

bá·yak The Talking Raven

A Quileute Newsletter



Vol. 12, Issue 4

Emily Foster/**BAYAK Editor**

QTS competes in Science Olympiad



showing; 8th grader Kevin Ryan was 6th in an engineering event called Towers while Aaliyah Dailey and Addy Black, both in 7th grade, were 8th in Meteorology.

For each student, the Science Olympiad was a learning experience. For example, Kevin realized he should have made his tower lighter and added more support at the base, while sophomore Stephanie Ward now knows next year she'll bring better notes for the Rocks and Minerals event.

Alice said, "They did far better than I would expect any first-year team to do. They really brought it to the competition and I can't wait to see what they can do next year."

Nineteen middle school and high school students from the Quileute Tribal School (QTS) competed at the Science Olympiad. This was the first science competition that QTS has ever attended, which was held at Clark College in Vancouver, WA on March 4th.

With 24 science events to choose from, such as Astronomy, Experimental Design, Mission Possible, and Invasive Species, many of the students participated in more than one competition.

Overall, the middle

school team placed 12th out of 19 teams while the high school team came in 16th out of 19.

QTS science teacher and team coach, Alice Ryan, explained, "We were a first-year team. It is basically unheard of for a new team to be competitive and place. There's a learning curve to this. You don't usually go in and are super successful right away because it takes time."

Lance Obi-Williams, 7th grade, and Malakai Dailey, 8th grade, received a 4th place medal in Optics. Optics involves positioning

mirrors in a box to reflect a laser around barriers. Teams have approximately three minutes to set up the mirrors before the laser is turned on, and the object is to get the laser to hit a target.

"There's an X we had to hit. Ours was just a little bit above it," described Lance. "Placing 4th made me feel good because it was our first time going to the Science Olympiad. I want to keep on trying every year until I reach 1st place."

Three other students also had an excellent

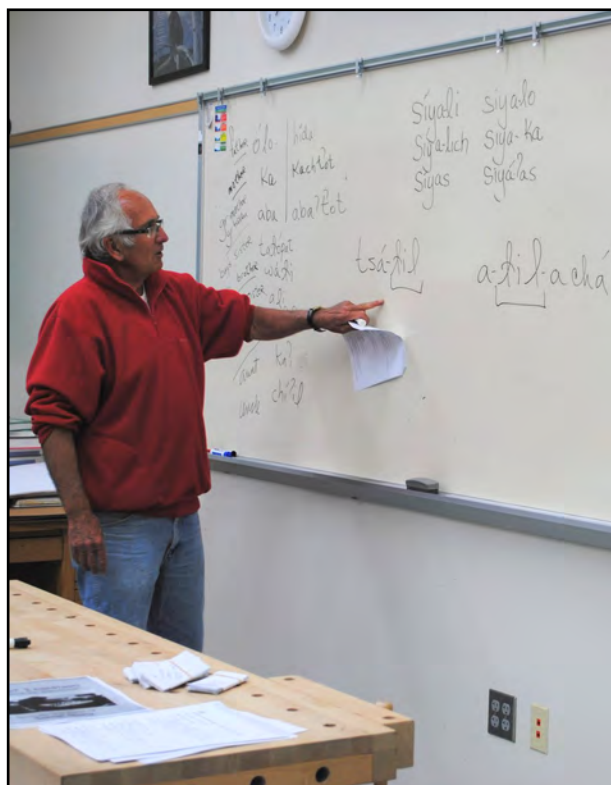
Science Olympiad Sweatshirt Orders

If you would like to place an order for the Science Olympiad sweatshirts, contact Connie Birley at 360-374-5648 by the 3rd week of April.

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Jay Powell to visit La Push for Quileute culture project



Jay "Kwashkwash" Powell teaching a Quileute language class in 2012

x^wasá· -iłx^w k^wásh k^wásh "Return of Blue Jay"

The Quileute Tribe is pleased to announce the return of Professor Jay Powell. Jay will be working on a new book for the k^wò'liyo'ílo - Quileute People. The Tribal Council has also approved a series of language sessions; the program will be available to the community and staff.

Scope Of Work: 1) Prepare materials based on six years of articles published in the Ba'yak newsletters. 2) Conduct language sessions with emphasis on internalizing traditional ways and methods of the old people. 3) Hold personal interviews with tribal members and to research family names and history. 4) Have two sessions daily, in intervals, for visits with elders, tribal school, programs and community. 5) Field trip up the Sol Duc River called "In the Footprints of Kwati" telling the old stories and tribal history. 6) Structure reprinting of Quileute language books.

Schedule: April 17-26
May 15-19
June 5-9

Please contact James Jaime at (360) 640-2820 for more information and to schedule your cultural enrichment sessions.

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

From Council Chambers



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

Tribal Council went on a short retreat at the beginning of March in Kingston, WA. The goal was to examine the budgeting process, review policies and procedures, and look at many of the issues that had been raised in the previous General Council Meeting.

Member at Large Doug Woodruff: The retreat was almost like a crash course in budgeting for me and James. We spent a lot of time learning more about budgets when it comes to tribal government and we continue to learn about them daily, thanks to our fellow Councilmembers and patient office staff. We also dedicated the retreat agenda to items such as Move To Higher Ground, cultural wellness center/museum, and teen center, to name a few.

Following the retreat, Council attended the Billy Frank Jr. Day festivities on March 9th hosted at the Stillaguamish Tribe, where Quileute Natural Resources Director Mel Moon was recognized. Mel was the recipient of the first ever Billy Frank Jr. Leadership Award. It was an honor to share in the celebration of both men—leaders in treaty rights and the natural resources.

On March 14-15, Chairman Chas Woodruff and Quileute Natural Resources Deputy Director Frank Geyer attended a follow-up meeting of the annual Centennial Accord. The meeting was held at Nisqually between Washing-

ton state tribes, Department of Natural Resources, and Governor Jay Inslee.

Chairman Chas Woodruff: Last year at the 2016 Centennial Accord, it was recommended that due to time constraints, tribes and the state should have a second meeting dedicated solely to the natural resources. That meeting was scheduled March 14-15. We had a productive discussion on fish hatcheries, the Environmental Protection Agency, an oil pipeline in Canada, and more. This follow-up format worked well, and we appreciate the state's welcomed response to tribes' feedback. Col-

laborating with the state in this manner strengthens our government-to-governmental relationship.

On March 18th, an Allottees Meeting was held in Montesano, WA. Secretary James Jackson went as the Quileute representative.

