

bá·yak The Talking Raven

A Quileute Newsletter



Quileute Health Clinic welcomes new PA

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After 12 years of working at the Quileute Health Clinic, Physician Assistant Brad Krall will be leaving the position. His going away luncheon will be held at the Tribal Office West Wing at 12 p.m. on December 5, 2013. The community is welcome to attend. Thank you Brad for your years of dedication to the Quileute people. You will be missed in La Push.

To fill the vacancy, the tribe has hired PA Rayne Loder. For the past few months, Brad has been a mentor to Rayne. "He's been bringing me up to speed about how everything is done around here," she explained. "He's helped introduce me to the resources available. I know he wants to leave his patients in the best hands possible, so he's been very helpful."

Rayne completed the two-year Physician Assistant Program at Lock

Haven University in Pennsylvania in May 2013. "I saw the ad for this job in the paper and thought it was too good to be true, because I wanted to get back out to the west end," she said. In 2006-2010, Rayne worked as a Back Country Ranger for the Olympic National Park in Mora, which is how she first became familiar with the Quileute Tribe and surrounding area.

As a PA at the Quileute Health Clinic, Rayne's job duties entail: seeing patients, evaluating symptoms, developing treatment plans, referring patients to specialists, writing prescriptions, performing minor procedures (such as stitches or removing skin tags), and helping with ad-

ministrative duties in the clinic.

Her favorite part of the job is seeing the patients and hearing their stories. "I love using my brain and thinking hard about problems and coming up with solutions. And then I really like procedural medicine, getting my hands dirty, like stitching up lacerations or lancing abscesses." Rayne's goal is to provide the best care possible to the patients that come to the Quileute Health Clinic. "I want to treat them like I want to be treated when I go to a Doctor's Office—with respect and compassion, while still providing top quality medical care."

"Inherently, it is

challenging being so remote," explained Rayne. It will also be a challenge to not have a Physician at the clinic at all times, or another PA to collaborate with. "But Dr. Shima is always available, either in person or by telephone, to offer guidance and consultation to me."

Rayne looks forward to what is in store for her in La Push. "I'm really excited to learn more about the culture of the Quileute Tribe and La Push. I feel privileged to be here, and I hope to learn more and more, and have a chance to experience what life is like around here. I'm looking forward to years to come, serving the tribe and its members."



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



Cherish Our Children

Friday, December 6, 2013

5 p.m. for dinner

Akalat Center in La Push

Dinner

Live Auction

Silent Auction

Proceeds go towards the Christmas gift giving programs in La Push and Forks

From Council Chambers

The Quileute Tribal School hosted a wonderful assembly on November 8, 2013 in honor of Veterans Day, where students displayed their musical talents and handed out gifts to the vets. The tribal celebration was hosted on November 12th, which featured a prime rib meal. Events Coordinator Russell Brooks is in the process of ordering special gifts for our Quileute veterans as a token of our appreciation for their services.

We recently hosted a meeting between Quinault, Hoh, and Quileute—the three tribes who signed the Treaty of Olympia. We are working with our treaty partners to find a solution that is appropriate and amicable to all parties, outside the federal court system.

Head Start Director Andy Pascua had some exciting news to report. After working with Head Start trainers who visited La Push, he and his staff discovered that 80% of the Quileute Head Start graduates are in the top third of the nation when it comes to Early Childhood Education. Thus, our children are prepared when they enter kindergarten. Congratulations to our staff on this amazing accomplishment! This progress shows how successful and strong our Head Start program is. Thank you to the staff



Chas Woodruff, Crystal Lyons, Naomi Jacobson, Cathy Salazar, Tony Foster

for your dedication to our children.

Grants Writer Larry Burtness informed us that we received a continuation on the Senior Nutrition Services Grant, which funds the Senior Center Program. Previously, the tribe was counting Quileutes only when they applied for this grant. However, the Senior Center provides services to any senior (50 and over) that is Native American within the service area, not just Quileutes. So staff recounted the number of seniors to include everyone that can utilize services at the Senior Center. Because the grant uses a popula-

tion-based formula to determine the amount of money that is awarded, it significantly increased the money the tribe received.

Tribal Publicist Jackie Jacobs presented dictionaries and books at our Tribal Council meeting on November 21st on behalf of Publisher McGraw-Hill. McGraw-Hill made a printing error on previously published Quileute stories. Thanks to our Culture Teacher Rio Jaime at the Tribal School, he brought the mistake to our attention. McGraw-Hill is republishing the corrected stories and has made a generous donation of books to the Quileute Tribal School.

The tribe reached a formal agreement with Wrangler Jeans – Europe to shoot a commercial and catalog on First Beach on November 22nd as part of their Olympic Peninsula tour. We are excited that the beauty of La Push will be featured in their advertise-

ments.

We hope everyone had a wonderful Thanksgiving. As a way to show our appreciation, we mailed checks to every Quileute tribal member over the age of 18 and every tribal employee as a Thanksgiving gift. We would also like to thank the La Push Shaker Church and Quileute Tribal School for hosting Thanksgiving dinners for the community. It took many volunteers to pull off outstanding holiday meals!

The Cherish Our Children auction is quickly approaching on December 6, 2013. We donated a two-night stay at the Oceanside Resort as well as various items from our cultural collection, and we hope that our communities will again come together to support the children of La Push, Forks, and Hoh. See you at the auction and happy bidding!

River's Edge Closes Its Doors for the Season



The River's Edge Restaurant closed for business on December 1, 2013. The Tribal Council is exploring limited operation options (weekends) early next year through the rest of the winter season.

However, the Quileute Tribal Council is committed to ensuring that the restaurant will be open full time during the spring and summer.



Cathy Salazar looks over some of the donations of books from McGraw-Hill.

Wrangler Jeans—Europe films in La Push

After reaching an agreement with the Quileute Tribal Council, Wrangler Jeans – Europe visited First Beach in La Push on November 22, 2013. They filmed scenes for a commercial and shot still photographs for use in a catalog. The model featured in these ads is Paul Sculfor of Britain.

Although they were hoping for rain to showcase

their performance denim, the film crew was met with a beautiful November sun.

The film crew and photographers quickly set up all the equipment. While preparing for the shoot, crew members were overhead exclaiming how gorgeous First Beach was.

Wrangler Jeans – Eu-

rope was planning to shoot in two locations on First Beach—the large tree that washed up on the beach years ago and the jetty. However, due to time constraints, they were only able to shoot at the tree.

Before coming to La Push, they shot at Hurricane Ridge, at a mill in Port Angeles, and in the rainforest.

