

bá·yak The Talking Raven

A Quileute Newsletter



Quileute celebrates annual canoe journey

Inside This Issue:

- From Council Chambers
- Native Grounds Espresso
- Addressing the Homeless Shelter Questions
- Vandalism
- Tommy Jackson Received Canoe
- Marina Announcements
- Buying a Car?
- Jay Squawks
- Rear Admiral Visits Station Quillayute River
- Take Back The Night
- YOP
- Meet the Quillayute River Coasties
- Surfing and Traditions
- September Birthdays



100 drum challenge at the Akalat Center



Pullers take a break after paddling for several hours

THE DEADLINE FOR ALL SUBMISSIONS TO BE CONSIDERED FOR PRINT IN THE TALKING RAVEN IS THE 3RD FRIDAY OF EVERY MONTH.

The Paddle to Quinault 2013 marked the 24th annual celebration of the canoe journey. Since the initial Paddle to Seattle in 1989, the Quileute Ocean Going Society has participated every year.

This year, with La Push being one of the last stops before the final landing in Quinault, thousands of guests were expected to

be in the village July 28-30. It took months of planning and preparation to accommodate so many visitors on the tiny Quileute reservation. Volunteers in all aspects—logistics, fishing, hunting, cooking, serving, setup, and cleanup—were key in having a successful event. Tribal Council rented portable showers, toilets, and washers and dryers for

guests, while the Senior Center provided showers and toiletries to those who were 55 and older.

Canoes landed in La Push on July 28th. Due to the winds and large swells, many canoe families made the decision to trailer their canoes into La Push rather than paddle from Neah Bay. The ones who risked paddling around were accom-

panied by two Quileute canoes that trailed into Neah Bay the morning of the 28th. However, because the ocean was so rough, the Quileute support boat ended up towing their canoes much of the time.

The brig Lady Washington, the Official Ship of the State of Washington, and her companion ship Hawaiian Chieftain, provided additional support to the paddlers. They accompanied more than 100 tribal canoes that paddled down the coast from Neah Bay to Quinault.

When the Suquamish Tribe came in at the mouth of the Quillayute River and asked for permission to land, they depicted how rough it was out there when they said, "Today we've been on the water, in the water, and under the water." And even though many tribes did not paddle into La Push, they still launched their canoes from the marina and asked to come ashore out of respect

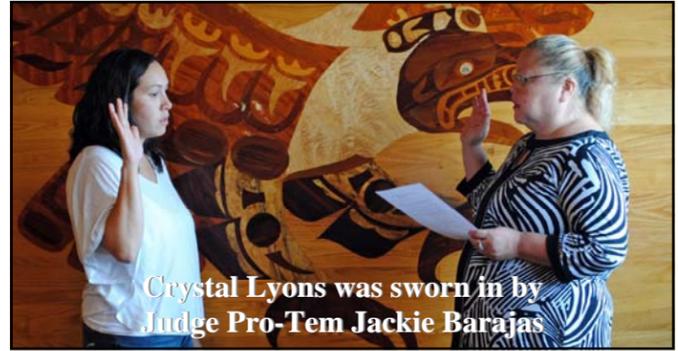
Canoe Journey photos by Cheryl Barth

Tribal Council Announcement

The Quileute Tribal Council has accepted the resignations of Carol Hatch and DeAnna Hobson.

According to Article V Section 1 of the Quileute Constitution, the Council shall appoint successors to fill these vacant positions. On September 4, 2013, Crystal Lyons was sworn into Tribal Council and will serve until elections are held at the 2014 General Council Meeting. The Council will soon make a decision on the candidate to appoint as the fifth Council Member.

Tribal Council thanks Carol and DeAnna for their years of service and commitment to the tribe, and wishes them well.



Crystal Lyons was sworn in by Judge Pro-Tem Jackie Barajas

From Council Chambers

What an amazing canoe journey celebration this year! Seeing the unity between all the tribes was truly uplifting. It was such an honor and a beautiful thing to witness, especially when it was time to share our Quileute songs. The new regalia looked fabulous on our singers, drummers, and dancers. When Quinault gifted canoes to individuals at the protocol, it was an unforgettable moment—especially since Quileute elder Tommy Jackson was a recipient of a canoe. It was definitely a special moment. Our hands go up to our generous hosts and neighbors to the south. Now we will look forward to next year's Paddle to Bella Bella, which is an estimated 29-day journey.

In July, Tribal Council had to make a tough decision to evict tribal members from the Thunder Road Cabins and the Hillside Apartments. We are supporting the Human Services Department to get these shelters back into compliance and to act only as a stepping stone for people in need, within specified timeframes and with a set of policies and guidelines. This topic is extensive, so an entire article is dedicated to it and can be found on page 4-5.

On August 17th, Vice Chairman Chas Woodruff and Secretary Naomi Jacobson attended the Clallam County Democrat's Annual Franklin and



Council Members Chas Woodruff and Naomi Jacobson

Eleanor Roosevelt Dinner in Port Angeles. It was an opportunity to talk with various agencies and representatives while recognizing the recent accomplishments of the democratic party across a local and regional level.

Newly elected Washington State Attorney General Bob Ferguson and his staff met with Quileute Tribal Council on August 26th in La Push. He traveled to all the Indian reservations in Washington for formal introductions. It was a pleasure to meet him and discuss subjects such as protecting consumers and the environment, among other topics.

We have recently met with representatives from the Olympic National Park to discuss a memorandum of understanding regarding the parking lot at Rialto Beach. A landmark will be placed there, so we talked about how to mark it, discussed jurisdictional issues, maintenance,

and the possibility of closing the parking lot at times for ceremonial purposes. Also in regards to the additional land, the Army Corps of Engineers will begin assisting us in developing a plan for environmental assessments.

The Youth Opportunity Program (YOP) has wrapped up this summer. Thank you to YOP Supervisors Annie Crippen and Starr LeClair for beginning to teach the necessary job skills to our teenagers. This year, they added interviews to the placement process so our youth will know what to expect when they look for future jobs. We are always so appreciative of all the work YOP does within the numerous programs and departments. To end the season, YOP challenged Quileute staff to a softball game and provided lunch. It was so much fun to attend and play in this annual game—a big thank you to elder

Russell Woodruff for teaching the YOP workers how Quileutes traditionally bake fish over an open fire. The k^wákspat was delicious!

With school just around the corner, we are excited for a fresh new start at the Tribal School and that we have many tribal members enrolled in college. Our Tribal Council wishes all our students a productive and enjoyable 2013/2014 school year.

Bá·yaq The Talking Raven

A monthly publication of the Quileute Tribal Council

Edited By
Emily Foster

Phone:
(360) 374-7760

Mailing Address:
The Talking Raven
PO Box 279
La Push, WA 98350

Email:
talkingraven@quileutenation.org

Quileute Tribal Council

Tony Foster
Chairman

Chas Woodruff
Vice Chair

Naomi Jacobson
Secretary

Crystal Lyons
Treasurer

QTC Contact Information

Mailing Address:
Quileute Tribal Council
PO Box 279
La Push, WA 98350

Phone:
(360) 374-6163

John Miller
Executive Director

Phone:
(360) 374-7412

Grand Opening of Native Grounds Espresso



The grand opening and blessing of Native Grounds Espresso was held on August 30, 2013, with a prayer led by Quileute elder Beverly Loudon. Business hours are currently 6 a.m. to 7 p.m. and their phone number is (360) 374-3265.

Quileute celebrates annual canoe journey

Continued from Page 1

for the host tribe and as part of coastal tradition.

