

bá·yak The Talking Raven

A Quileute Newsletter



Community healing through carving

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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.

The totem was unveiled in a ceremony



Since the inception of the Quileute Community Healing Totem Pole in 2012, the project has come to fruition with the raising of the totem on February 24, 2016 in front of the Quileute Health Center.

The project all began with Marie Riebe, a Hoh tribal member who was the Elder/Youth Healthy Relationships Mentoring Program Coordinator under the New Beginnings program; she was inspired by the film "Carved from the Heart." She initiated the project with the support of her supervisor at the time, New Beginnings Program Manager Monica Henry. Marie discussed this cultural project with Tribal Council and elders, and an advisory committee was formed that included Russell Woodruff, Bert Black, Danny Hinchey, and Larry Burtness.

The Quileute Tribe proceeded by going through the proper channels with Quileute Natural Resources and the Forest Service to obtain permits. In 2012, a yellow cedar was harvested in the upper Sol Duc region of the U.S. Forest Service. A group of community members were present to honor the tree

and give thanks for taking it. The tree was then relocated to the 101 Building.

After much conversation, Marie and the committee decided to ask Quileute carver David A. Jackson to lead the project. David shared, "Marie showed up on my doorstep on my birthday, actually. She presented the idea to me and asked if I'd like to be a part of it. I said 'Of course!' I was intimidated, but something like this so big and so important to the tribal community, I couldn't turn it down."

After a carver was chosen, a blessing was held before any carving took place.

Unfortunately for the healing totem project, Monica accepted a job elsewhere while Marie had to step down from her position due to her own personal wellness. But they both continued to support the project and what it stood for with the Quileute community.

The project came to a halt for about a year with no carving being done. On top of losing their project manager, David said, "The location of the totem was a challenge. The 101 Building was out of the way for

made to move the totem to the tribe's newly acquired 110 Business Park, which is now called the Kitla Center. Liz explained, "In February 2015, Darrell Gaydeski graciously donated his services to move the totem to the Kitla Center, and the Forks Wrestling Team and other community members assisted in the move." This move led to an increase in carving participation.

David started posting progress on Facebook and showing pictures of those who were lending a hand. "It made a difference, and it encouraged the volunteers. They were getting recognized throughout the community for their participation. It also put it out there that those that wanted to participate in something like this, it was an advertisement that they could come and join in."

Tourists and Forks residents also showed up to help carve or see what

A decision was

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Before harvesting the cedar tree

From Council Chambers



Rio Jaime, Naomi Jacobson, Chas Woodruff, Crystal Lyons, Tony Foster

Four years since the passing of the land legislation, the Olympic National Park Service and the Quileute Tribe have erected two signs at Rialto Beach that designate the Quileute northern boundary. It took extensive collaboration between the tribe and park to determine the boundary coordinates. In a small ceremony on March 25th, the tribe and park celebrated this final step at the Quileute northern boundary.

Chairman Chas Woodruff: These signs signify decades of hard work in establishing our northern boundary. I would like to thank all past leadership for their tremendous efforts in this accomplishment, our staff for their contributions, and the park for everything they have done.

During March, members of Council have been invited to democratic nominee events to hear both platforms of Bernie Sanders and Hillary Clinton. No official endorsements have been made by the Quileute Tribal Council.

Treasurer Crystal Lyons: Rio and I went to Seattle in March with other tribal leaders to hear about Bernie Sanders' campaign. We went and we heard them out and discussed some of the issues that are most key for us. One of course is treaties and the obligation the federal government has to uphold our treaties, recognizing tribes as sovereign. Second, we also discussed what is hitting us the hardest at home. Personally, I liked what

his team had to say and I like that Mr. Sanders has a Native American Advisor, I think it speaks volumes about his recognition of tribes and the significance of making Indian Country needs a priority.

Regardless of who individuals choose to endorse, it's important that we all get out and vote. Washington is one of the top 10 states in the country with the highest population of voting age natives but unfortunately 34% of natives aren't registered to vote. It's critical that we vote in order to have representation who will fight for us on key issues facing Indian Country like Tribal Government Sovereignty, Indian Child Welfare, Gaming, Federal Budget and spending which flow to Tribes, and environmental impact issues. Our vote has the power to make a change in significant state and national races. I have pledged to be the Native Vote 2016 coordinator for Quileute, so if you are not registered to vote please contact me to pick up a voter registration card or register online at sos.wa.gov/MyVote. You may also visit the Quileute homepage for the link to register to vote: www.quileutenation.org. Make your vote count!

Chairman Chas Woodruff: On March 22nd, I attended a Hillary Clinton event in Puyallup that was for tribal leaders only. We were able to address our concerns directly to Hillary since she was present at the event. In fact, I challenged her to educate herself or her administration on small,

rural tribe's issues. It's not a one-size-fits-all when it comes to tribes. We all have different challenges, and I would like to see her or her staffers visit our rural reservation to see the struggles from our perspective.

In the past month, Tribal Council has been meeting about various issues that affect the Quileute community.

Secretary Naomi Jacobson: There are many critical issues which impact tribal families and children, which we have been addressing. Council members have been meeting with our Indian Child Welfare staff about Washington State children's administration interpretations of what Indian Child Welfare Act (ICWA) means. It is Tribal Council's duty and responsibility to educate ourselves about these Acts, but most importantly to educate WA state administration what this means to the future of Quileute people who are impacted by these systems. We are doing everything we can to advocate that our children are no longer separated from their people.

Furthermore, the meetings with the Elders Committee have been wonderful. It is great to join in the meeting and hear the issues which are important to our elders. It gives us ideas to share with the program directors about the basic needs we may be able to help with. Our elders are valuable in so many ways. I truly appreciate their words about cultural planning, being sure to provide cultural activities

throughout the community for our people to participate and learn from. These activities are where so many stories can be shared, and we are being educated by just listening to the meaningful stories of yesteryear. Many of the most precious memories I have are sitting with my grandma while we wove together or just went for a cruise. Let's take advantage of the opportunity we have to learn from our elders.

With Elders Week coming up May 24th-27th, we are all excited to see what the school and departments have planned. A new and exciting idea at Elders Week will be a gift basket raffle, which is also a fundraiser for the Senior Center. The Elders Committee learned about the idea from Suquamish elders. Quileute elders asked us to challenge tribal departments to create gift baskets that will be raffled off during Elders Week. Community members and guests will have the option to purchase tickets and place them in a jar next to the basket(s) they are interested in. The gift basket that receives the most raffle tickets is the winner and the department will receive a prize, which is yet to be determined. So departments: start thinking about what to put into your gift baskets! And to the community: bring some extra change to Elders Week in May to support a good cause and hopefully be a gift basket raffle winner!

The Welcoming the Whales Ceremony was held on April 1st. Approximately 200 people were in attendance and it was once again a wonderful celebration. The schoolchildren spend much time preparing for the ceremony and learning about whales and their cultural significance to our tribe. It was remarkable to witness the grey whales out that morning and to experience that with the community and guests. Thank you to the Quileute Tribal School for another terrific Welcoming the Whales Ceremony.



Instagram

Follow us!
@quileutetribe

Move To Higher Ground Updates



Spring Mini-Charrette!