First Beach provided a beautiful backdrop for Wrangler’s photo shoot



Tribal School hosting ‘Family Fun Nights’ for community

We would like to thank Jon Claymore for seeing the importance of family involvement and the benefit it has on today’s youth and tomorrow’s leaders. We were able to begin Family Nights at the Quileute Tribal School, in alignment with the Family Fun Nights put on by Youth and Family Intervention Services. Family Nights at Quileute Tribal School have been a success and we would like to thank those who have been taking part. Our focus is to provide fun, educational learning for students, parents and community members to participate in a drug and alcohol free environment. Dinner is served at each event starting at 5:00 p.m. Our next Family Night will be on January 14th, 2014 and we hope to see you all there!
—Deborah McPherson, Sarah Larkin, Cheryl Moore and Brenda Jacobson.



The Quileute Nation of La Push, WA



Bá·yaḵ The Talking Raven

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Update Your Address

Attention Quileute Tribal Members: If you have moved within the last year, please be sure to update your mailing address for per capita. Call Chris Morganroth at (360) 374-6605 or Yvonne Davis at (360) 374-2416 to notify the Accounting Department of an address change.

Honoring Our Quileute and Community Veterans

Leroy Black
Edward Bouck
Robert Bouck
Terry Domning
David Fletcher
Joseph Garrick
Gene Harrison
Sean Hoban
James Hobucket
Roger Jackson, Sr.
Thomas Jackson
Morris Jacobson, Sr.
Daniel Kite
Annette Lazzar
William Lyon
Mike Marshall
Matthew Mobley
Ryan Mobley
Carl Moore
Joe Moore, Jr.
Chris Morganroth III
John Pinon
Douglas Pullen, Jr.
James Ramsey

Donald Reid
Charles Rice
Richard Rice
Vincent Rosander, Sr.
Huey Simmons
Conrad Williams
Leo Williams
Wesley Young

Our Warriors That Have Passed On:

Clarence Black
Clyde Black
Roland Black, Sr.
Samuel Black
Vern Black, Sr.
Alfred Bryan, Sr.
Daniel Charles
Aubrey Cleveland
Charles Cleveland, Sr.
Robert Coberly, Sr.
Leslie Conlow
Theodore Eastman, Sr.
Herb Fisher

Calvin George
Michael Gilstrap
Charles Harrison, Sr.
Lloyd Hatch, Jr.
Glenn Gordon Hobucket
Tyler Hobucket, Sr.
Floyd Hudson
Eugene Jackson
Frank Jackson
Henry Jackson
Larry Jackson
Melvin Jackson
Oliver Jackson
Walter Jackson, Sr.
James Jaime, Sr.
John Harvey James
John Jack Loudon
Mason Miller
Chris Morganroth II
Kilbane Obi
Kenneth Payne
Christian Penn, Sr.
Earl Penn, Sr.
Glenn Penn

Morton Penn
Steven Esau Penn
William Penn, Jr.
William Penn, Sr.
Robert Rice, Sr.
James Richards
Paul Richards
Martin Saux
Wes Schumack
Cecil Wallerstedt
Phillip Ward, Sr.
Ray Ward
Reginald Ward
Archie Williams
Gordon Williams
Fred Woodruff, Sr.

Active Duty:

James Salazar
Joey Salazar
United States Coast Guard
Motor Lifeboat Station
Quillayute River



Quileute veterans were recognized at the tribe's celebration



Students played flutes at the Veterans Assembly



The veterans posted colors

Quileute coach and players make a big impact on Spartan football



Keishaun Ramsey, Ollie Sampson, Mike Marshall, and Dimitri Sampson

Our Spartan football team has been blessed over the years due to the influence of many Quileute players and coaches. This year, we have been very fortunate to have had four of our players and one of our coaches represented by the Quileute Nation.

Coach Mike Marshall is our defensive coordinator and started that position in 2009. Coach Marshall graduated from Forks High School in 1988 where he was a three year letterman and played center on offense and outside linebacker on defense. In 1987, when Coach Marshall was a senior, the Forks Spartans made it to

the semi-finals in the Tacoma Dome. In 2000, Coach Marshall made his return to Spartan football as a volunteer assistant coach. Then in 2005, Coach Rick Gale asked him to be his assistant for the middle school football program. For the next 3 years, Coach Marshall then took over as the middle school head coach from 2006 to 2008. He came on as our defensive coordinator in 2009 where he has been developing a very strong defensive system ever since. Since I've been involved with Spartan football, we are best known for having a hard hitting, tough defense, and we as a team take a lot of pride in

that.

In addition to Coach Marshall, four of our very talented players are Quileute kids. Ollie Sampson, Dimitri Sampson, Keishaun Ramsey and Garrison Schumack are all very good football players that have a tremendous impact on our football team.

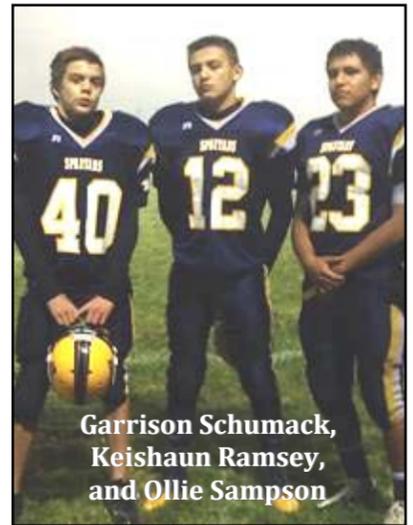
The two freshmen, Keishaun and Garrison, are very athletic and gifted young men who also excel in other sports. I am sure that both of these boys will be seeing a lot of varsity time next year as sophomores. I really look forward to their contributions to the Spartan football team.

Finally, I had the pleasure of coaching the two brothers Ollie and Dimitri Sampson. To say that these two boys have had a big impact to our football team is an understatement. Ollie was a starting defensive back, second string wide receiver, third string quarterback, and also started on many special teams. Dimitri was our starting running back, outside linebacker, kickoff and punt returner. He too played on other special teams when needed. Dimitri was recognized

by all of the coaches in our league as being one of the best football players on both offense and defense. He earned All-League First Team awards as both a running back and linebacker. As a linebacker, Dimitri was the number one vote getter in the entire league!

Like I already mentioned, I am very fortunate to have Coach Marshall and these exceptional athletes on our football team and as an integral part of our school and community. Nice job and thanks to you all.

—Mark Feasel
Head Coach – Forks Spartans



Garrison Schumack, Keishaun Ramsey, and Ollie Sampson



Left: Elizabeth Soto and Kobe Ward
Right: Tanner Jackson

Recognizing QVSD/WEYL Student Athletes

West End Youth League

Football

Tanner Jackson
Evan Jacobson
Kobe Ward
Jerome Eastman
Matthew Wallerstedt

Cheerleading

Elizabeth Soto

Forks Middle School

Volleyball

Andrea Coberly

Volleyball

Misty Smith

Taegan Counsell - Manager

Forks High School

Football

Garrison Schumack
Ollie Sampson
Dimitri Sampson
Keishaun Ramsey

Volleyball

Page Foster

Clarissa Black - Manager



Championship Game: Forks vs. Sequim
Forks 28 - Port Angeles Green 6

Awesome Job Tanner Jackson!