La Push was packed July 28-30 while the canoes were in the village. Protocol began at 10 a.m. on July 29th. That morning, Russell Woodruff posed a challenge: to get 100 drums that night at the Akalat. He explained how it has always been a dream of his—to have at least 100 drums beating in unison.

After dinner service, the kitchen estimated that they served 7,000 people in the four and a half hours it took to dish out the food. They provided a traditional meal consisting of halibut, salmon, elk, corn, rolls, potatoes, cake and berries.

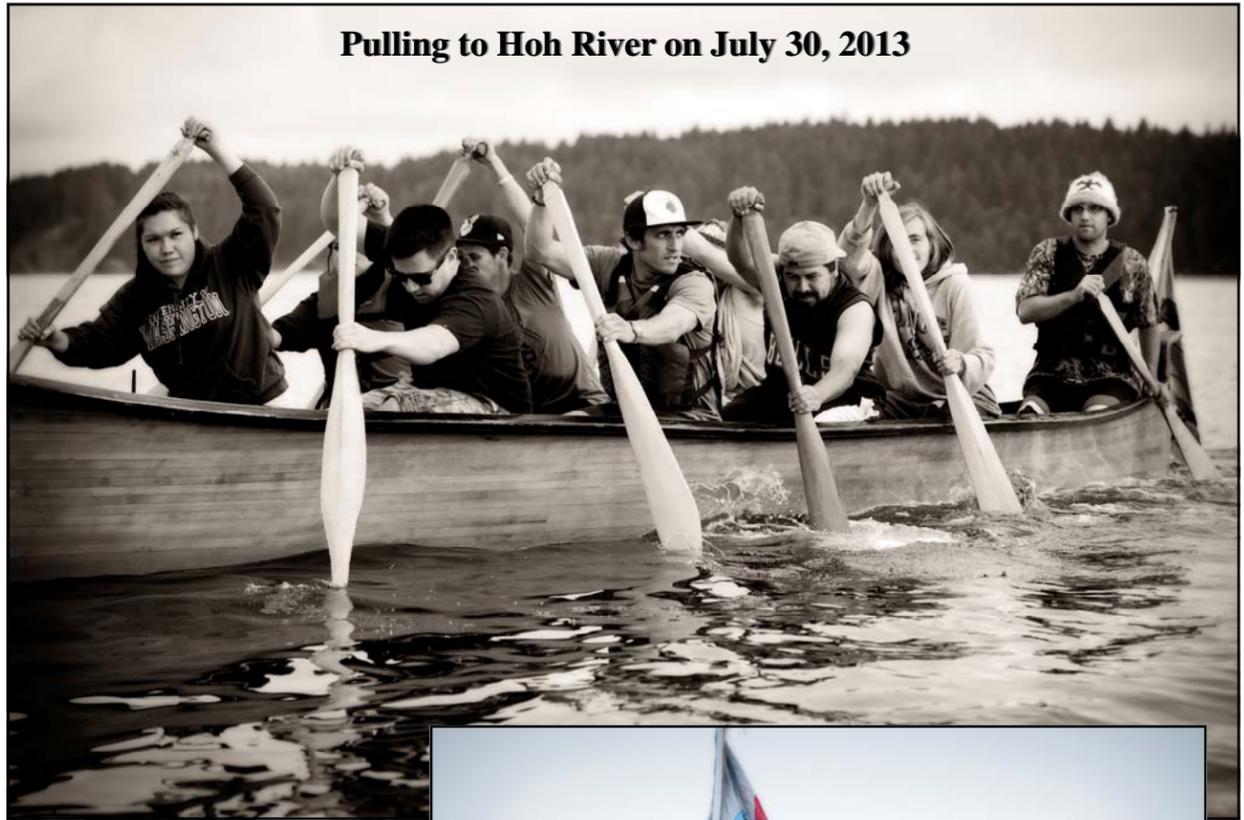
Following dinner at 9 p.m., 137 people showed up with their drums. It was a powerful moment for everyone, especially for Russell to have his dream realized.

On July 30th after breakfast service, the canoes launched and made their way south. The final landing in Quinault was August 1st, and the celebration lasted until August 6th.

The theme of the 2013 canoe journey was “Honoring Our Warriors.” Quinault had a display of photographs of Indian veterans and active duty military men and women. All veterans were brought out on the floor and given gifts and honored with victory songs from different tribes.

Quileute performed at protocol on August 5th. When Quileute had the floor, Vice Chairman Chas Woodruff spoke about the many canoes that capsized during the journey and the importance of safety. “There could have been some fatalities,” he stressed. And this is why Quileute has support boats to assist the paddlers. Quileute Chairman and Chief of Fish and Wildlife Enforcement Tony Foster, Natural Resources Director Mel Moon, and Shellfish Biologist Jennifer Hagen operated the support boats this year. Support boats are necessary to provide water and snacks to the pullers, tow the canoes in rough water, give paddlers a break when they get tired, and sometimes to pull paddlers out of danger.

When Quinault finally had the floor on August 6th, it was unforgettable. They handed out items such as totes,



Pulling to Hoh River on July 30, 2013

jewelry, bundles of sweet grass, toys for children, blankets, and more. They also shocked their guests when they gifted 10 canoes to individuals. One of those individuals was Quileute elder Tommy Jackson, who received a canoe for his years of dedication to the canoe journey. The Quinault Indian Nation was a great host, welcoming everyone to their lands and displaying their immense generosity.

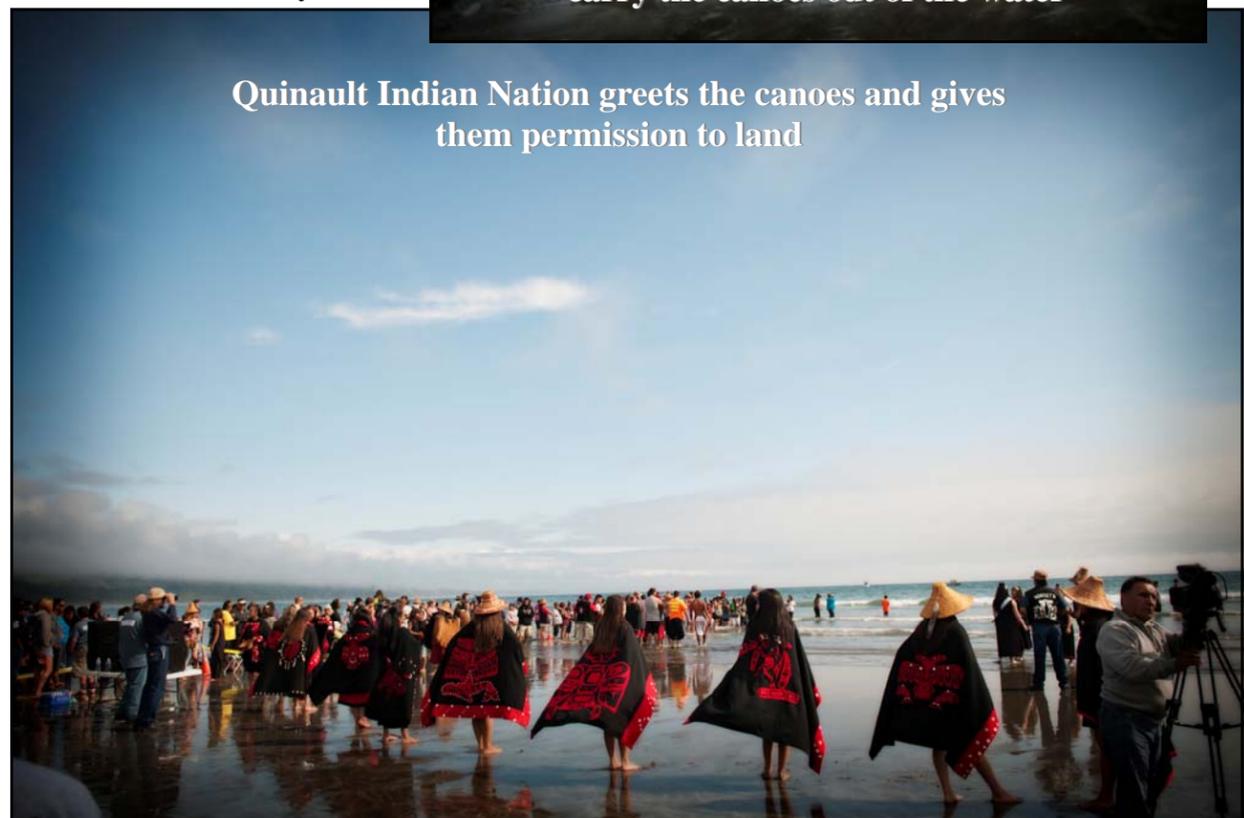
For the 2014 canoe journey, Quileute must begin preparing early since the next host tribe is Bella Bella, located in British Columbia, Canada. The journey is expected to last 29 days, so the Quileute Oceangoing Society will have to raise enough funds to cover the expense of food and travel for everyone.

