

bá.yak The Talking Raven

A Quileute Newsletter



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To offset the costs of mailing *Bayak The Talking Raven* newsletter, the tribe will begin charging a subscription fee for the mailing list. This applies to the mailing list ONLY.

The following are the Terms of Service for a subscription to *The Talking Raven*:

Terms of Service

March 2015

The Quileute Tribe will charge a subscription fee to mail *Bayak The Talking Raven* newsletter to customers, effective June 1, 2015. The annual fee is \$20.00, but may be subject to change. The subscription fee must be prepaid and will cover a 12-month timeframe. Customers are responsible for renewing their subscriptions. This subscription fee applies only to the mailing list, not to newsletters delivered to tribal businesses and departments.

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Contact *Bayak The Talking Raven* Editor at (360) 374-7760 or email talkingraven@quileutenation.org. Customers will be asked to provide: their name; address; tribal enrollment number if applicable; phone number; email address; and to mail a payment. Customers may choose to fill out the "Subscription Form for Bayak The Talking Raven," located at the bottom of these terms of service and mail it along with a check or money order.

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Only checks or money orders will be accepted by mail. Do NOT

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MAIL PAYMENT TO:

Bayak The Talking Raven
PO Box 279
La Push, WA 98350

Customers may also visit the Quileute Tribal Office at 90 Main Street in La Push, WA to make a payment at the front desk by cash, check, or money order.

For non-sufficient funds (NSF) checks, customers will be charged a \$40.00 fee.

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To request a back issue in the mail, contact the Editor.

There will be a \$2.00 fee (subject to change) per issue.

ONLINE ACCESS

Bayak The Talking Raven will still be accessible online at no cost: www.talkingraven.org. Readers may also contact the Editor at (360) 374-7760 or talkingraven@quileutenation.org to subscribe to the e-mail list at no cost.

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

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Hunting update: WDFW issues conclusion

First reported in the February 2014 issue of *The Talking Raven*, the Washington Department of Fish and Wildlife (WDFW) had entered into secret Memorandum of Understanding (MOU) agreements that allowed Lower Elwha Klallam, Jamestown S'Klallam, and Port Gamble S'Klallam Tribes to hunt in the Sol Duc, Dickey, and

Pysht Game Management Units (GMUs) numbers 602, 607, and 603. All or parts of these areas are traditional Quileute hunting grounds within the ceded lands of the Quileute Tribe. WDFW negotiated these agreements with the three outside tribes without any discussion with the Quileute Tribe, sport hunters, or private landowners.

WDFW also failed to notify Quileute and the other stakeholders that agreements with those three tribes were made. Once Quileute became aware of these agreements, the tribe asked WDFW to rescind them.

Lower Elwha Klallam, Jamestown S'Klallam, Port Gamble S'Klallam, and Quileute all

submitted anthropological material for WDFW's review. WDFW contracted with Historical Research Associates (HRA) to review the material along with other works available, both published and unpublished, on the ethnographic settlement-subsistence systems of the tribes on the Olympic Peninsula. HRA prepared a 39-

From Council Chambers



James Jackson, Cathy Salazar, Naomi Jacobson, Crystal Lyons, Rio Jaime

In a Special General Council Meeting on March 6, 2015, the tribal membership voted to conduct a re-vote of the January 16, 2015 Quileute Tribal Council election. On March 6th, Naomi Jacobson was re-elected and James Jackson, Sr. was newly elected. The two Council Members were sworn into office on March 12, 2015. The Council has reorganized as follows:

Chairwoman: Naomi Jacobson
Vice Chair: Rio Jaime
Treasurer: Cathy Salazar
Secretary: Crystal Lyons
Member at Large: James Jackson

Chairwoman Naomi Jacobson: I would like to thank the Quileute membership and the community for your support throughout my first term on Tribal Council. I am honored and

Quileute Tribal Council Election Results

68	James Jackson, Sr.	1	Charlotte Penn
46	Naomi Jacobson	1	Jacqueline Smith
45	Douglas Woodruff, Jr.	1	Tazzie Sablan
36	Michael Foster		
34	Charles "Chas" Woodruff		
12	Roseann Fonzi		
8	Christian Morganroth IV		
7	Charles "Chuck" Harrison		
5	Roy Black III		
1	Bonita Cleveland		

Jackson and Jacobson sworn into Tribal Council on March 12th



James Jackson takes his oath as Naomi Jacobson looks on.

humbled to have the opportunity to serve a second term. I plan to continue the efforts that previous Tribal Council and staff have worked so hard to get the Quileute Tribe to the place we are today. It has been exciting to be a part of the process for the Move to Higher Ground (MTHG). I am proud of the work that people have done in coming together to assist in planning the future development of the tribe. We have so many projects occurring with the recent addition to our enterprise. Kit la Center will be developing as time allows. Council continues to work on improving our government and enterprises to maintain a healthy community while creating employment opportunities.

Member at Large James Jackson: I would like to thank everyone who put their trust and faith in my leadership skills to guide our Quileute Tribe into a safe and more enjoyable place to call our home. Thank you to all who voted me into the Tribal Council government. I am putting my leadership focus on the youth, elders, education, and culture, and look forward to working with everyone in our tribe and community. Thank you all so very much.

Following the reorganization, Council has been focused on daily business operations, supporting tribal programs, and traveling as representatives.

Chairwoman Naomi Jacobson: One of the more time consuming efforts has been the support of the 09-01 trial which is currently happening in the U.S. District court in Seattle. We as Council feel it is important to observe and witness the trial to hear what the state and tribes are saying as they have placed our usual and accustomed fishing areas at risk. Council and staff have worked diligently with

our legal counsel to ensure that we protect and defend our tribe to continue practicing our treaty rights.

Vice Chair Rio Jaime: We also recently hired Susan McMichael as the Manager of the Kitla Center (previously called the 110 Business Park), and we look forward to posting more positions in the future. Also in regards to the new facility, our application for the land to be placed into trust is currently at the Department of Interior, which we anticipate hearing back from them within a year. By placing the land into trust, it will offer more enterprise opportunities for the tribe.

Treasurer Cathy Salazar: I had the opportunity to attend a wellness conference in San Diego, CA for both community and personal wellness. The conference had ideas to improve tribal programs as well as ways to take care of ourselves. Traveling with our team, which was a cross-representation of tribal programs and consisted of Ann Penn-Charles, Narcissus Foster, Jeanine Calderon, Liz Sanchez, and Janice Barrera, was an inspiration. We worked extremely well together, communicating, attending different sessions, and coming together to discuss what we had learned and what we would bring back to La Push. We want to continue meeting together as a team in the future, not just for this conference alone.

With spring beginning, we are preparing for another successful Spring Clean Up on April 17th and a celebratory Elders Week, which is scheduled for the end of May. Council will also begin planning the next Quarterly Meeting; the date, time, and agenda is still to be announced, so keep an eye out for postings.

Small Business Gets a Boost

Budding tribal and rural entrepreneurs on the Washington Coast will get a boost in developing small-scale sustainable businesses through a new competition funded in part by the US Department of Agriculture.

The competition, Washington Coast Works, is being sponsored by The Nature Conservancy in partnership with the Center for Inclusive Entrepreneurship at Pinchot University (formerly Bainbridge Graduate Institute) and the Taala Fund. USDA has granted \$74,600 through its Rural Business Opportunity Grants to help launch the competition.