The MTHG project team will host an open house and public drop-in workshop on April 12-13. The purpose of the sessions is to:

- Provide an update on the Higher Ground Land Use Plan;
- Gather input to create a Lower Village Plan;
- Develop an Infrastructure Master Plan for water, sewer, roads, power, and broadband for the Higher Ground;
- Develop an overall envi-

ronmental strategy for construction of new facilities on Higher Ground.

The Charrette will kick off with an open house at the MTHG/Planning/Events office on April 12 from 4-7 p.m. We will have graphics and maps on display, and we look forward to talking with the community and staff about all of the components of the Move to Higher Ground. In particular, we want so spend time talking about the lower village and how to protect and preserve the history, culture, and sacred places.

On April 13, the MTHG planning team will be working in the MTHG offices and conference room, and the community and staff are encouraged to drop in and see the work in progress anytime between 8 a.m. – 1p.m. Several state and federal agencies will be sending representatives to participate in the MTHG Tech Team meeting, which will be held that afternoon in the West Wing.

In Other News

Susan Devine will be meeting with Region X BIA staff on Monday, April 4. That meeting will include BIA facilities, environmental, and forestry staff, as well as representatives from BIE. We have still not heard anything official regarding the school funding status. No date has been given for when the Department of Interior will announce the selected schools, but we contin-

ue to be optimistic that we will be on that list.

On April 12, weather permitting, staff from Parametrix will be conducting a drone flight of the reservation. The flight will give us data and aerial imagery that can be used in the planning and design of the Higher Ground projects, and will supplement GIS data that QNR manages.

Please contact Susan at 360-640-5524 or email susan.devine@quileutetribe.com if you have any questions on the Move to Higher Ground, the Charrette, or the drone flight.

MTHG Community Meetings

Everybody is welcome!

April 12th & 13th

Located at the new MTHG/Planning Office

April 12th:

4 p.m. to 7 p.m.

April 13th:

8 a.m. to 1 p.m.



Senior Center

A big thank you to Captain Gary Ratliff and the crew of F/V Julia R for their donation of filleted halibut. The elders always love when they are treated to fresh seafood.

The next elders/tribal school BINGO game is April 29th at 12 p.m. at the Senior Center.

The Elders Committee is scheduled on April 13th. These meetings are open for all elders and begin at 12 p.m.

NOTICE: If you are not going to eat your meal at the Senior Center, meals-to-go will be available starting at 4:15 p.m. This is to ensure all elders get a meal from the program.

Bá·yáḵ

The Talking Raven

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Community healing through carving

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the totem project was about. David recounted groups from Netherlands, and families or individuals from Africa, New Zealand, Australia, England, Canada, and all over the United States.

The purpose of the totem was to provide a positive place where people can feel safe while practicing tribal traditions. "I think everybody needs support in one way or another," David explained. "Whether it's providing a place to meet and talk with other folks, it's healing for the soul, just to be interacting with other healthy minds who are trying to help themselves to a better life." He continued, "I've seen it within my own family, who have lost loved ones and needed somewhere to go. This provided a place that was drug-free, surrounded by love, conversation, companionship. And for those that were using, they could be in a place where other folks are trying to overcome their own addiction, and they gave support to each other by being there. Without them knowing it, they were healing." David added, "Laughter has also been the healing bond that was throughout the whole project. It spreads a positive vibe throughout the whole day. Native people in general



David Jackson was wrapped in a Pendleton during the ceremony

are teasing folk. That eases everything as far as the mood and being able to concentrate with positive, good vibes. That gives carving its own life. There was a lot of laughter put into the carving."

Liz Sanchez said, "Dave Jackson was hired to facilitate the project, and he is an incredibly talented artist, yet his role here also included much more than carving. He taught others and served as a mentor to those who showed up to participate. Many have shared the healing that occurred through this experience! He

welcomed youth groups, the seniors, Women's Talking Circle, Forks Abuse Program, men, and women to be a part of this healing project."

Working up until the very end on carving and painting, the totem was finished on February 23, 2016 and raised the next day outside of the Quileute Health Center.

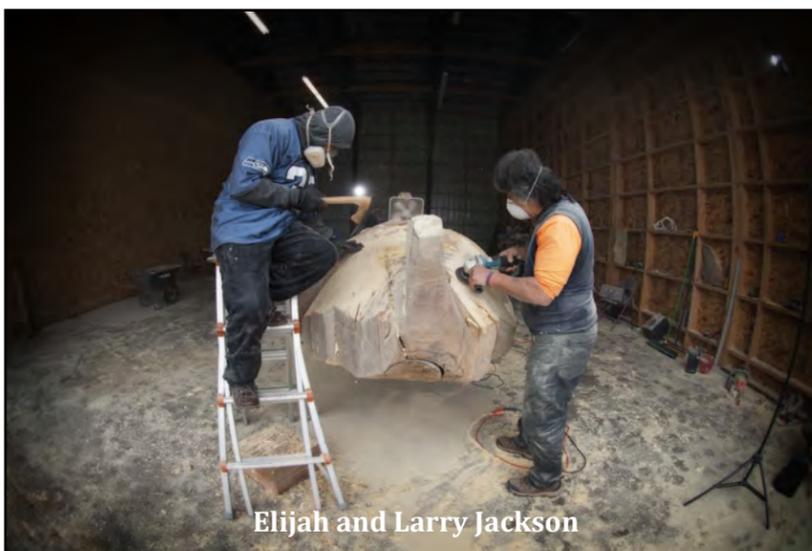
The ceremony began at 2 p.m. on February 24th with a prayer and welcome song. Clam chowder, hamburger soup, and elk stew were served along with other snacks on that cold afternoon. Council members Rio Jaime and Tony Foster offered their opening remarks and the unveiling was done. The totem stands tall outside the health center telling the Quileute creation story with kwati, wolf changing into Quileute, grey whale, and thunderbird. Ann Penn-Charles was the Master of Ceremonies while many others were invited to speak, including: David Jackson, Jr., Walter Jackson, Sharon Pullen, Chris Morganroth III, Roger Jackson, Russell Woodruff,

Anna Sablan, Vince Penn, and Andrew Shogren.

After a three-hour ceremony and the raising of the totem, the healing project was completed.

David said, "I was torn. I didn't want it to end. I've created a bond with it and the people I work with on a daily basis. A project that was coming to an end, but there was a beautiful outcome. It was bittersweet."

Liz agrees with David and describes the many requests from community members for this project to somehow continue. "We're gathering ideas for the future of the Community Healing Carving Project and for now, the Kitla center is open for carvers, on Mondays and Thursdays, 9 a.m. – 4 p.m., Wednesdays 9 a.m. – 6 p.m. (lunch break 12 p.m. – 1 p.m.) Please contact David Jackson at (360) 640-4515 or Liz Sanchez at (360) 374-5110, email: NewBeginnings@quileutenation.org with questions, comments, or to share your ideas."



Elijah and Larry Jackson



YOP workers



Carving with an elbow adze

Photos by Cheryl Barth

River's Edge Restaurant rolls out an updated menu

Customers at River's Edge Restaurant may have noticed some differences at the establishment: the menu has been updated; pizza is available for dine-in, take-out, and take-n-bake; boxed lunches can be made to order; and alcoholic beverages are now being served, which is a first for the restaurant.

The River's Edge Restaurant, overseen by Head Chef and Manager Todd McGrail, has come out with a new, simplified menu.