We are all proud of you for an undefeated season August through November 2013. It was a joy watching you transform into a football player. Coach: Brandon Queen Nick Named him "Tank."

Keep on dreaming of making it to the NFL—Tanner has three teams he would like to play for, just ask him.

Love your Mom and Dad, Mr. and Mrs. James R. Jackson Sr.

Grandparents: Mr. and Mrs. Lloyd Hatch Jr. and Mr. and Mrs. Roger Jackson Sr.

Congratulations to the Forks B Squad and coaches. #1 all the way!

Sports Photos

Please feel free to submit photos of Quileute youth participating in sports to *The Talking Raven*. We will be happy to print pictures of the youth taking part in healthy, fun, and positive activities!

To submit photos, email them to:
talkingraven@quileutenation.org

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



Jay Powell transforming into kwashkwash, the Blue Jay.

Baskálidix - Bad Weather Time - December

The moon that we now think of as “about December” is called *Bad Weather Time* in Quileute. **Baskálidix** (bah-s-KAH-lid-deek). The root of that word is **bas**, which every Quileute kid knows from his grandma saying **basf?** (bus-SAY), meaning “bad.” Remember Gram Lillian shaking her head and telling you, **Baskída** (bus-KAY-duh, “Naughty, Naughty!”).

Of course, December is also Christmas time. **Kisbis** (KISS-bis) is the way the old people pronounced Christmas, since their language had no r's and no m's. From the very beginning, the Quileutes took to Christmas in a big way. They saved up to be able to buy a gift for their mother, and they looked forward to the **Kisbis-til**, the Christmas dinner party. The Council would request the BIA office advance them money to buy oranges and apples and **kádti**. Oh boy, candy! And, for many kids, **Kisbis** was the only time in the year that there was an orange or a piece of hard candy in their lives.

For the last two months, I've been writing about Quileute *ethnobotany*, which is the word for a particular tribe or ethnic group's use of plants and trees. We've talked about the plants used for food, for weaving materials, and for medicine. This month I'll almost finish up by discussing the traditional Quileute use of trees and wood.

After I had written about what the old people had told me about the people's use of trees, I realized that there is an even more pressing need to talk about Quileute participation in the logging of their traditional territory. There are so many facts of everyday life in the village 40 years ago that are only alive in the memory of a few elders. And, if we don't get them down, they'll be gone forever when the last of those oldtimers passes. So, I called up Russell Woodruff from down here in Mexico, where Vickie and I are

this month. And I said, “Russell, tell me about being a Quileute logger in the 1960s,” and here's what he told me:

“It's hard to believe that there are only a few of us Quileute loggers left. But, back in the early '60s, there was a lot of us. Mops and Verny and Rusty (Black), Butch Eastman, Johnny Jackson, Gary Jackson, Eugene Jackson (Sluggo's brother). Then there was 'Say hey!' Floyd Hudson, Bobby Ward and Reggie his older brother. Chris Morganroth (III) worked. Chuck Cleveland was out there. Leo and James. Howard! Sonny worked for a day or two. And, Hank Moore, James Jaime (the old man of the Jaime clan), Archie Williams (son of Eugene's wife Matilda from Tulalip) and Henry Jackson (Eugene's son) and Putsy's old man, Jerry Matson ran a hydraulic shovel. Pepsi used to go up to Alaska and work in the woods. Oh, and Porky was a highliner, the guy who climbed up to top the spar tree and rig the cables. I'm probably missing a few.

“But, logging! That's all there was to do. When the fishing was closed, you had to work in the woods. We were all working for gypos, mostly for Brager's in Forks. Oh, and Oly (Doug Woodruff) was working with us. He was dating their daughter then.

“How we first got started was Bobby Ward took a bunch of us over to Everett. But Butchy, Jamesy, Bobby and me...all of us just out of high school. We worked over there and that's how we learned how to do it. We set chokers and watched what the other guys did. Bobby said, 'They don't need no brains, just a weak mind and a strong back.' After we learned how to do it, we came home and went to work for Brager's. The old man, Lawrence, used to call us Indians his 'brown Swedes.'

“How it worked was that after the Bushlers would fall the trees, we'd go in as part of the crew: choker setters, chasers, hook tenders, yarder engineer.

We'd leave the village at least by 6:00 a.m., in a bunch of cars. We'd be wearing our jeans and hickory shirts and suspenders and drive over to the Grange, the dance hall by the Quillayute cemetery. The crew bus would be waiting. At night we'd leave our cork boots, wool socks, and rain gear in the bus. Steph made my lunch and while I was logging, she'd be working at Al's store or making beds at Ocean Park. But I made more than she did. I got almost \$20 a day, I think. I can't even remember anymore. It seems so little, but that's about \$2.50 an hour for eight hours. Big pay back then.

“That was hard work. We'd look forward to the first of May and June when we'd be heading back to the New England Fish Company and Butts Pattison and pray for smelt. Hard work.

“And it was dangerous, too. I saw Chuck get hit right on the chest by a log that spun unexpectedly. Eugene was 'second loader' working on the back of a truck and had just jumped down when a log rolled off the truck. It just grazed him. Close calls. You don't get many second chances and you don't have to be dumb... just unlucky.

“My dad used to talk about living in the logging camps back in the '20s. I remember the stories about the mess hall where you'd ask some timber beast to pass the hotcakes and he'd spear all 12 off the plate with his fork and hand you the empty plate. Big guys who could chop and set the springboards and saw down an 8 foot tree in two hours, playing the Swedish fiddle. They just ran up and down them hills 'as steep as a horse's nose,' he'd say. Those camps were mostly gone by our time: the Morrison Logging camp at Queets, the old Rayonier camp at Hokwo, the Sappho camp, where they used to use speeders, like a railway crew bus. Those camps were all closing. Logging changed. A lot of jobs were phased out when the hydraulic tree replaced the spar tree and they could get the work done with half the workers. That's what happened to us, too.

“Remember when Forks was the logging capital and there were two all-night restaurants in town: the Antlers and the Vagabond? And there was Arts Place and the Pebble Room and the Hangup, where you tended bar, Kwash. Of course, I never went in there. HA! Anyhow, the jobs got hard to come by. So old loggers took jobs at the prisons up in Clallam Bay or the honor camp at Clearwater, where there were steady jobs and a good retirement.