Secretary James Jackson: I would like to thank Jim and Karen Harp and the Allottees Board of Trust for having me there to represent our Quileute people. Our land and timber need to have that protection like our sovereign rights as native people. We have approximately 800 enrolled in our

tribe and the numbers are going up every generation. I want to thank all those involved; your hard work over the years are appreciated. At some point in time I would like to get an update on Quileute land and timber in summary as a liaison for our tribe's allottees, so I can brief our people on where things stand and include more detail in our Quileute newsletter.

Once again, the Quileute Tribal Council supported the Quillayute Valley Scholarship Auction on March 18-19. Donated items included Oceanside Resort cabins, baskets, and a hand-painted drum. It is our pleasure to contribute to this cause, which benefits graduates of Forks High School, past and present. Congratulations to the 2017 senior class on shattering the record by raising over \$128,000. Job well done!

The 10th Annual Welcoming the Whales Ceremony, held on March 31st, was a beautiful event that drew a large crowd. We are lucky the weather cleared up for the day, keeping the performers and attendees dry. Our hands go up to the Quileute Tribal School, both staff and students. It was obvious through their dancing and ceremonial gifts that they spent a great deal of time preparing for this special day. Thank you for carrying on the Quileute culture.

Quileute Tribe New Beginning Sexual Assault Awareness Month April 2017

Thursday, April 6

Harlem Crowns — 6 PM at Akalat

Friday, April 7 Wear Teal!

Walk for Awareness — Start by Believing Day! Meet at Quileute Health Center at 11 AM

Thursday, April 20

Relational Life Skills Class — 2 PM at Tribal Court

Wednesday, April 26

Movie Night — 4-6 PM at Tillicum Park

Saturday, April 29

Forks Abuse Program presents: Bouncing Back Volleyball Tournament

Saturday, April 30

Start By Believing Campaign Training >10 AM Tribal Office West Wing



Start By Believing!

For more information:

New Beginnings - newbeginnings@quileutenation.org

Narse Foster 374-3349- Liz Sanchez 374-5110

Ann Penn-Charles 374-2228 Dave Jackson 640-3085

Move to Higher Ground Updates

By Susan Devine

Our Quileute Tribal School project had lots of visitors from BIA, BIE, HUD, USDA, and ONAP during the last week of March, from across the Puget Sound, Port-

land, OR, and as far away as Albuquerque, NM.

Over 30 people attended QTS and MTHG meetings, held in the west wing on Thursday, March 30th. An amazing meal of Indian tacos

was provided to our guests, thanks to the hard work of Melissa Burnside and her kitchen team. Guests were welcomed, and the meal was blessed, by Miss Ann Penn-Charles.

We are celebrating an important milestone - moving from planning and into design of the new school, which will be located on higher ground, safely above the flood and tsunami zones.

As project manager, I am so thankful for current and past Tribal Council, School Board, staff, community members, the project team, teachers and school administration - all of the countless people working hard to make the new school a reality.

We will have a full update in next month's Talking Raven.



Quileute Housing Authority Youth Program's 20th Annual Easter Egg Hunt!



April 15, 2017 Saturday

For All Children 12 years and under

11:00 AM SHARP!

**Quileute Oceanside Resort La Push
Separate age areas to hunt**

Prize presented to the finder of the Secret Egg.
Special appearance by the Easter Bunny

Please Dress for the Weather!



Bá·yak The Talking Raven

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Roseann Fonzi
Interim General Manager

QNR Director receives first Billy Frank Jr. Leadership Award



Mel Moon at a celebration in November 2015
Photo by Cheryl Barth

On March 9th in Stillaguamish, Quileute Natural Resources (QNR) Director Mel Moon, Jr. was recognized for his work at Quileute. He was the first recipient of the Billy Frank Jr. Leadership Award.

Mel has been the Director of QNR since September 1982. In that capacity he not only has been the department administrator, but also has served as a policy representative on natural resources

for the Quileute Tribe. During his nearly 35 years at La Push, as treaty rights programs expanded, from fisheries to hunting and gathering, he has kept pace with departmental staffing and Quileute's larger participation in treaty issues while advocating and protecting Quileute treaty rights. From the beginning of Fishing Advisory Boards to the present, co-managing Quileute fishing stocks in a responsible

and sustainable manner has been a priority.

He is actively involved in regional, state and national forums that address policy and legal issues regarding environment and natural resources. A long-time Commissioner of the Northwest Indian Fisheries Commission, he has also represented the tribe at Pacific Fishery Management Council, North of Falcon, Pacific Salmon Commission, International Pacific Halibut Commission, and a number of intergovernmental meetings on treaty hunting or gathering. He has served on the Olympic Province Advisory Committee regarding the Northwest Forest Plan, as well as the Marine Fisheries Federal Advisory Committee, and Marine Protect Areas Federal Advisory Committee, and has testified before Congress on the Magnuson-Stevens Act. He is currently on the Olympic Coast National Marine Sanctuary Advisory Committee. He has worked closely with expert anthropologists to ensure the

Quileute have a strong record regarding cultural use of resources.

Based on these years of knowledge related to so many treaty issues, Mel has been named an expert witness in a number of *U.S. v Washington* cases, including but not limited to matters regarding shellfish, steelhead, salmon, halibut, black cod, and U&A determinations.

Relationships have been built through time at Quileute with tribal members, fish committee members, council members, and the many faces of policy representatives of the NWIFC and their staff over the years. A lasting friendship, mentor, and sounding board was Chris "Jiggs" Penn, an original "Fish Wars" warrior who would have been here today thanking Mel in his own special way and laughing over a story. Mel has taken a special interest in Quileute, supporting canoe journeys and any other event he can participate in as time permits.

NOTICE: Thunder Road Project

The Bureau of Indian Affairs and the Quileute Tribe have completed an Environmental Assessment (EA) for the tribe's proposed Thunder Road Betterment Project.

The proposed project will replace four culverts and resurface 1.2 miles of Thunder Road on the Quileute reservation. If you would like to review the EA, a hard copy is available until April 11th at the Quileute Natural Resources Department.

For more information on the project, contact QNR Water Quality Biologist/Project Coordinator Nicole Rasmussen at (360) 374-2423 or QNR Deputy Director Frank Geyer at (360) 374-2027.