Canoe Journey photos by Cheryl Barth

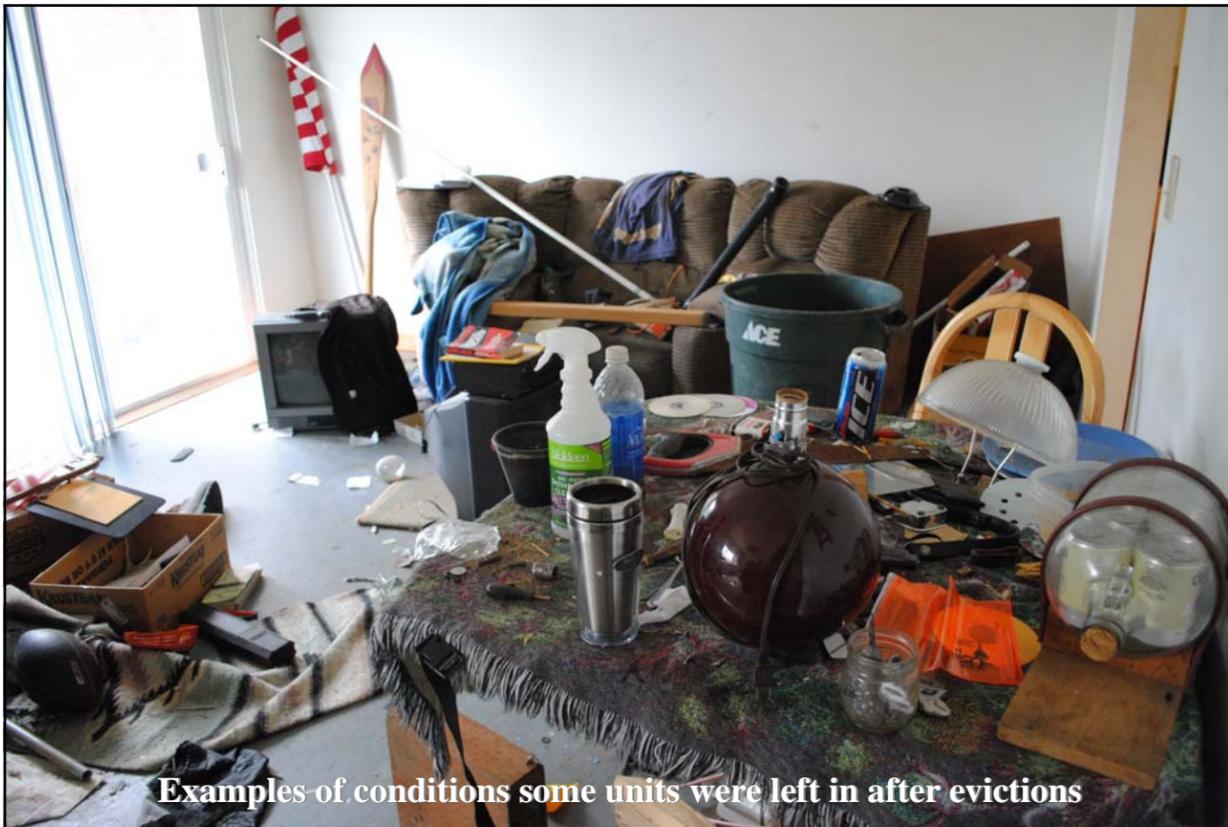


After landing in Quinault, the pullers carry the canoes out of the water

Quinault Indian Nation greets the canoes and gives them permission to land



Addressing the homeless shelter questions



Examples of conditions some units were left in after evictions



By Nicole Earls & Heather Schumack

For many years, the leadership of the Quileute Tribe has participated in an ongoing effort to provide facilities for homeless/transitional housing. For the last three years the Tribe has received funding from the Clallam County Homeless grant program. This grant was designed to support the Tribe in identifying and renovating units to be used solely as transitional units. In the very beginning, the Tribe identified the Thunder Road cabins as ideal transitional homes. In the second year, it was determined the two of the Hillside apartments could be added. Year after year, this funding has been cut. The Tribe is now operating four Thunder Road cabins and two of the Hillside apartments at 1/3 of the original funding.

Ideally, before any tenants were approved to move in, policies and procedures should have been in place for the Homeless/Transitional shelters. However when this project was first started three years ago, no policies or procedures were in place. No contracts were ever

signed. Individuals living in the cabins and the apartments were not required to pay rent, water, or electricity. They were allowed to move in without any conditions or end dates. Tribal Council members purchased televisions and all items necessary to furnish each cabin, down to the dish towels. Cabin amen-

ities even included free satellite services, paid with Tribal dollars.

In 2012 this project was given to Heather Schumack and Nicole Earls within the Human Services Department. Their responsibility was to determine how to best operate the program and get the grant back into compliance. They immediately established policies and procedures, an application, scoring mechanism, and an inspection sheet. They conducted home inspections and scheduled necessary maintenance on most of the units.

The main goal for this project is to help people who are truly homeless have up to six months of transitional housing. While they are in a homeless shelter, they are to be supported in finding permanent housing and meeting their own personal

goals in becoming self-sufficient. The shelters are not and have never been meant as permanent housing for anyone.

“To become a healthy community by providing a healthy environment for our people.”

That is the mission statement of the Road to Wellness initiative. Beginning in June of 2012, Tribal Council requested directors to meet regarding the impact substance abuse and chemical dependencies have had on the community. Directors are required to participate in these meetings to help find ways programs can address community needs.

Most programs serving the community of La Push have developed or updated policies and procedures that fully support community members and clients who are in recovery or maintaining sobriety. There are multiple supports for those who are seeking treatment or in after-care.

Discussions have been held regarding alcohol abuse and the significance of alcohol sales on reservation. What benefits the community more? Revenue from alcohol sales or a culture that promotes the message of sobriety?

Prescription drug abuse is also on the rise. When over 90% of new child welfare reports are related to prescription drugs, is it a problem worth addressing? Human Services programs are actively seeking funding to help address this crisis.

Is meth still an issue in this community? Has heroin become a drug of choice? Is the

Continued on Page 5



Officer Mike Foster and Chief Bill Lyon found meth and paraphernalia

Addressing the homeless shelter questions

Continued from Page 4

community of La Push being exploited and preyed upon by outside influences, or are Tribal members contributing to supply and sales of illegal drugs on the Reservation? Is it healthy to provide those who are not living a clean and sober lifestyle with a free home? Is it in line with the mission statement of the Road to Wellness to allow individuals actively using drugs to live next door to someone newly in recovery?

