August
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bá·yak The Talking Raven

A Quileute Newsletter

Vol. 8, Issue 8 Emily Foster/**BAYAK Editor**

Quileute Days 2014 in Review

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Students on the tribal school parade float

Quileute Days kicked off the weekend on July 18th with traditional Quileute dancing and singing at the Community Center. Quileute elder Sharon Pullen coordinated the traditional performance and incorporated youth. Quileute Tribal Council attended the opening ceremonies and offered their remarks for a safe and enjoyable celebration. The softball tournament and stick games also began Friday night, with a street dance held at dusk.

On Saturday, July 19th, rain clouds loomed over Quileute Days. Event attendance was impacted, with less of a crowd compared to past Quileute Days celebrations. Though it was a wet day, there was still plenty of participation in the numerous activities.

There were 15 entries in the parade. Quileute basket weaver Lela Mae Morganroth rode on the Forks Old Fashioned Fourth of July float, while Chris Morganroth III was selected as the Grand Marshal.

The fish bake was a popular draw, which featured salmon cooked by Pam Morganroth in the traditional Quileute way.

Resort Manager Cathy Smith organized the BINGO games on Saturday; she estimated 75 players total, with up to 40 at once during their busiest time.

Youth did not mind the constant rain and happily competed in the Kids Carnival games. Almost 40 children participated in the watermelon eating contest, potato sack race, and balloon race. Tribal School employee Russell Sabia volunteered to be one of the supervisors of the event. He explained, "We tried to break it up into age groups so it was more competitive. They all had a blast, and they all received small cash prizes."

Eleven teams entered the horseshoe tournament and nine teams competed in the softball tournament.

The silent auction raised approximately $1,200 for the La Push Assembly of God. Nellie Ratliff announced, "We are so appreciative to have had the opportunity to host this fundraiser at Quileute Days. Thank you so much to the community for supporting the auction—those who donated items and those who stopped by to bid."

Stick Games organizer Cynthia Barajas reported, "There were a total of 23 teams that entered the stick game tournament on Saturday. I would like to extend my thanks and sincerest appreciation to the Quileute Tribal Council for their generous donations and support to keep our traditions alive." Though considered a small tournament, the first place team walked away with $4,500.

Quileute Tribe Events Coordinator Russell Brooks said the highlights of the celebration were the Saturday performances. A large crowd gathered on Main Street for a talent show, "La Push Has Talent," Mitch Factor comedy show, and Supaman concert. A second street dance followed, along with a stunning fireworks show.

Some new events were added to the Quileute Days schedule this year: a 3 on 3 basketball tournament, scavenger hunt, and a Sunday brunch. The basketball tournament had 18 teams, while 13 teams registered for the scavenger hunt.

The weekend wrapped up on Sunday with a tribal-sponsored brunch, 5k Family Fun Run that raised money for the Diabetes Support Group, and canoe races and softball tournament.

Quileute Days would not be possible without the many volunteers who help organize and execute the event. The Quileute Days Committee is so thankful to all the community volunteers, the Global Citizens Network, and the group from Holland who helped. Thank you to the Quileute Tribal Council's support, and much thanks to Events Coordinator Russell Brooks for coordinating such a large celebration.

Quileute Days Results and more photos on Page 3

Nikki Elofson placed 3rd in the talent show

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

Quarterly Meeting

August 15, 2014
9 a.m. — 1 p.m.
Akalat Center
Lunch served at
12 p.m.

From Council Chambers

Crystal Lyons, Chas Woodruff, Naomi Jacobson, Cathy Salazar, Rio Jaime

During the past month, Quileute Tribal Council has focused on meeting regularly, even with two of our largest and eventful celebrations of the year scheduled in July.

Treasurer Crystal Lyons: *We have been busy with both Council and Enterprise Board. Staff has worked hard to prepare their fiscal year 2015 budgets, and now we have begun the governmental budgeting process. In efforts to make the tribe sustainable for the long term, we are not only looking at areas where we can decrease expenditures, but we have also been exploring options to increase revenues such as cigarette compacting and potential new enterprises.*

The Quileute Tribal Council also recently brought in the Falmouth Institute to conduct a communications workshop. All Department and Program Directors were invited to attend with Tribal Council and the Executive Director.

Secretary Cathy Salazar: *I appreciated the Directors' sacrifice of time away from their duties to attend the workshop. It was an educational tool that can be implemented across all tribal operations to increase communication with each other. One area the facilitator touched on was listening and offering feedback in a respectful manner. Directors and Council worked together over two days, learning and participating in various exercises. It was great when we reached the point where Directors felt comfortable enough to open up and share their concerns or issues they face. The purpose of the workshop was to build relationships and increase communication so we can all work more effectively as a team to achieve goals for the Quileute Tribe.*

Chairman Chas Woodruff, Member at Large Rio Jaime, and Natural Resources Director Mel Moon attended the First Stewards Symposium in Washington D.C. on July 21-23, where tribal leaders discussed the effects of climate change in their home lands and how to combat the negative impacts. After the conference finished, Congressman Derek Kilmer provided a private walking tour of the Capitol for the Quileute group. Much thanks to Northwest Indian Fisheries Commission for covering all costs of travel so Quileute could be represented at the First Stewards Symposium.

During the week of July 21-25, Vice Chair Naomi Jacobson had the opportunity to attend a training and consultation with tribes and the FCC Office of Native American Policy in Coeur d'Alene, ID. Many tribes are facing similar challenges as Quileute, such as the lack of broadband services. As many community members are aware, this has had a heavy impact on student testing at the Quileute Tribal School and has created barriers in the ability to utilize current tools such as tablets and internet research not only during school hours but while at home as well.

Vice Chair Naomi Jacobson: *As a result, more up-to-date, higher speed, universal services have been one of the priorities for Quileute Tribal Council this year. There are very few options and all are at high cost, but we are making every effort to make the most affordable sustainable choice for our tribe. The training and consultation which I was able to attend was beneficial in obtaining information about potential resources to offset the high costs as well as share with the FCC the challenges we are having with our local carrier providing the last six miles of fiber to the village. Many tribes are challenged with their carriers (service providers) in making that investment. Our options are limited. However, we are doing everything we can to ensure the students start off the upcoming school year with the access they need. We are also planning for the additional coverage and infrastructure we will need for the Move to Higher Ground.*

With elections approaching, the National Congress of American Indians (NCAI) has discussed the importance of the Native Vote. This is a nonpartisan campaign initiated by NCAI to encourage tribal people to exercise their right to vote. According to the Native Vote website, "Native Americans are unregistered at higher rates than other communities."

We are currently working on getting tribal/community members registered to vote. There are plans to: have a Native Vote group set up a booth at the senior center and possibly at drum group; encourage each department to talk to their staff about registering; and reach out to community members by going door-to-door. For more information about the Native Vote, please visit www.nativevote.org.

Chairman Chas Woodruff: *We know the importance of getting folks to vote, and we especially know the importance of the native vote. We hear it loud and clear, all across the nation, and we see it at NCAI and ATNI [Affiliated Tribes of Northwest Indians.] Tribal communities can make a difference in elections, but it is essential that tribal people first get registered to vote.*

The 2014 canoe journey began in June for Quileute, ending mid-July with the final landing and protocol in Bella Bella.

Member at Large Rio Jaime: *This year's canoe journey was different from more recent journeys because of the isolation of many of the stops. We have become so used to having stores, cell phone coverage, and other services easily accessible, that not having these as readily available brought back a more traditional feel to the tribal journeys. It also gave tribal journeys a less commercialized feel this year. The First Nations in Canada were very gracious about opening up their homes and tribal facilities to the traveling canoe families, and it was an honor to travel through their homelands. I was able to catch up to the canoes for a few days over the long 4th of July weekend and again for the final protocol in Bella Bella. It was unfortunate that the live streaming was unavailable during the Quileute protocol time, but we had a strong turnout of Quileute and our extended family from neighboring tribes to represent and share Quileute songs and gifts with the Heiltsuk Nation of Bella Bella.*

And finally, 2014 Quileute Days was one for the books! The weather could have been nicer (since it rained all day Saturday), but there was certainly something for everyone with all the ongoing activities. We have heard much positive feedback, and we would like to thank each and every volunteer for the long hours dedicated to making this Quileute Days a success. We look forward to another successful celebration in 2015!