Temperament Workshop
Getting to Know Self and Others



Relational Life Skills
What Happy People Know

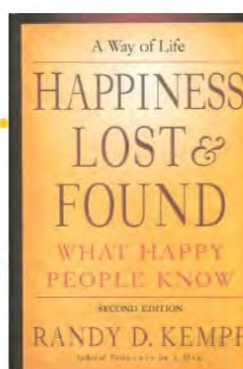
Thurs April 20, 2017
• 2:00-3:00 PM
• At the Tribal Court
• Register now!
• Free

Randy Kempf - Relational Life Skills

Quileute Tribe New Beginnings

Liz Sanchez or Narse Foster
374-3349 or 374-5110

newbeginnings@quileutenation.org



QTS APRIL STUDENTS OF THE MONTH



Middle School

Keegan Hensley has been chosen as the middle school student of the month because he has made a lot of gains since joining Quileute Tribal School. He enjoys most of his classes, citing math, language arts, history, and science. He also wants to thank many people for supporting him. Keegan shows that it takes a village to raise a child; he would like to thank Ramona, Morgan, and Logan Hensley, as well as Mr. Lee, Ms. Jackson, Mr. Rahal, Mrs.

Ryan, Eric and Mark Jacobson for all the support and encouragement.



High School

Chenoa Black has really come a long way this year. She has worked hard to improve and it has been noticed. Chenoa is an intelligent young woman who can really grasp some of the more difficult topics in school when she takes it on, increasingly taking on that challenge in her classes. Chenoa has started to really take charge of her education, pushing herself to stay on top of it and finding ways to work around problems that

come up. Chenoa has found that she really enjoys earth science this year.



La Push, Washington

2017
Spring
CLEAN UP



DROP OFF POINTS:

A & B DOCK (MARINA)

QHA (Old Smith Lot)

HAZMAT:

INSIDE QPW GATE

APPLIANCES:

RECYCLING or

CURBSIDE



FRIDAY . APRIL 14th . 2017

8:00AM - 1:00PM

AKALAT BBQ & RAFFLE 12:00PM

KEEP
QUILEUTE
COUNTRY BEAUTIFUL!

DONATIONS MADE TO THE BLUE SHED

The Quileute Housing Authority would like to thank Gary "Fat" Jackson for his generous donation. We bought the kids their favorite board games because the games are the best way for all to benefit.

—Karen Beyer & Jennifer Boome,
QHA Blue Shed



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



Jay Powell transforming into kwashkwash, the Blue Jay.

April, Sprout Days, yachtsiyasiktiyat

The first thing you have to know about April is that Kwashkwash and Vickie are going to be down in the village at the end of the month for almost two weeks, from April 17th until the 26th. The Council and James Jaime and others are helping to put together classes and activities for our visit and we are really looking forward to being there with the whole community. Please try to put aside time to be with us in whatever events and activities get planned. We'll see you then.

And Now, the Squawk for April

Last month I discussed what we know and can reconstruct as the history of epidemics among the tribes of the Northwest Coast area, including the Olympic Peninsula. Smallpox, measles, influenza, malaria and other illnesses passed fatally through Quileute territory. Among the things we don't know is to what extent the Quileutes were affected by the first of those epidemics, what the original pre-contact tribal population was and whether the Quileute shamans (medicine men, Indian doctors) were successful in treating those stricken during the epidemics.

The *Squawk* of December 2015 focused on the Quileute shamans of the late 1800s and early 1900s. There is a great deal of Quileute archival description of the tribal shamans' actual "treatment" of sick patients and the assumptions about the nature of illness that underlay shamanic practice. Shamanic medicine and traditional Quileute lifeways in general reflect their belief that spirits (*taxlit*, tuh-HAY-lit) empowered people to do both the big and little activities of everyday life.

Every Quileute inherited his family guardian spirit and the help of that particular spirit guardian. So all Quileutes inherited at birth a *taxlit* and powers that we can think of as talents or luck. Men inherited from their father and his brothers and maternal uncles. Women inherited from their mothers and maternal and paternal aunts. Some family lineages carried stronger powers than others. So, if your immediate (parents) or distant (grandparents, aunts and uncles) relatives seemed to have a talent for some activity or if you grew up to be skilled or lucky, you could claim to have an inherited spirit power. Young people or those who grew up to be skilled and lucky hunters, fishermen, canoe makers, brave warriors, basket and mat makers, berry pickers, even berry patch finders, would pray gratefully to their family *taxlit* for empowering them.

However, some talents and luck required a special spirit power that one could only get from demanding spirit sources that were difficult to satisfy. In particular, the great shamans, gamblers, successful whalers, hunters, fishermen, warriors, rememberers (tribal historians), midwives and medicine women needed such special gifts. For instance, Albert Reagan reported that there were six men in the village (in 1907) who had the doctoring spirit. Some received it in a dream or vision and a few others went off to prepare alone to be worthy of being gifted a special spirit power. Oldtime Quileutes spoke of "having a particular power" or "the moment when I felt the power." If those who claimed to have power were recognizably good at the activity, their claim to power would be accepted at the level of their performance. The Quileute suffix *-ikkti* means an ex-

pert at some activity who has spirit power to do it well (e.g. *alita'alikkti*, 'an expert fisherman with the power'). The community accepted and respected the power that they thought underlay their luck and ability.

But there was also a higher order of spirit-powered ability. Such abilities weren't simply an issue of being better than others or the best at some activity. I speak of these legendary individuals as having *super-human* powers, but the Old People seem to have thought of such achievers as having *supernatural* abilities that were the result of receiving a special exalted category of spirit power. Individuals with those powers were thought to be "magically gifted." Those with these abilities were remembered and talked about for generations. There were considered to be effective ways that a person could find and coax the appropriate *kifla-taxlit* (super-spirit) to "put that power onto you." But it was presumed to be a long, committed, solitary quest.

I recently found in George Pettitt's fieldnotes and book, *The Quileute of LaPush, 1775-1945*, some descriptions of elders from the first half of the 1900s talking about getting an important power. This Squawk is about that crucially important traditional issue of having and getting power.

Ancestors Describe Getting the Power

The most respected enabling spirit powers for men in traditional times were the powers for membership in the secret societies: doctoring, whaling, hunting, fishing, weathermen or "southern song society" (making and predicting weather and finding lost things). Women sought and received power for medicines, midwifery, remembering, and domestic skills. Pettitt noted that in 1944 there were six members of the tribe still living who claimed to have the doctoring spirit power. For the most part, they had received that they had received in connection with visions: Frank Fisher, Stanley Gray, William "Billy" Hudson, Robert E. Lee, Esau Penn and Mark Williams.

Mark Williams told that he got his power in a vision when he was about forty years old.

