

bá.yak The Talking Raven

A Quileute Newsletter



Quileute paddles to Canada in annual journey

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Photo by Genie Jackson



Photo by Genie Jackson



Photo by Genie Jackson



Photo by Charlotte Penn

The Quileute Ocean Going Society spent weeks on the water paddling to We Wai Kai Nation and Wei Wai Kum Nation in Campbell River, British Columbia. The group of pullers were in the Wellbeing Canoe, accompanied by the Quileute Natural Resources support boat. After returning home, a celebration dinner was held to honor the pullers, ground crew, and support boat crew.

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



Please join us for:

NATIVE COASTAL JAM

Friday, September 8th in La Push, Washington

At the Akalat Center

A Potluck Dinner will be at 5 PM

Come and enjoy traditional native dances, drumming and songs

Contact Janice Barrera for more info: 360-270-3145

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Raven.*

From Council Chambers



Chas Woodruff, Naomi Jacobson, Tony Foster, James Jackson, Doug Woodruff

For the past month, Tribal Council has been busy working with department directors and the accounting staff on completing budgets. This is a lengthy and sometimes difficult process, so we thank all involved for their efforts.

The Wellness Court had their first graduation ceremony on August 22 at the Tribal Office West Wing. It was great to see the turnout. Programs, friends, and family members were present to witness the graduation of Larry Jackson and Donald Black-

Penn. We were happy to show our support and encouraged by all the positive words shared that day.

The Events Department hosted both a canoe journeys appreciation dinner and a Quileute Days appreciation luncheon during August. These meals were a way to thank community members for their positive representation of our tribe and volunteers for their efforts in assisting with our annual celebra-

tion.

With the end of summer comes the start of a new school year. Quileute Tribal School began on August 28. Exciting changes are happening at QTS with the addition of new staff and new classes and we cannot wait to see what students think of these changes and to see their growth over the next year.

We are pleased that tribal members are utilizing the Council Listening Sessions. This is an opportunity to meet with us about your concerns or opinions. Remember, the sessions are typically held the last Monday of each month, so the next one is scheduled on September 25; be sure to sign up between 8 a.m. and 9 a.m. that morning to share your feedback with us.

A Move to Higher Ground Community Charrette was held on August 31 and we hope that tribal members and staff took advantage of the drop-in session to give the MTHG team your opinions regarding MTHG. This is an extensive project and Quileute needs to hear the thoughts of community members to help move us to higher ground.

Council Listening Session

Monday, September 25, 2017

Listening Session begins at 9 a.m.

Must sign up at the Tribal Office front desk between 8 a.m. and 9 a.m.

First come, first served

Visit The Talking Raven Online:
WWW.TALKINGRAVEN.ORG



Quileute Counseling & Recovery Services

And

Road To Wellness

Presents:

RECOVERY WALK 2017

JOIN US AS WE WALK TOGETHER

TO SUPPORT RECOVERY

September 29th at 10 a.m.

Meet at Quileute Natural Resources in La Push and walk to the resort office and back to QNR for refreshments and to listen to stories of recovery

HEALING FAMILY

You are invited to the Quileute Health Center (upstairs) to support individual/family/community wellness

2nd and 4th Thursdays at 5 p.m.

Meal is provided

YOP provides work experience for teens



Chenoa Black working in the kitchen at Daycare

The Youth Opportunity Program (YOP) provides summer jobs in La Push, WA for Native American teenagers. This year, the Youth and Family Intervention Program (Y&F) at the Human Services Department managed YOP.

Y&F Intervention Advocates, Annie Crippen and Tara Huggins, revamped YOP for 2017 so it was a more realistic job experience to prepare youth for job hunting.

Strategies To Achieve Tomorrow's Success (STATS) Camp, which is devoted to teaching YOP employees about the job search process, used to be held during the YOP season. However, throughout the years, it was difficult and disruptive to pull the youth out of their work placements to attend the class and then get them back to their job sites.

Annie explained, "Plus STATS covered things they should know going into a job, such as resume writing, filling out job applications, and interviewing." STATS camp included mock interviews, program expectations, workplace conduct and safety, budgeting, and money management. It was held over two days and

those who finished the camp were given gift cards.

Cassie Black, a third year YOP employee, said, "I think [STATS camp] was helpful because it gave me more of an experience of how a real job interview would be and they gave me feedback on what I could do better for my interview."

Hailey Woodruff added, "I thought the STATS camp was important to show kids how to successfully create a resume and learn interviewing skills to fully prepare for a job."

This year, youth applying to YOP also had to provide their school transcripts to show they were on track for graduation; those who were not on track had to enroll in summer school. YOP stressed the importance of education and obtaining a diploma, making prospective candidates more desirable to future employers.

Departments were more involved with the overall hiring process. They had to review applications and conduct interviews. A few applicants had multiple offers from different placements, so they chose where they wanted to

work.

There were 18 teens who completed STATS Camp and 16 were hired after the interview process.

Job placement sites included: yard crew, Quileute Natural Resources, Quileute Tribal School, Oceanside Resort, Lonesome Creek Store, Daycare, Senior Center, and Commodities.

Lucy Smith and Starr LeClair were yard crew supervisors, overseeing six teens.

"The kids were amazing, and Starr and I enjoyed working with them!" Lucy exclaimed. "They really loved being a part of community events and they took pride in themselves to know they had a hand in helping."

Yard crew duties included: maintaining the softball field for Quileute Days; preparing for Take Back the Night; assisting with community events; gathering food from the community garden; and of course, doing yard work and picking up trash around the village.

After four years in YOP, with two years placed at the Senior Center, Hailey said her favorite part this season was working with her boss, Lisa Hohman, and working for the seniors. She spent the summer cooking, serving, and socializing with elders.

Nicole Rasmussen and Baine Etherton at natural resources had required their YOP employee, Myah Rondeau, to give a presentation to QNR staff at the end of the summer, highlighting her work experience in data entry and field work. "She rocked it," said Baine.

At Oceanside Resort, Theo Penn and Rod Taylor

supervised Jae Eastman. Theo said, "Jae did a good job. He was a hard worker helping out with the grounds and keeping the resort looking good for our guests."

Each supervisor and YOP employee received sweatshirts, and the teens who stuck through the six-week program were treated to an end-of-the-year trip to Wild Waves on August 18 in Auburn, WA.

