

bá·yak The Talking Raven

A Quileute Newsletter



Photos from General Council 2013

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1. David Jackson, who was appointed as Sergeant-at-Arms, observes the crowd while Tom Davis of the Election Committee asks for Tribal Council nominations.
2. Joan Penn listens while Tribal Council answers her question.
3. Human Services Acting Director, Nicole Earls, looks on while Council Member Chas Woodruff answers a question regarding the Senior Center.
4. Jack Eastman looks over the photo display boards, which depicted the 2012 year.

Carol Hatch sworn into Tribal Council

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



Judge John Doherty swears Carol Hatch into Quileute Tribal Council on January 25, 2013.
For the election results, see page 2. Photo by Leticia Jaime.

From Council Chambers

The tribe has suffered many tremendous losses in our community recently. Our heartfelt condolences go out to the families during these difficult times. The Tribal Council made donations towards funeral expenses, such as for dinners, blankets, etc., because it is important to support each other in times of need. After experiencing such devastating losses, we hope everyone may find comfort throughout the new year.

Congratulations to those employees who have been working hard to complete their GED testing. The Tribal Council commends you on the time and efforts you commit, and we take pride in our tribal members who make that commitment to furthering their education and career opportunities.

It has also been reported to the Council that the number of people seeking support in their "Road to Wellness" has increased at our Health Clinic. We are hoping to coordinate an event to share more information about prevention in our community in the near future.

Annual Directors Reports were held on January 17, 2013 at the Akalat. Directors reported on their departments' progress for 2012. Question and answer sessions followed each presentation.

There were many thoughtful suggestions and inquisitive questions from community members, and we appreciate your input, which is crucial to improving the services of our tribal departments.

The General Council meeting was held the following day on January 18th. Discussion topics included:

- Gaming Revenue
- Economic Development
- Per Capita Distribution
- Constitution Committee Meetings and Amending the Quileute Constitution
- Formation of an Enterprise Board
- Approval of a Quileute Code of Ethics
- Creating a Youth Events Coordinator Position
- Creating a Youth Drug and Alcohol Counselor Position
- Quileute Oceanside Resort Profits
- Hiring Quileute Tribal Members
- Holding Campaigns for Future Quileute Tribal Council Candidates

It was a positive meeting, which was kept in order with the help of the Sergeant-at-Arms, Steve Ratliff and David Jackson. There were also boards displaying photographs from the past year,



Tony Foster, Chas Woodruff, Carol Hatch, DeAnna Hobson, and Naomi Jacobson

showcasing exciting events, activities, and programs in the community. General Council was productive thanks to tribal members' comments, questions, and concerns. Thank you to the cooks for their delicious meals they prepared; everyone who helped with setup and cleanup; and thank you to everyone who attended and engaged in the meeting. We look forward to seeing you all at the Quarterly Meetings, Constitution Committee Meetings, supporting our children at youth events and Quileute Tribal School assemblies, and many other tribal events.

We thank outgoing Council Member Lonnie Foster for his term of service. During Lonnie's term, he was the Quileute Natural Resources Liaison because of his dedication to protecting all tribal treaty rights. His input will especially

be missed on these issues, among others.

And congratulations to Carol Hatch for her election to Quileute Tribal Council. Carol's previous experience on Tribal Council and understanding of tribal departments and programs will contribute greatly to our government.

The reorganization of Council is as follows:

Chairman: Tony Foster

Vice Chairman: Chas Woodruff

Secretary: Naomi Jacobson

Treasurer: DeAnna Hobson

Council Member: Carol Hatch

We look forward to a productive year serving the Quileute community.

Quileute Tribal Council Election Results

Carol Hatch	52
Rio Jaime	30
Michael Foster	22
Roy Black III	16
Charlene Meneely	13
Charles Harrison	13
Bert Black	8
Mike Flores	4
John Pinon	2
Melissa Burnside	2

Did You Know? As Elders Told Me

By Lela Mae Morganroth

Did you know that Quileutes had a New Year? Yes, when you see the first salmon berries coming out—that's the Quileute New Year, which happens in March.

The community would get out their Indian foods and all gather at the Hobucket Hall to share a meal. They started preparing for a New Year's feast by smoking fish, salting fish, picking berries, hunting deer and so forth. They all celebrated with songs, dancing, laughing and sharing stories all night.

Young Voices: Thunderbird and the Ghost Hunters



By Eli Owens
Grade 9

Many years ago, the people of the north hunted a great beast. The monster caused lightning when it blinked, thunder when it flapped its wings, and was big enough to carry off a whale. This was the thunderbird.