“And now there's only a few of us old loggers left – Me and Gary Jackson, Mops, Leo and Chris. They got that loggers' memorial up in Forks by the museum across from the airport. There's only a few of the old Quileutes on there (because the family had to apply to have you listed): old man Woody, Verny (Black), Harvey

Eastman, Johnny Jackson... I forget. Maybe we need a logging memorial of our own down here in the village.”

Well, thanks, Russell.

That story is a more sensitive loggers' memorial than a lot of tribes will ever have. When you get memories like that down the way Russell did, they are part of the Quileute heritage forever. **Li? átskal ax^w**.

Trees traditionally used by the Quileute and Hoh

Hiba is the general term for any tree. The plural form, trees, is **hahíba**.

Red Cedar (tsápis): The red cedar grew on the edge of some of the prairies. The cedar tree has been called “the tree that made Northwest Coast Indian culture possible.” In the centuries before the arrival of Europeans with different tools, techniques and ideas, much that the old people made and wore came from the cedar. So important is the cedar tree to a picture of tribal life in pre-Contact times, that I want to discuss it in detail. So, I will postpone discussing the traditional Quileute use of cedar until next month's newsletter.

Yellow cedar (kába):

What's called yellow cedar (a kind of cypress, actually) was harvested throughout the upper Sol Duc and Bogachiel drainages. According to Reagan, river canoes were also carved from yellow cedar logs. More commonly remembered is the use of yellow cedar for paddles and bows. The inner bark was collected, dried, shredded and woven. Softer than red cedar bark when shredded, it was used for skirts and for use around the collars of vests and cloaks. The inner bark was scraped, boiled down and used to color basket grass. Medicinally, yellow cedar boughs would be burned to cleanse a home or campsite after someone had been ill or ghosted in a dream or some surprising spiritual manifestation had occurred.

Hemlock (tífa?): Early descriptions of Forks and the other prairies of Quileute country describe them as surrounded by stands of large hemlocks. This shows both that the ancestors, who maintained the prairies, deliberately set fires to keep the prairie land open but were careful not to burn the surrounding trees and that both the prairies and those surrounding hemlocks. Those immense hemlocks around the prairies were protected because one of the important uses of large girth hemlocks was to provide long, wide strips of bark used in the walls and roof of the traditional 3-sided summer camp-house, the **toḵ^wáti**, “prairie bark shelter.” According to Frachtenberg, fish weirs were made of hemlock poles tied with twisted cedar withes (see also willow, below). The game sticks for “shinny” (beach hockey) were made of hemlock and it, or yew,

Continued on Page 7

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

Continued from Page 6

was used in the frames of nets. The bark was used to make lightweight pots that could be used for boiling. Hemlock bark was woven into baskets called **pó'ok^w**, used to store elderberries in creeks for winter eating. Hemlock bark was used in treating hides, and it was boiled to produce a brownish liquid to dye and preserve basketry and carved wooden tools. Hemlock boughs were piled up in sleeping areas as mattresses. A weak hemlock tea and/or a spoonful of powdered hemlock bark taken orally were used as a mild laxative. Hemlock fronds were tied into headbands for dancers in the **tsayik** (fisherman's) and the **sibax^woláyo?** (whaler's) spirit society ritual. Farrand (1902) recorded a Quileute mythic story in which "Wildcat," probably **widax^wtsi** the cougar, used a piece of hemlock bark for his own private container.

Douglas fir (łixits): Fir wood and bark was preferred as firewood. The knots and pitchy parts were especially valued for torches. Fir poles were used in making the **łóǰ^wati**, 3-sided family shacks of hemlock bark used for camping in prairies during the summer. Reagan and Frachtenberg recorded that fir was also used for everyday objects including canoe paddles and poles and spear handles such as the two-pointed fur sealing spear, the long handled flounder spear and the sticks used to push cod-lures down to the bottom. In the post-Contact period it was also used for making shakes and clapboards when house design turned to Whiteman's milled boards for construction. Fir gum was rubbed on sores as a treatment for abrasions and chewed for pleasure. Douglas fir was thought to have spiritual power, especially for fur seal hunters, who slept on fir boughs and used them to wipe off with after cold-water baths.

Silver Fir (łixitschákłti, "similar or half-brother to a fir"): The silver fir was known as the "helping tree." Quileute myth told how in the "Time of Beginnings" silver fir was the half-brother of fir and would always help him out when he needed something. Fir boughs were used in the **kifłák^wat** elk dance spirit ritual; and, when a hunter had bad luck the last time out, he would sleep on silver fir boughs on the nights before going out hunting again.

Grand Fir (sibf'yat, "stinkwood"): The only documented and remembered use of this relatively rare tree was that it was preferred for making the masks of the **łóǰ^wali** Wolf Dance Society ritual. For that reason, Billy Hudson called it **łóǰ^waliyat**, "Wolf Dance ritual wood" when speaking to Daugherty.

Sitka spruce (yáksa): Important to basketry were spruce roots that were dug and pulled up, split and then used in burden baskets, especially the large open-work baskets women carried with

tumplines. It was also used in the weaving of rainhats, nets and ropes. The boughs had a special power to help cleanse the mind of selfish thoughts and defend users against unclean thoughts and evil-intentioned spirits, so bunches of sharp spruce needles were used as body rubs during spirit bathing and sweat-bathing. If someone died in a house, a wall of spruce boughs would be set up around the spot of death to encourage the soul of the departed to depart and move off to the entrance to the underworld. Spruce boughs were useful to a **kifłák^wat**, "elk dance society hunter" who wanted to be free of lustful distractions while preparing spiritually for a hunt, and he would both sleep on them and heap them over himself on his sleeping mat while at his hunting camp. The gum was chewed for pleasure after being boiled.

Yewwood (xíya?): Because of its hardness, yew was used for whale, porpoise and seal harpoon handles, arrows, digging sticks, wood splitting wedges, hammers, barnacle-prying bars and other implements that required toughness. Reagan and Gunther mention that the Quileutes used armor body plates worn for protection by raiders, made of slabs of yew held together with belts of elk sinew. Reagan tells that yewwood was used in various ceremonies, but gives no details. The logic for those uses seems to be that the strongest ritual material will have the strongest outcome. Medicinally, a piece of yew bark from below the level of the ground was used as a poultice for an infected abrasion. Yew needles were pulverized and mixed with kinnickinnick leaves to make **kabók^wot**, "mixture" used in traditional pipe smoking before tobacco was introduced; and later it was mixed with tobacco and rolled into cigarettes. Prominently mentioned in Quileute myths, the yew appeared frequently in dreams and would communicate with people when something important was about to happen to them. Young hunters rubbed their body with yew sticks to toughen themselves up for men's work. Thus, it was common for a hunter to use a yew tree as part of a blind. Yewwood is mentioned in traditional stories as being used by those facing situations that required strong implements. For instance, in the story of the war with the tribe of heaven, a bow of yew was used to shoot arrows up to the moon.