Mrs. Grace Jackson recalls the event and the place. Mark explained that he was asleep when the vision came. He was awakened by a loud rattling noise and saw coming toward him a tiny man, only a few feet high. He knew that he was going to receive something because the little man held his arms in front of him with his hands cupped and he was sing-

ing a song. The little man gave Mark that song. Since that moment, whenever he wants the little man to help him, he sings the song and the little man appears (Pettitt, 1950, page 88).

Billy Hudson talked with Pettitt in 1944, as well, and told that he had a guardian spirit for hunting:

In about 1920, he (Billy) became very ill and did not know what was the matter. It wasn't until a "Doctor" discovered that a guardian spirit for hunting had come to him that he became well. Later he received additional power while out in the mountains alone on hunting trips. Since getting this power he always knows where to find game and never comes home emptyhanded (op. cit., page 50).

By 1944, when Pettitt was interviewing tribal elders, there was both some agreement by Quileutes as to the existence of spirit power but also questions about whether those who claimed to have power actually had it. For instance, a Quileute elder speaking about whether a member of another family had the power he claimed to have been given, said:

"Yes, he claims he has power, but you will note that when goes hunting he carries a good rifle. A man with a modern rifle doesn't need a guardian spirit to bring back game. In the old days, the men who had real hunting power could bring down game just by pointing a stick at it" (op.cit. page 89).

Whether this was a modern skepticism about traditional tribal beliefs or an example of traditional community interfamily status rivalry, it gives a clear sense of the perception of spirit power that elders had as little as 75 years ago. Pettitt, in his notes, wonders about how committed tribal members in 1944 were to the belief in the spirit world. For instance, he noted this incident:

*One evening [I] was discussing the old myths with a group of Quileute. All were laughing at the children's belief that *Daskiya* is a real witch. Then one very intelligent and personable mother launched into a story about how her late husband thought he met *Daskiya* in the forest. He and another young man were completing a dugout. The log from which the canoe had been fashioned was miles from any habitation and a considerable distance from the river. On this day they had come with their lunches wrapped a cloth, prepared to drag the completed canoe to the water. But at noon they went back to the place where their lunch had been cached and discovered that the cloth (and food) had*

Continued on Page 7...

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

...Continued from Page 6

disappeared. Suddenly, some distance away, they spied an old hunch-backed woman, carrying a large basket and wearing the missing cloth wrapped around her head. They did not recognize her as any woman they had ever seen before. They called and she did not answer, but swiftly disappeared in the forest. Moreover, the dog that had been with them growled, bristled his hair, and slunk away with his tail between his legs. Everyone smiled during the story until the end. Then there was a deep silence. One asked, "Well, if it wasn't **Dáskiya**, who could it have been?" The storyteller thought for a second and replied, "Well, I don't know." There was another pregnant silence and then all, with a noticeable air of relief, switched to the subject of basket-making (op. cit., page 89).

But, Pettitt recorded a number of clear statements by tribal members that they had power of various types. I include several examples from his notes:

Stanley Gray claims that he has several powers. One of them is clearly classified as a hunting power, but the others are apparently just of general usefulness, teaching him that he must continue to give [potlatch] parties in the old way for his children and that gold has value only for the potlatch. "I follow these dreams always and I have pleasure all the time." There is some confusion in the minds of other Quileute as to what powers Stanley believes he has, perhaps because he has in his possession an **ix^watóla** [lifesize Indian doctor] carving which either belonged to his father or a replica of one that belonged to his father.

The hunting power came to Stanley when he was very young. Up to the time of receiving it he had hunted only with the bow and arrow, but about that time he received his first gun, a flintlock given him as a present by an old man in the tribe. The power just came to him, but he never really recognized it until years later. One day he went over to **Tsi^w disk^wátk^w**, the Goodman (Mosquito) Creek country where he had a small trapping cabin. By that time he owned a modern 30-30 rifle. His wife and daughter were with him. It was on June 2nd, but he doesn't remember what year it was. He found the spoor of an elk and followed it. Finally he saw the animal over the top of a fallen tree. It was a large bull elk. He raised his gun and shot. The elk staggered a moment, then turned and ran. When Stanley reached the spot, he found to his sur-

prise two sets of tracks leading in opposite directions, both with flecks of blood along the line of flight. He followed the track left by the bull he had seen and found it dead with a bullet through its neck not far away. Then he investigated the second track and found another elk, badly wounded, caught in a tangle of limbs from a fallen tree. The explanation was that there were two elk in the line of his shot, one behind the other. His bullet passed through the neck of the first elk and buried itself in the haunch of the second, breaking its hip joint. He knew then that he must have hunting power. He dreamed about this many times then: "a bull elk and a green hill, with water off to the left." The bull elk always disappeared, but he knew it was his helper and he has a picture of the scene painted on a white sheet.

The other power came to Stanley after he climbed **Cake Rock**, the precipitous island on the coast north of **LaPush**. When Stanley got to the flat table at the top of the island, he found an eagle's nest with one gigantic egg in it and two screaming eagles circling the nest. Thinking it was only an adventure, he climbed down and went home. But arriving home he felt very tired and sleepy. Lying down, he fell into a deep sleep and dreamed a dream about the top of **Cake Rock**. In the dream he saw a large snake-like monster rise up above the nest with the immense egg in it. The monster had a red forked tongue and stared at Stanley. It didn't look threatening but welcoming in recognition that Stanley had gone where nobody had ever gone before. Questers for power know that Spirits hang out in places that only worthy seekers go looking. Such places are hard to get to and the seekers deserve to be rewarded. Then the monster crawled down a hole next to the nest. Stanley went over to the nest and, while the eagles screamed and dive-bombed him, he broke open the egg and found it was full of gold coins like the \$20 gold pieces that old people in the village had taken from the wreck of the sidewheel steamer **Southerner** in 1854. Stanley knew that the dream-money was for him to give potlatches when he had children. In the dream the eagles were screeching out a song, and it became his spirit song. And when Stanley woke up felt a new power. That power gave him life-long supernatural help which caused money to come to him whenever it was time for him to give naming potlatches for his children. (op cit., page 90).

Thus, it seems clear that traditional Quileutes recognize the existence of **faxlitlo ki^wya**

(guardian spirit help) and the preparation that would cause a person to be a worthy recipient of spirit power. In the next section, I will give a Quileute story that seems to exemplify the traditional beliefs of the ancestors with regard to seeking and receiving spirit power.

Little Bill Penn and the Story of Dirty Smokehole

William E. Penn was the shorter cousin of Big Bill Penn. So he was known as "Little Bill." He was a community leader and served for several years as Vice Chairman of the Tribal Council. Little Bill was a collector of Quileute stories and had an encyclopedic knowledge of the details of Quileute culture and folklore. Chris Morganroth III tells that he spent time with Little Bill when he was a boy. No wonder Chris is such a dependable resource for knowledge about tribal tradition.