"All the supervisors had great things to say about their YOP kids," Annie said. "They were hard workers and they showed up on time. It was all positive feedback and the supervisors are sad the season is over."

Bá·yaḵ The Talking Raven

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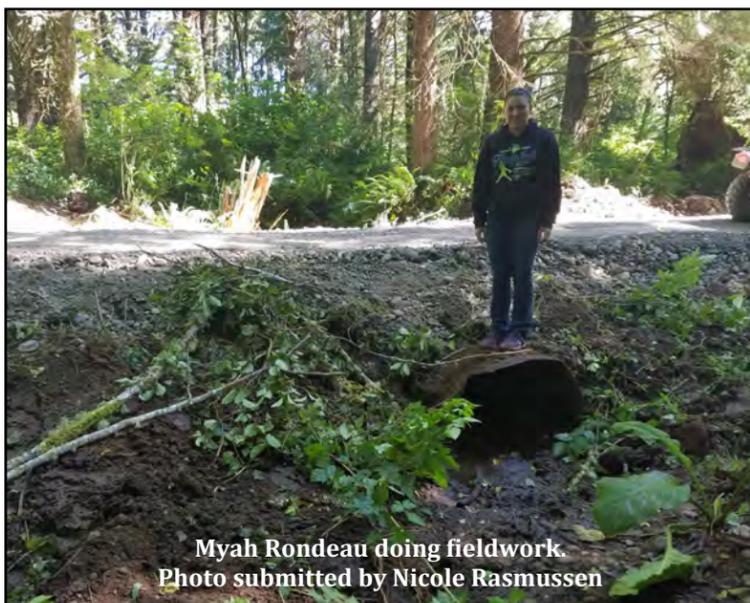
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Gerald Smith
General Manager



Lisa Hohman and Hailey Woodruff at the Senior Center



Myah Rondeau doing fieldwork.
Photo submitted by Nicole Rasmussen

Wellness Court celebrates first graduation



The Quileute Tribe's Healing-to-Wellness Court Program (Wellness Court) held its first graduation ceremony on August 22, 2017. Larry Jackson and Donald Black-Penn were the first two graduates. Numerous tribal program managers, community members, Tribal Councilmembers, and family members of the graduates were present to witness this achievement.

The Wellness Court is part of the Quileute Tribal Court System and is a diversion program for defendants, meaning that those who successfully complete the Wellness Court Program and graduate will not be prosecuted for any criminal charges. The program is completely voluntary.

A Wellness Court Team oversees the program, which consists of: Quileute Tribal Court Chief Judge Anita Neal; Quileute Tribal Prosecutor Elizabeth Stanley; Quileute Tribal Public Defender Steph-

anie Hyatt; Quileute Tribal Probation Officer Mike Foster; Quileute Tribal Chemical Dependency Counselor Janice Barrera; Drug, Alcohol and Tobacco Prevention Specialist Ann Penn-Charles; and West End Outreach Counselor Linton Petersen. Wellness Court participants report to the panel, and the panel assigns them new tasks weekly.

The Wellness Court Program is divided into four phases. Participants attend court hearings once per week during the first phase but their required court attendance is reduced once they move up to the next phase. The Wellness Court Team also meets once per week to review each case for compliance prior to the hearings. The team determines whether participants have done what they have been ordered to do and decides which assignments and activities to require. The team also discusses if participants are ready to move into the next phase based on their

healing, wellness, and compliance in the program.

Participants are generally required to complete the following: attend sobriety meetings and activities; complete community service hours; do good deeds in the community; learn Quileute language phrases; participate in wellness activities; and participate in tribal cultural activities. Participants find that there are many opportunities to participate in cultural activities such as Elwha sweat lodges, various coastal jams, canoe journeys, sobriety powwows, community carving projects, and the weekly Quileute drum group.

Larry stated, "It's a really difficult program to begin with because of all the requirements. You have to be in compliance. If you miss anything—any paperwork—the panel could find you non-compliant. I was non-compliant early in the program and put on curfew. And

each time you weren't in compliance, they'd add more meetings or community service hours."

"I had never been involved in culture until I got into the program," Larry stated. "I was never into singing or drumming or speaking Quileute. But the Wellness Court requires you to be involved in the culture."

At the graduation, David Jackson, Jr. was the master of ceremonies. Tribal Councilmembers spoke and offered congratulations to the graduates. The Wellness Court Team also spoke and honored the two men. Quileute drummers sang the healing circle song.

Judge Anita Neal expressed, "I am witnessing today what it means to have a supportive tribal community."

Prosecutor Elizabeth Stanley explained, "A lot of people join and realize what hard work it is to stay in the program and to get clean so they quit the program. That hard work and commitment is needed in order to get them to sobriety."

Donald credits the program with saving his life. At the ceremony, he said, "I would have been buried." He went on to express his gratitude to the Wellness Court Team, his mentors, and his family.

Larry said it's been an honor to be a part of the program and be one of the first people to graduate. Wellness Court benefited him greatly. "It helped me restructure my life and I regained control. The temptation will always be there, but you have to have a support system."



Larry Jackson and Judge Anita Neal



Judge Anita Neal and Donald Black-Penn

QTS Students May Participate in Sports at QVSD

Under the Washington Interscholastic Activities Association (WIAA) guidelines, students enrolled at Quileute Tribal School (QTS) have the right to participate on the Interscholastic teams at Quilayute Valley School District (QVSD). QTS students must meet the same team responsibilities as the QVSD student-athletes and are held to the same standards of behavior and performance as other members of the team. The QVSD may not refuse to allow students from QTS to partici-

pate as long as the student(s) meet the WIAA and QVSD eligibility requirements.

According to the WIAA, in order to maintain athletic eligibility during the current semester, the student shall maintain passing grades, or the minimum grade standards as determined by the school district if more restrictive, in a minimum of:

- 3 classes in a 4-period class schedule or the equivalent credits
- 4 classes in a 5-period class schedule or the equivalent credits
- 5 classes in a 6-period class schedule or the equivalent credits
- 6 classes in a 7-period class schedule or the equivalent credits (QTS offers a 7-period day)
- 7 classes in an 8-period class schedule or the equivalent credits

As per the WIAA eligibility rules above, a student must maintain passing grades in a minimum of 6 periods in a 7-period day. QVSD is required to monitor a student's continued academic eligibility through periodic grade checks within each three to six-week period during the semester beyond normal grading periods. In addition, QVSD can set higher eligibility standards than those set by the WIAA.