An updated breakfast menu presents some new items, including: a toasted bagel with smoked salmon, yogurt with granola and banana, and a "build your own egg skillet." Breakfast is served from 8 a.m. to 11 a.m.

The lunch and dinner menu has made the following additions: bay shrimp dip, garlic fries, broiled salmon salad, seafood Louie, broiled chicken burger, seafood pasta, bleu burger, bacon cheeseburger, and seared scallops. Dinner begins at 4 p.m. and features seafood, such as locally-caught broiled salmon.

Specials, like the shrimp basket and prime rib

dip, are still offered daily. Ask your server for the specials and the soup of the day.

The Manager says to expect more changes and updates in the future, expanding on the current menu. "I will be integrating locally sourced foods into the menu," Todd explained. "We have quality seafood literally at our front door, and my goal is to take advantage of that."

In November 2015, the restaurant started offering boxed lunches. These lunches are pre-ordered for a specific date and time for pick up. The customer chooses their preference of sandwich, chips, fruit, candy, and juice. These are especially popular for meetings or for tourists who want a quick lunch option they can easily eat on a hike or at the beach.

A pizza menu has been developed, which includes one large-sized pizza with six types of pizza: four cheese, pepperoni, combo, all meat, sausage, and Hawaiian. All pizzas are prepared with a premium tomato sauce and a four cheese blend of mozzarella, provolone, parmesan, and romano.



Locally caught salmon

Previously, the Lonesome Creek Store bought frozen uncooked pizzas from a vendor in Port Angeles. When River's Edge Restaurant began making pizza, it was a sensible business decision for the store to instead offer pizza that was produced locally from another tribal enterprise. This is mutually beneficial to both businesses.

Catering is something that the restaurant has been offering for over a year, and the chef can put together a menu based on the customer's request. If you are interested in having your event catered, please contact River's Edge

Restaurant at (360) 374-0777.

Staff at River's Edge have also been enjoying the upgraded Point of Sales system. "This system is much needed. It's new and more user friendly. The last one had issues where every once in a while an order would disappear. It was time for a new POS system."

The spring and summer hours are now 8 a.m. to 9 p.m. Customers are welcome to dine-in or take-out. For orders to go, call the restaurant at (360) 374-0777.



Delphina Williams, Todd McGrail, Estaban Maes, John Ward



Theresa Soha, Page Foster, Stephen Smith

Fire Department Notice

The La Push Fire Department will be disposing of a derelict home in the lower village on April 13th. It will be a controlled burn beginning at approximately 9 a.m.

Fire Department Chief Chris Morganroth IV explained that there will be smoke all day long and coals will most likely smolder until the next morning.

He shared, "We want to pass out flyers in the neighborhood and post a sign in front of the home for about a week prior so people know it is the location that will be burned."

This will be the first of many uninhabitable homes to be burned and they will be used as training exercises for the department.

Quileute Tribal Court Fee Schedule

Quileute Bar Admission Fee \$5.00
 Quileute Law and Order Code \$60.00
 (Free to tribal members)

Civil Filing Fee \$110.00
 Fee must be paid prior to processing

Hard File Copies \$0.15 per page
 Digital Copies \$5.00 per disc

Civil filing fees are mandated by tribal code unless otherwise waived by the judge

Fees are subject to change

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



Jay Powell transforming into kwashkwash, the Blue Jay.

April, Sprout Days – Yachʼsiyasíktiyat

The moon in the oldtime Quileute calendar that corresponds to March was named for an exciting time of the year. The Quileutes would have spent much of the winter indoors eating wind and smoke-dried fish and meat primarily. There were exceptions to this nutritious but boring fare. Remember that January is “steelhead days”

(**Kʷawiyáʼalíktiyat**) and February is the time for the winter coho run (**ʼLibicháspaʼ**) and March is “fur seal hunting days” (**Yashabáʼktiyat**). Each one of those moons gave the hunters and fishers a chance to get some fresh fish and meat to break the tedious winter diet. But at this time of the year, when sunny spring days would cause plants like the cow parsnips (**ʼtópít**) and various berry plants to sprout, the Old People would go out and get the first greens of the year. That was **kíʼta háchʼfada**, “absolutely dee-lish!” The kids would bring in armloads of the prickly berry sprouts for the elders. But remember that the blackberry sprouts that are one of the most common and tasty sprouts nowadays didn’t exist back at Treaty time and before. Those brambly wild Himalayan blackberries weren’t introduced into North America until 1885.

Hal George’s memories of the old days in the village

Well, I’m back in Mexico and, again, don’t have all my Quileute notes with me down here. But I did bring down two Quileute notebooks with me this winter. The first one was the set of notes that I wrote down while talking with Lillian Pullen back in 1992. I included several stories and long passages from Lillian’s wise words in the February and March Squawks. This month I’d like to start going through a notebook of oldtime

Quileute cultural information from conversations with Hal George in May, 1978.

Hal was born August 15, 1894. He is listed in the 1900 Quileute census as Halbert George, and in the introduction to *Quileute Texts*, the book of Quileute traditional stories compiled by Manuel Andrade in 1930, he is mentioned as “Hallie B. George, a primary contributor.” Late in life he used the name Harold S. George, which he said “sounds more official.” His childhood Indian name was **Toʼólos**, a name handed down from his paternal grandmother, who was a Canadian Indian from Nitinat. Hal had no memory of his mother, a Canadian woman named Mary McCarty or her common law partner, Chad George from Neah Bay. Mary had been informally adopted by the high-status daughter of Quileute chief “Black Tom” Payne, **Taʼáxawiʼ**, who signed the Treaty in 1856; and she was the sister of Chief Tommy Payne, **Tʼakishka**. When Mary died in childbirth, baby Halbert was raised by **ʼTsawáʼsítsa** (Sally Payne Obi) and **Yáshix** (Yashik Obi, born 1858). Hal was taunted gently as a **taʼkíslí** (“half breed,” actually half-skin) and the name became a good-humored nickname which came to be used as the Indian place name, **taʼkíslí ka** (“half-skin creek”) for what is now shown on the maps to be Pistol Creek on the North Fork of the Calawah. Hal told me that he had “found his song” there and before going elk hunting he would paddle up to a campsite at the mouth of the creek to bathe, pray and renew his power. So, Hal lived until he was about 8 years old at the Dixon Payne homestead, on the Calawah just 100 yards above where the highway bridge is now. That place was called **ʼTsixʷókw** (“the place up there”) and because it was the

home of chiefs and their high status relatives, it was thought of as the “upriver White House.” At age 7, Hal was told that he “had to go to school,” so he moved down to La Push and briefly attended A.W. Smith’s school. After a few weeks, he decided that he could read and “disappeared from school,” moving back upriver where he lived until he was 12 in Harold Johnson’s family longhouse at the Calawah-Bogachiel junction. More than 100 feet long, it was the last of the Quileute traditional-style houses.

Hal mentioned several times that he was raised in a home environment of constant storytelling, reminiscing about tribal history, singing of old songs, talking to The Land, bathing for power, and burning of gifts to those who had passed. No wonder he was an encyclopedia of traditional cultural knowledge. Hal was sent to Chemawa Indian School down in Oregon in 1915 (aged 20). One of his teachers there was Leo Frachtenberg, the anthropologist. Hal was so knowledgeable that Frachtenberg asked if he could come up and spend the summer of 1916 working with him and the Quileute elders. He interviewed Arthur Howeatt and others, but mentions Hal as one of his best resources. When Hal died on March 1, 1983 at 88 years old, he took with him a clear mind full of detail about the **táʼaykíla** (“the old times”).