Try as they might, the hunters could never get near the massive bird, let alone kill it. The people wanted to kill the behemoth because it always stole their whales, one of their primary foods. The bird would always evade them with ease, striking them with lightning if they ever got too close for comfort. Thunderbird didn't want to hurt the people, it was just a battle for survival.

After years of the thunderbird evading them, the people were exhausted, desperate for a way to stop the thunderbird or at least eat a whale in peace. The chief called a meeting one day, talking about the major issue that was the thunderbird. The village people discussed how to catch the bird, and among the ideas discussed were traps and bigger armies, but the idea that stood out the most was

the one said by a young girl.

The girl suggested the idea of ambushing thunderbird. Initially this suggestion was scoffed at, as the tribe had tried this tactic before. Thunderbird was just too smart and quick. Still, the girl was convinced that they were doing wrong. The girl asked the people to describe their attacks, and the one thing they had in common was the idea of them all taking place in the daytime. The girl mentioned this and the chief and elders agreed that this was a good idea to attack at night.

That night, the hunters set out with a renewed hope. The hunters made their way to the thunderbird's lair, torches in hand. However, the bird could see the glow of their torches in the distance, instantly realizing their plan. Enraged that the people would resort to a

tactic as cowardly as a sneak attack, the thunderbird killed everyone sparing no lives.

The gods were not pleased by this, and punished the thunderbird. The gods decided that death was not the appropriate punishment for the thunderbird, and felt that the people were taken before their time. The gods' final decision was to let the hunters chase the thunderbird for all eternity, and to this day the light from the torches of their spirits can still be seen, appearing as the things we know as the northern lights.

Horse riding club "First Nations Riders" raising money for training and shows



By Karen White

The "First Nations Riders" are a group of tribal youth that are now an organized 4-H group through the direction of Bill and Karen White and Emily Thornton.

The youth are Cassie Black, Ricardo Barragan, Mya Fisher, Miranda Jackson-Ward, Adrianna Macedonio, Lindsay Obi, Iris and Isabele Pullen, Ruby Sheriff, and Amy Stillwell.

This is a new group that needs to acquire a lot of equipment in order for them to ride and show.

The first fundraiser was a chef salad sale. With the money raised, the most important purchase was

made: safety riding helmets. Thank you to all that supported this sale!

There will be several other fundraisers for boots, bridles, saddles, riding regalia, show fees, transportation

and travel funds to shows and the fair, horse cleaning/maintenance supplies and feed for the horses.

As you can see, these young "First Nations Riders" will be busy raising funds! We hope that you will all support these fundraisers when they have them.

If anyone would like to help out or if you know someone who may have tack or any type of riding regalia they would like to donate please contact: Karen White at (360) 640-1907 or Stephanie Doebbler at (360) 640-2981 after 4 p.m.



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Messages from Evergreen students

On November 14, 2012, students and faculty from the Evergreen State College's "Russia and Eurasia: Empires and Enduring Legacies" program visited La Push and attended the weekly Drum Circle. The following are a few notes of gratitude to the Quileute community:

"As people migrated from their meals to the rows of chairs around the sacred circle there spread a sense of connection and community throughout the room. The steadily beating drums that accompanied the blessing of the space seemed to resonate with an eternal history, beautifully attuned to the sound of children playing and dancing. I am so grateful for the invitation to participate in the continuation of such a

beautiful tradition and am very appreciative to our hosts for the opportunity. Thank you."
–Natasha Russi

"I was honored to be treated like a member of a family and to participate in something so sacred. It is admirable and excellent that you are preserving your cultural identity as so many other peoples are losing theirs. Never allow your culture's stories to die out. I wish the Quileute Nation the best and I expect to visit again. Thank you for your hospitality."
–Sasha Bill

"Thank you all for welcoming us so heartily into your community to experience the Potlatch. I had no idea what to expect, but the Potlatch was a great chance for us to engage with your traditions and gain a

better understanding of the rituals and stories. It was wonderful to hear insights and explanations from community members who were so knowledgeable and willing to share with us. I feel so lucky to have been there, and hope that your community and visitors continue to benefit from this tradition for years to come."
–Sophia La Greide

"Participating in the Potlatch was truly amazing! It was great to have that strong sense of community surrounding me."
–Kelly Shawver

"Upon entering the building where the potlatch was located I immediately felt welcome. The fact that everyone brought a favorite dish from home, then shared their meal with the community and

guests was a simple but potent action that made the whole event feel more intimate and unified than any other type of community meeting that I have attended. The food combined with the long tables was also an excellent icebreaker that opened the door to conversations with those seated around me. I also felt honored to have been able to witness (and twice, participate) in some traditional Quileute dances. Helpful neighbors seated nearby my class graciously explained the meanings of the dances to us, and told us when and how to participate, which stopped us from embarrassing ourselves and made me feel included even though I was a total stranger."
–Jon Okun

La Push Post Office closing permanently?