According to the WIAA

eligibility requirements, a student shall have passed the minimum number of classes in the immediately preceding semester in order to be eligible for competition during the succeeding semester. The record at the end of the semester shall be final, except for those class-for-class replacement credits earned in a regular accredited summer school program or alternative educational program accepted by the school district. Incompletes may be made up for credit during the first five weeks of the subsequent semester (depending on the school's incomplete rules). The suspension period for high school students shall be from the end of the previous semester through the fourth Saturday in September in the fall or the first five weeks of the succeeding semester. The suspension period for middle level students shall be from the end of the previous semester

through the first three weeks of the succeeding semester. Each student is eligible on Monday of the week following the end of the suspension period.

If a QTS student or his/her parent is told that he or she must be enrolled at QVSD in order to participate, it is a violation of the WIAA regulations and the parent is urged to contact Superintendent Mark Jacobson and provide him with the name of the QVSD employee or coach making the statement so he can resolve the issue.

If you have questions or wish to learn more, contact QTS Superintendent Mark Jacobson at 360-374-5609 or go to <http://www.wiaa.com> and select "publications" from the menu bar and "handbook" and go to section 18.0.0 entitled *Student Standards for Interscholastic Eligibility*.

West End Youth League Soccer

Congratulations on finishing a fun-filled soccer season!

- Jayden Ceja-Cisneros
- Miken Guerrero-Estrada
- Xander Black
- Leighton Foster
- Shon-Ge-Ska Jackson
- Jackie Centeno
- Sophia Calderon
- Noah Foster
- Carter LaGambina
- Cruz Black
- Sylvia Ensastegui
- Shaleigha Williams
- Elliana Dixon
- Daysha Black
- Jordan Davis-Jackson

Quileute Head Start



We are currently accepting applications for the 2017-2018 school year!

Please, stop by the office or call **(360) 374-2631** for more information. You can also download an application at:
www.quileutenation.org/head-start-program

Our program provides:

- Childhood classes four days a week for three to five year old children with a focus on: phonemic awareness, literacy, writing, math, science, nutrition, safety, and social studies
- Quileute language and culture
- Dental, vision, hearing, and developmental screenings
- Family support services
- Services for children with developmental, physical, emotional, and behavioural challenges
- Transportation to and from school via bus
- Breakfast, lunch, and snack

Plus, a caring atmosphere of fun, learning, and acceptance!



Quileute Head Start
PO Box 100, 8 By-Yak Loop
La Push, WA 98305

You and your family are invited to

Celebrate Family Nutrition!



Sunday, September 10th
5:00 p.m. to 7:00 p.m.

Families with children 0-6 years old are invited to attend this dinner, talk about what foods you like to eat and how to access them. There will also be information on family nutrition, and clothing and diapers for your children.

The main course and beverages are provided.
Bring your favorite side dish to share.

Playground at Alder Grove
1750 Calawah Way, Forks

Translators in Mam and Spanish will attend.



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



Jay Powell transforming into kwashkwash, the Blue Jay.

Safso'alíktiyat "king salmon getting days"

Well it's September, school is starting, and the big kings are running a little late this summer. The report I get, as of the last few days of August, is that the kings are starting to hang around out in the salt chuck but are probably waiting for a good brown water before moving into the river. That would mean that the wonderful sunshine we've enjoyed all summer would have to give way to **hibòk'áktiya**, "rainy days."

And, of course, the sun hasn't only been interesting, of late, because it has been shining day after day. On Monday, August 21st, it hid for a while behind the moon in an almost complete solar eclipse. At least that's what the astronomers tell us happened. But the old-time traditional Quileutes had a different explanation. In fact, those **tałáykila pots'ok^w**, the "old-time Indians" had their own folk astronomy that explained the origin of the sun, moon, many stars, the man in the moon, the distance from the earth to the moon and, even, eclipses. The term "folk astronomy" is used to identify the belief system of an ethnic group—in this case, the Quileutes. It doesn't suggest beliefs that are primitive or mythic, but rather a group's answers to the transcendent question of ORIGINS as explained by one or another of their traditional cultural stories.

Those stories were the **kixí?**, the tribal mythic narratives that the elders passed down from generation to generation during "traditional times." By traditional times, we mean the thousands of winters before A. W. Smith opened the Quileute Tribal School in 1883...a date to remember because Whiteman's science was part of

the curriculum. It was the beginning of the end for many aspects of Quileute traditional thought.

As far as I know, all that Quileute folk astronomy hasn't ever been put together before. Doing so gives a sense of the degree to which the ancestors, in the absence of telescopes, had devised a satisfying set of answers to the questions people naturally have about the physical universe.

So, this month I have gone through earlier notes and stories collected by Reagan, Frachtenberg, Andrade, Pettitt, and my own notebooks in order to put together a picture of the Old People's assumptions about the heavens. It amounts to a perspective, a world view, that considers the universe to be as ordinary as the Blue Glacier and the Sol Duc hot springs, both of which were thought to be distant-but-reachable places that were also inhabited by monsters. We owe those understandings to the elders who shared their tribal mythic perspective with various ethnographers over a hundred years. These Quileute and Hoh wise men and women included Arthur and Charlie Howeatle, Julia Bennett, Mary Hialitsa, and those known originally only as Wibaxad, Talacus, Sailto, Shistakup, Hobucket, Wibahad, Sixtus and others.

In discussing traditional Quileute astronomy, I include whole versions of the mythic accounts that describe those folk-astronomic assumptions. Such indigenous belief systems are museum pieces which evolved and developed over thousands of generations. They belong to the tribe as evidence of the inventive viability of their unique group culture. And they are an aspect of the American aboriginal patrimony, which all their neighbors and co-countrymen may take interest and pride in.

Here, then, is the textbook for Quileute Astronomy 101.

Beliefs about the Natural World

It's interesting that for many Americans, science is at odds with religion. Evidence of human evolution is considered to dispute fundamentalist belief in Biblical accounts of creation. As far as we know, there was no such dilemma for the Quileutes in pre-1883 tribal thought. The entire universe was considered to be natural: earth, rocks, water, trees, animals, fish, people, monsters, spirit powers, ghosts, clouds, and heavenly bodies of all types. They were all believed to be natural. It's just that some you could see and others you couldn't. People were so aware of this distinction between visible and invisible things that their language reflected it every time they spoke. Things one could see were distinguished from things that were known to exist but were invisible. For example:

Visible close / visible far / Invisible

He or It: **-xas** **-xach** **-xax^w**

She: **-xak** **-xaksh** **-xakx^w**

This: **híxas** **híxaksh** **híxax^w**

There may have been some old-time Quileutes who questioned the community assumptions, but ghosts, spirit powers and monsters were treated generally as an ordinary part of life that were just invisible.