These are hard questions to ask. And they are even harder questions to answer.

A recurring topic at Road to Wellness meetings is the need for transitional housing and solutions to the stress of homelessness for individuals and families. As a way to address the need and become compliant with the current Homeless grant from Clallam County, staff has had to work with the police department and the court to complete the eviction process for tenants residing at Thunder Road cabins and the Hillside Apartments.

The goal when the process began was to complete evictions, start cleaning up all of the units and begin addressing the needs of those on the waiting list. A goal that seemed simple and straightforward enough has been hampered by lack of funding, misconceptions regarding verbal housing agreements, and rampant drug and alcohol use within some of the units. If the Tribal Council and Road to Wellness participants are to begin truly providing a healthy environment for the community, it is imperative that all transitional and homeless units be held to a standard of safe and sober living.

As of the date of this



article, most of the units are vacant. However, the damage left from drugs and alcohol use within the units over the last three years is astounding. Residents left behind piles of food, personal belongings, and waste.

At least four of the hopeful transitional housing units have tested positive for meth. Tribal Council has been provided with photographs, reports, and a tour that leaves them reasonable cause to believe at least one unit housed a small meth lab. Substances testing positive as meth and drug paraphernalia have been removed by law enforcement. This is a huge safety concern to our community in many ways.

Houses testing positive for meth use require an extensive and expensive cleaning process. The Tribe cannot, legally or in good conscience, move families or individuals into units that have been contaminated. Because grant funding is exhausted, this will cost the community tens of thou-



sands of dollars to clean.

Tribal leaders have heard concerns from the community about tenants that were evicted. Staff have heard frustrations about units sitting empty while families are still homeless. The purpose of this article is to explain the dilemma regarding grant guidelines, lack of funding and meth contamination. Tribal Council and staff working on this project have identified a budget and are searching for funding to meet

this need. However, if the mission statement of the Road to Wellness is to ever become a reality, it requires the support of the community. It is time to begin searching for the answers to the hard questions. It is time to come together as a community to take a stand against the use of drugs and alcohol and support those on the road to recovery. It is imperative that the Tribe's Homeless Program reflect the mission and values of the Road to Wellness initiative.

Vandalism on First Beach

Dear Friends,

The Quileute Tribe has recently experienced graffiti on our beaches. We welcome everyone to our beautiful shores, but please know this activity is not only an act of vandalism, it is in fact a violation of our Quileute Beach and Waterway Conservation Ordinance:

Ordinance No. 74-AB Section 3 (b)

No person shall deface or destroy the natural beauty of the rocks, cliffs, vegetation, or other objects of nature upon or within the beach lands.

Please help us keep our reservation and beaches clean by respecting our laws.

Thank you,
Quileute Tribal Council



Tommy Jackson received canoe at Quinault Protocol



During protocol on the final day of the 2013 canoe journey, host tribe Quinault Indian Nation generously gifted 10 canoes to individuals from other tribes. One of those recipients was Tommy "TJ" Jackson, a Quileute elder and 24-year canoe journey veteran, captain, and volunteer.

"Did they say me?" TJ asked his friends and family who surrounded him at protocol when he heard his name called. After confirmation from the crowd around him, TJ went onto the floor to accept his cedar strip canoe. In coastal tradition, when a gift is given, the recipient sings a song. TJ asked Quileute Hereditary Chief Hoh-ee-sha-ta and his sons to sing while he danced. "I thanked [Quinault] for the wonderful surprise and honor. They were honor-

ing me for helping out with the canoes all these years," he explained.

In 1986, Quinault tribal member Emmitt Oliver had a vision of tribal canoes joining together to pull to Seattle. TJ remembers Emmitt coming to La Push and approaching Lillian Pullen about his idea. "She said, 'Sure, we can do it,' and after that, everybody just started to get ready," TJ said. Quileute applied for grants for funding, they carved canoes, made regalia and paddles, and raised money for travel expenses. In 1989 on the Paddle to Seattle, five Quileute canoes made the journey. "Quinault had the dream, and Quileute picked it up and went with it," he said. And ever since Quileute agreed to participate in the canoe journey, TJ has helped in efforts to prepare and edu-

cate Quileute and other tribes, as well as captain various canoes.

Having been a fisherman for 20+ years before the first canoe journey, TJ was familiar with the ocean and subjects such as water safety, radios, and compasses. He traveled to other reservations to help guide and educate tribes, especially when pulling on the Pacific Ocean where it is much different than on the Puget Sound. TJ shared, "I was just happy to help out other people."

Today, TJ still helps with the canoe journey by encouraging other tribes to be ready with their water safety courses, have relief pullers, wear life jackets, carry radios—whatever they need to be safe. Even as an experienced

captain, TJ remembers getting "swamped" once, where water rushes into the canoe. He explained, "We got the wrong wave, couldn't get our sail down fast enough, and the wind just picked us up right over the wave. The wave stopped and then another wave came over us. We were already close to shore though." If it had happened farther from the beach, it could have been dangerous. Many tribes learned this year how bad the ocean can be—11 canoes alone capsized at Queets.

During this last canoe journey, TJ had planned to pull from La Push to Quinault, but a support boat had to bring him back home because he experienced a transient ischemic attack, also known as a mini-stroke where stroke symptoms last less than 24 hours. "I couldn't see very good, I got dizzy and was almost falling over, and I got real weak. I slept for a day and a half to recover," he explained.

2013 was most likely TJ's last year as a captain and puller. "I don't want to hurt the kids if something happens to me out there. So it'll probably be my last. I've been saying that for about 10 years anyway," he laughed. But that does not mean he is finished with the canoe journey. TJ joked that he will be "Chief Ground Crew," and can volunteer as a pusher in future journeys.

Marina Announcements

If you plan to harvest wood, please do not haul any logs into the marina.

Currently, one log is sitting in the marina near the boat ramp. Logs can cause damage to the docks, the ramp (which has previously sustained damage and needs to be repaired), and it creates a navigational hazard.

In addition, we cannot allow unsupervised children near the fuel docks and the ramp. It is dangerous, so please keep your children from playing in that area.

Thank you,

Gene Harrison
Interim Harbormaster



Buying a car? It pays to do your homework



By Washington Attorney General Bob Ferguson

Summer is in full swing, and so are car sales. Buying a car can be an overwhelming and intimidating experience. For many consumers a car — new or used — is the single most expensive purchase they ever make.

Buying a car can be a process fraught with peril as some unscrupulous sellers try to take advantage of even the most savvy of customers. Last year alone, my office received nearly 1,000 complaints related to auto-buying transactions.

The Attorney General's Office (AGO) is here to help safeguard consumers from fraud and unfair business practices — including providing information to help you confidently navigate the car buying process. Here are a few tips.

- **Determine the car that's best for you.** What kind of car is best for you and your family? What is your monthly budget for car payment, gas, insurance, and maintenance? Knowing your budget and the car that's best for your life-

style before you shop will prevent you from being upsold into something you can't afford.