Mel Moon, Derek Kilmer, Chas Woodruff, Rio Jaime

Photos from Quileute Days

Quileute Days Results

Canoe Races
1st Place: Stan Markistrum
2nd Place: Jeff Kalama
3rd Place: Freddie Kalama

Stick Games Tournament
1st Place: Ozzie Brown
2nd Place: William James
3rd Place: Russ Kaubin
4th Place: Alex Johnny

Softball Tournament
1st Place: Starr Family
2nd Place: Tacoma
3rd Place: NADS
Sportsmanship: Coast Guard

3 on 3 Basketball Tournament
18 and Over: Local Yocals
17 and Under: D&R
Girls Division: Neah Bay

Scavenger Hunt
1st Place: Jhage
2nd Place: Weela Weela
3rd Place: The Extras

Talent Show
1st Place: Vincent Buchle
2nd Place: James Rittenhouse
3rd Place: Nikki Elofson

Horseshoes Tournament
1st Place: Wade McCoy and Bill Gillette
2nd Place: Floyd McCoy and Jeff Alborn
3rd Place: Willie Hatch and Jim King

1. Christian Parrish, also known as "Supaman," performed at Quileute Days.
2. The canoe racers do some practice runs while waiting for their heat to begin.
3. Ted Colfax tends to the salmon bake, called ḵʷákspat in Quileute.
4. The La Push Assembly of God held a silent auction at the celebration. Quileute basket weavers donated some of their crafts, pictured here.

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Visit the *Talking Raven* website:

www.talkingraven.org

Bá·yaḳ
The Talking Raven

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Quileute traveled hundreds of miles on Paddle to Bella Bella

Landing at Bella Bella

For the 2014 Paddle to Bella Bella, Quileute had the longest journey to make, pulling approximately 550 miles to the final destination of the Heilstuk Nation in Canada. The Quileute Tribe has so much to be proud of this year for being the only tribe in Washington to take on the challenge of paddling the whole way. It was a long, 24-day journey for Quileute, starting June 19th in La Push and ending July 13th in Bella Bella.

Quileute paddled in one canoe, the Sea Wolf, and operated one support boat, an older U.S. Coast Guard 25' SAFE vessel the tribe acquired from a government surplus system.

At most, there were nine pullers in the canoe, even though the canoe could fit up to eleven. Harvey Eastman was the skipper for the three-week long journey.

Quileute Natural Resources (QNR) Chief of Fish and Wildlife, Tony Foster, ran the support boat with a few days of relief offered by QNR Director Mel Moon and Biologist Jennifer Hagen. The support boat has always been vital to the safety of the pullers, staying alongside the canoe until they reach their destination.

At one point in their travels, about 25 miles from Alert Bay, the support boat had to tow the canoe due to high winds and big swells. In order to keep the canoe in line behind the boat, a bucket was tied to the canoe to create drag in the water. However, the bucket broke off, causing the canoe to swerve back and forth and snap the towline twice. In one of their attempts to secure the canoe, the canoe hit the portside of the support boat, breaking two windows. Two volunteers at the Robson Bight Ecological Reserve spotted the Quileute support boat and canoe in distress, and came to their aid.

One of the pullers, Marion Jackson, described another challenging portion of the journey just before reaching Port Hardy. It was windy and all the canoes were pulling against the wind. Everyone in the Sea Wolf was exhausted and at a standstill in the water. The other tribal canoes were able to trade out their pullers for refreshed ones; once they switched, they easily pulled away and left Quileute behind. Andrew Steiger, also one of the Sea Wolf pullers, expressed being so frustrated because they could not move. That's when someone spotted a large kelp bed and suggested they grab onto kelp to keep anchored. Once some of the men were able to find and hold onto kelp, Marion sparked strength in the pullers when she shouted, "What are you going to do now, Quileute?!" And they all started to paddle as one, finally able to make it past that challenging area.

A favorite moment amongst the pullers was passing through Dodd Narrows. Skipper Harvey Eastman said, "It's a place where you have to catch the tide just right, running about 12 knots, which is almost like traveling down a river. But it's a location where seine boats have flipped. We've been told all these stories about it, and sure enough, it lived up to its billing." Though the passage only lasted about 10 minutes, the pullers felt a rush, traveling at a fast pace through extremely swift currents and whirlpools. "We were hit at the backend of the canoe by one of the whirlpools, and it started to push us sideways almost causing us to do a 360 like the canoe that went before us did. Everybody was pretty excited afterwards."

At times during their journey, Quileute struggled with having a shortage of pullers. Additionally, not enough people volunteered to be on ground crew. Duties of ground crew include cooking, setting up and cleaning up sites, and generally supporting the pullers at each stop. With over 20 stops along the way for Quileute, it was difficult and tiring for Randy "Big Bird" Simmons and Teresa "Teddy" Velazquez. Casey Ward and Donna Moon also helped at a few stops. But for the next canoe journeys in 2016, Quileute will need more volunteers to share ground crew responsibilities.

At the end of the long journey, nearly 50 canoes landed at the Heiltsuk Nation in Bella Bella. After the landing on July 13th, protocol lasted for one week, where each tribe drummed, sang, and danced, hours at a time.

Quileute elder and longtime canoe journeys participant, Tommy Jackson, Sr., had the opportunity to attend the potlatch. "The protocol was good. It was different this year. When Quileute went up [to perform] past midnight, we were out there until dawn. Then we were asked [by the host tribe] to perform again later so more people could see it."

The purpose of the journeys is to revive the coastal canoe culture, taking the same paths as the ancestors once did. It offers a time of physical healing by promoting a drug and alcohol-free lifestyle, and spiritual healing by sharing in a positive, cultural celebration with thousands of others from various coastal tribes.

Our hands go up to the Heilstuk Nation for being such gracious hosts and to all nations for sharing their songs and dances and opening their homes.

The next canoe journeys are scheduled at Nisqually in 2016. Quileute eagerly awaits the challenge, once again.

Tribal school hosts summer school expo

By Anita Baisley

Quileute Tribal School just finished six weeks of summer school. It was a wonderful learning experience for the students and staff.

Lessons were delivered through an enrichment program of activities designed to follow the theme of Quileute water ways. Academics such as math, reading, writing, science, and art/culture were woven into the lessons. Each week of the six week program had a topic of study that included:

- Water Cycle/Water Shed
- Water Habitats
- Fresh and Saltwater Fish
- Quileute Days: Celebrating Our Heritage
- Protecting Our Waters
- Can you Eat That?

Students participated in many activities including the Quileute Days Parade. They also made excursions to the river, beach, Lonesome Creek watershed, Second Beach tide pools, Forks Public Library, Leyendecker Park to observe the meeting of the three rivers, Mora Ranger Station and trails, and Sol Duc Hot Springs.

QTS also benefitted by networking with the local resources and businesses. Students and staff would like to thank the presenters who volunteered their time from:

- Quileute Natural Resources
- Coast Guard
- Olympic Natural Resources Center
- Forks Timber Museum
- Forks Public Library
- National Oceanic and Atmospheric Administration (NOAA)

The last day of summer school was celebrated with a parent expo and luncheon that shared the students' work. QTS students and staff would like to thank the parents, School Board, Tribal Council, and community for their support. Many thanks also to the students from Holland who so generously volunteered two weeks of their summer in assisting the community and the summer school program.

The summer school program was funded through the 21st Century Grant designed to improve academics and motivate student learning through enrichment activities. Meals were provided by the OSPI summer food service program. An after-school enrichment program will be continued this school year for all enrolled students who register to participate. Times and dates will be announced in the near future.

QTS summer school staff

Family Grave Markers Needed at Quileute Cemetery

By Mark Ufkes

So much of the tribe's family history is at our cemetery. With so many graves that are poorly marked at Quileute Cemetery, Tribal Council is concerned that, over time, as family members pass on, our tribe will forget who is in each grave. As a result, and to help families document each grave, Tribal Council has directed our Facilities crew to work with our Planning Department to prepare a map of the cemetery grave sites. Tribal Council has also directed our facilities crew to find an inexpensive way to permanently mark graves.