Hal’s first wife was Amy Jackson, whose grave is up along the south fence of the Quileute cemetery under a little spruce tree with a stone that only says Amy. Her father was a Hoh Indian and she had a brother (the man who as a boy in A.W. Smith’s school was given the name Andrew Jackson) and two sisters: Kate (called **Awíyis**) and another that Hal only ever heard called **Hoyóhoʼkw**, meaning “Little Goose”). Amy died at Christmas in 1932. She was the mother of Ken and Calvin (Porky and Beans) and two others (Harold and Daniel) who both died of typhoid. Hal married Grace in 1934 and had Skip, Diane and Sally.

I have left the traditional “Indian” names in just as Hal used them. Readers may find it interesting to be reminded that even in the 1970s the elders still thought of and called each other by their Quileute names. The quotes from Hal are the way he said things. As Hal once said to me, “Jay, if the things I tell you about the old people make you **ʼtsapxíla** (‘disagreeable,’) talk to them. They have crossed over. They’d probably like to hear from you.”

Social standing in the old days

La Push village was slow to adopt and install new

technology in the early days. Hal was the first house in the village to have an inside toilet back in 1925. He explained, “I also installed the first electric light system – a Delco system of batteries supplied by a putt-putt gasoline generator; it charged 16 clear glass batteries in a row. And I ran wires next door to Oly Obi and Morton Penn’s places, too. Of course the system only ran a few little 30 watt bulbs. But it was so much easier than lighting those kerosene lamps. There were complaints about the generator noise, and a White fisherman suggested that I run the exhaust through a big metal drum as a muffler. That drum exploded and blew a wall of the house down.

“There were no complaints, though, when Grace and I set up a washing machine with a little motor that putted away every day from sunrise to sunset because everyone in the village brought their clothes over to wash. That washing machine gave Grace status. Jimmy Howe, who was called that because of his name, **Háwʼwiʼ**, was the first policeman in the village and always wore a big silver star. Even after he died, his widow **Soxʷáyitʼ** used to put on airs of being a high class policeman’s widow. She was Harold Johnson’s sister, so she was my aunt. But even so, when **Soxʷáyitʼ** brought her clothes over to wash, Grace wouldn’t let her wash her clothes in our machine because, years before, Jimmy had thrown our Hoh friend Kilaya Fisher in jail. Kilaya was a funny guy and dug his way out with a spoon and escaped back to the Hoh. Yeah, that machine gave Grace a sense of power. **Bayaʼá** (“that’s funny!”)

“It’s interesting what DID give you status back then. Whalers with the power were held in high regard. For instance, Arthur Howeatt’s father, called **ʼLachtóʼwaʼy**, wasn’t a chief, but his wife had high status because she was the sister of whale hunters, Jerry Jones and his father called **Tokʷchíʼtib** (‘foot cut off’). Oh, I remember Jerry Jones speared a whale around The Needles and got the canoe smashed by the whale’s tail. Another canoe finally got that whale. But Jerry got plenty of whales on his own.

“Status was interesting in the village. For instance, back when I was young, when women got mad, they used to say, **ʼAwokʷóʼtáʼflich** (‘You’re descended from a slave’). I heard a lot about slaves in those days. They say there used to be a Hoh slave down in Taholah who had the whaling spirit. I heard **Cháʼptíkíʼ**, the brother of my **yíká abáʼ** (‘great grandfather’) chief **Taxáʼwiʼ** who signed the Treaty, tell about the Russians

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

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who wrecked on the north side of James Island back in 1810. Some died, but the rest were made slaves. They were traded and sold and gifted to other tribes. But not before they must have taken **piłákłi** (common class) wives or maybe even slave women as wives because there used to be redheaded Quileutes and Hohs that we called **pičhi? fičw lósič** (Russian redheads). But, I never saw or heard of a slave among the Quileutes in my time. What I heard was that at the treaty talks the Indians were told that the *hyas boston tyee kopa washitid* (Chinook Jargon for 'the great White chief in Washington') says that it is against Whiteman's law to have a slave. I also heard that Quileutes that got sent to prison over on the Seattle side came home and said that there were Indians in jail there for continuing to own slaves after they had been warned to send them home. All the tribes had slaves. And being a slave was at the bottom of the social ladder. You could marry someone the step below you: common Indians could marry slaves and chiefly status people could marry commoners. Marrying a higher class man or woman caused the lower class partner to rise but didn't lower the status of the upper class person.

"So, you could be born or adopted into a high status family or marry your way to status. But for a Quileute to rise in status by his own efforts, it was harder and different from life today. There are two things the people used to say about rising

in status in the eyes of others:

- **Was xabiló'o...wílis k'opít-pít xabá** ('It's easy... anybody is smart enough to be able to fall DOWN in status'). And,
- **T'axflit tsix^wishk^woł** ('spirit power is the best ladder if you want to go up').

The real oldtime Quileute way to succeed is simple. If you rely on your own ability, you can be sure you won't succeed. The way to succeed is to get a song and stay on the right side of your **taxflit** ('spirit power'). I have my camp where I can go and be close to my power. I haven't been there for a while and need to go before hunting and **hiłakob** ('bone gambling') time.

"People with power used to be able to do things. Hoh Joe (Joe Cole), when I was like ten years old, I saw him pick up red-hot coals from the fire. I saw him take a handful of snow and squeeze it and water would run out. Then he'd blow into his two hands and when, he squeezed them again, blood ran out. People with power were able to do those things. Like magic."

The Quileute secret spirit societies

There are seven Quileute secret societies: elk hunting, fishing (including sealing), whaling, warrior, doctoring, the southern song society (for many things but primarily gambling) and the weathermen (who could predict the weather and "imagine" where to find lost things. The Quileute societies aren't like clubs that one could

join. They are associations of Quileutes who have particular spirit assistance that empowers them to succeed. You can either inherit the power from your father or his brother or you can undertake to get your own spirit by questing, fasting, bathing and other activities to convince an appropriate **taxflit** ("spirit guardian and empowerer") to give you a song and the power. Because every member had a song, the associations are actually called "song societies;" for example, the whalers are called the "oily voiced song" and elk hunters are the "upriver song." The societies are for men except for the fishing society. Women were allowed to attend the **tsayik**, the fishing and sea mammal hunting society because lots of women are "lucky," indicating that they have spirit power, and because sea mammals have a special sexual bond with the harpooner's wife. Some Quileute men didn't belong to any society. Some, like Tommy Payne, Harold Johnson, Dixon Payne, belonged to all six of them.

Hal was a full member of the **tsix^wáłlayo** (the hunters' or upriver song society; **tsix-** means "high up" and **-layo** means "song"). But he attended open meetings of all of the societies at one time or another. He spoke of all the societies at some point in our discussions and I'll pick out statements about each of them as illustration.

1) **tsix^wáłlayo** or **kiłłak^wat** (the hunters' or upriver song society)

"My uncle, Harold Johnson had a strong hunting power.

Everybody knew the story of Harold's first hunting trip alone. After getting into a right relationship with his power, he went up the Sol Duc above **Shówał** (Shuwah) and a bunch of elk came out and just looked at him. He shot one, then another and another. They didn't move. They were sent by his **kiłłak^wat** ('elk power'). He shot them all and used the meat for a potlatch to appropriately give Indian names to his nephews. That was a generous thing to do and obviously pleased his **taxflit** because he was a lucky elk hunter his whole life.