- **Identify your target sales price — walk away if you don't get it!**
- **Research a fair price for the car you want before visiting the dealer.** Establishing your target price will give you confidence during negotiations with the dealer.
- **Check out the car dealer's reputation.** Before you walk into a dealer, make sure they're in good business standing with the Better Business Bureau (www.bbb.org). This is the first way to avoid a scam.
- **Aggressive or deceptive sales tactics — buyer beware.** Remember you are in charge and are free to walk away.
 - *Holding keys.* Watch out for the salesperson who avoids returning your keys or driver's license after evaluating your trade in. The goal is to keep you from leaving. They have no right to withhold your property.
 - *Requiring cash deposits.* You do not need to provide a cash deposit to show that you are serious
- **Understand your financing.**
 - *Know the difference between leasing and buying.* A lease is not simply another way to buy a car — you are actually agreeing to rent the vehicle long-term. Getting out of a lease early is a very expensive way to go. You may also owe big bucks at the end of the lease.
 - *Shop around for loans.* If you buy, compare the loan rates and terms offered by the car dealer to other banks and credit unions. Securing pre-approved financing may help you avoid buying more vehicle than you can afford.
- **Check out warranties.** Is there a manufacturer warran-

ty? If the vehicle is not under a manufacturer's warranty, ask what the service contract covers. You do not have to buy the service contract from the dealer. Get all promises in writing.

- **Know the Lemon Law.** You also have protections under the Washington State Motor Vehicle 'Lemon Law,' which helps new vehicle owners who have substantial continuing problems with warranty repairs. The law allows you to request an arbitration hearing through the Attorney General's Office at any time within 30 months of your vehicle's original retail delivery date — at no charge to you!
- **Make it work for you.** Remember, you don't have to sign anything. You can always walk away if you don't find the right deal for you. Arming yourself with information will put you in the driver's seat, not the dealer. The car you drive off the lot must be what's best for your lifestyle and budget.

When unscrupulous businesses don't play by the rules, the AGO will hold them accountable. In the unfortunate event you are the victim of scam, contact my office to file a complaint at www.atg.wa.gov/FileAComplaint.aspx.

Thank You

I would like to thank Pamela Joan, my daughter, for taking me to Newport, OR where I used to work 47 years ago as a cook. It was a wonderful visit. And thanks to Jackie and Rosita for support drivers as well. I enjoyed it all. It also changed so much. The place was Mo's Café. Thank you again.

Love from your mom and aunt,
Lela Mae Morganroth

COMMUNITY BREAKFAST

sponsored by the

Diabetes Support Group



Mush!

Come as fast as you can to the Quileute Community Center on Friday, September 6th to try our healthy steel-cut oatmeal. It's delicious! Help the kids get the new school year started off right! The doors open at 7:00 a.m. and breakfast will be served until 8:30 a.m.

EVERYBODY IS WELCOME!

Hiba' Kwashkwash [HAY-buh quash-quash]: The Jay Squawks



Jay Powell transforming into kwashkwash, the Blue Jay.

Safso'alíktiyat - (sah-tso-ah-leck-tee-yaht) September, "king salmon getting days"

The moon that we now think of as "about September" is called **Safso'alíktiyat**, which means "king salmon getting days." When Big Bill would talk about this time of year when he was a kid in the early 1890s, his eyes would get far away and excited, like he was imagining the fun of all the things that one gets to do, and in fact, **MUST** do at this time of year. That includes fixing up the fishtrap weirs from the platforms of which one speared and netted canoe-fulls of winter fish, going up to **Chádik^w** (Tatoosh Island) to catch and dry halibut, and poling up the Sol Duc to the hot springs (called **Si⁷bi**) to hunt and dry elk. While up there, the women and children would pick blue huckleberries to be dried into the inch-thick dried berry loafs that provided the only sweet treats during the winter in the old days.

Of course, Big Bill was a kid, one could already buy sugar, which was brought in to the store over at Mora in 50 lb. bags. The Quileutes would put up supplies from the **tsiyalati** ("the house where you buy things") and from the potato patches that had become common after Wesley Smith introduced the idea of gardening at the tribal school that opened its doors in 1882. Remember that the village had been burned down the year after Big Bill was born, so he grew up in a community that had lost everything. There was almost no money to buy things in those years of rebuilding and replacing everything from cookware to under-

wear. So the food that could be hunted, gathered or fished for free was prized. It was easy to see the thrill of those busy autumn harvest days when Big Bill and Hal George would reminisce about September.

Safso'alíktiyat, like most Quileute words, is made up of a root-word and several suffixes: **Safs** ("king salmon") + **-o** ("the time when") + **-?al** ("to go out and get something") + **-alíktiya** ("day or days") + **-t** ("the thing or event").

The Days of the Week

Even back then, September was when the kids went back to school. It was this that had given rise to the need for Quileute words for the days of the week, since people had to have a way of keeping track of which days to send the kids to the **K^wolhawísti** (Coal-hah-WISS-tee). That's the Quileute pronunciation of "schoolhouse" with the suffix for "house" (**-ti**). So, the ancestors actually called it the "schoolhouse house." The first Quileute school teacher, Wesley Smith, was very religious and immediately instituted church meetings on Sundays, so the people got to know the English word "Sunday." They pronounced it the Quileute way, replacing English "n" with "d" and saying it **Sádti** (SAH-d-tee). Monday became **Hàyosádti** (**hayo** means "after") and Saturday was **Liwó⁷wa sadti** (which means "next to Sunday" or "before Sunday"). And here's the thing that gives us a sense of how going to school introduced the need to be able to keep track of "what day is today?" The Quileute names for the other four days of the week all refer to "going," with clear reference to

going to school.

Tuesday - **Ła^wásxal** "second going (to school);" remember that **ła⁷w** is "two."

Wednesday - **Ƙ^wa⁷lásxal** "third going;" **ƙ^wa⁷** is "three."

Thursday - **Ba⁷ásxal** "fourth going;" **bá⁷yas** is "four."

Friday - **Tasísxal** "fifth going;" **Tási** is "five."

The practice of dividing time up into recurrent seven day weeks must also have been a totally new concept for the Quileutes. We take it for granted that it makes sense to have weeks, months and years, none of which predictably start on the same day. But I would've been uncomfortable trying to explain to the oldtime Quileutes the logic of having 7 day weeks, months with no set number of days and years that pay no attention to the moon phases.

Discussing the Quileute words for the days of the week makes me realize that the ancestors had no word for "time." Oldman Woody used to ask me, **Aso tayb?** ("What time is it?"): **-aso** means "what is it" or just "what" and **tayb** is how they pronounced "time." He would also ask me, "**Áso tayb-ch?**" which literally means, "What is your time?" Since I wore a watch, I had my own time.

In Quileute, the answer to, "What time is it?" might be:

Wił - "It's one o'clock."

Tsádas ła⁷w - "It's almost two."

Ƙ^wa⁷l híxat laká - "It's a little (few) after three."

Tał-Bá⁷yas - "It's 3:30 (actually, 'half four')." "

Ʀochóktiya - "It's noon."

Pá⁷ - "Later." (**pá⁷** is one of the half dozen words in Quileute that have the sound of "a" in cat. Remember that "a" pronounced as in cat is written with a line under the letter. For that reason, it's called "A line."

The moon and its Phases

While we are talking about time, the oldtime Quileutes, who didn't have calendars, paid special attention to the moon and its phases. Of course, they often couldn't see the moon for weeks at a time because of the overcast in "God's country" around La Push, but here's how they talked about the moon.

People believed that the moon became less than full because a sky monster was taking bites out of it. An eclipse was called a **Xifłitsa**, which was also

the name of the moon-eating monster. According to various elders I spoke to in the 1960s, the monster would have a bite out of the moon every evening for supper while the moon was waning, and then the moon would grow back again to become full. When there was an eclipse of the moon, the ancestors would get worried that the monster was having an out-of-control feeding frenzy. So, the people would come out of their houses and beat on drums and shoot arrows up into the air to scare the monster off. It worked every time! The monster would upchuck the chunks of the moon that it had eaten. Whew!