The Sun and Moon

The sun and the moon are both called **pířts'cho?**, literally "light inside." Similarly, as Quileute speakers coined words for modern inventions, radios were named "talking inside" (**adádalácho?**) and television sets were called "pictures inside" (**pikchácho?**). The logic is that the talking and pictures are in the apparatus and come out for the people to hear and see. In the same way, the word for the sun and moon suggest that both have light inside that comes out to light up the world. According to mythic stories it seems that both the sun and moon had always existed, but originally, they weren't available to light the world since they were kept hidden away by a greedy chief. Here's the story as recorded by Leo Frachtenberg, a teacher at Chemawa Indian School, who spent the summer of 1916 in La Push. He calls this account *The Theft of Light*. Note that in this story there's an interesting reference to a place called **Tsisádaf** where people speak a language called "**Tsis**." Unfortunately, there are no details of what that meant.

A long time ago there was no sun. It was dark all

over. There was no daytime. The people did not work because it was always dark. But, **ř'wáti** knew who kept the sun, which had light inside that would come out and make the world bright. A greedy chief had the sun and kept it for himself in a box in his house. So **ř'wáti** pondered how he could get the sun.

Finally, **ř'wáti** decided what to do. He transformed himself into a child and went to the place where the one who had the sun lived. And **ř'wáti** sat down in front of that big house, playing like all children do when they play. He didn't wait long. Soon the daughter of the one who had the sun came outside. She saw the child playing alone. And she was surprised. She went over to the child and asked, "Where do you come from?" But, the child didn't speak. He just babbled. So, the girl went back inside in a hurry and told her father, the chief, what she had seen. "There's a young boy outside. I don't know where he comes from. He just babbles when I talk to him." Then the father told her to go back out and get the child. "Bring that child inside; maybe he comes from **Tsisádaf**."

So, the girl went back out and gave him food. And **ř'wáti**, after he finished eating, walked all around the place. And, right away he saw the big, strong box where the chief kept the light. The strong box was slightly open and bright light shown on the ground in front of it.

Then the chief asked the boy, "Are you from **Tsisádaf**?" But the child just said, "**Tsissssss**." Then the chief asked, "Do you know how to eat mussels?" **ř'wáti** responded, "I can eat mussels." Then the chief said, "OK, you will go with us tomorrow. We'll go get mussels at the mussel place near a rock in the ocean." Then they all loaded up the big ocean-going canoe. The people put the sun box in the canoe so they could use it for light while they were getting mussels. They all got in the canoe. The boy pointed at a big paddle and said, "**Tsis**." Using that big paddle, he made the boat go very fast. The people were surprised that a child was such a strong paddler. So, they put him in the back of the boat as the steersman.

It didn't take long to reach the mussel place. Everyone got out, taking their

Continued on Page 7...

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

...Continued from Page 6

mussel sticks. But the boy stayed alone in the canoe with the sun box. The boy was going to wait near the rock for those who were getting the mussels. "Stay very close," they said and he responded, "Tsis."

Then, when all the men had gotten out, the wind started to blow. It blew the canoe away from the rock. **K^wáti** pretended he was paddling but being blown adrift. But really, he was paddling away from the rock. The people at the rock yelled at him, but he kept on paddling, heading toward the shore with the sun box at his feet.

When **K^wáti** landed, he took the box and started toward his home. And when he reached the place where he was living, he immediately opened the box. He realized that the box didn't contain only the sun. Both the sun and the moon were in the box. He didn't really know what to do with the sun and moon. He sat and thought about it for a long time. Finally, **K^wáti** took the sun and threw it upward so that all the people could see it.

It stayed up in the air. Then he threw the moon, and it stayed up, too. Then he regulated the day and the night, saying, "When the sun is overhead, it will become noon. When the sun sinks it will become night." When the sun isn't showing, the moon is visible, giving some light. Ever since then, the world has day and night.

Bítsil sá'a. So much for that.

That's the story of **K^wáti** and the origin of the sun and moon. The Northwest Coast tribes north of the Quileute tell a similar story, but it is Raven who is the trickster that steals the sun and, usually, the moon, too, putting them into the sky. It is interesting that the Quileute are the only tribe for whom **K^wáti** is the transformer/trickster who steals the sun and puts it in the sky. The Quinault and tribes to their south have Bluejay as the trickster figure.

That indicates that the Quileute are a unique, distinct cultural group that goes back to a distinct set of cultural features. This underscores the importance of the Quileutes as the last living descendants of an ancient proto-cultural group that probably existed 3,000 or more years ago. The time depth is suggested by the fact that Quileute has no systematic sound correspondences with the words of any other family of Indian languages. One might say the Quileute culture is a museum piece.

Thus, Quileute folk astronomy is a one-of-a-kind perspective.

The Nature of the Moon

According to the *Theft of Light* story, the traditional Quileute belief system maintained that the moon was an object full of light in the sky. However, in July 1969, it was announced that Neil Armstrong was scheduled to be the first **Hók^wat lá'walił ókił chi' piłítsécho** (whiteman walking on the moon.) Since there was no television reception in the village at that time, various Quileute elders and I rented a motel room in Forks to watch the event. Afterwards, Big Bill Penn, born 1892, said, "This is just a TV show, made up and acted to fool us. My grandmother (**Laló**, born 1841) and grampa (**Kiyísob**, born 1835) believed that the moon wasn't a thing in the sky at all...it was a hole in the top of the sky that the light shined down through. And, how could you walk on a hole?"

That statement by Big Bill suggested a different old-time view than that of the tribe's other mythic accounts, including the *Theft of Light* story above. There are two other stories that suggest visits to the heavenly bodies at the Time of Beginnings. I give them both and then discuss various issues that arise from them.