If families would like to install a small, respectful, permanent marker on a relative's grave, the cost will be $150.00. Bring the family member's name and birth and death dates written clearly on a sheet of paper, $150.00, your name and contact telephone number to the Tribal Office front desk. Get a receipt, and our facilities crew will arrange for the permanent marker to be made and installed.

UW-Green Bay announces academic honors

The University of Wisconsin-Green Bay has named Patricia Waupoose of Green Bay to the Highest Honors list for the spring semester.

Students who earn a 4.0 gradepoint average, which represents all "A" grades, receive highest honors. High honors go to those earning 3.99 to 3.75 gradepoint averages. Honors are given to students earning 3.74 to 3.50 gradepoint averages.

Northwest Indian College student accomplishment

Congratulations to Delores "Nola" Woodruff on completing the 2014 spring quarter with a 3.0 GPA.

We applaud you on your success and hope you continue to succeed at Northwest Indian College.

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

Jay Powell transforming into kwashkwash, the Blue Jay.

Tsaḳíťsa - August

The moon that we now think of as "about August" is called *No Berries*. That name is different from the names of the other Quileute lunar months because it doesn't end in the suffix **–ḳtiya**, which means "days." The word for berry or berries in Quileute is **ḳíťsa** as in blackberry, **ship-ḳíťsa** (**shíp-** means *black*). So, get ready for the end of berries for the year. By the beginning of September, the last of the berries will be gone.

Well, I'd better get right to business, because this month I have another loooong article that I've been waiting to give to the Quileute people because it is the best opportunity to glimpse what life was like in the days of the ancestors' first contacts with the **hókʷať**. This article is about the first big shipwreck at La Push, when the Russian American Company's *St. Nicholas* went up on shore just north of the mouth of the river (then at Mora) in 1808. It is told in the very words of Timothy Tarakanof, the purser of the ship, translated from his Russian logbook.

What I hope you will all find interesting is the actions of your ancestors as described by one of the crew who survived being dropped into tribal life among the oldtime Quileutes. It's especially interesting to see the way these uninvited visitors in Quileute territory were treated by the ancestors. Clearly the Russian seamen had prejudices that caused them to feel it was appropriate to protect themselves and their property by killing the Indians. But this is not about the Russians, who had the common biases that "civilized Europeans" had about "primitive savages" as they referred to and, clearly, perceived the Indians. It's irritating to be reminded of such arrogance, which has characterized white-Indian relationships from the beginning. But this account of the earliest known Quileute reception of outsiders in their territory is an opportunity to get a clear picture of traditional Quileute values and behavior in the last few years before the arrival of treaty negotiators, traders, missionaries, Indian agents, settlers, and others resulted in contacts with whiteman's ways and beliefs and trade items. As you read, try to imagine the values, views and actions of the oldtime Quileutes and Hohs, the ancestors.

I have had to leave out approximately a quarter of the story, but Tarakanof's description of the Quileutes in 1808 is still very clear. Here's the story.

JOURNAL OF TARAKANOF:

The brig *St. Nicholas*, of the Russian American Company, on which I held the position of purser, was commanded by fleet sturman (Captain) Buligin, and was assigned a particular mission to the shore of New Albion (a Russian farm in California). On the 29th of September, 1808, we sailed from Sitka, Alaska, and about the 10th October came to the Juan de Fuca Strait. Here a calm detained us four days; then a light wind arose which drove us in close proximity to the shore on the south [Cape Flattery and Neah Bay].

At night we usually removed some distance from the shore, coming close to it during the daytime. During this time many natives came to us in their boats, sometimes almost a hundred. Their boats were not very large, being rarely able to hold ten men, and most of them contained only three or four men. We watched them closely and did not permit more than three men on the brig at the same time. There was need of this precaution, as the natives were armed: bows with arrows made of deer horn, spears of iron with handles of wood, and spears of bone set on long handles. A few even had muskets. They also had individual native arms, made from whalebone, that looked like chipping knives, about two and a half inches wide, a quarter inch in thickness, and with both sides blunt. At first we were unable to conjecture what use they made of the latter arms, but we later found that they were used for night attacks, in the manner customary among the natives of this locality, being thrust into huts of their enemy through cracks between wallboards and used to strike him on the head while asleep.

The natives brought out to us for sale sea otter, deer, goats, and fish. For a large halibut I paid them with thread, a quarter arshin [an arshin is 28 inches] of blue beads and five or six vershocks [a vershock is 1/16 of an arshin] of glass beads. Others would not accept coral or glass beads, and even refused with contempt nankeen and iron instruments, but demanded cloth like that which they saw in jackets worn by our hunters, but of which we did not have a store, so we could not trade with them.

On the 29th of October, with a moderate west wind, we approached the shore and came to Destruction Island, sailing around to the south side of the island. But unfortunately for us, there was no favorable place to anchor near the island and we found it necessary to again put to sea. We had scarcely succeeded in withdrawing three miles from the shore, when there fell a sudden calm and all night there was no wind. The swell carried us inshore, and on the 31st, at two o'clock in the afternoon we dragged past Destruction Island on its western side, and found ourselves not more than one mile from the land.

At daybreak the wind, which had been blowing from the southeast, blowing us back north about 15 miles or more miles, changed to south and soon afterward to southwest, directly on shore. We had a broken forearm mast and couldn't tack or turn and, so, finally, at 10 o'clock in the morning, on the 1st of November, we were swept into the breakers and up on shore, in lat. 47 degrees 56 minutes [slightly north of the mouth of the Kwileute river] and the doom of the brig was sealed.

It was now necessary for us to think about the preservation of our own lives. There was little aboard which we could take away. Our first need was to save the muskets, without which it would not be possible to preserve our liberty. If taken into captivity we must drag along in slavery among the savages, a hundredfold more frightful than death itself.

Our boat rolled with the swells from side to side in a terrifying manner, and at 1:30 p.m. was already filled with water. With the arms in our hands we waited until a great billow came in, struck the boat and receded, then threw ourselves overboard and ran out on the shore beyond the reach of the water. We then received from our companions, handed down, the rest of the muskets and ammunition. Fortunately for us we had struck in shallow water, on sandy bottom, and the boat at low tide remained on dry land.

We carried away from the brig cannon, powder and other things which would be necessary to us. After this we cleaned the firearms and prepared charges, in order that we might be able to repulse attacks by the savages, whom we had reason to fear now above everything else. 24 men, including several Aleut hunters and an Aleut woman had been aboard the ship. We made two tents from the sails and while doing all this we kept a great fire going by which we warmed and dried ourselves. Hardly had we succeeded in finishing the first tent, when a multitude of the natives appeared, and we saw them approaching us.

The Captain chose four men and me and ordered us to stand guard and watch the movements and actions of the savages. In the tent sat Anna, the wife of Capt. Buligin, a native Aleut woman of Kodyak. Two of the natives approached us without invitation. One of these, a young man, called himself a chief and invited me to look at his house, not far distant from us. I was agreeable to going with him, but my companions, suspecting treachery on the part of the savages, held me back. I tried in every way I knew to convince this chief that we were peaceful and had no wish to offend them. He promised to treat us in a friendly manner.

Twice already our men had come to me and told me that the Indians were stealing our things from the boat. I persuaded our people to try to avoid a quarrel, saying, "It will be bad for us if fighting starts, so we must try to send them away from our camp without a quarrel." I spoke to the chief of the theft of our things by his people and asked him to order them to leave us in peace. But we did not understand each other very well, almost as if he felt that taking our things was not a wrong thing. Then the savages began to throw stones at us, and Anna cried out. And, then our hunters fired at the Indians. I rushed over, but was hit by a spear and wounded in the chest. I took up a musket and seeing the savage that struck me, I fired and my enemy fell dead on the ground. Soon after this the savages fled with our men firing at them as they ran.

Our Commander was wounded in the back by a spear and stunned by a rock. All but one of our men was injured by the stones. Only two of the enemy were killed. How many of them were wounded we did not know. The guards picked up many abandoned fighting spears and other weapons, cloaks, and hats.