Frankly, I don't know whether the ancestors actually believed those folk-science explanations for the phases of the moon and eclipses or whether they were just reporting what their grandparents had told them were the reasons for celestial events. I DO remember the morning after Oldman Woody and I watched Neil Armstrong on TV walking on the moon in 1969. He made a tape recording in which he said that he was having a hard time reconciling that program showing a Whiteman walking on the moon with his Quileute grandmother's statements regarding the moon. She had told him that the moon wasn't a THING in the sky, but that it was a hole in the top of the sky that the light shined through.

Here are the terms the ancestors used for the phases of the moon.

Pifłtscho⁷ - "moon" and it also means "the sun." There is a special word for moonlight - **piłákslo**.

Ƙídił - "full moon." **Ƙídi⁷** means "full" or "satisfied because of having eaten enough."

Lachkiłtsil - "First night after full moon," which means "licks the heel." Nobody could ever explain what THAT refers to. Maybe it actually means licks the back referring to just taking a lick of the moon rather than a bite out of it.

Łibiyłsta⁷ - "Second night after full moon," which means "when there's a powerful chunk left to get started chewing parts off."

Wisxa⁷yiyłsta⁷ - "Third night after full moon" which means "the first bite out of the chunk."

Ła⁷wasxa⁷yiyłsta⁷ - "Fourth night after full moon" which means "the second bite out of the chunk."

Xabá⁷łsłsta⁷ - "Moon when not

Continued on Page 9

Hiba' Kwashkwash [HAY-buh quash-quash]: The Jay Squawks

Continued from Page 8

visible," like after an eclipse.

Here are some more traditional Quileute terms for the phases of the moon.

Kaʔot - "New moon." The meaning of this term isn't clear. The Quileute word could be related to **kaʔal**, which means "to come to the surface." Other possible roots for the term could be **kaʔwa**, meaning "to be next to or alongside," or **kaʔa**, meaning "a failure due to something hard to do." It is interesting to attempt to figure out the logic behind the Quileute terms for things because knowing the ancestors' beliefs for the world around them allows us to actually think like the Old People did.

ʔaʔaʔaʔot - "Second day of the new moon," meaning more or less "the second time things are going as they should."

ʔopatakaʔot - "The tenth time things are going as they should."

ʔochotoʔkʔat - "Half moon," literally, "half face moon," a term related to "noon" (**ʔochotiya**).

ʔaʔatkiʔo - "Gathering things up (more and more)."

It's interesting that the Quileutes had words for so many aspects of their natural and physical world. And from that vast vocabulary, we are able to get a sense of how their ancestors' folk science helped them understand why things happened in the world. Of course, young Quileutes started to be taught Whiteman's science in school, starting back in 1882. When I arrived in La Push in 1969, there were still a few people who remembered having learned the oldtime traditional explanations that composed their religious, scientific and social beliefs. It would be interesting to try to write a Quileute traditional science book. Until we do that, articles like this are a chance to get whole areas of Quileute natural science written down.

A Story about the Moon People

There is an oldtime Quileute story about the moon. Like all Quileute stories, there are several versions of it. The one that I'm going to tell belonged to Hal George, who told it to me in 1974. It goes like this.

This happened a long time ago, back during the time of beginnings, when the animals were still Indians and everybody

could still talk to one another. The Quileute speakers lived at the mouths of the Quileute and Hoh Rivers, Goodman Creek, and at settlements up the various rivers of Quileute country. There were other tribes of Indians in those days, too. They lived up and down the coast. And there was even a tribe of Indians who lived on the moon. They were called the **Piʔitschof**.

Those moon Indians sometimes raided the coastal tribes. They would come down and raid villages. And they'd kill the men and take away the women and children as slaves. They'd take them back to the moon. That's what happened long ago. One time, the moon Indians raided a Quileute settlement and took two women as slaves. After that raid, the rest of the Quileutes decided that they would go get those women back. So the people and all the animals got together to make a plan. They decided to make a ladder and climb up to the moon. But Eagle said, "I've flown very, very high at night and I couldn't get to the moon. We would never be able to make a ladder long enough to reach the moon." So they decided to shoot an arrow up to the moon and then shoot another one that would stick into the back end of the first one, and another one, and another one, and another, and another and another. Everyone agreed that that would work.

A problem was that they needed a bow that was strong enough to shoot a long arrow up to stick into the moon. **Diʔadiʔ** the Beaver was a good carpenter and woodworker. He made a gigantic bow of yew wood about as long as an ocean going canoe and as thick as a man's waist in the middle. And then all the people and animals gathered in the moonlight down on First Beach. They had a big stack of long arrows and had brought along their weapons so they'd be armed when they stormed up to the moon to get the kidnapped women back.

But a problem quickly became apparent. The immense bow was so stiff that nobody could bend it enough to attach the bowstring. One after another, the animals tried to bend the bow. All of the big animals tried and failed. **Kʔatla** the Whale, **Kiʔiʔi** the Elk, **Poʔo-olixat** the Moose, **Widaxʔisi** the Cougar all tried, grunting with the effort to bend the bow. But, nobody could.

Some of them joked that **Tsiʔ** the Skunk had such a strong smell, that he should try to bend the bow enough so that the bowstring could be slipped over the end into place. The designers of the bow were starting to feel a little foolish. When all the other animals had tried and failed, **ChoʔChoʔ** the Wren said, "Let me try." The little wren twittered and hopped over to the big bow, flexing his wing muscles. All the other animals laughed in derision. But, **Pixfadax** the Eagle said, respectfully, "Go ahead, **ChoʔChoʔ**. Maybe you can save the day."

Well, **ChoʔChoʔ** didn't grab the bow right away. First he sang his spirit song and stood with his eyes shut until he felt the power come down on him. And then, when he was ready, he gave a little chirpy cry of determination and grabbed the loop at the end of the bowstring and the end of the bow. The great bow creaked and bent enough for the bowstring to slide into place. And then, in a single move, **ChoʔChoʔ** picked up a 50 foot long arrow and fit the end on the bowstring and with a twang shot that arrow up towards the moon. Everyone stood open-mouthed. And then a shout went up. Sharp-eyed Eagle said, "I can see that arrow up there sticking in the moon." **ChoʔChoʔ** had saved the day.

The big animals each shot a few more arrows up, each sticking into the back of the previous arrow. Pretty soon they had a line of arrows running all the way from First Beach at La Push to the moon. And the animals all ran up the arrow bridge to the moon, surprised the moon Indians and brought back the kidnapped women.

And that's the story of the Quileute raid on the Moon People, who never again came back to Quileute-speaking country. And, it's also the story of how a small creature with a big spirit power can overcome the hardest of challenges.

And as the storytellers say, **Tsolʔopol yix ixʔakawot**. "That's the end of the story."

Have a good **Saʔsoʔ alʔtiyat**.

—**Kwashkwash**, Jay Powell
jayvpowell@hotmail.com

If you want to hear any of the words in the article pronounced, send me an email and I'll send you a sound file.

8th Annual Northwest Native Women's Conference

Forks Assembly of God
October 10-13, 2013

"As Good As Gold"

Job 23:10b

Classes:

"Golden Opportunity"
"Hidden Gold I & II"
"The Golden Rule"

Scrapbooking
Craft Projects
Hair Cuts
Meals

Send \$5.00 Registration to:

Nellie Ratliff
PO Box 23
La Push, WA 98350

Vendors: Call Pat at (253) 531-9682

Conference Motels: Olympic Suites Inn (360) 374-5400 and
Dew Drop Inn (360) 374-4055

Mention the conference when booking!

Counselor's Corner



Willpower. Is it all you need to stay clean and sober or lose weight, or is Willpower a sinister trap leading back to drug-ging, drinking?