White pine (x^waxátpat): The pine was sometimes used in fine carving because of its whiteness (similar to the wood of devil's club) for fishing lures, gaming disks and counting sticks, mat-making sticks, and ghost masks. Gunther heard that the old people made flat river canoes of white pine. Pine pitch was also used to waterproof baskets. According to Reagan, pine pitch was used medicinally for coughs. Oldman Fred Woodruff told of a dance apron he had seen with the long penile-shaped cones of white pine sewn

on the front, so that when the dancer twirled the cones swung out and **siwáwish** (became erect).

Cottonwood (ǰ^wó? odoǰ^w): In myth logic, at the "time of beginnings," fir and cottonwood were siblings, and cottonwood was an excellent dancer, so when she became a tree, her leaves would shake rhythmically. Cottonwood was also referred to as **łixitslo tałópat**, "fir tree's sister" with the logic that the two trees must be from the same family because of their similar thick bark. Also, in the story of Raven's journey to the underworld (Farrand), a cottonwood log on the beach transformed into a whale when the people were hungry. Thus, cottonwood was presumed to be female, since it could be relied on to feed the community in a crisis. Pansy Hudson recalled a river canoe long ago, hollowed from a cottonwood log that soaked up water and became waterlogged, regularly needing to be taken out of the water and dried out and finally abandoned in the area where the tribal office now stands. Sheets of cottonwood bark were used for lean-to shelters and even house roof leaks (Frachtenberg). A tea of the bark from young trees was used as a gargle for sore throats (Gunther) and drunk as an unspecified medicine (Reagan). The cottony seed pods were mixed with cattail fluff, dog wool and downy feathers for loom weaving in traditional times.

Willow of various types (łiláǰa): Willow poles were driven into the creek and riverbeds and used for uprights in fish weirs because they would take root under water and hold the weir in place. The withes of willow were also used, at least after contact with other coastal tribes, for sweathouse frames. Children's whistles were made of willow and it was used for carving, e.g. canoe bailers and other small tools and implements. Willow bark was peeled and twisted and used in binding and tying; it was dried and twined and used for weaving (Gunther and Frachtenberg). According to Reagan, willow limbs were split and scraped thin for use in basket making. Willow bark tea was used for tonic and medicine. Good cooks had a bag of willow leaves and would add them to the cooking basket to flavor **haxkísa**, (fish stew or fish head soup).

Vine maple (láxał): A truly important wood in Quileute traditional life, vine maple poles and stakes were used for a variety of purposes in construction and implement making. Daugherty mentions that vine maple made the best racks for wind drying fish and meat. Vine maple poles or whole trees were used for the spring poles of snares and the fences around snares. Withes of vine maple and cedar were used in the wattle wall of fishtraps. Semi-circular frames of vine maple were used as drying racks for hides. Vine maple shoots and withes were split for basket making, and, probably for that reason

it was sometimes called **łapsiyóǰ^wyat**, "splittable wood", or **lalák^wtsił**. In particular, split vine maple was used for the heavy duty open and twillwork burden basket called **bax^woy**. Long pitchy vine maple faggots were used in the process of roughing out a canoe log by burning. The soot of vine maple was mixed with sea mammal or fish oil in order to make the black face paint used by dancers, and for other types of painting it was mixed with salmon-egg albumen. The whitish clear sap layer of the bark was scraped off and eaten in strips early in the spring.

Broadleaf maple

(láxał): Broadleaf maple was used for carving larger bowls and pots, which were hollowed out. The large leaves of this maple were used to line the inside of the **pó'ok** and **wf'is** (small and large alder or hemlock bark baskets used for storing berries underwater for use during the winter.) The leaves were also used to line the steam cooking pit and other cooking operations. The thick moss on the north sides of these trees was rubbed on a boy-child's chin to cause a thick beard in adulthood. Herb Fisher said that his father said the smoke of firewood from big **láxał** trees rose straight up and that the house smelled less smokey when you burned maple firewood. That's why the maple trees around the village get cut down first. The Boagchiel River was sometimes called **Laxátsal** ("Maple tree logjam"), due to a logjam of big maples at some point in the course of the river.

Red alder (kákáliya?)

The alder was common around the prairies. It was the first to invade an open area. The burning process was thought to especially target encroaching alders. The wood was used for carving commonly used (and replaced) utensils, e.g. cups, platters, dippers. The bark was dried and used for red dye, which was used for basketry materials and even for women's hair.

Dogwood (bíxa'a há'ba, "blossom tree"): This wood was used in making utilitarian utensils, e.g. hooks and arrows, since it becomes hard after it dries. A myth tells why the Quileutes did not eat the berries of dogwood but may eat the similar looking bunchberry, which were called **bíxa'a ha'bát'sa** "little dogwood".

Cascara (akłipat, "bear plant"): The bark had medicinal uses, primarily in the treatment of visceral disorders, just as we still do. Cascara is the active ingredient in Castoria.

Well, that's the traditional scoop on all the important Quileute trees. It's a lot of info. Those trees were very important to the Old People.

Wisá Kísbis, xabá! Merry Christmas, everybody.

Kwashkwash, Jay Powell

A New Era for Quileute Commodities/Food Bank Program



Commodities Program Manager Bonnie Jackson stocks the shelves at the warehouse

By Denise Brennan

Quileute Human Services is proud to announce the success of the reorganization of the Quileute Commodities/Food Bank program. Bonnie Jackson is now at the helm as Acting Commodities Program Manager and doing a fabulous job! The shelves are neat and tidy, and the office is newly painted and arranged for maximum efficiency. Bonnie got many compliments following a recent Indian Health Service

inspection in which she was highly praised for how clean and welcoming the Commodities Warehouse looks. There have been many positive comments from tribal members who have stopped by to check out the progress of the reorganization. We also want to express our *deep appreciation* to the Maintenance and Public Works crews who provide so much help to this program over the last few months.

Melissa Baker from the United States Department of

Agriculture conducted a three-day site visit in late September to help us get Commodities processes and procedures on track. It was determined at that time that new applications would need to be completed so that certification of eligibility could be determined for all clients. The criteria for eligibility has also changed, so that *more individuals may be eligible than before*. A change to our service area was also made to encourage clients from Queets to seek food as-

sistance from the Quinalt Commodities/Food Bank program. We will continue to also acquire donations from the Food Bank programs in Forks and Port Angeles, but will not be using gas and staff time to travel south beyond Forks to other area Food Banks. When it comes to donations from Food Banks, we never know what we are getting until items are loaded into the van. And very important – we are watching “pull dates” and “best if used by” dates to make sure that what we distribute is fresh and safe.