The goal is to launch sustainable local businesses that will increase local employment and have positive social, ecological, and economic impacts on their rural communities.

"We have a wealth of natural resources, and the talent to develop new, sustainable ways to use them," said Rod Fleck, Forks city attorney/planner. "This is a great opportunity for our community's entrepreneurs to develop new businesses or improve existing ones."

"I applaud the Nature

Conservancy and its partners for establishing the Washington Coast Works Sustainable Small Business competition, and am proud to support this initiative to launch innovative entrepreneurial opportunities in our state's rural and tribal communities," said Sen. Patty Murray, D-WA.

"This competition provides entrepreneurs in tribal and rural areas with the chance to turn an idea into a business that will create jobs and economic opportunity," said Sen. Maria Cantwell, D-WA. "This is an investment in often under-served communities that will pay dividends for years to come on the Olympic Peninsula. I extend my thanks to the Nature Conservancy and its partners for developing the Sustainable Small Business Competition."

"The Olympic Peninsula is chock-full of budding entrepreneurs looking to improve their communities – the Sustainable Small Business Competition can help provide that extra nudge needed to help them take off," said Rep. Derek Kilmer, D-6th District. "Tribal and rural communities alike will benefit from this terrific opportunity to jump start local employment and cata-

lyze private business innovation in sustainability and conservation. I applaud the Nature Conservancy and the Center for Inclusive Entrepreneurship for taking the lead on bringing this great support system to folks in our area."

An ideation workshop is scheduled for Wednesday, April 22, 2015 in La Push from 10 a.m. to 1 p.m. at the Tribal Office West Wing and from 4 p.m. to 7 p.m. at the Peninsula College Forks Extension. All community members are welcome to attend these workshops to learn more about the competition and brainstorm ideas for sustainable businesses.

After an open application period, 10 semifinalists will be chosen to participate in an intensive business development training with the Center for Inclusive Entrepreneurship (CIE). From the 10 semi-finalists, winners will receive \$10,000 in seed funding.

CIE will continue to work one-on-one with all 10 semi-finalists who complete the training, to help successfully launch their businesses, including assistance with business model development, accessing capital, developing

business skills, and connecting to networks of support.

The competition will be open to applicants starting new businesses in Grays Harbor, Jefferson and Clallam Counties, including the tribal communities of Neah Bay, La Push, Hoh, Queets and Tahola, as well as other rural communities, and the cities of Forks, Ocean Shores, Aberdeen, Hoquiam, Montesano, Cosmopolis and Westport.

Visit Washington Coast Works on the web at wacoast-works.org or contact Mike Skinner with CIE, (206) 780-6228, for more information.

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A monthly publication of the
Quileute Tribal Council

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Rio Jaime
Vice Chair

Crystal Lyons
Secretary

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Hunting update: WDFW issues conclusion

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page document entitled, "Investigation of Lower Elwha Klallam Tribe, Port Gamble S'Klallam Tribe, and Jamestown S'Klallam Tribe Claim of Traditional Hunting in Portions of the WDFW Dickey (602) and Sol Duc (607) Game Management Units." In summary, HRA found, "The Lower Elwha and the Port Gamble and Jamestown S'Klallam Tribes have provided almost no evidence for traditional hunting use within the Quileute Tribes treaty area in the Dickey and Sol Duc GMU portions about treaty time."

On January 13, 2015, WDFW sent letters to the three Chairs of the Lower Elwha Klallam, Jamestown S'Klallam, and Port Gamble S'Klallam tribes. The letters stated that WDFW has concluded that there is insufficient information to justify exercise of their enforcement discretion to not apply State law when these three tribes hunt outside of their ceded



Photo by John Mahan

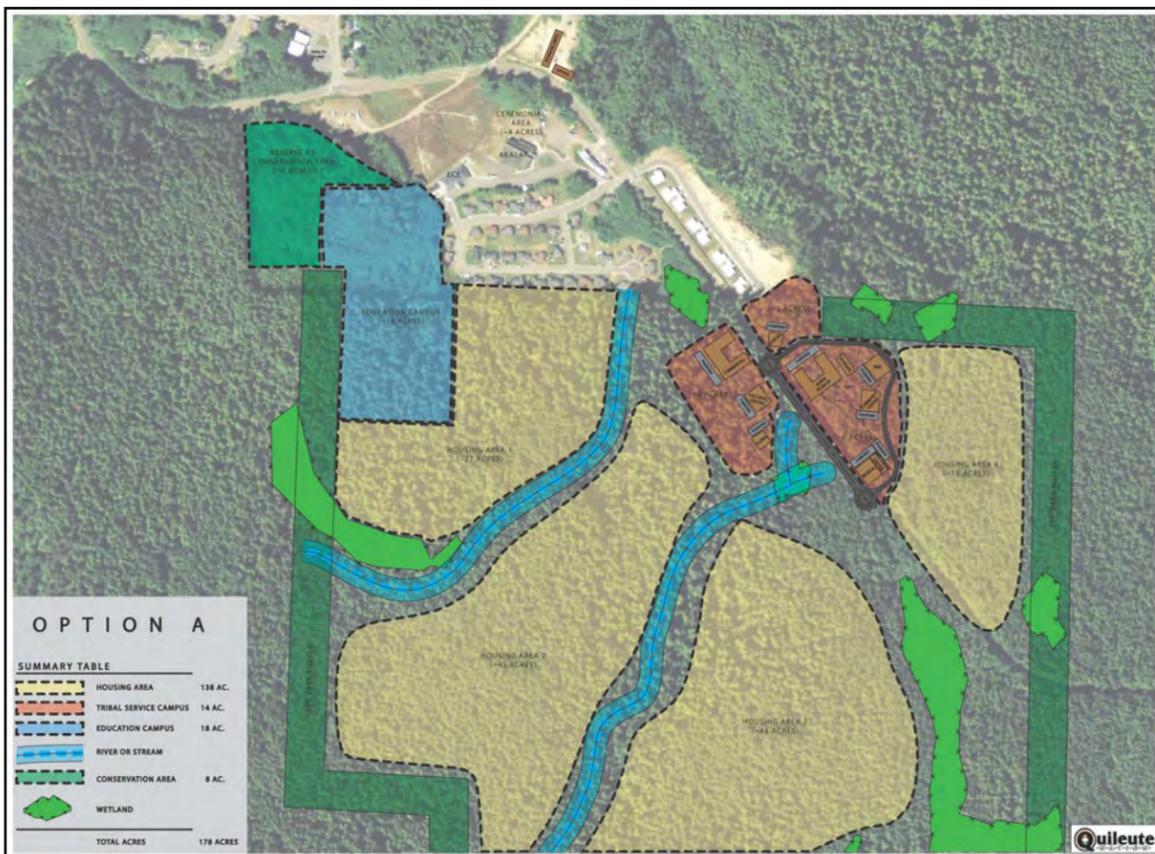
areas within the Dickey and Sol Duc GMUs.

Mel Moon, Director of Quileute Natural Resources, said, "At the beginning of all of this, starting with the discovery secondhand about the outside tribal encroachment on Quileute hunting rights, we were all diligently working to resolve this only as the Quileute Tribe, but in the end we realized we had created multiple closer community relationships with our local community leaders, timberland owners, fishermen, hunters, law enforcement, and the city of Forks." Furthermore, Moon stated, "Even Governor Inslee,

after meeting with the Quileute Tribal Council, was concerned and communicated that by providing a letter to the Quileute Tribal Council to assist in addressing this matter, citing that this situation would not continue."