"When I was young, for years Daniel White (**Łox^wáxad**, born 1869) used to sit on a big block with two steps on it, near the door of the Dixon Payne longhouse. He was a **hok^wtsat-dak^w** ('blanket ass'), never wore anything but a blanket...an old-time Indian sitting there before sunrise doing a **łi?ik^wal** ('a lesson based on an old story that told children what they should know'). It was a daily thing and there wouldn't be a day pass that he didn't talk for 15 or 20 minutes, telling **č^wati** stories. He told them at length. The long versions. He would sing the songs that go along with each story and act like the creatures that **č^wati** would turn himself into...things that were bigger, like a whale, or smaller, like bug or a wren. The stories showed how the Quileutes are related to the other living things in the world through the things **č^wati** did. He often mentioned the story about how **č^wati** created all the animals by inviting the first people to a feast and opening a box that had all the costumes of the different animals in it. Everyone could take any costume they wanted and became the ancestors of each of the various animals. And at the end of the party, he told each of them how to act in order to keep harmony in the world. Daniel White told me, 'That's the reason that you will grow up to be a good hunter if you remember that we all started out the same.' I look down the sights of my rifle at an elk and think, 'Hello, friend... thank you for keeping **č^wati's** harmony going by coming to give yourself to us Quileutes.'

"Men with the elk power used to dance with a blanket around their waist and it would be full of peanuts. Quileutes used to buy peanuts by the 50 lb. sackful. The peanuts were strewn out behind the dancer like animal **me?** ('poop'). Another dancer carrying a spear or bow would then follow the trail like a hunter does, and pick up a peanut and smell it, as one actually does to see if it's fresh, and then he would smile and nod and cautiously follow the first dancer as if trailing him. When doing that



Hal George

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

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dance, the elk-dancer did actions that looked just like an elk, so cautious, and the hunter danced just like he was on the hunt out in the woods.

2) **tsáyik** (the fishermen's and sea mammal hunters' society)

"When I was young, fishing up the rivers was done with drift nets that we called 'drag nets' (**tsítskal**) that were held between two canoes drifting downriver and raised every time a fish swam into it. And there were still fish traps up the rivers with big ones on the Dickey (150 yards above the mouth), on the Calawah (at the mouth and another 200 yards above the Dixon Payne place, on the Sol Duc at Shuwah and the Howeatle settlement (just above the junction with the Bogachiel), and four on the Bogachiel (at the mouth of Maxfield Creek, at the mouth of Grader Creek, at the point the Bogey enters Jefferson County, and at the confluence of the Bogachiel North and South Fork). Fishtraps were outlawed and, one after another, it took a few years for them all to be taken down, all of them were dismantled. It made Indian life very different for us. It was the beginning of the move of all the Quileute families down to La Push to fish, mostly in set nets within the reservation, and out in the salt chuck."

It is interesting and relevant to the legal argument for recognition that the Quileute traditionally "fished" far out at sea that sea mammal hunters are included in the fishermen's society.

"Hair seals were hunted in close and on the beach. The state briefly offered a bounty on **háʔfal**, 'hair seals,' paying \$3 for each hair seal nose. Fur seal pelts in good condition would bring about \$13 to \$15 each. There always was a May sale of seal hides in La Push that was held at a platform where the Assemblies Church is now. Jim Ward, a crippled guy, would contact the fur buyers and became their local agent. He called buyers as far away as St. Louis and was authorized to bid and buy for them – once going as high as \$32.75 for a hide.

"There are always stories about how we used to get cheated by the traders. They charged us so much for everything. Well, I remember hearing about the first trading post store in the village that would sell guns to the Indians. Baxter was the trader's name. You had to pile fur seal hides up as high as the rifle stood to get one. That's how **Yáshix** got his first 45.90 caliber rifle.

"Depending on the weather, but when it was calm with no wind, you could, using

oars, a paddle and sails, get out to where you might start to see fur seals (10 miles) in two hours. Mostly, though, you had to go out 15 miles and sometimes a lot further. Canoes had two sets of oars and one paddle in the back. You changed to three paddles when you saw the seals because oars make noise. In rough weather the middle man bails. Sails were always used, except when you are actually hunting. Going out you usually have one of two easterly winds: (**yalðwáʔsil**) is easterly and fresh, but occasionally there is a true East wind (**ʔiʔðláʔsil**) that is hot and burns up all the fruit and sprouts on shore. You put up the sail and use either of those winds going out. When you start to come back, usually about noon, the west wind (**ʔixʔafatʔsil**) starts to come up about then and you can let it take you back home. The sails were made of Holly flour sacks sewed together.

"A well-made canoe has its own power and it will tell the captain where to hunt. The seals will do the same thing the harpooner's wife is doing. So the harpooner's wife would lay in bed and sleep (or pretend to sleep) until noon, when the seal hunters turn their canoes toward home. Otherwise a seal would be frisky and hard to catch. Sealers sometimes beat up their wives when they came home because seals weren't sleeping. The sealer wasn't supposed to sleep with his wife before going out the next day, like he was saving himself for the seals. So there was a relation between the sealer's wife and the seals. Maybe that was the reason that women were told to attend the society meetings, too. In fact, Sally Payne Obi was more active at the sessions than her husband **Yáshix**. I think they thought they could pool their power and that a woman's power could put a man without strong power over the top. Dixon Payne had a cloud for a **ʔsáyik** power. His song of the society says, **alax lila, ʔíʔfal, saʔfal** ('Move and change, cloud. Going up! Going down!'). The word for a spirit song is **áʔit** (pronounced AH-thit). We get songs that we need to figure out. What is important is that our power understands it and is happy that we sing it for him."

3) **sibaxʔoláyo** (the whalers' oily voiced song society; **sibaxʔa** means 'oily' and **layo** means 'voice or song')

"The head of the whaler's society at La Push had a ceremonial house on the beach as well as a house up on the hill to live in. His wife was supposed to **odóʔwada** ('to roll like a whale does when she walks.') Whalers don't dance on their feet like other dancers. They roll on the ground. Hal saw Arthur Howeatle doing a whale dance around

1907 in the big society ceremonial house owned by **ʔhikaʔ alʔkʔti**, Old Man Mason. He looked like a whale moving in the water and stopped with his shoulders up like he was asking to have the harpoon stuck in.

"**Chaʔtaʔláchid** (Big Bill Penn), they called him Chet for short back then, was raised in a poorer family and the members worried that the family didn't have enough food surplus and money for an initiation. So, since he had gone out as a member of a whaling team, they created a new type of status for him, **pitsʔáts ʔaxáʔwəʔ** ('apprentice membership').

"Part of the whaler's knowledge is how to cut up and divide a whale. The first canoe to get a harpoon into the whale owns it and is in charge of cutting it up and dividing it. It takes several hours to cut up the whale even with lots of people... more than one tide."