We’re looking at plans to have a Grand Re-Opening of commodities and other events to provide nutrition education to the community and let them know what is available to those who are eligible. Bonnie Jackson and Senior Center Program Manager Lisa Hohman are now regularly collaborating on food use to make sure perishable foods are rotated properly and that Food Bank items, which are available to anyone without eligibility criteria, may be used for meals at the Senior Center whenever possible. Soon we will have a sandwich board sign outside Commodities to advertise “Daily Specials” and new items in stock.

For questions about food available or eligibility guidelines call Bonnie Jackson, Acting Commodities Program Manager at (360) 374-2147.

Commodities FOOD DISTRIBUTION PROGRAM ON INDIAN RESERVATIONS (FDPIR)

NET MONTHLY INCOME STANDARDS (Effective October 1, 2013)

The net monthly income standard for each household size is the sum of the applicable Supplemental Nutrition Assistance Program (SNAP) net monthly income standard and the applicable SNAP standard deduction.

48 Contiguous United States: Use this Amount Household Size	SNAP Net Monthly Income Standard		SNAP Standard Deduction		FDPIR Net Monthly Income Standard
1	\$958	+	\$152	=	\$1,110
2	\$1,293	+	\$152	=	\$1,445
3	\$1,628	+	\$152	=	\$1,780
4	\$1,963	+	\$163	=	\$2,126
5	\$2,298	+	\$191	=	\$2,489
6	\$2,633	+	\$219	=	\$2,852
7	\$2,968	+	\$219	=	\$3,187
8	\$3,303	+	\$219	=	\$3,522
each additional member				+	\$335

These income deductions mean that more people may be eligible than before

FDPIR Income Deductions:

Earned Income Deduction

Households with earned income are allowed a deduction of 20 percent of their earned income.

Dependent Care Deduction

Households that qualify for the dependent care deduc-

tion are allowed a deduction of actual dependent care costs paid monthly to a non-household member.

Child Support Deduction

Households that incur the cost of legally required child support to or for a non-household member are allowed a deduction for the amount of

monthly child support paid.

Medical Expense Deduction

Households that incur monthly medical expenses by any household member who is elderly or disabled are allowed a deduction in the amount of out-of-pocket medical expenses paid in excess of \$35 per month.

Home Care Meal-Related Deduction

Households who furnish the majority of meals for a home care attendant are allowed an income deduction equal to the maximum SNAP benefit for a one-person household. In Fiscal Year 2014, the amounts are as follows:

- 48 Contiguous U.S. States
- October 1, 2013 – October 31, 2013 = \$200
- November 1, 2013 – September 30, 2014 = \$189

Standard Shelter/Utility Expense Deduction

Households that incur at least one monthly shelter or utility expense are allowed a standard income deduction (see chart above). Allowable shelter/utility expenses are provided at 7 CFR 273.9(d)(6)(ii).

Personnel Department: Job Listings

Operations Manager at Quileute Tribe closed December 1, 2013.

Youth Coordinator at Quileute Events Department, opened November 25, 2013 and closes December 11, 2013. **Salary:** \$18.00-\$20.00 an hour.

This is a grant-funded position for a period of three years. The Youth Coordinator builds leadership among the youth population, which is 25% of the tribal population, by coordinating and supervising regular evening and weekend activities among all programs that support youth, e.g. school, day care, prevention services, etc. Activities will be culturally-based art therapy, music, dancing, drumming, or other creative media such as digital media and website design. **Qualifications:** Minimum of a Bachelor's Degree in a related field and/or four years of experience working with at risk youth. Experience working in a tribal setting preferred. Must have an awareness of substance abuse, mental health, family challenges, teen pregnancy, sexual assault and domestic violence.

Youth Coordinator Assistant at Quileute Events Department, opened November 25, 2013 and closes December 11, 2013. **Salary:** \$14.00-\$16.00 an hour. This is a grant-funded position for a period of three years. The responsibility of this position is to assist in planning, coordinating, and monitoring organized recreation and cultural events. There is some filing and typing to document events. The Youth Coordinator Assistant reports to the Youth Coordinator. **Requirements, Knowledge, Skills and Abilities:** Must obtain a high school diploma or GED Certification. Working irregular hours, shifts, weekends, holidays and evenings. Assist and lead physical activities in gymnasium and maintaining gym and equipment. Ensure safety first and monitor all children when playing. Disseminates notices of recreation activities by bulletins and assists in procuring equipment and will conduct ongoing evaluations of recreation activities. Ability to communicate and establish a good rapport with children, teenagers, and adults and maintain a good working relationship with the children's parents, staff, and all Quileute community members.

Shuttle Driver (½ time position) at Quileute Events Department, opened November 22, 2013 and closes December 11, 2013. **Salary:** \$13.00-\$16.00 an hour DOE/DOQ. This

is a grant-funded position for a period of three years. **Duties and Responsibilities:** Drive the youth activities shuttle to transport passengers over the specified route. Comply with all traffic regulations. Arrive to work on time and follow the work schedule and route precisely. Maintain records and make reports as required. Inspect the shuttle and perform pre-operation, during operation, and post-operation safety checks. **Special Requirements:** Submit a five year driver's abstract with application. Fingerprinting and criminal history background check required. Possession of a valid Washington State Commercial Driver's License with Passenger Endorsement. Possession of a current First Aid Card. Must wear provided uniform while on duty. Split shift, weekends, holidays and/or night work may be required.

Fish Tech I at Quileute Natural Resources Department, opened November 22, 2013 and closes December 11, 2013. **Sal-**

ary: \$14.14 an hour. **Duties and Responsibilities:** This position will include fisheries field work and fish hatchery duties. This person will work with Quileute Natural Resources personnel in the collection of commercial sampling data, spawning survey data, and other information necessary for the management of fisheries resources important to the Quileute Indian Tribe. Applicants will be required to 1) examine commercial catches of salmon and bottomfish for species composition, collect biological information from sampled fish; 2) conduct spawning surveys, correctly identifying and counting salmon and redds; 3) assist in routine maintenance tasks; 4) assist hatchery personnel with routine hatchery duties including but not limited to: fish feeding, cleaning rearing units, pressure washing rearing units, cleaning incubator trays, and hatchery grounds maintenance; 5) other duties as assigned.