The Origin of the Man in the Moon

This tribal narrative was told to Frachtenberg by Arthur Howattle in 1916. It is, in fact, not about the old-time Quileute view of the universe and heavenly bodies, but it includes a revealing reference to the moon. This mythic narrative is what anthropologists call a "forbidding account." It tells of an instance of incest and the effects of that incest on the participants and the offspring. Incest was rigorously forbidden in traditional times. The participants were social outcasts and a child resulting from an incestuous relationship became unmarriageable. Incidental to this narrative of forbidden behavior and its outcome is a reference to the moon.

Well, an old-time Quileute family had two children, a boy and a girl. It happened that a man used to appear and visit the girl at night. She didn't know who he was. He visited night after night for a long time, and after many, many nights, she discovered that she was pregnant. So, she decided to find out who her visitor was. Before going to bed, she gathered spruce pitch and set it in a large mussel shell alongside her sleeping platform. As usual, the man came to her

again that night and she dipped her finger in the pitch and made an X-mark on the back of her visitor before he left in the pre-dawn.

The next day, the girl asked her father to gather all the young men to dance. In those days men danced naked. As the young men danced, she quickly noticed that one of the men had an X of pitch on his back. The young man was her brother.

The next night she waited for her visitor to arrive. She confronted him with the awfulness of their incest, especially that she hadn't realized that their meetings were incestuous and, therefore, unforgiveable. They decided they would have to leave, and that very night they left.

They entered the deep woods behind the village and followed large creeks, then small ones. After several days, they reached the High Divide area and the headwaters of the various Quileute rivers. On the way, they had met and captured Day Owl, **Hohohós**, who they took along as a slave. He helped them fish, hunt and survive.

Eventually, their child was born, a boy, who grew quickly and over the course of years became an excellent hunter. Day Owl made him a bow and taught him to track and hunt. When he would return to the family camp, he would say, "Mother, you look just like father. Are we not Quileutes? Why don't we go find the people's village?"

The couple decided what to do about their shame. They would kill themselves. They built a platform over a pile of pitch wood. She went onto the platform first and he started the pitch wood afire and then joined her. The platform burned quickly and completely...and the couple with it.

When the boy and Day Owl returned to the camp, they found that they were alone and that the parents had burned themselves up. Day Owl said, "Come! We should head back to your grandparent's home. I know the name of your grandfather is **Li'ik^walak^wáyos**." So, they started back down the small creeks, then large ones, looking for the home of the grandparents. Day Owl carried a bag with objects that the boy's mother had used and kept.

Whenever they met someone, the boy would sing, "I am the grandson of **Li'ik^walak^wáyos**." People would say, "I am your grandfather," but he would look at them

and see that they didn't look like his father or his mother. So, they would go on. Finally, they arrived at what had been the home of the boy's parents. The boy again sang, "I am the grandson of **Li'ik^walak^wáyos**," and this time an old man came out who looked like his parents. So, he entered the house, and Day Owl turned and returned to his home.

The grandfather, Old Man **Li'ik^walak^wáyos**, decided that something had to be done with the young man who was known by everyone to be the product of an incestuous union. He made a decision. All of the people of the village were called out and he announced, "Our grandson has come to us and we have decided that he should be sent to the moon." And they immediately prepared for him to be sent to the moon with the bag of his mother's things, strings of dentalium and a dog.

As he was sent away, Old Man **Li'ik^walak^wáyos** looked at his grandson and said, "You shall be over there, over on the moon. You will be seen by the entire world and will be a warning of the consequences of your parents' misdeed. You will be the man in the moon forever."

It is interesting that this story doesn't attempt to explain how a person and his belongings and dog would be sent to the moon. But it does seem to suggest that the moon is reachable like any other locale, where one would likely find things to eat and water to drink, but would be alone. Certainly, the moon was characterized as a place, rather than a round hole in the top of the world.

Eclipses of the Moon and Sun

Despite the regular overcast in rainy Quileute country, the old-time Quileutes were aware of the phenomenon of eclipses and had an explanation for such occurrences. In the late 1960s, several elders gave me this explanation of eclipses, one that coincides with the statements of various elders to earlier ethnographers. An eclipse is called **Hifłtsa** (pronounced hate-LITS-ah). The term apparently relates to both eclipses of the moon and the sun. However, eclipses were usually discussed as eclipses of the moon. Possibly, that was because there was no protective eyewear that would have made it possible to look directly at the sun.

The Old People came up with this explanation for the

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

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gradual “disappearance of the moon” as it passes through the earth’s shadow. The traditional Quileute explanation for an eclipse was that a monster was chewing away the moon, bit by bit, and later would vomit it back up so that the moon gradually became whole again. The **Hifłitsa** monster was thought by some of the elders to be a gigantic bird that would become entranced by the moon, but regret it later and up-chuck what he had eaten. Others thought that the eclipse monster was a type of flying shark.

Old Man Fred Woodruff, speaking with Roy Black, recalled hearing that during eclipse events community members would rush outside and beat on drums or, later, cooking pots, occasionally shooting arrows into the air.

I have often wondered whether the **flits-** root of the eclipse word is actually a Quileute hearing of the English word “eclipse” with the base root **hi-**, which can mean “an issue which results from something else,” such as **hishikʷal**, “an earthquake,” that was traditionally considered to be an event caused by angering the spirits. We just don’t know whether **Hifłitsa** is a word that derives from an English word or is simply a coincidental similarity between English and Quileute.

The traditional Quileute view of what caused an eclipse seems to argue that the Old People actually thought of the moon as an object that one could visit, inhabit or chew pieces off of.

The Star Husbands

The most instructive tribal story with regard to answering the question of the nature, closeness and origin of the heavenly bodies is the story of The Star Husbands. It was told in detail to Frachtenberg and was published in both Quileute and English in Manuel Andrade’s Quileute texts (pages 71-83). Here is my shortened version of that narrative.

The Chief’s wife was going with her daughters to dig **tsixifł**, fern roots. They got a late start and since it’s a long walk, they didn’t get to the prairie until noon. They immediately started digging, but by late afternoon their pack baskets weren’t full yet. So, they kept digging until it was dark and then just lay down to sleep there.

There were many stars in the night sky. The younger sister whispered to the elder sister, “I wish that small star

yonder would come and take me.” The elder sister said, “I prefer that big star yonder would come.” The girls talked about the stars until late at night. Then their mother became disgusted and said, “Be quiet. Go to sleep. We’ve got to get up early, finish digging roots and walk home.” But the girls didn’t stop talking. They each talked about the star that they liked until finally they fell asleep. Later on, they woke in the dark night and found that they were laying with men. The younger sister was with an old man, and the older sister was with a handsome young man.