4) **ixʔaʔoláʔlayo** (the Shamans' "change face" society; **ixʔa-** means 'to change or transform something by spirit power' and **-lo** means 'face,' referring to a shaman wearing a mask during a ritual)

"Tim White (**ʔloxʔaxad**, born 1856), Ben Sailto (**Tsʔxʔos**) and Old Man Gray (**Wayowátit**, born 1849) had a demonstration of shamanic power in a ceremonial longhouse at **ʔʔaládiskʔ**, located on the Sol Duc ½ mile above the Quileute River junction. They picked up their power from behind the back of their neck and threw it at someone else. There were enough people there to watch that they filled the place up. They dressed up at one end of the house. They drummed with their feet. There was no drumming with drums. They did a lot of maneuvering and shaking. A medicine man believes that the soul is the only thing that can keep us alive. So, when a person is sick, that means his soul has departed from his body and the shaman has to go looking for it. He can see a soul.

"**ʔloxʔaxad** and Dixon Payne used to do medicine together, seeking the soul of sick people who would come up to **ʔsixʔókʔ** (the Dixon Payne place) for treatment. They would sing and then roll around and crawl until one of them would find the patient's **yalá** ('soul'), which could be miles away. The one who found the soul would sit up with his arms folded across his chest as if he were holding something really tight so it wouldn't get away. He waited like that while the other one prepared the patient, undressing the upper body and cleaning the person so that nothing would get in the way of the soul's re-entry into the body. Sometimes they decided that the person was sick because he (or she) had been

invaded by an evil spirit power or maybe another **ixʔaʔólá** ('medicine man') had cast a bad spirit into him. Then they would sit across the room and move their hands like they were feeling around inside the patient and when they 'found' the bad spirit, one would hold onto it (at a distance) and the other would go over and pull that evil out of the back of the patient's neck. It would thrash around and try to get away, but the doctor would hold it out in front of him, talking to it and telling it that it should go visit the Elwha. He would take it outside and turn it loose. The person usually felt better right away.

"Tamanawis man, medicine man, shaman, **ixwaʔólá** –are all ways to refer to a spirit healer. Healers all have to go out and spend time alone learning about power and souls. You have to find out by yourself. Talking about it causes it to depart. That's why I have a power camp that I've used since I was a teenager. I got the power at Siletz (Oregon) once when I was young and at a meeting. But, usually it happens when I'm alone. Bathing is important, especially when you want to get into a right relationship with your **taxilit** or with **ʔsiʔáti**, the power of the Land. Scrub your body with fine sand and then coarse sand until your skin gets red or even bleeds. The spirits don't like unclean Indians and won't come around. The spirits wouldn't come near you if you weren't really clean outside and in your heart. You want to be lucky? Scrub!

"The dancer leans and kneels on hands and knees to search for a soul that has departed from the patient. When he finds it, the soul, he says, **Háʔy, haʔy**. That's the chant for shaking up the soul. It's sometimes used by Shakers and that's the reason that Shakers were sometimes called Hayhay."

5) **ʔtókʔali** (the warriors' society. The name and the ritual itself come from Kwakiutls of northern Vancouver Island via the Nootkans)

"The most common song and dance of the warrior society was the **hámatʔa** (that's one of the only words in Quileute that has an M-sound in it). The song words go *hamayee huh-may, hamayee, hamayee*. That's not Quileute. Dewey Magee used to dance this at La Push, using a twisting, pivoting dance pattern. That's a cannibal dance and sometimes a dancer makes motions of putting something in his mouth. My son Skip used to do that dance so gracefully and strong that girls fell in love and old women got stars in their eyes.

"The **ʔtókʔali** was an especially powerful and secre-

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

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tive group. One time Carl Black snuck into the ceremony. He got caught and was led around by the hair by the society's **tsipaʔá** ('executors'), Daniel White and Billy Hudson. Having seen part of the ceremony, it was decided not to kill Carl, but to force him to become a member. They made him sing a spirit song and declared him an initiate. But, in order to join a society, the family of the initiate also needed to host a big feast with the entire village present as witnesses. **Óbik** (Black's father) refused to give such a party. Carl remained a member and the Black family elders were snubbed and 'talked about' by the **Tłókwali** members.

"The legendary Quileute hero of those with the **Tłókwali** power was **Wádswad**, a warrior so bold and strong that back during the time of the feuding and raiding with the Makah, **Wádswad** used to do preemptive mayhem by sneaking into the Makah settlements, impersonating a gorgeous woman or an exotic healer before pulling out his war club. With such a hero figure, the members of the **Tłókwali** society were justifiably proud of their spirit power and were treated with high regard in the villages."

6) **kikixátstadaḱ** - the weathermen's society (the name means something like the "premonition and prediction experts," for example **kikixatli** means 'I feel like it's going to happen'). Members of this society had the power to predict the weather, to find things that had been lost and to cause particular kinds of weather.

"You can tell which way the wind is going to come from by listening to the roar of the ocean and you can tell by the amount of sound whether it is going to be bad. People listen in the evening to tell what the weather will be the following morning. There was a bench in front of my house (on the hill next to Earl's place) and the elders and sealers would go sit there early in the morning (like 2:00 a.m.) As we left the river, we could look south and if there was a line of cloud across the face of **Yičhíḱ** ('Hoh Head'), that would indicate that there would be 'mild weather.' They also looked north to check the fog above Ozette. If, when the fog was raising, it dispersed, that would mean bad weather starting soon. And if the fog falls back down and flattens out like a pancake on the lake, that means good weather. The same thing applies to the Cape Alava area, visible from La Push.

"Two men, Joe Cole and Benjamin Sailto (**Tsixʔós**) were looked up to as weather forecasters who would check the indicators at sunset and then come

back at midnight and stay up watching from up on the hill. The sealers and whalers would check with them before deciding whether to go out that day.

"The weathermen were also gifted with being able to predict or actually see where something that was lost could be found. Harold Johnson lost a whale. Towing it back to La Push, weather forced him to let go of it. He went to see Lance Killapi at Neah Bay who had second sight like the weathermen. In the middle of the night, Killapi 'found' that whale beyond Tatoosh Island. Harold looked where Lance said that whale would be. Harold spotted the whale by the sun shining on its skin. They towed it to Shishi Beach and cut it up there. Everybody entitled to a share of that whale came up to help cut it up and get their appropriate piece. Another time, a woman came to Lance because her father had lost his watch in the woods. Lance saw the lost watch laying just beyond a big log that one

would have to jump over... and she found it and it was still running.

"The Quileute story of the woman that became Crying Lady Rock tells how her son went out fishing and didn't return. So after two days she went to ask the weathermen if they could find him. They told her to go home and wait until they looked. When they called her back, they told her, 'We see his body and his canoe at the north end of Third Beach, but we don't see his paddle.'

"Finally, the weathermen could cause the appearance of bad weather which would actually result in a storm. They did this by using bull-roarers (special carved instruments on the end of a line that, when you swung it around your head, it made a sound like the wind roaring... and that would actually cause a storm to blow up soon after."

7) **Chalálayo** (the southern song society; **chalá-** means

'southern,' as in the name the Hoh River people, **chaláʔ**, i.e. the southern people. The members use songs and some ritual phrases in the Quinalt language to bring the good luck of the spirits in the lands to the south.

"Daniel White would lay out his gambling sticks and spend days singing his spirit songs over them. He got his spirit on a creek mouth up the Dickey River. Harold Johnson was a gambler, too. He once went up the Bogachiel to a place where hummingbirds were nesting and young birds were in the nests. He took a nest of birdlings and wrapped them up and when he went to play **hiḱakʔob** ('lahal, the stick game') he had them in his **paḱchisa** ('bag of bones and sticks'). He had a song that his team would all sing while he was guessing. He had a different song for when he was hiding the bones. Those songs are some of the only songs that one can sing in public. The rest of the songs

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FRIDAY . APRIL 15th . 2016

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

KEEP QUILEUTE COUNTRY BEAUTIFUL!