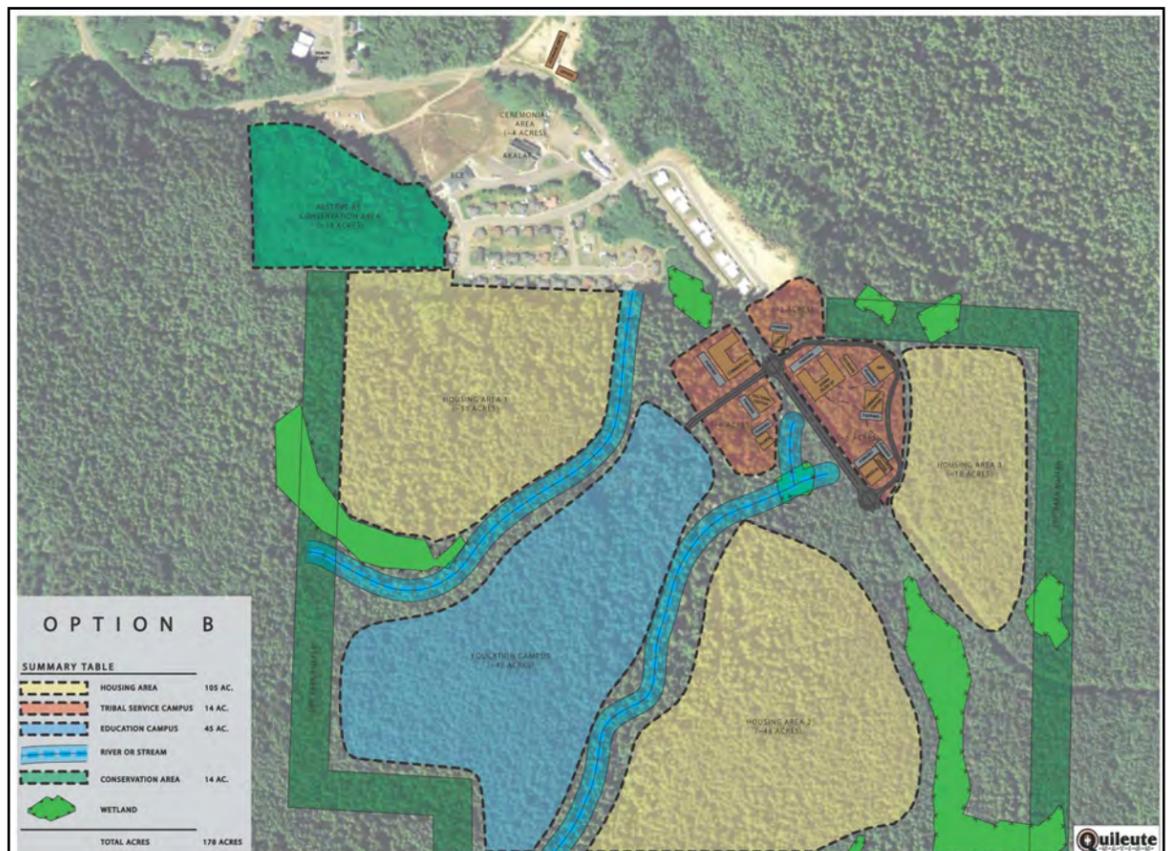
Quileute Tribal Council Chairwoman Naomi Jacobson shared, "We want to thank everyone whose hard work contributed to the efforts to reach this conclusion. We have not wavered from our original positions and we appreciate all the support of those who stood with us."

Move To Higher Ground Updates



- Areas identified in need of additional information/action: Environmental; Outreach; Design; Construction; and New Market Tax Credit Program
- Forest Management Plan in process of being updated; staff from Pacific Forest Management will be on and around the reservation and new lands in coming months
- Soil survey to be conducted in the summer of 2015

- MTHG Project Coordinator Susan Devine held meetings with the Planning Committee, Elders Committee, Housing Authority, and School Board on March 10th and 11th
- The topic of these meetings was the school relocation
- A question arising from these meetings: should the Akalat be separate from future school facilities and a new gym built with the new school?



- There are three options for the school location, shown here as the blue section
- Once a location is chosen for the school, conceptual design of the site and infrastructure can begin
- The next Planning Committee is scheduled for April 14th – all community members are welcome to attend the meeting at the Tribal Office West Wing beginning at 10 a.m.

QTS Summer School

Summer School 2015 at the Quileute Tribal School (QTS) is tentatively planned for four weeks at four days per week, Monday through Thursday. The following dates and times have been scheduled for the upcoming Summer School:

Tentative Dates:

July 6th through July 30th

Week 1: July 6 - July 9

Week 2: July 13 - July 16

Week 3: July 20 - July 23

Week 4: July 27 - July 30

Tentative Time: 8 a.m. – 2 p.m.

Registration: Registration information will be available in next month's Talking Raven or can be picked up

at the registration office of QTS after April 20th. A reminder also that K-6th grade students must be enrolled and attending QTS one full trimester prior to summer school to be eligible for summer school, and 7-12th grade students must be enrolled and attending QTS one full quarter prior to summer school to be eligible.

Transportation:

Transportation information will also be available in April.

Questions: If you

have any questions, please contact Student Services Director Anita Baisley at 360-374-5602.

Scholarship Auction



Quileute seniors, Dimitri Sampson and Tyler Woodruff, volunteered at the 51st Annual Quillayute Valley Scholarship Auction, held March 21st and 22nd. This year's class raised over \$80,000 for scholarships with the help and generosity of the community.

Walk to Higher Ground



On Thursday, March 5th, the QTS After School Enrichment program had a complete tsunami drill practice. We began the drill with a drop, cover, and hold exercise for three minutes. After the three-minute signal, the students lined up at the door in pairs to exit the building. Older students were assigned to bring emergency supplies: handheld radio, emergency kit, and the class roster. We then walked out the door and up the hill to higher ground at the Second Beach trailhead. The entire drill took 21 minutes. We took 13 students ages 5-12, and two adults. We plan to conduct one Walk to Higher Ground drill each month.

The drill was preceded by a lesson on emergency preparedness in the classroom on Tuesday, March 3rd. I had taken a four-day workshop from the Cascadia EarthScope Earthquake and Tsunami Education Program last October. I included the skills I had learned in the workshop in the lesson plan. We also watched the videos: *Run to Higher Ground* and *Tsunami Preparedness in Washington*.

As you can see in the photos, the students were excited to participate in the drill. They set a goal to beat their time in 15 minutes or less and look forward to continue practicing the Walk to Higher Ground.

—Sheri Crippen

Please join us for

Women's Talking Circle

Organized by New Beginnings

April 9th

April 16th

April 23rd

From 12 p.m. to 1 p.m.

Located at the Quileute Tribal Courthouse

Purpose: To support and empower ourselves, our relatives, and friends.

Lunch is provided!