In the morning, the mother woke up and the girls were gone. She thought they must have gone home, so she hurried back to the village. But the girls weren’t there. Word of the missing girls spread, and the tribe was upset. The chief questioned his wife angrily. All she could tell him was that the girls had stayed up late, talking about wanting to have stars as lovers. The chief realized immediately that the girls had been taken by the stars.

The chief assembled the men of the tribe in his longhouse to discuss how he could travel to the stars to get his daughters back. The giant warriors **Kilátob** and **Tatákwʷayal** were there and they favored going to war to get those girls back. Everyone wondered how they would get up to the stars. **Kilátob** said, “Don’t worry! We’ll get up there!”

Then, **Kilátob** and **Tatákwʷayal** stood up and went out. They weren’t gone very long and returned with a straight fir log, as long as the chief’s house. They notched both ends and said, **Hixas taxʷtoʷ łokʷ**, “This is our bow.” And then they twined a long rope of whale sinew as thick as a boy’s wrist, and said, **Hixas táxʷokʷoʷ**, “This will be the bowstring. Who will string the bow?”

Everyone looked at **Kʷáfta**, the Whale. Whale stepped forward and strained to bend the bow and attach the bowstring. But he was unable to bend that thick bow. So, the chief called **Ákil**, Bear, who tried twice to string the bow, but failed. As did **Kfikł**, Elk. And, both the mighty **Kilátob** and **Tatákwʷayal** tried individually and failed. So, they tried to string the bow together, and almost succeeded. But in the end, everyone failed.

Finally, the chief asked,

“Is there anyone who can string this bow?” Well, while the others had been trying and failing, **Chóʷchoʷ**, Wren, had been rubbing himself and quietly calling in his personal spirit power. So Wren called out, **Pitákwili**. “I can do it.”

And all the others scorned him and laughed because Wren was the smallest. But, Wren stood up and sang his spirit song and bent the fir log bow and attached the bowstring. The others were all silent, shamed by little Wren’s great spirit power.

The chief thanked Wren, and **Tatákwʷayal** held up the bow and explained how they would shoot **baʷyaskʷasli**, arrows, thick as the width of four fingers. They would shoot them up to the sky.

However, again none of the tribal strongmen were able to bend the bow and shoot an arrow. And, again Wren stood up, grabbed the arrow, bent the bow and shot the arrow. That arrow went up out of sight. The people scanned the sky, but nobody could see the arrow. But **Yačhókʷaʷdas**, Snail, said, “I see it up there, stuck in the sky.” Snail had good eyes that were later borrowed by **łsiʷdokʷ**, Fish hawk. But back then, he had the sharpest eyes of any of the First People. Snail helped Wren aim the next arrow and, when Wren shot again, Snail said that the second arrow had stuck in the rear end of the first arrow. Wren and Snail kept shooting, each arrow sticking into the end of the previous one, and soon everyone could see the line of arrows stuck into the sky. And soon the “arrow road” reached the ground.

The warriors who were going to wage war got busy. There were big people like **Hawáyishka**, **Kikił** and **Ákil**, Deer, Elk and Bear. And there were small warriors like **Hiʷichiyal**, **Bátsbats** and **Chikʷ Wíkʷayoł**, Squirrel, Chipmunk and Rat. They ran up the arrow road to the sky, intent on getting the chief’s daughters back. When they got to the sky, there were many houses. It was very cold. The chief built a fire and called Rat. He said, “There will be lots of warriors here. Go into each of the houses and chew the bowstrings of the weapons in each of the houses.” Rat did, so in the morning when the chief and his warriors attacked, the star people had no weapons and many were killed. Others hid.

The Chief found his old-

er daughter and confronted the young star-person who had taken her. He said, “I am a chief and I want my daughter back. And where is my younger daughter?” The star-person said, “I am a high-status leader, too. My name is **Sisokʷtiyáʷat**. I am the morning star. We star people came to live in the sky so long ago we have forgotten how we got here. Some joined us later. I am their leader and your daughter has become my wife. She will become a star, too.” But, finally, to end the war, he agreed to give back the chief’s daughter.

He explained that the younger daughter had been disappointed that her lover turned out to be an old man. She immediately wished to go back down to earth and had escaped, aided by **Qʷakʷádi**, Spider, who had woven her a rope to slide down. She had started to return to the ground, but Spider’s rope had been too short so she had hung there in the sky until she became a star.

The chief and his older daughter led their warriors back down the arrow ladder road. They were halfway down when the ladder broke. Most of them reached the ground, but the others are still hanging up there. And, as happens, they turned into stars. These are the ones that we can still see called **Iʷóshaqʷaʷ**, “the war party” (the Pleiades). Some of the other stars and star groups are:

- **Pákʷad**, Skatefish (the Big Dipper); another name for it is **káxʷoł**, a “dipper,” probably from the English term.
- **łsikłídaʷ**, meaning not known, (the evening star)
- **Kʷayáčhowóʷtsit**, the “river of the sky,” (the Milky Way)

łsólóʷpol yix ixʷákwowł. That’s the end of the story.

Traditional Quileute Folk Science

Having looked at the Quileute mythic narratives that make reference to the sky and to the things visible above the earth, it allows us to make these generalizations about the Old People’s perspective on the sky and the things they saw up there.

(1) The sun and moon, like the earth, always existed.

(2) The sun and moon were presumed to have light inside rather than to generate it by burning.

(3) The sun and moon were thrown up into the air like

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

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objects. As such, it would make sense to think of them as a little lower than the sky. The story of the boy being sent to the moon with a dog suggests that the moon was thought of as a round orb up above the earth where it was possible to live...just like in the sky above and the earth below. There were monsters in the sky as well as on earth, and eclipses were caused by the **Hifłitsa** monster chewing away part of the moon. (It would have to be big monster!)

(4) The fact that an arrow could "stick in the sky" is an indication that the sky was thought to be a place that also had ground that the sky people walked on. Houses were built on it. So, it would appear that the idea that the moon was a "hole in the sky that the light shined through" is at odds with the older mythic view of the sky. I asked Old Man Woody and Roy Black if, thinking like an ancestor, they thought that the clouds lower than the sky or part of the sky. After consideration and discussion, they said, "We never thought about it and can't decide."