Remember that Quileute mythic and legendary stories belong to particular families, so Little Bill always told from whom he had heard and been given the right to tell particular stories. The following **kixi^w** (Quileute story) was told by Little Bill, who "heard it from two different people." He told it to Pettitt in 1944, who called it, "The Whaler." The main character is referred to as 'Dirty Smokehole,' and I heard Fred Woodruff and Oldman Roy Black refer jokingly to someone as **Pi^wk di^wka^wǫ^wó^wta**, which means 'the hole like a chimney in the top of an oldtime Quileute longhouse when it is sooty and dirty.' It apparently was used by the Old People as a way to refer to someone who was filthy. The story is a clear sense of the traditional Quileute assumptions about spirit power and how to deserve and receive it. We are lucky to have a full version of the story as told to Pettitt by Little Bill. Oldman Fred Woodruff once told me the gist of the story in a few sentences once. But the story is a powerful example of receiving superhuman spirit power, the issue we are looking at this month. I have made a few editorial changes to the text as Pettitt recorded it (op. cit., pages 91-92).

Dirty Smokehole Receives His Spirit Power

Long ago there were four brothers. Their father was a whaler and he decided that the oldest brother should become a great whaler, too. Even as a small boy, that oldest brother had been taught to do the things that a whaler had to know. For instance, the father carved a whale out of wood and let the boy tow it around, dragging it behind him on a string as if the whale were following him around. And that eldest brother

was sent out to look for a whaling spirit power. He swam around the rocks off shore at night when the moon was new. He avoided swimming when the moon started to get smaller after the full moon. He also attached to the line skulls that he stole from burial canoes and platforms. They looked like **píx^was**, inflated hair seal skin floats. He was the leader of his three brothers and became the family leader. Finally, he was ready to go out on his first whaling trip. He had to catch ten whales before he could taste any of the meat or oil of any of the whales himself. If he did taste any of those first ten whales, he would lose his luck. He passed the test and could claim to be a **ǫ^watá^w alí^wǫ^wti**, an expert whaler with spirit power.

The two next-oldest brothers also wanted to be whalers. They looked for spirits and did what the older brother had done, and they became good whalers, too. But, the youngest brother didn't seem to care about these things. He didn't wash his face or his hands. He was like an outcast in the family. He got only the parts of the fish that others didn't want. He had no blanket for sleeping. He just lay in the ashes of the fire. He wandered away from home and was gone a lot, away on trips. Nobody knew where he went, how he lived or what he did. But he always came back just as dirty and lazy as ever. People made fun of him and called him **Pi^wk di^wka^wǫ^wó^wta** ('Dirty Smokehole').

Meanwhile the other three brothers grew in reputation and status. They came to be known as the best whalers on the coast.

But in fact, the youngest brother wasn't just a lazy, dirty, good-for-nothing. When he went on one of his long trips, he was secretly working hard to find a **kí^wta-taxlit** (a super-spirit) and be worthy to be given special power. He wanted to be the greatest whaler there had ever been or ever would be. But, when he came back to the village, he would always dirty himself so the people wouldn't know. Spirit questing is a secret thing. But, he had dreams that he would get a whaling spirit if he got good and clean. So, he used to swim from rock to rock during the night for a long time. He'd swim up the river, too. And he'd lie on the beach at night in the surf and let the breakers roll him back and forth, over and over. Then he would test himself to find whether he was clean enough to get a spirit power. He would lie as if dead to see whether the wolves could smell him. As long as they could smell him, he

Continued on Page 8...

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

...Continued from Page 7

knew that he wasn't clean enough. His only food on those trips was a little piece of whale blubber tied around his neck. And, before he went home he would dirty himself up again.

He went out again and again. He talked to the rocks and to the tall trees and to the ocean. He was asking for help. One day, in the wolf test to see whether he was clean, a wolf stopped and came over and rolled him around with his nose. He just lay there. Then the raven came and alighted on his chest. Also the eagle came. Then he knew that he was clean and could go to the place where he had dreamed he would get his spirit. He had tried once before to reach the place so he knew exactly where it was. It was way up the river, across a fallen cedar log and on a ledge of rock under a waterfall. He hadn't been clean enough the first time and flames shot out of the rock and stopped him. But this time, after getting totally clean, he saw a cave opening on the ledge. He went in and found that there were powers of all kinds there. He could choose any of them. He chose the whaling spear because that would make him a great whaler. Then he chose a little rock shaped like the immense stone that is used in weight lifting contests. He would carry that in his bag of charms and it would make him **hibitak^{wá}** ('too strong; stronger than anybody'). At first, his power was so great that he killed anything he looked at. But, gradually he got used to being able to look at things and only kill the things he wanted to kill. He was ready to go home.

He returned to the family home in the Quileute village at the mouth of the river. This time he was clean. The first thing he saw was an uncle, brother of his father, who was working on a whale harpoon line made of whale sinew. The uncle noticed right away that the young man was different. That young man was now clean, and said, "The line you are making isn't strong enough. It won't

hold a whale."

The uncle said, "It's strong. If you think it's not strong enough, let's see you break it."

So, the young man picked up the line of whale sinew and folded it double and then simply pulled it apart. His uncle was surprised. Pulling the sinew harpoon line apart was just the beginning of what the young man could do. He wanted to put together a whaling crew right away and go out whaling. But all the men already belonged to whaling crews. So, the boy took old women for his crew. And although the usual whaling crew was 8 plus the harpooner, he only took five because he didn't have the usual whaling canoe. He only had a three-man sealing canoe, and the women sat two abreast. He took his old father along as **ha[?] áyil**, steersman.

The women paddled awkwardly out of the river mouth. Back then the river emptied straight out at Mora. The crew were surprised to see a whale sleeping just beyond the surf. The old ladies paddled up to it and the young man speared it. The whale died and they simply let it drift in to the beach in front of the village. The young man told his crew, "Don't cut into the whale." They didn't and the skin, meat, and blubber just melted away leaving nothing but the bones. Like before, the young man's power was so great that he had to use it a few times before his power worked right. They paddled away from shore and another whale appeared right next to them, so he speared it, and it died and drifted in to shore next to the bones of the first whale... and the skin, meat and blubber melted off that whale, too. Just the bones were left. Three times more the old women paddled away from the beach and each time another whale showed up right next to the canoe. Each of those whales died as soon as the young man speared it. They just died. And all those whales drifted in to shore and melted away. The beach in front of the village

was full of whale bones. The whole village had come out to stand on the beach and stare at the young whaler with his crew of old ladies.