For more information, contact: Liz Sanchez, New Beginnings Manager and Victim Advocate: (360) 374-5110
newbeginnings@quileutenation.org

Congrats from an Elder

Congratulations to David Lou Hudson-Fowler! On April 20th at Hoh River, we will be having a dinner to honor him before he travels to Coeur D'Alene, ID to be officially ordained as a minister at the Assembly of God Church. Everyone is invited to this dinner on April 20th, located at the old Hoh Tribal Office at 6 p.m.

Also, Happy Anniversary to Mr. and Mrs. Roger Jackson, Sr. on April 7th.

And congratulations to James Jackson, Sr. and Naomi Jacobson on their election!

Sincerely,
Beverly Loudon

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



Jay Powell transforming into kwashkwash, the Blue Jay.

This is the third month of *Word of the Week*. Last month was the second month of the program, and we learned words number five to number eight of the 50 Quileute words that *Word of the Week* includes. Each month, we will present and discuss that month's words and, in a red box on the side of the page, we'll give you the whole list of Words of the Week presented up to that point, so you can review them.

As we mentioned last month, *Word of the Week* is a Quileute community response to the death of Leta Shale. When she died, reports in some newspapers claimed that "Another American Indian language has become extinct." Many people read that and thought that another Indian tribe had become extinct. Of course, the Quileute Tribe has definitely not ceased to exist! And the *Word of the Week* program was proposed as a means for Quileutes to take steps so that their language would continue to "live on" and be used in the homes and streets of the village. This applies to the Hoh River people, too.

So, *Word of the Week* arose from a community commitment to learn and use one new Quileute word every week for a year...50 words in all. If community members seriously use these Quileute words in their English conversation, their language will, in fact, be alive in the village.

Many Quileutes already know many of the 50 words. That makes *Word of the Week* an easier commitment. But there will still be some effort required to learn the new words. Write them on the palm of your hand. Listen when others use those words and say them over several times in your mind. Ask that tribal offices put up a whiteboard with each week's word displayed. You know that not much of significance happens without some effort, so use the word each week in your Facebook postings. Go for

it! Councilor Rio Jaime and James Jaime are community sponsors of *Word of the Week* and Emily-the-editor lends her support by sending around the weekly word each Monday morning.

Words of the Week for April

WEEK #9) Hot (t'axá) pronounced tuck-AH. We'll write it tuckah.

March 30 – April 4. Since everybody talks about the weather, it's useful to have the word for "hot" (which is tuckah) as well as the word for "cold" (hwos), which we learned last month. We can use tuckah for lots of things other than the weather. Besides saying "It's not tuckah this morning, so wear your jacket because it's hwos out," you can say things like, "This soup is too tuckah" or "You are really a tuckah mama in that new skirt." You can warn someone: "Be careful! The stove is tuckah!" or "That's too tuckah to handle!" Finally, you can explain having a lucky night at bingo or basketball by saying, "When you're tuckah you're tuckah." Remember that the accent is on the last part of the word, so the word of *Week #9* is pronounced like tuck-AH.

WEEK #10) Fish or food (árita), pronounced AH-lit-tah. We'll write it alita.

April 6 – 11. Most Quileutes already know this important word. It means fish, and because Quileutes eat lots of fish, it came to mean food, too. It's a word you can use every day and often when referring to fish: "Yeah, he gave me a big alita," "I'm going to do the alita tonight for supper," or "Yuck, your jacket smells like alita, man!" You can use alita to mean food: "We gotta stop at the tithalatee (store) and pick up some alita for lunch," and "This is hach alita (good food), real po'ok alita (Indian food)!" Then, there's always: "Alita! Supper's

Quileute Words of the Week

- 1) hokwat (HO-kwaht, "Whiteman")
- 2) po'ok (PO-oak, "Indian")
- 3) achit (AH-chit, "chief/boss")
- 4) tithalatee (tith-AH-lah-tee, "store")
- 5) hwos (cold)
- 6) hach (HAH-ch, "good/well/pretty")
- 7) basay (bus-SAY, "bad/sick/ugly")
- 8) haysta (HAY-stuh, "give me")

ready." Remember the accent is on the first letter of the word: AH-lit-tah.

WEEK #11) Water or river (k'wáya), pronounced KWAH-ya. We'll write it kwaya.

April 13 – 18. Lots of Quileutes already know this word which means water; it also means river. It can refer to any river, but in the village it usually refers to THE river, the Quillayute River. So you can say, "There are alita in the kwaya," "The kwaya is really high after that rain," "Don't go near the kwaya," "Danny has his boat in the kwaya," or "That is our Quileute kwaya out there." Kwaya usually refers to fresh water and the Chinook Jargon term salt chuck is used for the ocean or salt water. So, you can ask, "Do you want pop or just kwaya?" or "I'll just have hwos (cold) kwaya, thanks." Kwaya is a really useful Quileute word. In *Word of the Week*, we aren't paying attention to the explosive consonants in Quileute, so the k' isn't pronounced with a click as the Old People pronounced it. But of course you can pronounce that clicked k if you know how to make that sound.

WEEK #12) Go home, come home or be at home (tíx^wal), pronounced TEE-kwal. We'll write it teekwal.

April 20 – 25. Because the first three *Words of the Week* this month have been easy, we have to have a harder word to give the program some challenge. Teekwal is such a good, useful Quileute word for "going home" or "coming home." "I'm going to teekwal," "You'd better teekwal or you'll miss lunch," "I want you to teekwal right after school," "I forgot my lunch bag on the counter...would you teekwal and get it for me, please?" and "Why don't you just teekwal and quit buggin' me. Teekwal also means "to be at home or stay at home." "I'm just going to teekwal and watch the Seahawks game," "Are you just going to teekwal, because we're going down to get some clams?" Don't confuse this with the old word for house: fíkal (pronounced TAY-ee-kal). Teekwal is an action word that means going home or being at home.

WEEK #13) Bear (ákil), pronounced AH-kill. We'll write it akil.

April 27 – May 2. This is an easy *Word of the Week*. Elders will remember that Nola used to have

a dog named Akil. I can't imagine La Push without a single dog named Akil. Quileutes know stories about old Akil and how he held his feet up to the fire and as his feet heated up, oil just dripped down off his heels and he caught it in a pan and gave it to Bayak to dip his dried fish in. But when old Bayak tried to do it, his legs got all black and scorched. Well, Quileutes can talk about akil in a lot of ways: "This meat is as tough as piece of akil!" "Your hair looks like the fluff on an akil's backside." "Your fingernails are as long as akil's." "You're as bad as akil...I have to put food away or it disappears overnight." "You're like old Akil, sitting right next to the heater...next thing you'll be holding your feet up and oil will be dripping down." By the time *Word of the Week* is over, Quileutes will know the name of five different animals in Quileute. But for now, let's learn and use the word for bear. Akil, akil, akil. Remember that the accent is on the AH. AH-kill.

So, those are the third group of Quileute *Words of the Week* that will be given each month through 2015. Learn them, use them and enjoy them.

The Bogachiel River watershed (continued)

In previous newsletters, I have been writing about the Quileute traditional ownership, occupation and use of the **Boḵ^wáchi^ʔl**, the Bogachiel River watershed. Last month we noted that from the late 1890s into the early 1900s, several Quileutes took out homestead patents on acreages along the Bogie below the mouth of the Calawah, which makes it clear that the Quileutes (including relatives living at times on the Hoh), considered the Bogachiel to be their traditional territory.