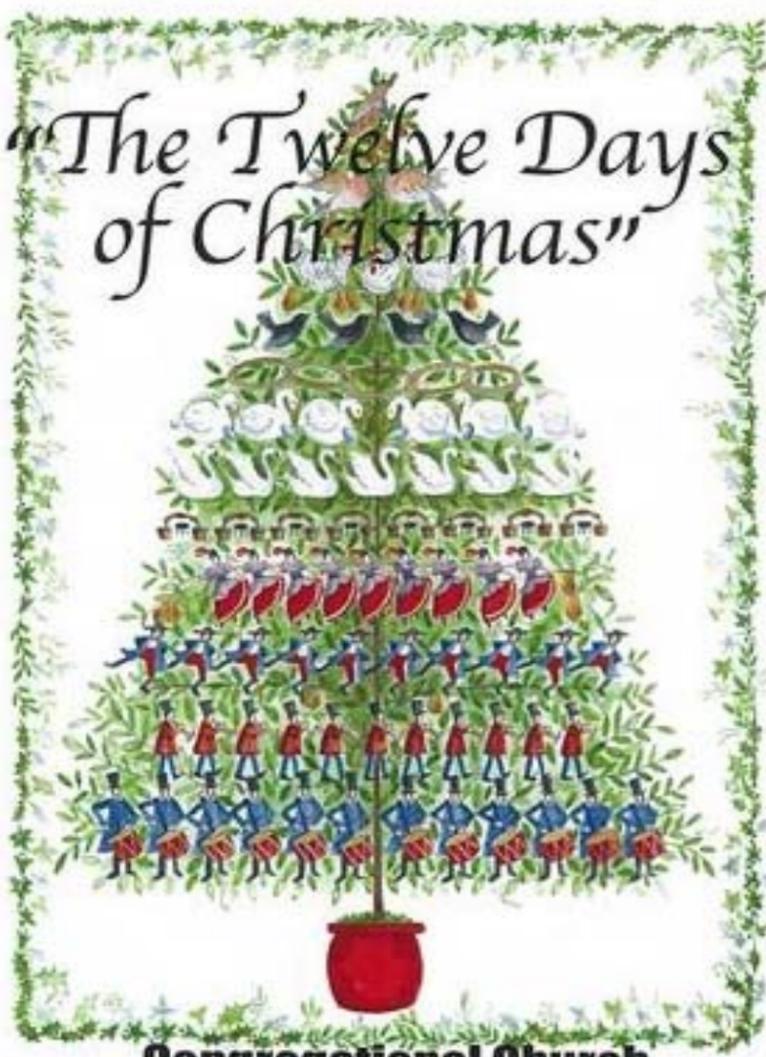
Accounts Payable Accountant at Quileute Tribe,

opened November 22, 2013 and closes December 11, 2013. **Salary:** DOQ/E. **Qualifications:** Three to five years computerized accounts payable experience with a tribal organization is highly desirable. A two-year business administration or accounting degree is desirable. Experience in a non-profit is a must. **Duties and Responsibilities:** This position reports to the Executive Director or Chief Financial Officer and will be responsible for inputting all approved accounts payable. This individual will be responsible for reviewing appropriate documentation for all purchases before being processed through the Bellwether software program for payment. The Accounts Payable Accountant will prepare detailed monthly aging reports for accounts payable and reconcile the detail with accounts payable control account. This individual will work with the Controller/General Ledger Accountant and Contracting Officer to resolve all charts of accounts, accounts payable, and vendor matters.

Soroptimist International of the Olympic Rain Forest

FESTIVAL OF TREES

Live Entertainment ~ Bake Sale



"The Twelve Days of Christmas"

Congregational Church

Live Entertainment ~ Silent Auction ~ Bake Sale

Open House: Dec. 7th 1-4 & 7-10 pm

Dec. 8th 1:00 ~ auction @ 2:00

NEW JURY DUTY PROCEDURES

By Sarah Acker

Beginning in January 2014, the Quileute Tribal Court is beginning a new process for Jury Duty and selecting juries for cases in Tribal Court. The following contains important information as to how the new process will work and what you need to know.

When will I need to report for Jury Duty?

Jury Selections will be scheduled once a month at 10:00 a.m. on the first Court Date of each month. You will be summonsed by the Court to report for Jury Duty for **two** of the dates below during the entire year. The Jury Duty dates currently set for 2014 are as follows:

- January 7, 2014
- February 4, 2014
- March 4, 2014
- April 1, 2014
- May 6, 2014
- June 3, 2014
- July 1, 2014
- August 5, 2014
- September 2, 2014
- October 7, 2014
- November 4, 2014
- December 2, 2014

What if there are no cases set for Jury Selections on the date I'm scheduled for Jury Duty? Do I still have to report to the Courthouse?

To find out if there are Jury Selections scheduled and whether or not you need to report, you may check one of the following places one (1) day before your scheduled Jury Duty:

- 1) Call the Court- (360)374-

4305

- 2) At the Courthouse or the Tribal Offices- Notice will be posted at least 3 days prior to scheduled Jury Duty stating whether or not you must report.
- 3) Check online at: <http://www.quileutenation.org/government/court>

If there are cases set for Jury Selection, you should report to Court at the time on your summons form. If there are no Jury Selections scheduled, you will not be required to report.

What if I need to postpone or ask to be excused from Jury Duty?

If you receive a jury summons and need to request a postponement or to be excused from Jury Duty, you will need to submit a postponement or exemption request form to the Chief Judge as soon as possible. The forms are available in the Clerk's Office. The decision to grant or deny the request will be made by the Chief Judge. The Court Clerk's Office will notify you if the request has been granted or denied.

- If the postponement or exemption is denied, you are still required to report on the date on your summons form.
- If the postponement is granted, your Jury Duty will be re-set to another date and you will be re-issued a new summons.
- If the exemption is granted you will be excused from Jury Duty.

What if I am summonsed for Jury Duty and I don't show up? Or if I show up, sign in

and leave?

The Court will issue you a citation with a fine if you fail to appear for Jury Duty or leave before being excused by the Judge.

What do I do when I report for Jury Duty?

- 1) Please report to Court at the date and time on your summons form.
- 2) When you arrive, sign the sign-in sheet in front of the Clerk's Office and have a seat in the Jury Room located next to the Clerk's Office.
- 3) You will be given a short form to fill out in order to help the Court determine whether you are initially eligible to sit as a juror on a particular case.
- 4) The Court Clerk will then bring you into the Courtroom for Jury Selection at which time the Judge and the parties will ask you questions to determine whether or not you are eligible to sit as a juror.
- 5) Do not leave the Courthouse until the Judge tells you that you are free to go. There may be more than one case set for Jury Selection on a particular day. Even if you are not selected to be on the jury for one case, you may still be selected for one of the other cases.
- 6) If you need to request to leave the Courthouse briefly (5-10 minutes), please let the Court Clerk know. The Clerk will notify the Judge of your request. You must remain at the Courthouse unless the

Judge gives you permission.

How long will I have to be at the Courthouse?

The length of time will depend on how many cases are set for Jury Selection and how quickly the Court can seat a jury in each case. Jury Selections will take precedent over all other cases on the docket. The Court appreciates your time and will make every effort to start on-time, minimize your wait time and complete Jury Selection as quickly and efficiently as possible.