(5) The stars were people who, for one reason or another, had gotten stranded in the sky or between the sky and the earth. Obviously, it took some time to transform from an Indian into a star.

For the tribal members

of today, it is appropriate to attempt to understand the world view of the ancestors. Certainly, there were some astronomical questions that the old-time Quileutes never seemed to have wondered about. Though clearly, they did wonder about the skies and the heavens and tried to make sense of what they could see above them. Stories developed to answer some of their questions. And these stories featured the values and issues that the spirit world was thought to have strong opinions about: incest, greedy behavior and lack of generosity.

Like all peoples, we seek answers about monumental events such as the recent, rare solar eclipse or how things such as the sun, moon and stars came to be. Certainly, Quileutes have a right to be proud of their ancestor's mythic perspective and their answers to such puzzling astronomical events. It is a remarkable ancient heritage.

Words of the Week for September

September has four Mondays, so I include four new useful Quileute Words of the Week this month. They have to do with Labor Day, school, the king salmon run and the Sea-hawks.

September 4-10: **Wáli pákit ɣaxíktiya**. [WAH-lee PAH-kit hah-HAKEE-tee-yah] *I don't work today.*

Labor Day! There isn't a

Quileute word for "holiday" since every day used to be workday before "civilization" happened in Quileute country. But now it's a pleasant thing when we can wake up and think, **Wáli pákit ɣaxíktiya**, "I don't work today."

September 11-17: **tícha** [TEE-chah] *Teacher*

There's no word in Quileute for teacher except for the English word, which is pronounced without an R-sound because Quileute doesn't have any Rs and the Old People couldn't pronounce that sound. So, they just left out those sounds and replaced them with sounds they did have. That's the reason that Forks is pronounced **Pokes**, money or dollar is pronounced **Tala**, and car is called **Kah**. **Tícha** is an easy word for this week, but it's an important point regarding the modern-day words that the Quileute started to use after schools, money and transport other than canoes entered their life.

September 18-24: **sáfs** [SAH-ts] *King Salmon*

Ah, those big king salmon! When they come in and a family catches or receives a king salmon gift, that's a holiday. And mom doesn't only ring the dinner bell and say, **Kóla álash!** *Come and eat.* She calls out **Sáfs?alishíflo**. *Let's eat king salmon!*

September 25-October 1: **Ḳahí? kalakído** [kahth-EH

kah-lah KAY-doe] *The Sea-hawks*

Quileutes like their Sea-hawks! Actually, there's a separate word for "fish hawk," which is **tsidók^w** (tsid-OAK), but we're not talking about the fish hawk (or osprey) that's common to Quileute territory. We're talking about community sports heroes! The sea is **Ḳahí?** (which means "salt, the salt water, or the sea"). And the general word for "hawk" is **Kalakído**.

The fish hawk was thought of by old-time Quileutes as an untrustworthy character because he borrowed things and wouldn't give them back. Fish hawk originally had bad eyesight, and Snail had the most acute vision of anyone. So, fish hawk borrowed his eyes and wouldn't give them back. That's the reason Snail has no eyes at all and Fish hawk can spot lunch a mile away. Go, Sea-hawks.

So that's it for September. This month the next book in the Quileute Culture Series should come off the press and be available. It's called *Our Land: Quileute Territory*. There's a lot of tribal history in the book. Quileutes have a right to be proud that their Council supports the documentation of their tribal heritage.

—**K^wáshk^wash**, Jay Powell
jayvpowell@hotmail.com

First Nations Development Institute: Videography Project Screening

Please join us in the screening of **FOUR** short films



Thursday, September 14, 2017

5:00 PM

Quileute Teen Center

Snacks and refreshments will be served

Gifts will be presented to youth and elders who participated in the project



Quileute Teen Center



FIRST NATIONS
DEVELOPMENT INSTITUTE

Taking back the night in La Push



Photobooth fun at TBTN

The Quileute Tribe New Beginning's Program began hosting Take Back the Night (TBTN) in 2009, and today it has grown into a popular event attended by locals of the Forks and La Push communities. TBTN was held on Thursday, August 10 from 6 p.m. to 8 p.m. at the Akalat Center. This year, approximately 250 were in attendance.

A TBTN planning committee meets for several months leading up to the event. New Beginnings Program Manager Liz Sanchez and Victim Advocate Narcis-

sus Foster coordinate it with the help of numerous volunteers.

Liz said, "When we went to a workshop on historical trauma and healing, our takeaway was that instead of saying, 'Stop Bullying,' say something like, 'Be Respectful' or 'Be Kind.' And that's what we're doing with 'Words Matter.' We came up with positive words and were able to weave our theme throughout the event."

"Words Matter" was printed on purple shirts, which were distributed to organizers and volunteers.

Quotes were available as inspiration for the rock painting, and the songs and poetry performed were based on the theme.

Activities included:

- Clothesline Project
- Rock Decorating
- Luminary Bags
- Face Painting
- Photobooth and Wall of Empowerment
- Nail Art

A silent witness exhibit was on display, which fea-

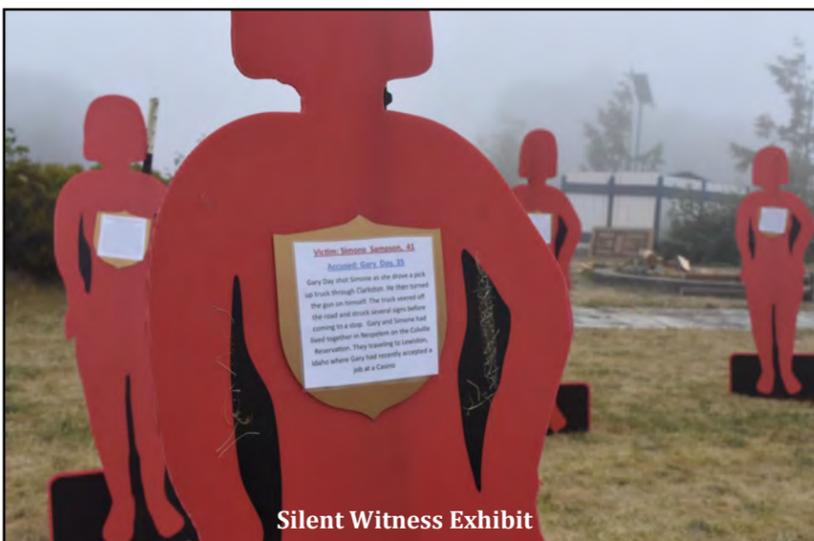
tured silhouettes of men, women and children with real stories from victims of abuse. Vendors also had useful information to share from Quileute departments, plus several from the Forks and Port Angeles communities. Delicious smoked fish, vegetables and dip, popcorn, and cupcakes were provided, all donated by volunteers. Random prize drawings were done throughout the event, and to incorporate the "Words Matter" theme, youth also shared positive words in Quileute and English.