In my last forty-one years of trying to lose weight *and keep it off (without using illegal drugs)*, not once had I succeeded. Not once. When I lived in Forks around 2004-5, I did manage to lose forty pounds **once**, but I gained it all back within a year or two.

Starting before the 2010 Thanksgiving, and ending about a year later, I had lost seventy-one pounds. Seventy-one pounds of mass equaling seven ten-pound turkeys or seven ten-pound Cohos or even one huge seventy-one pound King, or even seven ten-pound bags of sugar or...yeah...lard. You name it.

I lost it ***and all naturally***. First, I shrunk my stomach, ate small portions and very small amounts of sweets. I told everyone I was a food addict and that I couldn't lose weight and keep it off unless I let go of this secret (I thought) and open up to release the shame and guilt. It worked. It was so fun to watch my weight go down and down and my clothes get baggy

and my stomach start to flatten out. I looked a lot older, all the wrinkles came out, but I was far healthier. By no means in great or good health yet, but better... yes, better.

Now, just the last couple months, I have gained back almost ten pounds.

What happened? How is this possible in such a short time? And why didn't I use my willpower to not eat so much junk again this time? I should have enough willpower. After all, my willpower helped me lose all that weight, didn't it? I had to sit and think about this.

Why is it millions, no, *billions of people* achieve their goals only to slide back into the pain of using or eating or drinking or smoking or laziness or gambling or...on and on and on? This is why we counselors say *willpower* is not the lasting answer.

I have *tremendous willpower* yet I just gained ten pounds. I've known hundreds of people that were full of intense *willpower* yet when it comes to a personal decision to **continue to change something for the better**, almost all of them relapse back into the very problem they were relying on their *willpower* to quit or change. So evidence suggests that *willpower* is an excellent motivator but a lousy maintenance tool.

So, back to my weight gain; knowing all I know about changing behaviors, I tried to justify my food relapse. "I can gain a few pounds and lose it so quick" or "I deserve a big dinner and that cake and cream" (by the way, that's exactly what I did) and/or "...its okay, just a couple cookies won't make a difference."

But for people like us, *compulsive types*, it is like saying "if I have a couple beers it won't lead to a couple more. I can do it."

How often had that self-deception failed us? In recovery from drugs, almost every single person.

So my only point is this: *it takes what it takes* to get AND STAY clean and sober, to get AND STAY slender, to get a job AND KEEP IT, to treat a partner with full respect and honor and KEEP DOING IT.

So why didn't this willpower take effect before? Why didn't our willpower work in our past? Why are we still dealing with our problem behavior? Think about that please. You and I have repeated so many unproductive behaviors before. Why didn't we, long ago, just use our willpower to quit our behaviors forever? **It's because willpower is not 100% maintainable.** Alone, it is not the answer. In fact willpower keeps us unhappy and even if

we are able to stop a behavior, it leads to other defensive behaviors we suffer from.

Thinking we can "handle it" or we can "change anytime," is just not rational. It is our brain setting us up to fail. Our dysfunctional thinking, **that we believe is totally functional**, is dangerous and faulty. We, that repeat behaviors that are harmful to us or others, and *we do it over and over*; we are in need of far more than just willpower. By the way, admitting you're an addict to anything isn't an excuse to keep doing it. That's giving in to an early death and to full denial. Honestly, we can change anything we want to change.

Back to me (self-centered?); I surrendered to the facts, to real truth, *not what I thought was the truth*, **I'm an impulsive overeater**. I ate food for emotional reasons and for a dozen other reasons but none of them having anything to do with good health. So I surrendered. I totally surrendered...***I'm a food addict***. And with saying that *and meaning it*, I get a helpful release of guilt over my eating, and have less compulsion to eat unless I'm hungry. In addition, this motivated me to study nutrition. So today I'm more into taking better care of me and my health too. Organics and all! Cookies? If they are in front of me I eat 'em.....so I don't have cookies every day now. I still lose it at times and binge on sweets at work, but I also pull myself up and exercise harder and eat way better at home. No cookies at home!

For your problem behavior, whatever that problem is, give a recovery program your energy, your effort, and all your willpower. That will work. Once you can say to everyone, "I'm a food addict" or drug/alcoholic addict, *a lot of the self-guilt dissipates*. But then *we all need help* to move toward being a person no longer controlled or obsessed with the problem behavior.

If you want any help with any compulsive behaviors come and talk. See me, see Norm; that's why we are here. Learn to let yourself get the proven methods of help that work.

As long as you work it, it will work for you.

—Kevin McCall

Rear admiral visits Station Quillayute River



United States Coast Guard Rear Admiral Richard Gromlich recently took command of USCG District 13. On August 13, 2013 he visited Station Quillayute River where he met with the crew and answered any questions they had. Pictured: Rear Admiral Richard Gromlich, Senior Chief Kevin Ziegler, Command Master Chief Jason Vanderhaden and Lieutenant Garrett Meyer.

“Take Back The Night” brings awareness to abuse and violence



Community awareness walk participants gathered at Lonesome Creek Store

The 5th Annual “Take Back The Night” (TBTN) was held Thursday, August 22, 2013 from 6 p.m. to 9 p.m. outside the Akalat Center. TBTN is a free event organized by the New Beginnings Program. The purpose of TBTN is to bring awareness to issues of abuse and violence, including: sexual violence, domestic violence, dating violence, stalking, elder abuse, and child abuse within the community of La Push.

This year’s event was organized by Angel Williams, the New Beginnings Interim Program Manager. Volunteers decorated sidewalks at the Tribal Office and Lonesome Creek store to advertise for the event. At noon, a community

awareness walk was held to promote TBTN. Green shirts were handed out to volunteers and awareness walk participants.

Free cookies, popcorn and beverages were available at the event, as well as blankets for elders. Volunteers set up portable heaters to help keep participants warm. There were also informational booths related to the topics of the evening. Activities included: finger nail painting; face painting; decorating totes; making friendship bracelets; a silent witness exhibit; a display of photographs from “Project Unbreakable”; door prizes; and an anti-bullying puppet show. At the end of TBTN, lanterns were go-

ing to be released in honor of victims and survivors, but it was canceled due to the weather.

TBTN was originally started by women in the 1970s to bring attention to violence against women. These events focused on unsafe streets, cities and college campuses, where women and supporters would gather to protest the violence against women that occurs in these unsafe areas. Quileute Tribe’s TBTN brings attention to many forms of abuse and violence that affects this communi-

ty.

The Quileute Tribe’s New Beginnings program provides services to those living on or near the Quileute and Hoh River Reservations who are, or have been, victims of domestic violence, dating violence, sexual violence, stalking or elder abuse as well as provides support to their family and friends. To learn more about New Beginnings or “Take Back The Night,” contact Angel Williams at (360) 374-5110 or angel.williams@quileutenation.org.



The puppet show focused on bullying and how children can approach the issue



Elders received free blankets at the event



Jocelyn Garrick is all smiles after her face was painted

Human Services Activities For Youth



By Denise Brennan

Through the Independent Living Program, Youth Opportunity Program and collaboration with the University of Washington's Partnerships 4 Native Health Program, we

created health and education activities for Quileute youth in August.

Sue Griffith, an educator and volunteer with NOAA and the Feiro Marine Life Center in Port Angeles, developed

the curriculum for a Quileute Marine Science Camp and led two weeks of classes and activities. To include Quileute culture in the Marine Science Camp, Russell Woodruff was recruited to teach youth how to fillet salmon and cook it on sticks around a fire. The teens also did a marine debris survey of First Beach, learned block printing of marine life, designed fish and sea life printed T-shirts, participated in cooking classes and learned about the biodiversity of the ocean at La Push.