The Bogachiel originates as a complex of creeks draining the 5,000 ft. heights of Bogachiel Peak on the west end of the High Divide. The river grows in volume and width, flowing northwest for four miles until joined by the runoff from Bogachiel Lake (the Bogachiel North Arm) and then it turns southwestward for six miles, ultimately running westward along the boundary between Clallam and Jefferson Counties for 15 miles. So that readers will be able to visualize

Continued on Page 7...

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

...Continued from Page 6

the course of the Bogachiel and the location of Quileute settlement sites and named places, I will regularly tell the Mile # of the places along the river.

Don't be confused by the fact that USGS maps show the Bogachiel as "originating" at the point where the Sol Duc and the Bogie converge just west of the Three Rivers store to become the Quillayute River. Note that the "Mile #s" of the Bogachiel show the distance up the river rather than down the river from the Bogie's origin headwaters in the Olympic heights:

- The Calawah joins the Bogie at Mile #8.
- Morganroth Creek joins the Bogie at Mile #20.
- Indian Creek enters the Bogie at Mile #26.
- The North Fork (from Bogachiel Lake) enters at Mile #35.

In this article I will describe what is known about the Quileute occupation and use of the Bogachiel watershed from Mile #10 up to its headwaters at approximately Mile #39. This "cultural history of the Bogachiel watershed" is primarily based on two sources:

(1) Verne Ray of the Anthropology Dept. at U.W. and Nancy Lurie's archival research (which drew on Leo Frachtenberg's unpublished 1916 cultural notes) and their interviews with elders at La Push and Lower Hoh River in preparing the Quileute submission to the ICC in the late 1950s, and

(2) William "Big Bill" Penn's Quileute place name data (published in *Pacific Northwest Quarterly*, June, 1972) and later detailed discussions with me.

In the November newsletter article I detailed Quileute occupation and use of the Bogachiel up to Mile #10, the mouth of Grader Creek which flows out of the highland at the SW corner of Forks Prairie. This and the four mile section of the river above it was called **Tsáilil**, "the uplands area." At the mouth of Grader Creek was the location of the longhouse home of the ancestors of the late Chris Penn (Jiggy), who were called the **Tsáililif**, which means "the people of **Tsáilil**." The enormous multi-family home was well-known and called Selalit by the early white settlers in the area.

[Mile #10-14] The name **Tsáililif** was also used for the entire four mile stretch of the river south of Selalit. Its steep, high banks along both sides caused by Anderson Ridge on the southwest bank and Grader Creek Hill on the northeast side. The village site at the mouth of Grader Creek (Mile #10) was referred to by Verne Ray in the Quileute submission to the Indian Court of

Claims (ICC) as site #38, meaning "Over the Hill" which he described this way.

38. This was a village of several large houses, each with a large number of persons. Root-digging in Forks Prairie, fishing and hunting were some of the resources.

Ray/Lurie's description probably described the site at an earlier date because Hal George, Bill Penn and numerous others recalled only a single home there, abandoned about 1910. Big Bill said, "The house, **Tsáililif**, was at the end of a section of the river and both the house lot and that stretch of the river was called **Tsáilil**."

[Mile #14] Dry Creek, which enters the river from southwest, was called **Tala'wifax**, a name which refers to a place some distance removed that is important (probably with reference to the numerous settlements located at and just above the confluence of the Calawah and the Bogachiel). Big Bill Penn didn't know the name Dry Creek, but said that **Tala'wifax** was a busy place, usually with a canoe or two there, because a trail led up the creek and south at a small junction to the trail along upper Goodman Creek. The **Tsi' disk'áft**, "the Goodman Creek families," used this trail as the route to Forks Prairie where they would camp, hunt, and dig bracken and sword fern roots.

[Mile #15] Located on the north side of the Bogie, just above Dry Creek near the corner of the current Bogachiel State Park, was, according to Ray/Lurie, a village site called Tachlet, #39 in their report. It is described as "one large house and a fish trap." Bill Penn said there was, when he stopped there once, a depression that was probably the remains of an old longhouse and that it was a good place for a fishtrap, although no evidence of one remained. What made it a good place for an oldtime fishtrap was an island in the river so that a small, easy to maintain fishtrap could be built across to the island. Bill didn't know the term Tachlet, but called this place **Cha'dik'wli**, which means "like Tatoosh Island," which the Quileutes call **Chá'dik**. That name refers to the fact that this site on the Bogie, like Tatoosh Island, has a steep untreed rise that starts close to the water. Also, there used to be many fish drying racks and family tents there during fish runs.

In the December newsletter, I included a map of the area around the confluence of the Calawah River and the Bogie (i.e. Bogachiel). According to that map produced by Robert Anderson in 1960, based on his memory and input from Little Bill Penn, **Cha'dik'wli** was the Hobucket family homesite. Kalipodia (i.e. California), born in 1863, had lived there as a

young man, but moved to La Push with his wife, **Hawalítsa**, and four children: Daisy (**Ásob**, b. 1882), Harry (**Achítí ch Káti**, b. 1884), a young daughter called **Káka** (b. 1888) and an infant son known only as "**Cho'ótsk**." They moved when the village was being rebuilt in the early 1890s after the great fire. California's parents, who were called **Shóliba** (born about 1836) and Mrs. Oldman Hobucket, called **Chádiyox** (b. 1841) also built a Whiteman style home at La Push with Luke Hobucket, who was called **Tóhok** (b. 1873). The Hobucket family probably moved to La Push from their traditional home on the lower Bogie because Quileutes had started to focus on fur seal hunting and there was pressure from most White settlers to "remove" from their homesites upriver.

[Mile #16] Highway 101 crosses the Bogie just east of the Bogachiel State Park campground. This is just below what Big Bill called **Yafo-chawítx**, the big "kink to the left." Bear Creek was called **Bókw'a** ("muddy"), and above that was May Creek, called **Tsa'árita** ("no fish"). The Quileutes apparently knew both the good fishing areas of the Bogie and the places where there were no fish. For instance, at Mile #25, just below where the Bogachiel Ranger Station now sits, is **Tsachóxas** ("Empty Creek"), which entered from the south and that later White settlers gave the Chinook Jargon name Cultus ("Worthless") Creek.

[Mile #17] On the north side of the River was, according to Ray/Lurie, a "small settlement" called laxatasal, #40. This is probably the location remembered by Bill Penn as being called **Laxátsal** ("Maple Tree logjam"). The site was just inside a small backwater at the mouth of Bear Creek, where water swirled causing driftlogs to pile up causing logjams in the inlet. The homesite had been abandoned although Big Bill remembered a logjam being still there. The Bear Creekmouth area was later called by the Quileutes **Shiphók'af** ("Black Whiteman or Negro") when a Black American trapper settled there temporarily.

[Mile #19] Reade Hill at 1,700 ft. was called **Kátsit** ("Graves"), which suggests that it had earlier been an inhabited area. According to Big Bill, there was a large seasonal campsite with several mat-house (**hók'witi**) frames at the mouth of Hemp Hill Creek. Ray/Lurie list this as a "village," the name of which they write Taxole'equets (#41) and describe as follows:

This was a large and important permanently occupied village. Roots were gathered nearby and also in Forks Prairie. The population increased during the root dig-

ging season.