In the morning, we looked for a place where we might be able to camp for the winter and build a fort for protection against the danger. However, the forest was impenetrable. The Capt. called a meeting and said, "I know that in a short time the Company's ship

Continued on Page 7

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

Continued from Page 6

Kodyak is coming to these shores, bound for a harbor 71 miles south of here [Grays Harbor]. If we stay here, we expose ourselves to nearly certain defeat and death or enslavement, for the savages could easily overrun us, especially since we have now killed and wounded many of them. And if we are going to leave here and head for our company's ship destination, we should start as soon as possible. If we leave now, the savages will stay to rob the boat and divide the spoils, and will probably not pursue us." We all agreed it was best to follow this plan.

And so we took with us two muskets and one pistol for each man, all loaded, and three kegs of powder, and a little food, and, after breaking the flint locks on the spare muskets and pistols, we set out on the march staying in the woods a mile or two from the beach. We immediately discovered that we had to cross a river and used our skiff and then passed through the forest three miles in the evening after dark, and settled ourselves for the night with watch-guards changed every four hours.

In the morning, we went down to the seashore, cleaned the guns and started south on a trail along the beach. At two o'clock in the afternoon two savages overtook us! One was the same chief who we saw on our first encounter. They said they came to show us the road, because if we continued on shore we would encounter bends, curves, and impassable cliffs. But they offered to show us a good straight road through the woods. Thinking they might be planning an ambush and wishing to show them the danger to which they would expose themselves, I offered to show them how a musket worked. After making a circle on a tree, I fired at it with a rifle from 30 fathoms (180 feet). The savages, after looking at the hole and measuring the distance, left us. We continued south along the beach and spent the night in the woods under the cliffs, where we found a cave. Occasionally we fired a gun.

All night a violent storm raged, with rain and snow and the bad weather forced us to pass the day in the cave. During the day rocks began to fall down beside us from the cliffs and we discovered that our enemy, the savages, rolled them down on us. We saw the two men who had told us it was necessary to take the forest road.

The following morning was clear, with good weather. We continued down the beach trail around midday reached a deep creek. We went upstream hoping to find a ford and at dusk we came to a great hut with several large racks loaded with drying fish. Near the forks was a fire, and in the river before the hut we found a weir to catch fish. We took twenty-five dried fish from there and hung up on the door three fathoms of glass beads, for the absent owners as payment for the fish, knowing that the savages of this place held blue beads in great regard. We went away from the hut into the forest and slept in the woods.

When we were ready to go out in the morning we saw that we were surrounded by savages, armed with spears, lances and arrows. I stood up to face them and didn't wish to kill or wound any of the savages. We fired above them. The sound of the shots and the whizzing of the bullets brought the desired result. The Indians dispersed and concealed themselves behind trees, and we went on our way. My God! Who would believe that on the face of the earth there could be such cruel, barbarous people as those among which we now found ourselves? We had left these savages our boat with the entire contents and cargo, and they had plundered and burned the boat, and now pursued us to try to kill us when we would not be evil-disposed or dangerous to them.

On the 7th of November, only a week since we had come ashore, we retreated from the savages, who followed us, waiting for a favorable chance to make a successful and decisive attack. But, this day we were not pursued and proceeded to head south again. On this morning, we met three men and a woman, who appeared to welcome us, supplied us with dried fish and, using signs, made it clear that the Indians who had been following us with deadly intent were bad people, as opposed to members of their tribe. The four of them followed after us everywhere we went, and late in the evening we came to the mouth of a small stream that emptied into a large river, on the other side of which we could see their village [probably Hoh], consisting of six large houses. We asked if they had a boat for crossing the river, and they advised us to wait for high water, saying that in low water they were uneasy about crossing over the river, and that with high tide they would ferry us at night, but we were reluctant to go with them in the darkness and went back about half a mile to pass the night.

Early in the morning we returned to the mouth of the river and requested them to ferry us across. The savages then gathered across the river, numbering nearly two hundred men. A crowd of savages gathered, apparently from the houses. They stood absolutely silently, not saying anything, and seeing their silence, we went over to the river to look for a convenient place for crossing. The Indians saw our intention and sent over a lodka [canoe] toward us with two paddlers. This canoe could hold ten men, and we asked them to send another, so that we might all cross at once. The savages complied with our wish and brought another boat, but it was smaller. In that boat arrived the woman, who with three men had met us the previous day. With her in this smaller canoe, Anna, the Aleut wife of Capt. Buligin went with seven of us and in the larger were placed the captain, me and nine men, besides the three paddlers, causing the canoe to ride very low in the water.

When the larger boat reached the middle of the river, the Indian paddlers pulled out a plug which had been stuck in a hole in the bottom of the boat and jumped overboard with their paddles into the water and swam to shore. And, as the canoe floated downriver in the current, past the crowd on the opposite shore, the Indians' chief called out to let fly their spears and arrows at us. Amazingly, paddling with the butts of our muskets, we returned to the shore we had left. All of us in the boat were wounded, and two very dangerously. We saw that Anna, being in the smaller canoe which had crossed the river, was taken into captivity along, apparently, with many of our men that had been in the canoe with her. The savages seemed to believe that our muskets were wet and not fit to be fired. They lined up about 200 feet from us with bows, spears and even two muskets. We quickly reloaded and prepared to meet their villainous intention as fast as we could.

The savages started to shoot arrows at us and once fired a musket. We had still a few musket loads, with which we defended ourselves. We wounded many of their warriors and appeared to have killed two. The rest took flight and cover. On our side, Sobachnikof was mortally wounded by an arrow, of which a broken piece remained in his body. He was not strong enough to go with us but we did not wish to leave him as a victim of the barbarians and therefore we carried him away in our arms when we left. Going about a half mile from the village at the mouth of the river, our wounded comrade was suffering unbearable pain and feeling death near he begged us to leave him to die in peace in the forest, and advised that we quickly withdraw from the savages, who would surely receive reinforcements and pursue us. Bidding him farewell and saddened with grief over his fate, we left him for the last minutes of life and went on our way. For a halting place that night, we chose a convenient place on a hill covered with forest. Now we were only 11 having lost Anna and 7 Aleut hunters, as well.

The constant fear and incessant trouble in which we had passed the day trying to preserve our lives, left us no time for reflection then, but when night came we had a chance to consider our situation.

Our first thought was to turn back, but this was not possible because of the crowd of savages behind us, which we presumed were following or receiving reports on our location, for there seemed to have been at least two hundred men in the six huts. We already knew they had gathered from other places purposely to attack us. More than fifty of the tribe who had attacked us at the shipwreck were there, and many even from other villages and tribes. The dangers of our position terrified us and made us despair, but our commander, more than anyone else, suffered from unhappiness because of the loss of his wife, whom he loved more than himself, and knowing nothing of her fate in the hands of the barbarians, he was tortured by cruel visions of his imagination. It was impossible to look at him without extreme grief and tears.

The 9th, 10th, and 11th days came and went, with rain pouring down incessantly. Not knowing whither we went, we wandered in the forest and on the mountain, endeavoring only to be hidden from the savages, whom we were afraid to encounter in such bad weather, when our muskets might be wet and useless. We could find no mushrooms or other wild products, and were forced to eat wood sponge (fungi), knots of trees, and gnaw on the soles from our shoes.

Finally we came to the end of even this supply; then we decided to again go near the river, on the shore of which we saw two houses, but as the weather was then extremely wet, and fearing to meet such a large number of savages, we went from the riverbank into the forest two miles, to make a shelter and pass the night. On the 12th we went back to the house by the weir and found it guarded by dogs, which we killed and divided the meat equally among us.

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Native Grounds Espresso
Summer Hours

MONDAY — THURSDAY
7 A.M. TO 3 P.M.

FRIDAY
7 A.M. TO 5 P.M.

SATURDAY
7 A.M. TO 6 P.M.

SUNDAY
7 A.M. TO 4 P.M.

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In this time of misery, Capt. Buligin gathered us together and said: "Brothers! Never before have I fallen into such misfortune. In all this trouble I have nearly lost my reason and I haven't the strength to lead you further. I now commend Tarakanof to be your leader." So, I became the commander.

On the 13th of November a hard rain fell, forcing us to spend the whole day in that place. We devoured the remainder of the dog flesh and were still hungry and growing weak. We decided to go back and make an attack on the hut by the fishtrap.