Human Services Director, Denise Brennan, has worked on many projects with the UW Partnerships 4 Native Health in past public health

projects. She reached out to the group as part of her new role with the Quileute Tribe and together they quickly identified a way to collaborate for the benefit of youth in La Push. Robyn Pebeahsy and Randy Kith from UW's Partnerships 4 Native Health led a Native Comic Book Workshop on August 20th at the Quileute Community Center. In this workshop teens write and draw about their personal experiences and interests. Robyn and Randy then introduced topics and principles of comic book art and helped youth create comic books on topics such as healthy living, food, physical fitness, disease prevention, tobacco use, cancer risk and sun safety.

YOP wraps up seasonal work



Letter from the Senior Center

Northwest Justice will be at the Senior Center in September to help senior citizens write wills. The first session is already full, so please look for postings because we have plans to schedule more days for this opportunity.

I would like to thank: Tribal Council for the beautiful new dining area flooring and the maintenance crew for helping us with everything at our building; Deanna Long for keeping the Senior Center clean and looking great; Quileute Days committee and Russell Brooks for their awesome senior dance—everyone had so much fun and enjoyed the DJ; Marie Riebe, John Penn and Kristi Williams for helping clean fish for our program; Tribal Council and Vince Penn for our new barbecue; Joe Cassidy for his fish donations; and Lonesome Creek Hatchery for their donations of fish. (We are stocking up our freezer!)

A big thanks to the YOP ladies for all their cookies and baked goods. They were awesome and we would love to have them again next year.

And finally, our hands go up to Kristi Williams for all her years at the Senior Center. We are truly going to miss her here working with the elders, and we will certainly miss her delicious baked goods. We love her and appreciate her dedication to this program!

Sincerely,
Lisa Hohman-Penn

1. In the Youth Opportunity Program (YOP), Marie Keeney and Gloria Salazar worked at the Senior Center with supervisors Lisa Hohman-Penn and Kristi Williams.
2. Mario Black-Perete, Joe Black, and Gaspar Ramos were placed at Oceanside Resort where they worked with the maintenance crew.
3. Because it was their first year in YOP, Gerardo Reyes and Jeffrey Schumack worked on the yard crew. For their last day, they helped Russell Woodruff prepare traditional baked salmon.
4. Micaela Villicana says she's always busy as a server at River's Edge Restaurant and has plans to continue working there after YOP ends.

Meet the Quillayute River Coasties



FS1 Wynter Reynolds, age 33, has been in the Coast Guard for 14 years. He originally wanted to work with animals, but ended up enlisting and becoming a cook, which is his second passion. He says Italian food is his specialty and that he hasn't become proficient in cooking Southeast Asian cuisine—especially at a rural area where certain ingredients cannot be found.

Before coming to La Push, Wynter was stationed at Everett. In his spare time, he loves playing video games, reading, and spending time with his wife, two children, dog and hamster.



FN Derrick Perry, age 25, comes from Texas. He recently graduated from boot camp in July and has been at Station Quillayute River for a month and a half. He joined to give his family a better life and to serve his country. So far, he loves the Coast Guard and this station; a surf station in District 13 was his first choice. Derrick wants to go to "A" School to become either a Maritime Enforcement Specialist or Marine Science Technician, and has plans to retire from the Coast Guard.

When he is not at work, Derrick likes to fish, golf, and spend time with his wife.



MK2 James Haurand, age 28, is from Salt Lake City, Utah. So far, he has been in the Coast Guard for six years. One of the reasons he joined was because he wanted a change of pace in his job. Someday, he hopes to become Engineering Petty Officer and Senior Chief. James has previously been stationed at Chicago and Seattle; Station Quillayute River was his fourth pick (out of 32) and he likes it here, explaining that he prefers to be on boats, rather than on a land unit.

When he's off duty, James likes to fish, hunt, work on his Ford F-350, and spend time with his family.



SA John Martinez, age 22, was born in California but moved with his family to Hawaii at the age of 10. Because of his interest in law enforcement and environmental issues, he joined the Coast Guard. At this point, he is undecided about pursuing a career in the military or as a police officer. In the meantime, his goals are to learn as much as he can and be a good shipmate.

John graduated from boot camp in July, so Quillayute River is his first station. In his free time, he likes to work out, golf, and sketch.



MK3 Josh Brandsma, age 25, enlisted in the Coast Guard three years ago. He joined because he loves boats, water, and helping people. His favorite part of being at Station Quillayute River is getting an adrenaline rush while being underway. Josh's plans are to make this job his career and become a Chief Warrant Officer, explaining how he wants to stay in until 'they' kick him out.

During his free time, he enjoys working on vehicles and doing anything outdoors, such as hiking, camping, fishing, and boating.

Join the Mailing Lists!
The Talking Raven has a Mailing List and an Email List! If you would like to join either of them, contact

Emily Foster at:
 (360) 374-7760

talkingraven@quileutenation.org

Submit your name and email address or mailing address.

Thank you!

Wedding Announcement



Congratulations to Nicole and Tyron Jackson on their marriage! They tied the knot on July 26, 2013 at 2 p.m. by the mouth of the Quillayute River. Photo submitted by Beverly Loudon



The Quileute Nation of La Push, WA

Visit the *Talking Raven* Website:

www.talkingraven.org

Happy Birthday to Enrolled Quileute Tribal Members

September Birthdays:

| | | | | | |
|----------------------|---|------------------------|----|-------------------|----|
| Leanna Justus | 1 | Riley Jackson | 7 | Michael Jackson | 20 |
| Magnolia Stacey | | Donna Mae Jaime | | Mary Martinez | |
| Jack Eastman | | Fern Penn | 10 | Stephanie Ward | 21 |
| Paetyn Belford | 2 | Duane Jones Jr. | 11 | Tashina Ward | |
| Bryson King | | Page Foster | 12 | Joshua Hoskins | |
| Russell Woodruff Jr. | | Chelsey Beebe | | Rosita Martinez | 22 |
| Shadow Rosander | 3 | Jacquelyn Centeno | 14 | Saygan Medina | 24 |
| Casimir Pullen | | William Hatch | | Bert Black | |
| Ronald Ramsey | | David Stillwell-Black | 15 | Dusty Jackson Jr. | |
| Jonathan Jackson | 4 | Virginia Sablan | 16 | Jeremy Hamm | 25 |
| Rigoberto Manzanares | | Michael Ward | | Mark Williams | |
| Gene Harrison | | Bonita Cleveland | 17 | Bonnie Sampson | 26 |
| Sandy Jaime | 5 | Cassandra Perete-Black | | Toby Morganroth | |
| Alyssa Foster | 6 | Mary Eastman | | Frank Jackson | 27 |
| Jose Payne | | Charles Rice | 18 | James Tumbaga | |
| Andre Ward | | Perry Black | | Kimberlee Shaffer | 28 |
| Jeremiah Green Jr. | | Isabele Pullen | | Landon Eastman | 30 |
| Precious Jackson | 7 | Karl Cleveland | 19 | Jason Eastman | |
| Jessica Black | | Dean Penn | | | |

Surfing and Traditions Youth Camp



1. Lindsay Obi practices how to 'pop up.'
2. Lance Obi just caught a wave.
3. Jerrid Davis rides a wave while his instructor looks on.

Thank you to Ryan Cruse and Warm Current, the Surf Rider Foundation, NOAA, Coast Guard, Quileute Housing Authority, Kitty Sperry, and all the volunteer surf instructors for helping with this surf camp!

***Bá·yaḵ The Talking Raven* welcomes feedback!**

Please feel free to share your opinions or suggestions with:

Emily Foster

(360) 374-7760

talkingraven@quileutenation.org

Let us know what you think. We strive to improve your newsletter!