Big Bill was surprised at Ray/Lurie's statement that a "large and important permanently occupied village" had existed this far up the Bogie and it seemed improbable that the inhabitants would have congregated so far from the easy entrances to **Kítá' yak**, the "upstream prairie" if they were going to dig roots there. In trying to "make cultural sense" of that Ray/Lurie's claim, he put together the following alternative hypothesis:

- 1) It is well-remembered by both the Quileutes and Hohs that there used to be an overland trail to the Bogie from the middle Hoh River. This trail started at the top of the big oxbow in the Hoh River, where Highway 101 crosses the Hoh at the mouth of Hell Roaring Creek. According to Pansy Hudson, Lela Fisher and other Hoh elders, that trail was eight miles long and well-traveled, going through relatively flat, dry woodlands up Hell Roaring Creek and down Hemp Hill Creek. The trail ran via **k'álayák'wtsa**, the "little camas prairie." The area along the trail between the Bogie and the Hoh was also a good and well-used elk hunting grounds.
- 2) The Hoh River people had no large and reliable camas prairies in their home river watershed. The closest was 14 miles south of Forks, six miles north of the Highway 101 bridge over the Hoh, just south of Dennis Chastain (the carver)'s place. It made sense that a trail between the Bogie and the Hoh would exist, and it was much more appropriate that the trailhead on the Bogie was at the mouth of Hemp Hill Creek, which was surrounded by flatlands, rather than at May Creek, which would have required that walkers climb and descend the 600' Lagitos Hill.
- 3) The Quileute name for this "village" as given by Ray/Lurie, "Taxole'equets" sounded to Big Bill like a mishearing of the Quileute word **Txolítkat** with the English plural -s on the end. A **Txolítkat** is a miniature river canoe used for short ferry trips across a river or for children to play in. Such canoes would be commonly used at a summer foraging campsite to cross the river for berry picking, root digging, emptying fishtraps, and checking/emptying/resetting snares and deadfall traps.
- 4) Therefore, it seems entirely possible that the settlement #41 that Ray/Lurie had heard about was, in fact, a seasonal campsite for both the Quileute and the Hoh with resource collection activities at all sea-

Continued on Page 8...

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

...Continued from Page 7

sons of the year. Over the years there would seem to have been sufficient use and occupation to explain a burial ground in the treed uplands across the river on the slopes of Reade Hill (called **Ḳátso**, “graves”)

[Mile #20] Morganroth Creek flowed into the Bogachiel from the north. According to Chris Morganroth III, the spelling of Morganroth Creek (which is spelled with an 'a') suggests that it was probably named for Quileute Morganroths rather than after Chris Morgenroth I, a German immigrant who travelled and settled on the Sol Duc and married (by Quileute traditional ritual) a high status upriver Quileute, Susie Payne (of Shuwah). She took the name Morgenroth and had a son, Chris Morgenroth II. Susie and her son were later abandoned by Morgenroth, who subsequently married a White woman, starting another Morgenroth family in the Port Angeles area, and that non-Indian family became possessive about the Morgenroth name. So, the Quileute Indian Morgenroths started spelling their name with an 'a' (i.e. Morganroth).

Despite evidence based on the spelling of the name, linking it to the Morganroth family at La Push, I have no evidence to explain why the map name of the Creek that enters the Bogachiel at Mile #20 is Morganroth Creek. However, Morganroth Creek has the Quileute name **Ichakłákal**, which means “Looking like each other.” And here’s the story of how we came to know that.

Ray/Lurie, in their ICC list of Quileute traditional settlements along the Bogachiel River includes #42 “a small village and fishtrap” with a name they transcribed as “Hichataq’ut.” They place #42 on their map in about the location of Morganroth Creek. They give no meaning for the name Hichataq’ut and no meaning for the name was apparent. Of course, many Quileute place names don’t have apparent meanings. Ray/Lurie’s typist regularly transcribed barred L (written phonetically as ‘ł’) as a ‘t,’ so noting that change, Big Bill

said that the name of the small village #42 appeared to be **Ichakłákal**, which means “Looking like each other.” And Big Bill said that such a name for a settlement at Morganroth Creek made sense. He explained it as follows.

Just across the river from the Morganroth Creek mouth was the known site of the large seasonal campsite, **Txolítqat**, at the mouth of Hemp Hill Creek. He said that it would make sense to locate a family home just across the river from such a large campsite with the structures needed for seasonal camping, foraging, and hunting. In the same way, a multi-family house with a fishtrap at Morganroth Creek would serve as a hunting lodge for parties hunting in the immediate area and individuals and groups taking off and returning from hunts in the uplands further upriver. Such a “small village and fishtrap” would have drying racks for fish and meat, pole-frames for tents and the mat-houses of visitors, and the usual number of distinctive shovel-nosed river canoes pulled up on the river bank in front. Such a settlement could easily appear to have many of the features of the campsite **Txolítqat** located just across the river, and the name **Ichakłákal** (“looking like each other”) and the location, as suggested by Big Bill, would make sense from a traditional Quileute perspective.

Big Bill had taken incomplete data and made a satisfying historical reconstruction of the Quileute ancestral settlement and use of the middle Bogachiel River area. Although the structures and settlements he was envisioning had already disappeared without an apparent trace, he knew enough about the remembered history of the area and traditional subsistence patterns to be able to reconstruct a satisfying picture of life on the Bogachiel in late prehistory. And that picture was based on the undoubted assumption that the Bogachiel was exclusive Quileute territory.

[Miles #21-39] Big Bill Penn, who hunted as a boy and young man with his elders along the upper Bogachiel as early as 1900, remembered hearing about various placenames

above **Píchísida Ḳa** (“Redwater Creek,” which is called Mosquito Creek on the map, Mile #24). He spoke of the following places without precisely locating them on our map:

- Tik^wácho** (“Twisting Water”) or **Tik^wacha’á áktsit** (“Twisting Rapids”)
- Kàwadishkxa** (“bullhead pool”)
- Tsitskitshkxa** (“sharp rocks pool”)

He also knew of large rocks in the river called **Ḳ^wałáyaxi** (“Whale Rock”) and a section of the upper river soberly referred to simply as **Ḳá’łta** (“boulders”). Such attested placenames without exactly identified site referents are mentioned here to suggest emphatically that traditional Quileutes had a close knowledge of the upper Bogachiel River and its locations, but by 1969 when I worked with Mr. Penn, such cultural knowledge was only known to have existed among the traditional owners, users and occupiers of the watershed.

The Bogachiel River trail

Big Bill spoke of a trail along the north side of the Bogie that went all the way down from Indian Creek. He called it a **la’ wḲ^wółsa**, “a walking trail,” and emphasized that it wasn’t just a **tsixítsisli lá’wḲ^wół**, “a blazed tree indicator of the way to go.” Such trails existed along the upper Sol Duc and Dickey, as well. They were used when returning downriver, when the canoes were so full of hunted meat and berries and mats for shelters and people that members of the party (usually women) would walk carrying large, heavy **Ḳá’wats** pack baskets with **hak^wákstił** tumplines across their foreheads. Bill said the current Bogachiel River hiking trail follows the original Indian trail.