On the 14th the weather favored us. The day was clear. We snuck up to the hut and encircled it, calling out that all within should come out and fight. But we found only one captive slave boy remaining there, who showed us by a sign that all the people, frightened by our actions, had passed beyond the river. Each of us taking twenty-five fish in a bundle, we went on toward our camp, but had gone a few hundred yards from the hut when we saw running after us a savage, who called something unintelligible to us.

Fearing that he would tell of our hiding place, we pointed threatening with our muskets so he turned and went away. On the way we found in a ravine a running stream, where I told them to rest and eat while I, with Ovchinnikof and an Aleut, started to climb the mountain to secure a better view of the surrounding country. Ovchinnokof went up first and had just reached the summit when I saw him struck by an arrow in the back. Instantly I cried out to the Aleut following him to pull out the arrow he had in his back, but at the same minute he also was wounded. I then turned back and saw on the mountain opposite us a multitude of Indians, and beyond that twenty men running to cut us three off from our comrades. In the meantime arrows were falling on us like hail. I fired at the runners and wounded one in the leg. The savages picked up the wounded man and retreated into the woods. We rejoined our companions and fortunately reached a lodging place where on examining the wounded we found that their wounds were not dangerous. We stayed two days at this place, for the purpose of food and rest and restoring the strength of the wounded.

Here we formed a new plan of action. Due to the coming winter weather, we felt it would be too difficult to travel across country to reach the harbor [Grays Harbor] where we could meet the expected Company ship. And now with our wounded comrades we didn't know when we would be in condition to pass over the river. So, we decided to head upstream until we came to a lake from which it flowed, or found on the river itself a favorable place to catch fish, and which we could fortify to spend the winter in, and wait until spring to make further plans.

After this, reaching the river, we went constantly up on it and withdrew into the mountains only when we met with impassable thickets or cliffs, but as soon as possible came back to the riverbank again. Bad weather continued nearly incessantly. By good luck we frequently met natives riding on the river in boats; some of them, at our invitation, stopped on shore and sold us fish for glass beads, buttons and other trifles. In a few days we went a great distance, following the bends of the river, but taking it on a straight line, probably not more than 12 miles. And finally we found ourselves suddenly at the door of two big houses.

We asked them to sell fish and received a very small quantity. The natives called back that they had no more because very high water covered the weirs and the fish swam over its walls. Necessity forced us to use forcible measures. I sternly ordered the inhabitants of the huts to bring out to us all the fish they had. Our request was instantly fulfilled and we each took on a bundle of fish, taking also two bags made from seal skin and filled with spawn roe. For this we paid the savages glass beads to their perfect satisfaction. After asking if they had two men, to bring things to our camping place, we went a mile and made camp, paying the savages for their labor handkerchiefs of cotton.

The next morning two Indians arrived and very boldly came into the camp. One of these was the master of the house where we took the fish, but the other was a stranger. They brought for sale a bladder of whale oil and asked if we wished to ransom Anna.

This offer astonished us all and Mr. Buligin, hearing these words, was beside himself with joy. We instantly opened negotiations about the ransom. Buligin offered his last coat for his wife. To the coats I added our new Chinese dressing gown. All of our other companions, not excepting even the Aleuts, each added whatever he had, one a jacket, and finally these things composed a considerable pile, but the savage asserted that his countrymen demanded in addition four muskets. We did not immediately refuse the muskets to him but declared that before closing the agreement we wished to see Anna. The savage promised to procure her for us and immediately departed. Soon his countrymen brought her up on the other bank of the river, directly opposite us. We begged him to bring her over to our side. Then they put her in a canoe with two men, and carried her to our side, at a distance of twenty fathoms.

I cannot describe the situation at this moment, the emotion which overcame the pair as we negotiated. Both Anna and Buligin burst into tears. Anna quieted her husband and assured him and us that she was well and had been treated humanely. We argued with the savages about ransom and offered all the things for her and in addition one spoiled musket, but they stood their ground and demanded that they receive the four muskets. When they saw that we decided not to meet their demand, they immediately carried her back to the river.

At this moment, Buligin, taking on himself the position of commander again, ordered that I command that the Indians be given the required articles including muskets for Anna's ransom. But, I argued, we only had one good musket left for each man and, furthermore, those muskets would be turned against us as soon as the Indians received them. We all might just as well go with the savages as to give up the muskets which were our protection against them. At this all answered as one man that as long as they lived they would not part from their muskets.

After this painful event, we went upriver for several days, and often saw a canoe passing. From these we concluded that in the upper part of the river there must be not very far away a settlement, which we wished to reach. But the falling of the first deep snow on the 10th of December crushed our hopes. The snow did not go away and therefore we found it impossible to continue on our way. Clearly, we needed to find a place to spend the winter. Looking around, we chose a site and spent a week on the riverbank clearing a place and building a large cabin. But, mostly we worried about the need for food.

One evening, while we were working on our dwelling, three men arrived in a boat. From these one young man—quick and small—presented himself as the son of a chief. Of this fact we had some doubt. To our question about their village he said that it was very near us. We asked them if they would allow a man to go with them to buy fish without making him a prisoner. One hunter Kurmachef was detailed to go with them, but when he went into their boat we requested that they leave a hostage with us in his place. This was disagreeable to them but there was nothing else for them to do and it was necessary that they agree. We guarded the savage strictly all night and on the next day liberated him when they returned Kurmachef. However, he had no fish as the chief would sell him nothing. Their settlement consisted of a single house with 9 men and two or more women. After this we decided to get even with them. So, we put the hostage under guard and went up as a group to the settlement. We were six armed men. In return we gave presents to them of what we had. And, soon after this an old man brought to us in a boat ninety salmon, for which we gave him copper-brass buttons.

After a few days our barracks was ready and we moved into it. It was square, with sentry boxes on the corners for the guard. Soon after it was completed the young chief's son visited us again with several companions. Once more we asked if they had fish for sale, but he gave a rude refusal. So, we placed him under guard. He immediately said that if we gave him his freedom he would give us as many fish as we needed during the coming hard winter. I told him that we would need four hundred salmon

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and ten bladders of roe, giving him a stick with marks for the number we wished to have. Knowing our demands, he promptly dispatched his companions somewhere, but we had no idea where they went off to. The next week they came back twice and whispered together. The second time, our hostage asked that we permit him to go down on the river in his boat to his people. We agreed to that, and after a half hour's time thirty canoes passed us, loaded with about 70 men and women. Those canoes soon returned and brought us the agreed number of fish and spawn. We then asked them to get us one boat capable of holding six men. We released the young man from detention, giving him the poorest musket, a cloak of cloth, a blanket and a shirt.

Now that we had a canoe we often went out with armed men up the river for fish, which we found in other huts and seized by right of strength. Once when our boat was stolen, we held until its return two savages going up the river, declaring to them that our people were up there and we did not wish them any harm. On the return of the canoe we let them go, but the savages then concluded they did not want to go up any further, saying that if we were on the upper river they would no longer go up there. I explained to them that they themselves had driven us here and obliged us to winter in this place, and that when we returned to the lower river we would not harm or molest them. Therefore they had no reason to be angry about our operations on the upper river. If this was not satisfactory with them we would have to treat them as enemies.

The chief left us and we considered that by this diplomatic agreement we would remain in possession of the immediate country for a long time. After that we lived quietly all the rest of the winter and had an abundance to eat.

All through the winter we occupied ourselves with forming a plan for our future actions. I suggested that we build another boat so that we all could go up the river as far as possible, then to leave the boats, cross the mountains and turn to the south to reach the bay, on the shores of which lived tribes not so barbarous as these natives and with whom we could have peaceful dealings.

Though very difficult, that seemed the best plan. Our former plan of going south along the coast we regarded as only a last resort. We knew that the savages at the mouth of the river had gathered in great numbers to hinder us in every way possible from making our way along the coast. So, we prepared the boat and waited only the coming of warm weather to start up the river, when suddenly something happened which completely destroyed all our hopes.

Buligin announced that he wished to again take command over us, and was now able to resume charge. I returned the authority to him and was quite happy to be free of the responsibility and uneasiness accompanying the duty of leadership in such a critical situation.