To complete the event, everyone gathered at the totem pole in front of the Akalat Center to light the luminary bags. Community members drummed and the luminary bags were lit in honor of victims and survivors of abuse and domestic violence.

A TBTN debriefing is planned for September 8 at 10 a.m. at the Quileute Health Center. Anybody is welcome to attend to discuss what went well and what can be improved. Liz expressed, "We seriously reflect on the event and consider any feedback as we design next year's Take Back the Night. All are welcome to help plan for 2018."



Rock decorating



Silent Witness Exhibit



Clifford Hoekstra and his daughter visit the informational tables

Surfing and Traditions returns

By Jana Stock

Surf Camp is back! We had our 11th “Surfing and Traditions” camp on August 19th after a two-year hiatus.

Approximately 20 youth attended and 32 volunteers worked with those youth, teaching them surfing

basics. Youth wore wet suits and jumped into the ocean with their surfboards. For some youth, this was their first time surfing.

We would like to have a surf camp at least once every summer. Please join us next year if you missed out this year!

We would like to send a sincere thank you to all of the departments that helped us put this event together, including: Quileute Tribal Council, Quileute Tribal School, Events Department, Oceanside Resort, Public Utilities, QHA Blue Shed, Warm Currents, and Surf Riders. A bit thanks

to Dennis “Bub” Bender for all the surfboard lifting transportation and labor. You made it so much easier and faster getting kids in and out of the water. Thank you everyone!

Photos submitted by Jana Stock



Empowering youth to become leaders

By Jana Stock

Three teens and one chaperone attended a Unity Event in Elwha August 14-16 for a Youth Leadership Development Training. Quileute youth, Adriana Macedonio, Nathaniel (Thomas) Jackson, and Logan Hatch, represented the Quileute Tribe.

This three-day event aimed to empower native youth to become leaders in their community and was a great success. When asked what they learned that will stick with them, all the youth responded that they learned to plan and budget for an event.

“Unity Camp taught me how to talk into a microphone

properly and the basics of planning and putting an event together,” Logan describes. The youth broke out into teams to develop a community service project of their own.

One youth, Adriana, added, “There was also a DJ who was awesome. I met a lot of really good people.”

Public speaking, which can be difficult for many people, was an important topic



discussed. Thomas says, “We learned how to set tasks for people to manage our event and keep it going smoothly.” Their projects included action

planning and youth event promotion, which are skills they can utilize in the future.

Photos submitted by Jana Stock



QHA holds yearly Resident Fair



Quileute Housing Authority (QHA) hosts an annual Resident Fair. This year, it was held on August 25th at the Akalat Center.

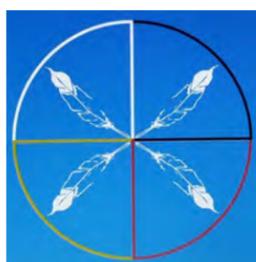
Quileute departments and other local businesses and programs are invited to set up informational booths that would benefit residents of La Push.

A prize drawing was held after lunch was served.

Happy Birthday to Enrolled Quileute Tribal Members

September Birthdays:

Leanna Justus	1	Fern Penn	10	Stephanie Ward	21
Magnolia Stacey		Duane Jones Jr.	11	Tashina Ward	
Jack Eastman		Page Foster	12	Joshua Hoskins	
James Black Jr.		Giulia Perini		Rosita Martinez	22
Paetyn Belford	2	Chelsey Beebe		Abigail Ceja-Cisneros	23
Bryson King		Conner Adamire	13	Dusty Jackson Jr.	24
Russell Woodruff Jr.		William Hatch	14	Saygan Medina	
Shadow Rosander	3	Jacquelyn Centeno		Bert Black	
Casimir Pullen		David Stillwell-Black	15	Daelen Larson	25
Ronald Ramsey		Virginia Sablan	16	Bronni Ross	
Jonathan Jackson	4	Michael Ward		Jeremy Hamm	
Rigoberto Manzanares		Talan King		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	Dean Penn	19	Jason Eastman	
Jessica Black		Karl Cleveland			
Riley Jackson		Michael Jackson	20		
Donna Mae Jaime		Mary Martinez			



1st Annual

LA PUSH SOBRIETY CAMPOUT

September 8-10, 2017 La Push, WA

"We gather at the A-Ka-Lat in support of each other"

Who Can Attend: If you are in recovery, you are considered family. We welcome anyone!

Recovery Activities: Women's Meeting, Men's Meeting, Inspirational Speakers, Gone But Not Forgotten, Clean Time Countdown

Cultural Activities: Coastal Jam, Spiritual Breakfast, Sweat Lodge, Fish Bake, Family Time.

Recreational Activities: Beach Bonfire, DJ Dance, Stroll the beach, Hiking, Softball

Cost: \$15 on-site registration, cash only please. Check in no earlier than 12 p.m. at the A-Ka-Lat in La Push, WA.

Camping: On Location at the A-Ka-Lat (restrooms and showers are available), or Quileute Oceanside Resort and RV Park, 330 Ocean Park Drive (800) 487-1267

Meals: On your own, enjoy the local, tribally-owned and operated River's Edge Restaurant and fundraisers that support this event.

Facebook Page: 1st Annual La Push Recovery Camp Out 2017

Want to volunteer? Positive and friendly volunteers needed to help us run a smooth and fun event. Email us: sobrietycampout@hotmail.com or call for information: 360-270-3145

**Hosted by the Quileute New Life Recovery Team
Contact Janice Barrera (360) 270-3145**

*You may be someone's first impression of recovery.
Please behave in a spiritual manner, so that we
may all benefit from this celebration of
our recovery.*

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

Do you have an idea for an article, an announcement for the Quileute community, or photo opportunity? Please feel free to share your suggestions with:

Emily Foster
(360) 374-7760

talkingraven@quileutenation.org

If you have any other general feedback, let us know what you think. We strive to improve your newsletter!