[Mile #26] The **Ḳíłta-čhá’yal**, “the upriver camp.” Indian Creek isn’t called Indian for no reason. At the mouth of Indian Creek, just below the location of the current Bogachiel Ranger Station, there was a hunter-party campsite that Big Bill visited when he was in his early teens,

probably in the very late 1890s. This was a trail junction where the upper Bogie River trail met a trail that ran upwards along Indian Creek about two miles through a high plateau as far as the South Fork of the Calawah. By the time Big Bill was going along with the hunting parties on the upper Bogie, much had changed. There were no outboards yet and the canoes still had to be poled upriver, but hunters used rifles, which made hunting a less complex activity than having to get within bow and arrow, spear or club range of the game. Still, to bring more than one elk out of the heights and down the river was heavy, hard work. So, women generally came along to upriver hunting camps to bone, strip and dry the meat. When they were not doing meat, the women picked berries and dried them, as well, into cakes that were prized treats during the winter.

[Mile #27-36] It was possible to pole all the way up to the junction of the creek that drained little Bogachiel Lake. But Big Bill said that hunters didn’t go up that far because the river became rocky and steep with no shoreline to walk on or hunt in. One could get up higher on the upper Hoh, and there was a trail from the upper Hoh that would take you into the Seven Lakes area and connect with the upper Sol Duc trail.

At no time did the old Bogachiel hunting trail take one into the “open areas” of the High Divide. In traditional times, the Quileutes visited that area from the Sol Duc trail, but according to Big Bill Penn they did not hunt on the upper Bogachiel or visit the Bogachiel Peak area by going up the Bogie itself. Remember that there is considerable evidence that the Quileutes visited the upper Sol Duc and Hoh and hunted within their territorial boundaries, attentive to protect their territory and its resources from non-Quileute trespassers and poachers.

And that is what I know about the Bogachiel watershed – Quileute traditional territory. Have a good **Yachfsiyasíktiyat** (April, sprout days).

—Jay Powell



Attention Hunters

Quileute Natural Resources would like to remind hunters to return their deer and elk tags to the Natural Resources Department’s front desk by April 30, 2015. It is important to return your tags even if you did not harvest an animal to ensure we have complete and accurate harvest data.

Quileute Days Meeting

Wednesday, April 15th

3 p.m. to 4 p.m.

Tribal Office West Wing

All are welcome!



Like us on
Facebook!
Quileute Tribe

Resources available for youth

The Northwest Portland Area Indian Health Board (NPAIHB) provides a wide-spread of resources for adolescents to improve their health and well-being. American Indian/Alaska Native (AI/AN) youth are disproportionately impacted by a variety of adolescent health concerns, including high teen pregnancy rates, drug and alcohol use, and depression and suicide, which heighten their need for programs that align to their unique culture and social context. Projects at the NPAIHB are designed to meet the needs of AI/AN youth that face challenging topics allowing them to take control of their own health.

With technology based interventions, We R Native (WRN), Native VOICES (Video Opportunities for Innovative Condom Education and Safer Sex), and Native It's Your Game (NIYG), each project conveys culturally-appropriate medically accurate information. In addition, Project Red Talon (PRT) and THRIVE (Tribal Health-Reaching out InVolves Everyone) have developed social marketing campaigns addressing AI/AN adolescent sexual health, suicide, bullying, drug and alcohol use, sexual assault, and family violence. These interventions and campaigns can be viewed on the NPAIHB's website at www.npaihb.org or at www.wernative.org.

The primary projects, PRT and THRIVE strive to help adolescents build leadership skills, create positive changes within their community, reduce risky behaviors, access health information and care, increase knowledge of challenging issues youth faces, inspire, motivate and encourage others to make healthier life choices.

THRIVE's mission is to reduce suicide rates among American Indians and Alaska Natives living in the Pacific Northwest by increasing tribal capacity to prevent suicide and by improving regional collaborations. THRIVE continually works with tribal partners, the Indian Health Service (IHS), and media companies to develop Native specific prevention media campaigns. Campaigns include suicide prevention – *Community Is the Healer that Breaks the Silence*; bullying prevention – *Stand*

Up. Stand Strong. Together We Prevent; alcohol & drug prevention – *I Strengthen My Nation*; sexual assault prevention – *My Body, Mind, and Spirit are Sacred. Prevent Sexual Assault* and; family violence prevention including child maltreatment, elder abuse, and intimate partner violence – *Honor Our People*. These campaigns strive to empower Native people and even challenge youth to show others how they *strengthen their nation*.

THRIVE also hosts an annual Native youth conference and the 5th Annual THRIVE Conference will be held June 22-26, 2015 at the Native American Student and Community Center on the Portland State University Campus in Portland, OR. This is a national opportunity for Native youth to learn about the signs of suicide, how to be a resource for friends and family, build leadership skills and protective factors against suicide and depression, and gain knowledge about various health topics through interactive and educational workshops.

We R Native is a national multimedia campaign that includes a website (WeRnative.org), text messaging service (with 2,000+ subscribers), Facebook page (with 21,000+ likes), a YouTube channel (with 17,500+ channel views), a Twitter feed (with 1,200+ followers), and a wide variety of multimedia educational materials. The ser-

vice empowers Native youth to get actively involved in their communities, health, and well-being through offering monthly contests, community service grants, blogs, an "Ask Auntie" Q&A service, and links to medically accurate information reviewed by Native youth, elders, and topical experts in the fields of public health, mental health, and community engagement. Altogether, We R Native reaches over 32,000 users per week through its various media channels.

Project Red Talon works to delay sexual initiation, reduce sexual risk-taking, reduce STD/HIV infections and disparities, and achieve a more coordinated national and regional response to STDs and HIV. Under PRT, the Native VOICES project staff have worked closely with tribes, urban Indian health clinics, and a variety of tribal health partners to adapt and evaluate an evidence-based STD/HIV/pregnancy prevention intervention, *Video Opportunities for Innovative Condom Education and Safer Sex*, for Native teens and young adults.

On Valentine's Day 2015, Native VOICES officially released their video for 15-24 year olds on the We R Native Facebook page and YouTube channel. The intervention teaches young people about sexual health. The intervention includes information to help young people learn about STDs, how to protect themselves during sex, and how to

make important decisions with their sexual partners.

The NIYG Adaptation Project is a multi-site research project that adapted the evidence-based multimedia sexual health program; *It's Your Game... Keep it Real*, for AI/AN youth 12-14 years old. The adapted curriculum is currently being evaluated across the three tribal regions. Report findings and the adapted curriculum will be available later this year.

PRT and THRIVE staff work together on many activities and events and have collaborated to create the NW Native Adolescent Health Alliance (Alliance). The Alliance is an inclusive, multi-functional group that meets quarterly in OR, WA, and ID to discuss cross-cutting planning and prevention strategies targeting AI/AN teens and young adults (addressing tobacco, substance abuse, STD/HIV, teen pregnancy, and suicide topics). The goal of the Alliance is to support regional action planning, resource development, and sharing. Alliance meetings will be scheduled at a location near you in spring or fall 2015, please visit www.npaihb.org/epicenter/project/thrive in early spring to check for dates.

For more information regarding any of the projects or interventions above please contact the THRIVE and PRT staff at wernative@npaihb.org or call 503-228-4185.