The 8th of February, 1809, leaving our dwelling and taking with us a considerable number of fish, under Buligin's orders we started down the river and stopped at the same place where the Indians had offered to ransom Mistress Anna to us. Here an old man visited us and told us he was looking for fellows who make *awass* [a fermented liquor] from roots. He was curious to know where we were going. We answered that we were going to the mouth of the river to explore and did not know where we would go from there. The old man was very obliging and with his help our luck started to change. Perceiving that our fire was wet with the heavy rain, he left us and soon returned with two wide planks with which we were able to cover it from wind and rain. For this we gave him a handkerchief and a cap. He then offered to go with us to the mouth of the river, to serve as our guide and to steer our boat away from drifting logs. We accepted his services and were very well satisfied with him. He went before us and showed us the safe way, and where there were many floating logs he sat in our canoe and directed us with great caution, so in that way we arrived at a small island. Here the guide suddenly stopped and advised us to land on the riverbank, but went himself to the island, on which we soon saw a number of men stirring in alarm, running to and fro with bows and arrows. The old man, in the meantime pushing off quickly, returned to us and informed us that a great many people were gathered on the island and wished to throw spears and shoot arrows at us as we went past them. And he kept his word to the letter.

Reaching the mouth of the river, we remained opposite the village of the savages on the opposite shore, where we placed a tent and pulled our boat out on the shore. For guiding us we gave the old man a shirt and bandana. We also rewarded him with a medal of pewter on which was a design of an eagle, signifying Russia, on one side and on the other the year, month and day on which this savage (by name 'Liotliolyok') received it. We saw him place it around his neck.

The next morning a multitude of natives arrived at our place, from the river. In the number were two women, one of these being the same little rogue who had taken part in deceiving us on the road and in ferrying Mistress Anna and others across the river to captivity. Instantly seizing this woman and one young man, we tied them to a log, notifying their countrymen that we would liberate them when they returned Anna, their prisoner.

Soon after this incident there came to us a man. He assured us that our people were not here but they had been given by lot to another tribe, but that he would go after them and inside of four days he would return all of them to us if only we would promise him that we would not kill his wife.

Hearing this assurance, our leader was beside himself with joy, and we instantly decided to pass a few days here, but as the place we occupied was very low and open to strong winds at night we withdrew to the mountain, in distance from shore of nearly a verst, and there we fortified.

Eight days after the conference about the exchange of the captives, nearly fifty Indian men came to the shore of the river. They placed themselves on the opposite shore and called out that they wanted to talk with us. I, with a few of my companions, at once descended to the shore. The savages were under the command of an elderly man, dressed in a jacket and pantaloons and wearing a beaver hat. Between them, to our great joy, we saw our Anna.

After the first mutual greetings Anna declared that the native woman whom we held was the sister of the chief wearing the European clothing, that she and her brother's people were very good people. She said, "She showed great kindness to me and treated me very well," and requested that we promptly liberate the woman. When I told her that her husband wished to exchange the native woman for her, Mistress Anna astonished us all as a thunderbolt from a clear sky by saying that she was now satisfied with her surroundings and did not desire to be placed with us again and advised us to voluntarily give ourselves into the hands of the natives with whom she lived; that the chief was honest and virtuous, is known on all these shores, and that he would free us and dispatch us on two European ships at this time lying in the straits of Juan de Fuca. Three captives from our crew were with them, she declared. Another, Kotilnikof was held by the natives living to the south. In vain I tried to persuade her to change her mind. For some time she seemed to waver but finally I was forced to realize the truth, that she was determined to remain among the savages. "I do not fear for myself," she said, "for it is better for me to die here than to wander on with you in the forest, where we would be in constant danger of meeting even more savage natives. Now I live among people who respect the leadership of a good and well-beloved chief, who treats me kindly."

For a while, I took time to reflect about the difficulties of our position. Our captain, was bereaved of his wife, who would rather die than rejoin us in the woods. Reasoning thus, I laid before Master Buligin and all our remaining comrades my idea that if Anna, being herself a Russian, praised this people, then wouldn't it be advisable for us to surrender ourselves to them? Would it not be better to go with them willingly than to prolong our existence in the forest, striving with hunger and the elements, and to battle with the savages, exhausting ourselves and perhaps in the end only to be killed by other possibly more brutal tribes?

Mr. Buligin was silent, but all the rest did not agree with my opinion and did not wish to surrender to them. And, I told them all that I would not argue more with them, but I was for myself resolved to give myself up to the will of the savages. At this moment our chief declared his views. He was all for friendliness with them and surrender. Our companions however asked for permission to consider the question, so the day's conference ended in this way. The savages went away to the mouth of the river and we remained to pass the night on the mountain.

In the morning the savages again came to the place they occupied the day before and again began to ask about the liberation of our captives. I then notified the chief that five men of our company (Buligin, myself, Ovchinnikof and two Aleuts), honorable and virtuous men, had decided we were conquered by them and gave ourselves into their hands in the hope that they would do us no harm and would permit us to be sent away to our fatherland on the first ship that visited these shores. The chief assured us that those of us agreeing to do this would not be parted from one another and wished us to persuade all the remaining members of our party to follow our example, but they obstinately stood on their decision not to join us, and parting from them in tears, we returned to the savages and went with them on the way, but our companions remained at our camping place.

The next day we reached Kunistochat-sky village (the name of a settlement, up the river by which we had shipwrecked) where my new master, named Yotramaka, by whom I was obtained, had his home for this winter. Mr. Buligin had been obtained by this same master, but on his own wish transferred to another to whom his wife belonged. Ovchinnikof and an Aleut fell into different hands. I later discovered that our companions who had not surrendered tried to cross to Destruction Island but on their passage struck on a rock, lost their boat with all the provisions and narrowly escaped with their lives. After losing all their means of defense, gunpowder, etc. they wished to join us and give themselves into the hands of the Kunistchat people but through ignorance of the road met on their passage across the river another tribe. These savages fell upon them and all were taken captive, but after a few days went to Kunistchat and surrendered them.

My master, after passing nearly a month at Kunistchat,

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wished to go to his own house on the Cape Juan de Fuca, but before his departure he ransomed Master Buligin, giving him a promise to redeem soon his wife, who had by now been united with her husband and lived together with him. Going over to our owner's other house, we lived with Master Buligin and his owner very quietly. He treated us with kindness and kept us well, until a quarrel arose between him and the previous master of Mr. Buligin. Finally he sent back the ransom given for Buligin, consisting of one girl and two lengths of cloth, and requested return of his captive, but to this Yotramaka would not agree. Finally Mr. Buligin announced to him that for love of his wife, he wished by all means to be near her and asked that he be sold to the previous master. His wish was granted, but after that the savages continually sold us from hand to hand, in barter, or to kindred or gave us as evidence of friendship from one to another as a present. Buligin and Anna had the same bitter fate. At times they were united, and sometimes again were separated and they lived in continual fear of being separated forever. At last death put an end to the sufferings of the unfortunate pair. Anna died in August, 1809, while living apart from her husband, and he, knowing about her death, was so broken in spirit that he pined away and died from some cruel consumption on the 14th of February, 1810. Anna, at her death, was owned by such an abominable barbarian that he would not even bury her body and ordered it thrown into the forest.

During the long period of my captivity I was held by my good master Yotramaka, who was wandering around with many others, going where the fish or hunting were. And thus it was with the captives. I tried in every possible way to deserve his good-will. These people are perfect children. Everyone is influenced by a bauble, a trifle and it consoles them. I set out to win their love and respect. For example, I made a paper kite and made a string for it from threads of tendons of wild animals sufficient to hold it. Raising it to an extraordinary height the kite astonished the savages. Also, they discovered my ability to write, which made them consider me a genius. That wasn't the only way that I serve my master. I made a rattle-box, polishing it up with fire, in the name of Tarakanof, and explained to him that by the sound of the rattle he would be able to direct different movements in war and that it would be very useful in an attack on the enemy and in retreat from them. This instrument accomplished my glory. All were astonished at my mind and thought that to do these things I must have an especially powerful spirit power.