Then the young man directed that they paddle out again and this time a mountain of a whale appeared near the canoe and blew. The young man reached out and touched that whale with his harpoon and it became quiet in the water. It had died. Other canoes came out and helped push that enormous dead whale up on the beach. The villagers watching were eager to get some of that whale. The wife of the young man's oldest brothers came down to the young man and said, "Ah, Dirty Smokehole. You've been enjoying my man's **tsiyáx^{wá}**? ('whale oil'). Let me have the **k^wósha**, the hump that is the chief's piece, of this one that our family's power has given to you." That woman was a **xiládaq**. She was a mean woman who had always tried to shame the young man and had always given him the worst part of any fish, the tail piece. So, the young man picked up a big **kaftaxa[?]lił**, stone knife, and with a single chop cut off the tail of that whale. And he said, "Here is the choicest part, like you always gave me." And he picked up that enormous tail, which was as long as a **chishafítqat**, a 14-man war canoe, and dropped it on her, breaking her neck.

After that, every man in the village wanted to join the young man's whaling crew. And his brothers, who were quite good whalers, but didn't really have the super whaling power, came to him. They said, "Take us to the place where you got your whaling power." But, he warned them that it was dangerous to go there because they were married and whalers had to live separate from their wives while they were preparing to approach a spirit power. The young man said, "You will have to stay away from your wives for two years before daring to face the spirit world. But his brothers wouldn't wait and insisted that they wanted to go right away. So, he took them up the river, over the log to the stone ledge behind the waterfall. They entered the cave. But the cave wasn't full of spirit powers. It was full of giant rats. They attacked and killed the two oldest brothers. The young man saw what was happening and picked up the brother that was still alive and held him over his head. He carried him out of the cave and across the log bridge. He sent his brother back down the river, saying, "Tell our father that I was wrong to take his sons, my brothers, where only those who are prepared should go." And he gave his brother the

small stone from his bag of charms, telling him, "This stone carries the strength power, and it will make you strong enough to hunt whales even though you don't have the whaling power. I won't need it. I'm going to stay here and prepare myself to receive a doctoring power. And it will take a long time."

Tsósa[?]. That's all there is to that. That's the end of the story.

Summary Statement

This article has been about a topic of Quileute culture and heritage that really deserves more than just a newsletter article. It should have a whole book about it. I have written before and the elders have spoken about the traditional Quileute belief in spirit power. That traditional belief was still being passed on by storytelling elders to the children until the mid-20th Century. However, at the end of his life, in 1969, Charlie Howeattle said, "The truths of our ways are in our stories, and for our grandchildren those stories are just fairy tales with feathers on." Charlie was right that the stories have understandings and examples of the oldtime Quileute perspective. They are full of the details of spirit communion but, unfortunately, are seldom told anymore. There are ways to reverse that change. For instance, the elders may decide to start a storytelling society and seek a traditional spirit power to enable them to tell those old Quileute narratives like the grandpas and grandmas of traditional times. Those stories are full of the understandings of the unique thing that it is to be a Quileute. **Tsósa[?]**.

Quileute Words of the Week for April

There are four Mondays in Sprout Days (April) this year.

April 3-9: **Wa ax^w**

kwidísta [WAH UH-kw quah-DEE-stuh] *Don't give me a little one!*

This seems like a difficult thing to say, but we already know all the parts:

Wá - not or NO!

Ax^w - that's how you make a command, like Go! Eat! or Don't!

K^wadí - little, small

-sta - to give (last month we learned **hista tála**, Give me a dollar.) Do you see the **-sta** part of the word (to give) in there?

April 10-16: **Wisá**

k^walíçho-?at-aqtiya [wi-SAH kwah-lèll-cho-ah-TOCK-tee-yah] *Happy colored egg day! Happy Easter!*

This is the way you say

Continued on Page 9...

Reward for Missing Anvil

There is a \$100 reward for the return of a large blacksmith anvil taken from the Quileute Tribal School carving shed. I left the anvil at the carving shed when I retired from teaching (around the last eight years it has been missing.) If the anvil is returned to the Quileute police station, I will not pursue theft charges. The school was still using it to make carving tools. I need the anvil back. It weighed about 250 lbs. If returned, the \$100.00 reward will be paid from me.

Chris Morganorth III
360-452-9001

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

...Continued from Page 8

“Happy Easter.” I guess the Old People thought having colored eggs was a pretty neat thing to do. It’s interesting that they seem to have used seagull eggs **k^walíłcho?** for their Easter baskets. The seagulls would be nesting late in April down at offshore islands south of the village and families would go down to get the eggs by canoe, pulling another empty canoe down with them. They’d fill up the second canoe with eggs and

then fill it up with water and dump in several hot rocks, heated in the fire. The water would boil and they would have a canoe full of hard boiled eggs. They would then put handfuls of wolf moss in the hot water, which made a gray-green dye and colored the eggs. So, **Wisá k^walíłcho-?at-ałtiya'**. Happy colored egg day. Happy Easter.

April 17-23: **łax^w6 Jesus** [JEE-suss t-luck-WOE] *Jesus woke up*

The old Quileute greet-

ing on Easter and for a few days after

April 24-30:

K^wáshk^wash xáxi xaxíktiya [KWAH-sh KWAHsh HUH-hay huh-HECK-tee-yah] *Jay is here today*

As I mentioned above, Vickie and I will be down in La Push and around the village for almost two weeks from April 17th to the 26th and we hope to see all of you. When you see us you can say, **K^wáshk^wash xáxi xaxíktiya**. *Kwashkwash is here*

today. But you can also just say, “Hi Kwashkwash.”

We are still in Mexico. But, we are looking forward to getting home to Vancouver and picking up our Quileute materials and coming down to La Push. It’s been several years since we were there long enough to have some classes in the school and for the whole community. See you soon!