QUILEUTE TRASH BASH

SPRING CLEAN UP

FRIDAY . APRIL 17th . 2015
8:00AM - 1:00PM . 12:00PM bbq @ AKALAT

DROP OFF POINTS:
A & B DOCK (Marina)
QHA (Old Smith Lot)

HAZARDOUS ITEMS:
Inside QPW Gate

APPLIANCES:
Curbside Pick-up or Recycling Center

KEEP QUILEUTE COUNTRY BEAUTIFUL!

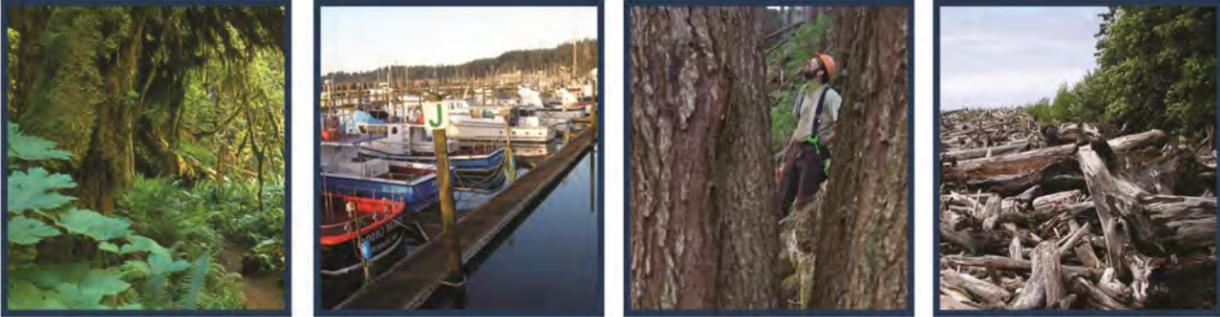
Proud Sponsors:





WASHINGTON COAST WORKS

Sustainable Small Business Competition



Spring 2015 :: \$10,000 grand prize
Applications open on April 20, 2015

Do you have an idea to start or expand a business that makes money, builds community, and conserves the environment? Take a step today to move your idea forward. Enter the **Washington Coast Works: Sustainable Small Business Competition.**

Learn more at an Ideation Event open house, coming soon to a community near you:

April 21, 2015 Aberdeen and Taholah	April 22, 2015 Forks and La Push	April 23, 2015 Neah Bay
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See website for specific locations and times.

wacoastworks.org



Schumack and Sampson competed at State Tournament



Congratulations to these young Quileutes on an outstanding wrestling season for Forks High School! Sophomore Garrison Schumack, pictured left, returned to the state championship again this year and placed 8th in the tournament for his weight class. Dimitri Sampson, pictured right, made his first appearance as a senior after missing half the season due to injury. Photos by Pam Suslick

Quileute Health Center Services

Together...One Healthy Community

Upcoming Events:

May 8th – Eye Clinic

May 28th – Elder’s Week Health Fair

June 5th – Mammogram Clinic

Quileute Health Clinic:

Urgent Medical Walk-In Clinic

8 a.m. to 9 a.m.
Monday, Tuesday, Wednesday and Friday

Elders and Veterans Walk-In Clinic

1 p.m. to 2 p.m.
Monday through Friday

Monday – Friday Primary Care

Monday and Tuesday Massage Therapy

Tuesday Chiropractor Clinic

Wednesday Foot Care for Diabetics

Thursday Note the Health Clinic is closed for administrative purposes from 8 a.m. to 1 p.m.

Acupuncture (all day)

Friday Women’s Health

Every Other Tuesday Diabetes Support Group

La Push Dental Clinic:

Monday – Friday Dental Services

Emergency examinations for walk-ins at the top of the hour.

Quileute Counseling & Recovery Services:

Monday – Friday Behavioral Health and Chemical Dependency

New Beginnings:

Monday – Friday Domestic Violence Prevention Advocate and Education

Job Openings at Quileute Tribal School

Summer School 2015 Cook
 Maintenance/Janior/Custodian
 Special Education Teacher
 School Bus Driver (CDL/Class B)
 Quileute Culture/Carver/Para Educator

All jobs open until filled. For more information, please contact Mark Jacobson at (360) 374-5609 or mark.jacobson@quileutenation.org.

Woodruff to play ball overseas this summer



Pictured: Taegan Counsell-Geyer and Brittney Woodruff

Congratulations to Brittney Woodruff on being selected to play basketball in Australia for a week in July 2015. Brittney will be raising money for travel and lodging.

This will be Brittney's first time out of the country—the farthest she's ever been is Oregon, she said.

She added, "I'm really looking forward to meeting everyone that will be there playing to see what kind of talent they have and to learn new things."

Happy Anniversary!



Photo by Marty Loken

"I would like to wish my husband, Arnold Black, Sr., a very happy 47th wedding anniversary!" -Roberta Black

2015 Quillayute River Spring/Summer IGN Schedule

Open Fishing Periods

Stat. Wk.	Opens (Monday)	Closes	Hours/Wk.	Days per week open	
16	4/13/2015	4/15/2015	60	3	7 3/4 inch, open 7:00am, close 7:00pm
17	4/20/2015	4/22/2015	60	3	7 3/4 inch, open 7:00am, close 7:00pm
18	4/27/2015	4/29/2015	60	3	7 3/4 inch, open 7:00am, close 7:00pm
19	5/4/2015	5/6/2015	60	3	open 7:00am, close 7:00pm
20	5/11/2015	5/13/2015	60	3	open 7:00am, close 7:00pm
21	5/18/2015	5/20/2015	60	3	open 7:00am, close 7:00pm
22	5/25/2015	5/26/2015	36	2	open 7:00am, close 7:00pm
23	6/1/2015	6/2/2015	36	2	open 7:00am, close 7:00pm
24	6/8/2015	6/9/2015	36	2	open 7:00am, close 7:00pm
25	6/15/2015	6/16/2015	36	2	open 7:00am, close 7:00pm
26	6/22/2015	6/23/2015	36	2	open 7:00am, close 7:00pm

For the full schedule or fishing regulations, visit the Quileute Natural Resources Department

Opening Fishing Area

Quillayute River, from mouth upstream to confluence of Bogoachiel and Sol Duc Rivers.

Opening/Closing Periods for 4/13/2015 through 4/29/2015

Opens at 7:00 a.m on specified opening days of schedule for each week.
 Closes at 7:00 p.m. on specified closing days of schedule for each week.

Opening/Closing Periods for 5/4/2015 through 6/23/2015

Opens at 7:00 a.m on specified opening days of schedule for each week.
 Closes at 7:00 p.m. on specified closing days of schedule for each week.

Gear Regulations

Statistical weeks 16-18 there is a 7 3/4 inch or larger mesh size restriction.

No mesh size restrictions for rest of season. All other regulations as per Quileute Tribal fishing ordinances.

**Schedule may be modified for conservation or other management requirements.
 Schedule adjustments, closures will be posted.**

Happy Birthday to Enrolled Quileute Tribal Members

April Birthdays:

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

Nate Crippen Memorial Basketball Tournament Action



1. The team named Forfeit, which consisted of many wrestlers, played in singlets. Sheri Crippen, mother of Nate Crippen, posed with the team after a game.
2. Dustin Larkin, who was on Ron's Food Mart "Team Gramps," waits to throw the ball in-bounds.
3. Michelle Ward of Tiff's Team attempts a free throw.



Instagram

You can now follow the Quileute Tribe on Instagram!
@quileutetribe

***Bá·yaq 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!