In the month of September, 1810, we left Cape Juan de Fuca and went for the winter far up the strait of the same name. Here I constructed for myself, separate from the others, a small bark hut and lived alone. In the autumn I borrowed for myself bird arrows and in the winter made for my master and for sale to other tribes and villages wooden dishes. For this work I forged together a shaving knife and notching tool from a spike. My owner stated that one as skillful as I must be a chief to have such a strong spirit. After this I was everywhere called into council with my master and treated on an equal footing with him. They were much surprised that Buligin, neither knowing how to shoot a bird on the wing, nor how to use an axe well, was able to be made leader.

During the winter the inhabitants of this place suffered great want from lack of supply of food, so that the Indians were obliged to pay one another a beaver for ten dried salmon and my master spent many beaver on purchase of fish. But some went entirely hungry.

In March [1811] we went to the summer dwellings where I constructed another spacious hut, and strengthened it on the sea side with 'loopholes' as windows. The fame of this building was carried far and the chiefs over a large expanse arrived to inspect and were surprised and amazed by it.

Finally, Merciful God heard our prayer and sent us deliverance. On the 6th of May, early in the morning, a two-masted boat was seen and soon came near the shore. My master taking me with him, at once went on the boat. This brig belonged to the United States, and was named *The 'Lydia*, under the command of Captain Brown. The captain talked with many about our misfortunes, so knew our plight. He requested my owner to order his countrymen to bring to him all Russian prisoners, whom he wished to ransom. My master departed and I remained on the brig.

The next day the savages brought to us the Englishman John Williams for whom at first they asked an excessive ransom, but finally they agreed to take five baize (?), five lengths of cloth, a locksmith saw, two steel knives, one looking glass, five packages gun powder, and five bags of shot. Then for all of us they received the same, in the same quantity, except for Bolotof and Kurmachef, who were twice brought to the boat and both times the natives asked such an unreasonable ransom Captain Brown refused to meet their demands. So they were carried away again by those disagreeable people, and then nest of robbers declared that we would never see Shubin, that he had been sold to a master who went to Destruction Island, whale-hunting.

The obstinacy of the savages obliged Captain Brown to adopt other measures. He took a certain chief, an old man who was a relative of the chief, and held him in bondage, and notified the natives that this man would not be liberated until Bolotof and Kurmachef were released, by them. Then we

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Healthy Families Fair
Forks High School
Sat. Aug. 9th
10am – 2pm

Join Forks Community Hospital and Swedish Medical Center for *free,* fun and healthy activities and to learn how to keep your whole family healthy!

IMMUNIZATION INFORMATION • FIRST AID & CPR • HEART HEALTH
GUN SAFETY • COLON HEALTH • HEALTH INSURANCE INFORMATION
FREE EYE EXAMS • TOUR AN AMBULANCE • READ WITH THE LIBRARY
BIKE RODEO • FREE FAMILY EXERCISE • TOBACCO AND ASTHMA EDUCATION
SPORT INJURY SCREENING • VIMO DENTAL CLINIC
TIPS FOR HEALTHY BODY IMAGE • THE CARING PLACE
STRESS MANAGEMENT • FREE BLOOD PRESSURE CHECKS
RED CROSS • FREE CARSEAT ADJUSTMENT • RAFFLE AND PRIZES
LIVE HEALTH TALKS

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

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demanded the release of Shubin within twenty-four hours. He was brought up the next day, having been found on the sea, 15 miles distant. Captain Brown then liberated the chief, paying him for each of the people whom they had released from captivity. In this way Captain Brown redeemed us thirteen men in our time of need. Besides those who died in battle, seven of the company of the *St. Nicholas* had died in captivity, one was sold far away to other natives and was left with them. One Aleut had already been ransomed in 1809 by the American Captain of the ship *Mercury* on the shores of the Columbia River.

On the 10th of May we set out on the voyage and continued along the shore, often stopping in various harbors for trade with the natives, until on the 9th of June we arrived safely at the port of New Archangel.

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And that is the end of the story of the crew of the Russian brig *St. Nicholas*, who passed time with the Indians of La Push and Hoh River and later with groups along the Strait.

It is interesting that we also have another account of this event from the Indian perspective. Quileute elder Ben Hobucket gave the La Push school teacher, Albert Reagan, the following statement in about 1905. (He published a more sophisticated version of it in 1934). The way Ben had heard his great grandmother tell the story went like this:

"Long, long ago, five generations ago, a ship was wrecked across the Quileute River from our village, the then village of Quileute, a little above James Island. The people in the ship probably did not know about this country. The Indians saw them when they came ashore. The Indians wanted to go where these white people were, but the white men were cruel to the Indians; they did not want the Indians to go where they were. When the Indians went a little closer to them, they shot at them. The Indians thereupon retreated, got mad and returning, fought the whites. The Indians just fought with bows and rocks, as they had no guns. My father's grandfather got shot in the arm fracturing the elbow. The white people stayed there for a long time. Finally they run out of food and got poor in flesh. They then left here and went farther south. When the Hoh Indians heard about the trouble here they made ready to put the white people across the river so as to drown them all. They took the Quileute's part. They perforated the bottom of a boat, big canoe in which they pretended that they were going to ferry the white people across the (Hoh) river. This they did so that they could drown them. The whites came and two Indians in the prepared canoe met them; and filling the boat with white men they rowed them to the middle of the river. They then opened the holes in the boat's bottom, some of which they had had plugged by holding their feet over them, they dove from the boat taking their 'oars' with them. The Indians thought surely that the whites would drift till the boat filled with water; then all would drown. But no! The white men used their guns for paddles and got back to shore. So the white people did not try to cross the river any more at its mouth, but went away up the river along its bank. Way up they found a good camping place on a hill. From there they could see everything around them. There they stayed and made a canoe. While they were making it some of them starved to death. When the canoe was finished they descended the river; they were starving then. They thought to surrender themselves to the Indians, being driven to it by starvation. They did not try to surrender to the Hohs, however, but came in their canoe here and surrendered themselves to the Quileutes. Those that came back here were made slaves; one was taken by one Indian, another by another. They lived just like the Indians did; who wore skin clothing in winter and went naked in summer. They learned how to fish in the Indian way and to do all kinds of things as the Indians did them. They also learned the different kinds of Indian sports, wrestling, etc. They stayed here for many years. Then they went away, going by a northern route."

And that is the story of the first whitemen that the Quileutes and Hohs ever saw. It is interesting to have both the hókʷat' (whiteman) and the poʔókʷoʔlo (Indian) version of the story. It gives us a chance to try to get into the minds and thoughts of the old-time Quileute speakers as they encountered such *other* people for the first time.

Have a good month of August! Enjoy the berries before true Ṫsaq̓íťsa, the time of no berries.

—Jay Powell
jayvpowell@hotmail.com

Donations made to the Quileute food bank

An anonymous couple donated hundreds of dollars of food to the Quileute food bank at the beginning of July. The food bank program manager, Bonnie Jackson, and Youth Opportunity Program worker, Storm Rosander, (pictured above) were excited to receive these donations and start handing them out to the community.

Thank you, Anonymous, for the generous donations!

Like Us On facebook

The Quileute Nation of La Push, WA

The Diabetes Support Group

Invites you to join us at:

FORKS ATHLETIC & AQUATIC CLUB
91 Maple Ave, FORKS, WA 98331 | 360-374-6100

Tuesday, August 12th

10:00 am

Ruby Swaggerty will give us an introduction to their gym equipment, their fitness classes, as well as what's offered in the pool. Come check it out!

See you on the 12th!

Child Support available at Housing Fair

The Division of Child Support will be available during the Quileute Housing Authority's Resident Fair on August 8th from 10 a.m. to 1 p.m. at the Akalat Center. Lisa Vasquez will be available to discuss Child Support, answer questions, and provide information. In addition, child support questions and information may be directed to the DCS office at any time at (866) 850-1496.

Updates from QTS

By Mark Jacobson

School Starts August 25th

The Quileute Tribal School will start earlier than usual this year because of the School Improvement Grant promises made over a year ago. When the school applied for the grant, the school agreed to extend the length of the student day and increase the number of student school days from 180 to 185 in 2013-14 and from 185 to 190 in 2014-15. However, the school calendar wasn't adjusted last year so the grant was revised adding five days to the 2014-5 school year. As a result, school will start on Monday, August 25, 2014.