IF YOU REPORT FOR JURY DUTY BUT ARE NOT SELECTED TO BE ON A JURY-

You will still receive credit for serving one of your two Jury Duty dates for the year. You will not need to report back to Court until you receive your next Jury Duty summons. If you report to Court for two Jury Duty dates in 2014, and you receive a third summons, you may request to be excused from Jury Duty for the remainder of the year.

IF YOU REPORT FOR JURY DUTY AND ARE SELECTED TO BE ON A JURY-

You will need to report back the following week for the Jury Trial as the Court instructs. If you serve on a jury, you will receive credit for serving both Jury Duty dates for the year, and you will not need to report for Jury Duty for the remainder of the year. If you receive a jury summons again during the year, you may request to be excused.

Do I get paid for my Jury Service?

Yes, the Court pays \$10 for each day of jury service.

Marina Announcement



Attention Fishermen: Please do not dock your river boats at the fuel dock. It is an inconvenience for the fishing vessels. Please dock your boats elsewhere.
Thank you,
Gene Harrison, Interim Harbor Master

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!

Another Quileute Collaboration With Partnerships For Native Health



By Denise Brennan

Quileute tribal members once again participated in a student project with the University of Washington's Partnerships For Native Health group at the Quileute Senior Center and at Quileute Human Services. Corinna Torrillos (Tlingit/Northern Cheyenne) and Erin Merrihew, UW Students in pediatric health care came to La Push to talk with men and women of various ages about how they access health care and how they receive health-related information. Quileute Elder, Bill Ward, participated in the fo-

cus group at the Senior Center and afterward graciously presented Corinna (center) and Erin (left) with beautiful necklaces in appreciation for their work.

Two other Partnerships For Native Health students held a health information workshop for 25 Quileute teens this past summer. The Partnerships For Native Health research team is part of the University of Washington's Center for Clinical and Epidemiological Research. For more info go to www.p4nh.org

QTS competes in Washington Interscholastic Activities Association & Intertribal League



The QTS Boys Basketball Team, before their game against Taholah on November 19th

The Quileute Tribal School has joined the Washington Interscholastic Activities Association (WIAA) for the first time in QTS history. They will be competing at the state level in wrestling and track this school year.

In addition, QTS is also still competing in the intertribal basketball league.

Intertribal Basketball

Andrea Coberly
Bobbie Coberly-Black
Jerrid Davis
Leilani Eastman
Jerome Eastman
Mya Fisher
Austin Flores
Anna Hudson
Tyrone Huling

Warmth of the Season

By Beverly Loudon

A wonderful dinner was held for the elders at River's Edge Restaurant on November 19, 2013. The meal consisted of salad, fish head stew, spaghetti, meatloaf, fish, fry bread, and ice cream.

Family, communication, pride, respect, and community! Dinner was great! That's what was said by those who attended—21 people!

And bingo games were also part of the evening including some gift cards as prizes.

The elders want to say a warm "Thank You" to Rick Reaves, the staff of River's Edge, and Senior's cook Lisa Hohman. A good time was had by everyone.

Also, across the way at the Community Center on that same day, a wedding was being celebrated. Congratulations to Natalie and Jarvis Williams!

Washington Health Benefit Exchange Educational Seminar

Attend one of the below meetings to get assistance with accessing affordable healthcare insurance and electronic payment options:

Located at the Forks Community Hospital — Ambulance Conference Room

Dates:

December 5th: 4 p.m. to 6 p.m.

December 12th: 11 a.m. to 1 p.m.

December 19th: 8 a.m. to 10 a.m.

If you plan to enroll please bring the following information:

- Social Security Card numbers for each family member
- Birthdates for each family member
- Passport, alien, or other immigration numbers for any legal immigrants who need health care coverage
- Income information for all adults and all minors age 14 or older who are required to file a tax return
- Information about health insurance available to your family

First Federal and Sterling Bank will have representatives available to assist you.

***You will have the opportunity to enroll in a healthcare insurance plan OR schedule an appointment with an in-person assister to learn more. You will also be able to speak with a banking representative about setting up a bank account and other options.

If you have any questions please call Nicole Knieps at (360) 374-6271 ext. 231

Michael Jackson
Miranda Jackson
Tanner Jackson
Thomas Jackson
Lance Obi
Lindsay Obi
Marcus Obi
Shaleigha Payne-Williams
Barbara Pierre
Tahahawat Sablan

Jeffery Schumack
Deborah Sheriff
Misty Smith
Arianna Ward
Joseph Ward
Katherine Ward
Kenneth Ward
Kobe Ward
Stephanie Ward

Happy Birthday to Enrolled Quileute Tribal Members

December Birthdays:

Jayden Ceja-Cisneros	1	Melanie Zimmerman	10	Hannah Meneely	21
Dawn Rasmussen		Kylie Flores	11	Catherine Salazar	22
Ruby Stacey	2	Cody Simmons		Kailani Gorum	22
Keisha Bouck		Melvin Wood	12	Vincent Reid Sr.	
Jay Jaime		Murina Davis		Victoria Jackson	
Johnny Jackson		Maydelia Sanders	13	Cheryl Sease	23
Regina Dan	3	Elizabeth Soto		Jayden Scheller	24
Angeline Francis		Yvonne Davis		Peggy Rice	
Edward Bouck		Jacob Trainor	14	Mason Wilbur	25
Cheryl Wilcox		Brittany Eastman		Shawnta Williams-Payne	
Miken Guerrero-Estrada		Eric Ceja-Cisneros		Leonardo Guerrero Jr.	
Sandra Leyendecker	4	Georgia Schumack-Penn	15	Patricia Cooper	26
Donetta Morales		Anne Walker		James King	
Laura Reed		Ardis Pullen	16	Larry Christiansen	28
Juan Penn		Cecelia Ward		Cameron Coberly	29
Frank Hobucket	5	Craig Penn		Gary Jackson Sr.	
Ivy Colfax		Tyron Jackson	17	Carrie Jackson	
Jessica Green	6	Lindsay Obi-Williams		Nelson Morganroth	30
Charles Harrison	8	Mildred Hatch	19	Autumn Penn	
Jose Salazar	9	Jonathan Trainor		James Christiansen	
Angela Black		Tonia Jack-Bryan	20		
Haven Ward	10	Cruz Fernandez-Black Jr.			

Plenty to give thanks for in La Push



1. The Shaker Church Dining Hall was packed for their Thanksgiving Dinner.
2. Kiki Kalama was busy making hundreds of cookies for the Shaker Church Thanksgiving Dinner.
3. Char Jackson and Linda Hopper check the internal temperature of the turkeys before serving dinner.
4. The Quileute Tribal School also hosted a Thanksgiving dinner for the community.

***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!