**HAZMAT:
INSIDE QPW GATE**

**APPLIANCES:
RECYCLING OF
CURBSIDE**

**AKALAT
12PM BBQ
8AM - 1PM**

**SPRING
CLEAN
UP**

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

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are only for singing when you are praying or with others who have the power.

“Harold Johnson had had his head flattened when he was in the **ká'yit** (‘cradle board’) as a baby. Chiefly families did that to their children. Because his forehead had been flattened he had to wear his straw hat sideways. Old people thought that your power was in your heart and you thought with your heart, not your head. Nobody flattened the heads of babies when I was young. Even then, Indians thought that having a flattened head was a real oldtime Indian thing like having lines tattooed on a girl’s face. The only person in the village with a tattooed face when I was young was **ta'ástob** (Mrs. Albert Howeattle, born 1849). But, Harold Johnson’s sister, **Tłóóba'otł**, had three lines of one inch long tattoo marks on her lower leg. They were beauty marks.”

That’s about all of Hal George’s memories that I have room to get down for this month. I’ll continue with Hal’s comments next month.

Quileute Words of the Week for April

There are four Mondays in April, so here are four Quileute words that you readers might feel drawn to learn and use. They relate to the ideas that Hal George kept alive for the descendants of his generation. Which of you Quileutes of today will be the one to pass his traditional ideas, perceptions and beliefs on to the Quileutes of the future? Each of the words-of-the-week this month refers to a belief of the Old People mentioned by Hal above.

April 4-9: One’s guardian spirit power (pronounced tuh-HAY-lit, written **taxflit** in the Quileute alphabet). Hal George often mentioned the empowering guardian spirit that each Quileute inherited from an ancestor. Non-Quileutes might be able to succeed in attracting a **taxflit** through rigorous spiritual and physical preparation and maybe even going on a solitary spirit quest. Hal said that one’s “power” made itself known by giving one a song, but it sometimes took some “coaxing” by visualizing one’s spirit, meditating on being a good, skillful Indian and talking to one’s **taxflit**. Elders used to be so comfortable with the idea of the village being

full of spirit beings that they could joke about it. One time Rosie Black was baking a salmon beside a fire outside their house on the corner across from the Assemblies church, and when an airplane flew over way up high ... she smiled and with a foxy nod said, “**Taxflit**.”

April 11-16: The Warrior’s spirit (pronounced THO-kwah-lee, written **tłók'ali** in the Quileute alphabet). The **Tłók'ali** is the empowering spirit of the Quileute warriors who used to protect the village and sometimes even made pre-emptive raids on other villages. Those with that empowering spirit make up the prestigious secret warrior’s society. The greatest **Tłók'ali** was the bold legendary Quileute hero **Wádswad**, whose exploits should still be told around the Quileute campfires.

April 18-23: The spirit power of those who fish and hunt sea mammals (pronounced TSAH-yik and written **tsáyik** in the Quileute alphabet.) This is the empowering spirit of those who feed the community and have since **Ḳ'áti** put the various fish and sea mammals into the Quileute rivers and the sea. Both men and women were members of the oldtime **tsáyik** spirit society. According to Hal George,

those fishing spirit powers are still common among Quileutes and eager to be recognized and appreciated.

April 25-30: A spirit song or power song (pronounced AH-thit and written **áhit** in the Quileute alphabet). Hal George was a singer of spirit songs. He mentioned songs more than 20 times in the teachings and memories that I have quoted this month. Hal said, “A song is the gift of one’s personal power as it opens up contact with you.” **Áhit** is more than a word. It’s a traditional Quileute concept, an idea that is very Quileute to think about.

Usually, I encourage readers to use the Quileute Word of the Week in speaking to spice up their English in a way that is really Quileute. This month, the words are as important to help you *think* like a traditional Quileute as they are useful to make one *feel* Quileute. These four Quileute words are a textbook from the past to help you understand the perspective of the ancestors.

Have a good **yachtsiyasíktiyat** (Sprout days).
—Jay Powell, Kwashkwash
jayvpowell@hotmail.com

Easter Egg Hunt 2016 at Oceanside Resort



Each year, the Quileute Housing Authority Blue Shed organizes an Easter Egg Hunt on the Oceanside Resort Lawn. The Easter Bunny is present for pictures and to hand out special prizes for children who find the secret eggs.



Senior Project at the Senior Center

Mario Black is completing his Forks High School Senior Project at the Quileute Senior Center the week of April 4th-8th. He is helping out at the facility by visiting with elders, cooking, cleaning, and job shadowing the Senior Center Program Manager. Mario hopes to get to know more of the elders and learn more about the Quileute culture while also gaining other skills.

If you are an elder, visit the Senior Center during the week of April 4th-8th if you want some help from Mario or would just enjoy his company.

Teens Build and Operate Underwater Remotely Controlled Vehicles

By Debbie Ross-Preston

Teams of tribal teenagers exchanged playful banter while maneuvering underwater remotely operated vehicles (ROV) to retrieve an object in the bottom of a pool. But partisanship dissolved with each successful retrieval, and they swapped mutual kudos.

The Quileute Tribal School students were participating in a workshop in Forks as part of President Obama's initiative, My Brother's Keeper, and offered by partners Olympic Coast Marine Sanctuary, University of Washington and Marine Advanced Technology Education (MATE).

Along with designing and building their own ROVs, students heard about jobs available both in Washington and around the world from research engineer, Rick Rupan. Rupan is in charge of deploying ROVs for research at the University of Washington. He helped students understand the science behind ROV construction such as buoyancy, thrust, drag and weight.

Within 90 minutes, three teams of three students each had designed and built an ROV about the size of a car



Photo by Debbie Ross-Preston

battery using PVC pipe, three motors and foam for buoyancy. Designs were tested in the pool and fixed on the fly. "The biggest thing we do as engineers is test things over and over. It isn't going to work the first time, usually," said Rupan. "We tinker and test again and again."

"It's the kind of science that leads to quick success," said Rupan. "That feeling of 'I

can do this.'" Rupan told students about a competition that is held every year for student-designed ROVs. "Two students who participated in a workshop like this eventually became the ROV operators who capped the Deepwater Horizon oil leak of the Louisiana coast," he said.

The teens' gaming console skills were on full display; they had no problem using a

remote control to maneuver their ROV. "It's fun and interesting," said Eli Owens, 17. "I might consider a job like this." Justine Penn, 15, liked the way the workshop stretched her thinking. "I'm kind of a perfectionist. Having to rethink my design and try something repeatedly was hard."

Upgrades at Lonesome Creek RV Park

The Lonesome Creek RV Park at the Oceanside Resort has received some major improvements.

Recently, all utility pedestals at the RV Park have been replaced. There was previously only a 30-amp electrical service system, but now there is a 30-amp and 50-amp system to accommodate larger RVs. These pedestals also have lights affixed to them.

There is now concrete around the septic hookups. Raised water valves have also been insulated with shut-off valves at each site so the resort no longer has to shut off water to multiple sites when there is an issue.