$100 for School Clothes

The School Board recently approved a recommendation to reimburse parents or guardians $100 for school clothes for each child attending Quileute Tribal School in the 2014-15 school year. The funds will not be available to the parent or guardian until the end of September 2014.

To qualify, parents/guardians need to do the following:

- Register their child(ren) for school between August 18 and August 25, 2014 and complete the short School Clothes Reimbursement Request form;
- Purchase school clothes for your child registered and attending Quileute Tribal School;
- Submit a valid store receipt to Stephanie Doebbler on or before September 22, 2014 showing that the clothing has been purchased;
- Only children who start school August 25 and attend on a regular basis through September 25, 2014 will qualify for the $100 reimbursement for school clothes.

The funds must be used to purchase clothes and may not be used to purchase iPads, CDs, headphones, cell phones, electronic games, etc. The clothing may not promote beer, smoking, drugs, or contain inappropriate pictures or foul language. Please, no tank tops or clothing that fails to cover the student's midsection. The clothing should not be disruptive to the educational process in the school.

A parent or guardian with two children attending Quileute Tribal School may qualify for $200, three children $300, etc. The funding has been made available from Johnson O'Malley and will be available at the end of September 2014.

NWEA Results

According to the Bureau of Indian Education, students attending Quileute Tribal School were the 4th most improved in both reading and math of all of the Tier 1 BIE schools in 2013-14.

Youth participate in VBS

Every summer, a church group from California visits La Push to host a children's Vacation Bible School (VBS) at the Akalat Center. The youth look forward to VBS, where they dance, sing, pray, and participate in arts and crafts activities.

Join the La Push Fire Department today!

The Quileute Fire Department is looking for volunteer firefighters.

Duties include:

- Respond to alarms of fire or other emergencies
- Perform duties as outlined in firefighting procedure for the suppression of fires, such as: laying lines, raising ladders, ventilation, forcible entry, etc.
- Assume certain responsibility for servicing and maintenance of fire equipment
- Conduct training and instructional programs

Meetings/trainings are held Tuesday nights at 6 p.m. Please contact Fire Chief Chris Morganroth IV at (360) 780-2069 for further details.

Meet the new employees

My name is **Sonja McGraw** and I work in the Human Services Department as the Independent Living/ Family Preservation Program Coordinator. For Independent Living, I work with foster youth ages 15-21, and we focus on skills such as budgeting, household management, and college planning. As for the Family Preservation aspect of the job, the program is designed to mirror the Family Assessment Response program that Washington state is rolling out. My job is to assist families who have had referrals to the ICW program, identifying family or household needs, and helping resolve those needs by increasing skills or accessing services so children can remain safely in their homes.

Previously, I worked 10 years for my tribe, the Quinault Indian Nation, in the social services field, and later worked in Kansas at Wichita State University. I received my AA degree in Early Childhood Education from Northwest Indian College and my Bachelor's degree in Liberal Arts from Evergreen State College.

My favorite part of working for Quileute Nation is the sense of community that I missed after leaving my position with Quinault. My passion is working with families and helping them find success, and I am excited to be working here at a job I enjoy.

In my free time, I love to read and spend time with my family. I have three kids and one graduating this year, so I usually don't have too much time for myself.

Hi, my name is **Kasey Ulin**, and I am the new Youth Coordinator for the Quileute Tribe. I grew up in Forks and after playing professional basketball in Europe for eight years, returned to the area to work with the youth of the Quileute Tribe. My job here will focus on improving graduation rates, reducing drop-out rates and juvenile delinquency, and working with kids to make smarter, healthier choices so they stay drug and alcohol free. Some of the activities we will be offering will be cultural, educational, and athletic.

I attended Yakima Valley Community College, Central Washington University, and finished at Dickinson State University in North Dakota. My past work history includes employment at Neah Bay as a para educator and coach. I have also been operating youth basketball camps since 2004.

Our goal is that youth will take ownership of the program by making sure they participate in regularly scheduled meetings, plan and volunteer for fundraisers, help to determine how fundraiser money will be spent, and plan group activities. It is all about creating consistency, setting goals, and thinking optimistically. Youth have to be the most important group to focus on if a community wants to grow and be successful. Helping the youth make smart decisions and educating them will only help future generations. I feel very blessed for the opportunity to work for the Quileute Tribe and look forward to making a positive impact for years to come.

When I'm not at work, I like to be outdoors, whether it's fishing, hiking, camping, etc. I love spending time with my family and friends, and in fact, our family just grew. My wife delivered our baby girl last month, and I want to thank everyone for their support. We couldn't have done it without all the prayer and help.

Hello, I'm **Carrie Dahlgren** and I was hired as the Benefits Coordinator at the Quileute Health Center. My responsibilities include helping tribal members pick an insurance that's best for them and signing them up. I am also a certified tribal assister, which gives me access to verify tribal membership through Washington Health Plan Finder so I can make the application process move along more smoothly. I have learned so much in this position, and it has been quite a challenging process with the website and applications for the state's Health Plan Finder. If you still do not have insurance, come and see me so we can get you covered!

Beforehand, I worked at Macy's, BECU Credit Union, Costco, a cosmetic ingredient company, and as a massage therapist. I decided to move home, where I most recently worked at the Forks hospital admitting patients to the Emergency Room.

Everybody has been so nice and helpful here. I enjoy working at the health center because of the team atmosphere. I especially love that I get to walk to Second Beach every day during lunch.

When I'm not at work, I love to spend time with my friends and family. My fiancé and I are starting a farm, and so far, we have dogs, chickens, goats, ducks, rabbits, turkeys, bees, and a garden, which we look forward to expanding in the future.

Updated art in the resort units

All of Oceanside Resort's luxury units and half of the standard cabins now feature canvas prints displaying the beauty of La Push. They include scenery, cultural activities and events, and historical photographs.

Instagram

You can now follow the Quileute Tribe on Instagram!

@quileutetribe

Happy Birthday to Enrolled Quileute Tribal Members

August Birthdays:

Kevin Penn	3
Kasie Mohr	
Edward Dell III	4
Ronni Story	
Emma Wegener	
Priscilla Ross	
Jennie Black	
Giles Jackson	5
James Williams	
Vernon Black	7
Kimberly Matson	
Michael Wallerstedt	8
Nancy Hatch	
Perry Pullen	9
Grace Jackson	10
Tyson Cherry	12
Brandon Penn	
Charles Woodruff	13
Valerie Black	
Brittany Baker	13
Paisley Warren	
Garth Colfax	14
Gene Gaddie Sr.	
Sadie Zimmerman	15
Frankie Baker	
Steven Dumolt	
Clarissa Black	17
Merle Ward	18
Roberta Black	19
Matthew Ward-Sheridan	
Kevin Mobley	20
Lonna Ward	
Elijah Jackson	
Michael Mata	21
Shelley Wiedemeier	22
Terrence Williams-Penn	
Brianna Lorentzen	
Kyle Rosander	23
Bryan Cramer	23
Pearl Penn	24
Ernesto Garcia Jr.	
Alex Black-Ensastequi	
Nicholas Jacobson	
Yvonne Ruiz-Aponte	
Shon-ge-ska Jackson	
Leighton Foster	25
Donald Jaime	
Annika Christiansen	26
Donna Jaime	27
Brenda Graham	28
Stephanie Calderon	31
Dusty Jackson Sr.	
Evelyn Medel-Lopez	

Jiggs Penn Memorial Softball Tournament Action

1. Dustin Larkin up to bat for his team, Almost Famous.
2. Charlotte Penn of Papa's Team was safe at third base.
3. In a close play at home plate, Bradley Hatch was safe.

Money raised from the tournament will go towards a scholarship. Christian "Jiggs" Penn was always a supporter of youth continuing their education and bringing their knowledge back to the tribe.

Join the Mailing Lists!

The Talking Raven has a Mailing List and an Email List! If you would like to subscribe to either of them, contact Emily Foster at:
(360) 374-7760
talkingraven@quileutenation.org
Submit your name and email address or mailing address.
Thank you!

Bá·yaḳ 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!