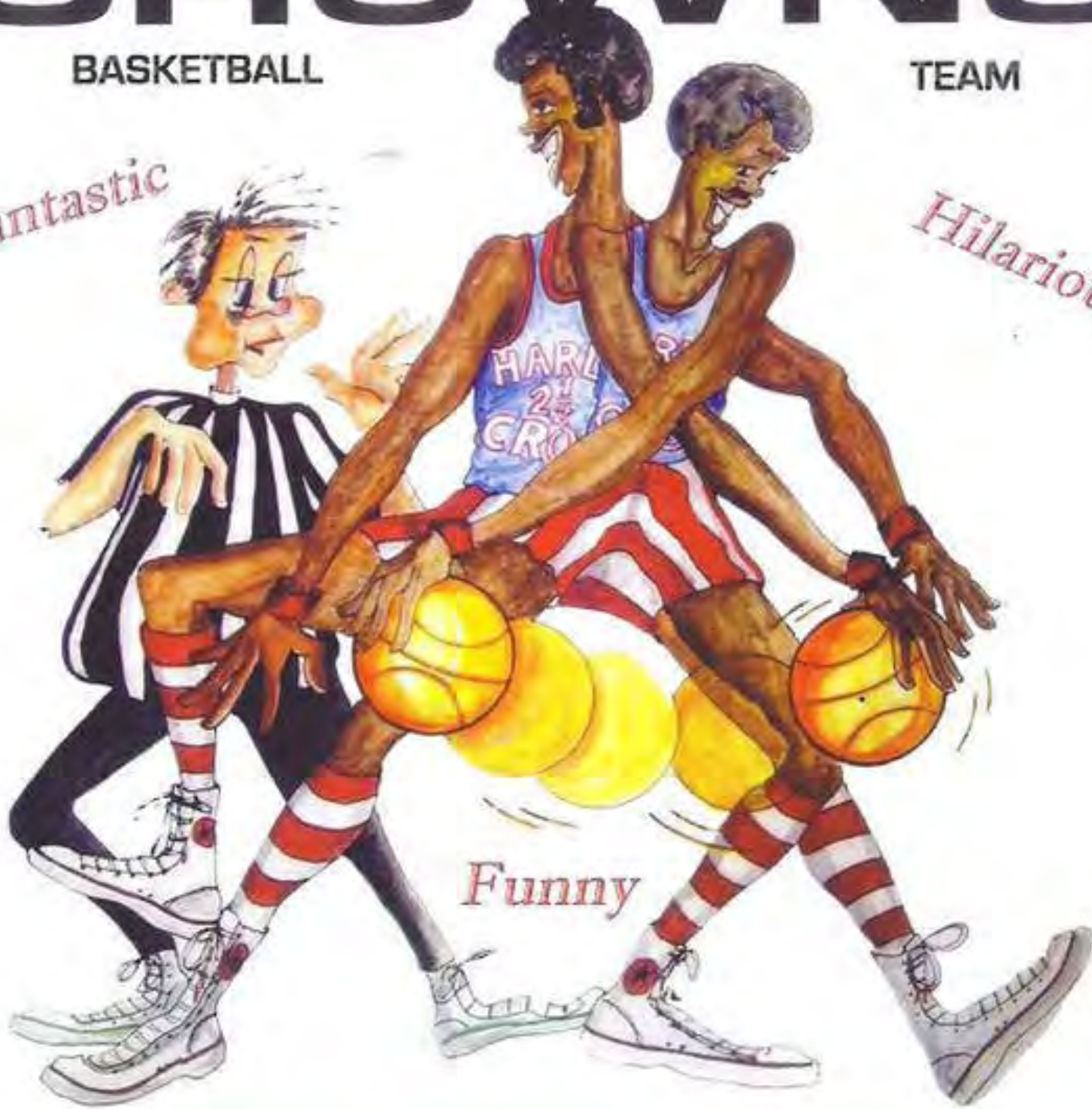
—Jay Powell, Kwashkwash
jayvpowell@hotmail.com

THE FABULOUS HARLEM CROWNS

BASKETBALL TEAM

Fantastic

Hilarious



DATE: April 6th **TIME:** 6 PM
LOCATION: Akalat Center, La Push, WA
OPPONENTS: Hometown Heroes



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April is Sexual Assault Awareness Month. Wear teal on Fridays throughout the month for awareness and to support victims and survivors of sexual assault.

CORRECTION

In the March 2017 issue of *Bayak The Talking Raven*, Devin Coberly-Black was not included in "Recognizing Qui-lete Student Athletes" on page 10. He played basketball for West End Youth League.

Meet the New Employees



For those who don't know me, my name is **David Jackson**, but you can call me Dave. I am a Quileute tribal member and I was hired as the Cultural Advocate for the New Beginnings program. My duties include: training and supervision of community members who are interested in cultural

activities such as carving and painting; providing information and referrals for victims/survivors of domestic violence; assisting in the development of cultural/traditional prevention and education programs; collaborating with other tribal departments; and much more. Getting in touch with our culture is a way to empower and heal, as seen through the Community Healing Totem Project that was completed one year ago.

Spiritual wellbeing is therapeutic.

In this position, my goal is to see our community members have success. These projects mean something; they're very healing. And I think that will build a lot of recovery experiences. I want to put artwork everywhere, from murals to carvings to canoes. With each piece of artwork that's completed, I think we'll start seeing more successes.

When I'm not at work or creating art, I find that my remote-control cars are relaxing to build and repair. I also love to make my own regalia and dance men's fancy style at powwows. My personal goal is to get back into the powwow circuit. And finally, more than anything I love spending time with my wife and children. My family means the world to me.



Hi, I'm **Hailey Larkin** and I was hired as the Home Liaison for the Quileute Tribal School (QTS). This means that I am a parent-teacher communicator. Basically, I contact parents, send out paperwork, schedule meetings, and handle attend-

ance, among other duties.

Since I am Quileute, I feel like it was an easy transition into this new position. Many of the students and parents already knew me and were comfortable talking with me. That has made my job easier in providing support to the students.

The best part about working at QTS is the small

school size. I love how small the school is because I have built close relationships with every single student here. The students can approach me with their problems, and there are more one-on-one interactions. I'm excited to be here and next year I want to go over the attendance policy for the school and revise it. If parents or guardians ever have any questions about their stu-

dents' attendance or want to discuss any issues their children may have in school, feel free to contact me at the QTS front desk at (360) 374-5648.

When I'm not working, I like to go home and cook dinner. Currently, much of my free time is focused on wedding planning. I'm engaged to a wonderful fiancé and I love spending time with him and his daughter.



My name is **Darel Maxfield** and I was hired as the IT Specialist/Site Manager at the Quileute Health Center (QHC). When I was in the US Army from 1991 to 1999, I was trained to work with

computers. Following my military career, I worked at Seguer International, Latelco, Karta Technologies, Spec Pro, Family Service Association, and the Hoh Tribe. I also ran my own business for a while.