Additionally, the RV sites have been extended and the sites leveled with approximately two to three inches of crushed rock. A seventh tent site was added at the Lonesome Creek RV Park. Every site, for RVs and tents, now has permanent fire pits and they will soon all have picnic tables.



Sign up TODAY for the

Bounce Back

Volleyball Tournament



Forks Abuse Program is hosting an 18 and over volleyball tournament!
SATURDAY, APRIL 30th @ 9AM
AKALAT CENTER • LA PUSH
 Visit us on online or call to register
<http://www.forksabuseprogram.org>
360-374-6411




for more details, visit the Forks Abuse program Facebook Page

What's new at QTS?

By Anita Baisley

After-School-Enrichment Program

The After-School-Enrichment Program students are busy every Tuesday and Thursday with fun-filled learning experiences. Ranger Jared with the US National Parks Service and his assistant, Meagan, have begun sharing their time with us on Tuesdays and will be with us until the end of April. We will also be attending two fieldtrips sponsored by the US National Parks Service. The first will be April 23rd at Marymere Falls. The second will be May 21st at the Hoh Rainforest. Field trip information will be sent home prior to the field trips. Parents are welcome to chaperone. Please contact Anita Baisley,

(360) 374-5602, if you are interested in volunteering for the program, activities, and fieldtrips.

Summer School Program

Plans are being developed for the Summer School Program this year to be held in June. The approximate dates are June 13th – June 30th. Registration forms and information will be sent home with students by April 15th. We will be studying natural resources and environmental concerns, so there will be many outdoor activities and much hands-on experiential learning time. We look forward to sharing the learning time with your children. Any questions can be directed to Anita Baisley at (360) 374-5602.



Top Right: Alyna shows off her "Observation Hunt" list

Bottom Right: Evan makes his observations from a seat inside a beach log

RAINFEST 2016 is coming!

There are loads of exciting activities planned for RAINFEST 2016 which starts on Friday, April 15th and concludes on Saturday April 23rd. The final schedule and more details will be published in the Forks Forum but here are some of the highlights:

FIRST WEEKEND: FOCUS ON THE ARTS

April 15-17

Quilt Show
Umbrella Parade
Art Show and Sale
Activities for kids and families
Evening concert
Forkestra Performance
Quileute Basket Weavers
Fiber Arts Circle
Forks Open Aire Market
Workshops on Arts, Crafts and Photography

WEEKDAY SPECIAL EVENTS

April 18-21

ShipWreck History
Ross Hamilton Photography
Film: Return of the River with film maker

SECOND WEEKEND: RIVER AND OCEAN DAYS

April 22-23

Washington Coast Cleanup
River and Ocean Film Festival
Natural Resources Displays
Upcycle and Trashion Show with live music

Schedules will appear in the Forks Forum and there will be posters around the village closer to the date. There is something for everyone and all ages are encouraged to participate. Come celebrate the arts and our river and ocean resources that are so much a part of our life.

Meet the new employees



My name is **Joshua Baine Etherton** and I have been hired as the Harvest Manager Biologist at Quileute Natural Resources. I graduated from Oregon State University with a Bachelor of Science degree in

Fisheries and Wildlife, specializing in Marine Fisheries. While I was an undergrad, I held many internships and volunteered with different projects and studies, so I had plenty of field experience before even graduating. After earning my degree, I worked at the Oregon Department of Fish and Wildlife as a Port Sampler in Garibaldi, OR.

My duties as the QNR Harvest Manager for any type of commercial harvesting is to: advocate for Quileute resources; coordinate with other tribes, governments and agencies; and develop models to help predict what is going to happen next so we can tailor our harvest and regulations. The first goal I have as Harvest Manger is to improve

upon our catch database so that we can study trends, plan for climate change, and analyze what happens when we gain or lose boats.
When I have free time outside of work, I play a couple different instruments, hike, snorkel, and spearfish.



My name is **Macgregor Donaldson** and I was hired for the position of Lonesome Creek Hatchery Manager at the Quileute Natural Resources Department. I graduated from Wittenberg University in Ohio and hold a Bachelor of Science degree in Envi-

ronmental Studies with a minor in Biology. Briefly, I studied business, but I had to go back to what I loved doing, which was fishing, taking care of the land, and being environmentally conscious. Since my dad had worked at a private fishing club rearing fish and maintaining the grounds, I had grown up around hatcheries. This background led to one of my many internships in rearing trout and even inspired

my research in school on how increasing algal blooms affect upstream rainbow trout.
In this position as Hatchery Manager, my duties include: rearing winter steelhead and summer chinook; working with the state's Sol Duc and Bogachiel Hatcheries; collecting broodstock; and maintaining the grounds of Lonesome Creek Hatchery and Bear Springs Rearing Ponds. My dream was to come out

west to work because there are more cold water streams and more opportunities with trout and salmon, so I am excited for this opportunity.
When I'm not working, I like to fish, workout, drive my jeep and tinker around with it, and hike with my golden doodle (a golden retriever/poodle mix) named Forrest.

Do you qualify for tax exemption services?

Tribal members and the tribe are exempt from state/local taxes for any service provided to them on the reservation. This means state taxes are inapplicable when:

- You have a service performed for you within your Indian country.
- You purchase items within your Indian country.
- You pay for utilities, e.g., phone, water, electricity, trash collection, that

serve your home or business in your Indian country.

- A product or service is purchased by you and delivered to you in your Indian country.
- You own and operate a business in your Indian country; however, you may be required to collect state retail sales tax from non-tribal citizen customers and report and remit

the taxes collected.

Tribal members may be asked to document their tribal exemption. The Department of Revenue has prepared forms for:

- Telephone tax exemption
- Tax exemption certification for vehicles sold
- Sales to Indian with delivery in Indian Country
- Public utility tax exemption

- Buyers' retail sales tax exemption

For more information or to obtain one of the above tax exemption forms, visit the Department of Revenue's website at:

<http://dor.wa.gov/content/getaformorpublication/publicationbysubject/taxtopics/tribes.aspx>

QUILEUTE HOUSING AUTHORITY RESIDENTIAL ROOF REPLACEMENT PROJECT

NOTICE RE AVAILABILITY OF INVITATION FOR BIDS

Sealed proposals will be received by the Quileute Housing Authority, P.O. Box 159, 561 Quileute Heights, La Push, WA 98350, **until 4:00 p.m., Friday, April 8, 2016**, for the removal and replacement of roofs and related work on thirty-seven (37) residential units designated by the Housing Authority and located in the village of La Push on the Quileute Reservation. Copies of the complete Invitation for Bids, including required forms and other information relating to the Invitation, may be obtained by email directed to jacqueline.peterson@quileutenation.org. **No phone calls will be accepted.**



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 during the month of April 2016. It is important to return your tags even if you did not harvest an animal to ensure we have complete and accurate harvest data.

Happy Birthday to Enrolled Quileute Tribal Members

April Birthdays:

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

Unveiling the Rialto Beach Signs

On March 25th, Quileute Tribal Council, elders, and community members were present for a short ceremony at Rialto Beach to unveil two news signs that designate the tribe's northern boundary. Representatives from the Olympic National Park were also in attendance. It was a beautiful and sunny day to commemorate the event, which was decades in the making.



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

Please feel free to share your opinions or suggestions with:

Emily Foster

(360) 374-7760

talkingraven@quileutenation.org

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