At the health center, my job is to take care of computer issues and manage the Indian Health Service (IHS)

electronic health records (EHR) system. The biggest challenge I have faced is working with IHS because everything is at their pace and on their time. Overall, the goal I have at QHC is to create a fully functional EHR system in the clinic, which will aid the staff in their day-to-day operations.

I was born and raised in Forks and I love working here. When I have free time, I enjoy spending time with my wife, hunting, and fishing. It's a good thing she likes to do both, so I get to hang out with her often.

It's a record! QVSA raises over \$128,000!



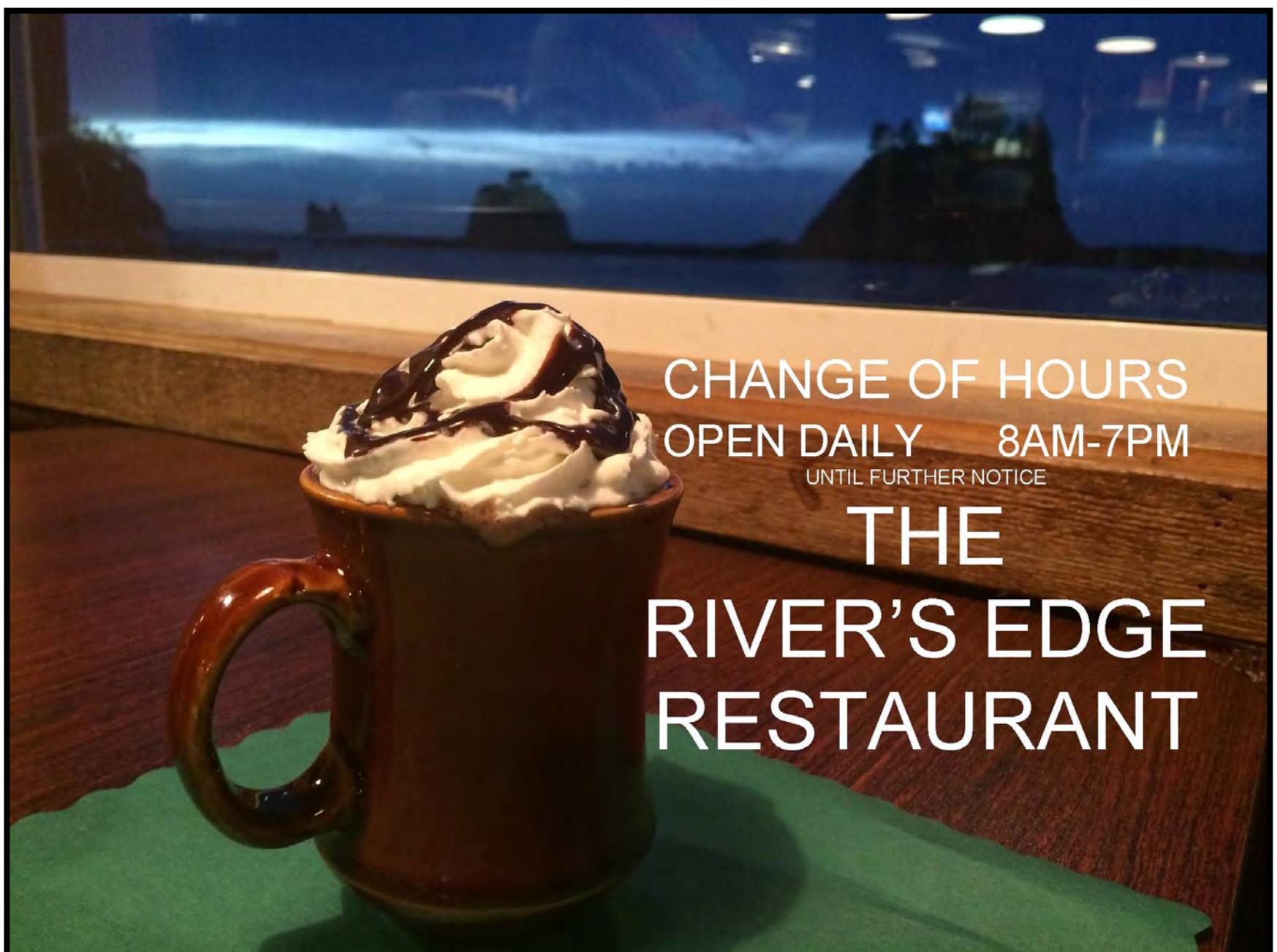
Congratulations to the class of 2017! This year's Quillayute Valley Scholarship Auction (QVSA) raised a record-breaking \$128,195, which all goes toward scholarships.

1. FHS senior and enrolled Quileute, Garrison Schumack, volunteered at the auction, which was held March 18th and 19th at the Forks High School Commons. Photo by Lonnie Archibald
2. Russell and Chas Woodruff in the QVSA audience.
3. The Quileute Tribal Council donated items such as this hand-painted drum.

Happy Birthday to Enrolled Quileute Tribal Members

April Birthdays:

Jacqueline Hill	2	Lance Jackson-Black	10	Iesha Johnson	21
Julia Ratliff		Celia Macedonio		Joanne Harrison	22
Dimitri Sampson	3	Monica Reese	11	Tom Davis	
James Scarborough		Harold Black	12	Nigeria Gaddie-Luther	
Priscilla Lorentzen		Darlene Jackson		Jerry Davis	
Nicolas Kovach		Sequoia Fernandez-Black		Sylvia Gonzales	
Storm Rosander	4	Arnold Black	15	Tazzie Sablan	
Rose Phillips		Guy Francis		Juan Pinon	23
Cassandra Garcia-Vazquez		Deanna Jackson	16	Ella Payne	
Robert Taylor Jr.	5	Roman Penn Jr.		Kelly Story	
Brittney Woodruff	6	Jami Williams		Eliza Rivas	
Barry Pettibone		Keya Rohlman		Alexander Garcia-Vazquez	24
Jeffrey Schumack	7	Brandon Ruth	17	Nancy Ward	
Garrison Schumack		Roman Penn		Kenneth McKenney	25
Melissa Burnside		Joanne Sanford	18	Ramona Ward	
Nicole Baker		Ann Charles		Karen Gonzalez	26
Melinda James		Daniel Payne		Brianna Eastman	
Robin Black	8	Chastity Black		Kailani Jackson	
Nicolle Charles	9	Olivia Black	19	June Schumack	28
America Portlock Hill		Joni Penn	20	Jodi Penn	
Dana Williams		Hunter Black-Stillwell		Jeremiah Williams	
Lonnie Foster	10	Warrin Rosander	21	La'Damion Jackson	30



***Bá·yak* 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!