The Postal Service will hold a meeting to answer questions and provide additional information about POST Plan. At the meeting, local management will share the results of the survey and answer questions. Although survey results will be known and shared, the Postal Service will not make a final decision regarding this office until after the public meeting. This will enable the Postal Service to obtain all community input and opinions,

from both the surveys and the meeting before making a final decision.

Surveys will be sent to customers within the delivery zip code(s) of this Post Office and the Post Office Box customers. Below are the options that the Postal Service is considering. If you do not receive a survey by February 5, 2013, and would like to fill one out, surveys are available at the counter.

1. Keep the office open,

based on actual office workload. In the case of La Push Post Office, hours would be reduced from 7.5 hours each weekday to 4 hours per weekday. Current Saturday hours will not change as a result of POST Plan and access to your delivery receptacles will not be impacted by POST Plan.

2. Conduct a discontinuance study for the office and offer roadside mailbox delivery. Retail and delivery service would be provided through a rural carrier. Mail delivery points will be established and customers can purchase most postal services through the carrier or alternate access points.
3. Conduct a discontinuance study for the office and find a suitable alternative location operated by a contractor, usually at a local business. When businesses are found that

Meeting with the Community

Date: February 26, 2013

Location: US Post Office, 500 Ocean Drive, La Push, WA 98350

Time: 4 p.m.

meet the criteria, these establishments are contracted through the U.S. Postal Service and offer stamps and flat rate products with service hours generally more expansive than what the local Post Office will be able to offer.

4. Conduct a discontinuance study for the office and provide P.O. Box service via another nearby Post Office and relocate P.O. Box delivery to that Post Office.

Care Packages

Every other Monday, packages are mailed to Joey Salazar, who is serving in the US Army and is currently stationed in Afghanistan.

If you are interested in contributing items or letters of support, drop them off at Quileute Natural Resources.

TANF Plan: Public Comment Period

The Public Comment Period for the TANF Plan is currently open from January 10 through February 25. Copies of the proposed 2013-2016 Plan are available online on the Human Services page of the Quileute Nation website or at the Human Services office. Those who wish to submit comments regarding the Plan can submit comments via email to nicole.earls@quileutenation.org, via mail to PO Box 277, La Push, WA 98350, or in person at the Quileute Human Services Office at 191 Ocean Drive, La Push, WA. All comments will be reviewed and responded to at the end of the comment period and prior to final submission to Quileute Tribal Council for approval.

What's the purpose of Family Fun Night?

Family Fun Night (FFN) is a monthly dinner and activity coordinated by the Youth and Family Intervention Program Advocates. They are held every third Tuesday of the month from 5 p.m. to 7 p.m., unless otherwise stated. The purpose of FFN is to increase parent-youth interaction and increase the amount of time families engage in activities that promote healthy living and positive parent-child communication. These nights provide high interaction between family members and spark ideas of ways families can spend more time together at home. Some of the activities at FFN include:

- Beading
- Sports
- Movie Screening
- Board Games
- Reading
- And More!

According to ECTutoring.com, data shows that students who share meals with their family are more likely to:

- Do well in school (40% more likely to earn A's and B's)
- Be emotionally content and have lower levels of stress
- Have positive peer relationships and healthier eating habits
- Refrain from smoking, drinking, and doing drugs
- Believe their parents are proud of them

The Youth and Family Intervention Program Advocates ask that parents **not** drop their children off and leave. These nights are meant to be participated in by families. Prizes are always awarded in a random drawing.



Buzzed driving is drunk driving

The consequences are not worth the risks

- According to the National Highway Traffic Safety Administration, 32,885 people were killed in motor vehicle traffic crashes in 2010. Thirty-one percent (10,228) of those fatalities involved alcohol-impaired drivers.
- Data also shows that 70 percent of alcohol-impaired driving fatalities occurred when the driver's blood alcohol concentration was .15 grams per deciliter or higher.
- The holiday season is particularly dangerous. That's why **Forks Community Coalition** is joining highway safety partners and law enforcement organizations across the nation to remind people during December and throughout the year that **Buzzed Driving is Drunk Driving** and that drinking and driving don't mix.
- On average, 25 people were killed in alcohol-impaired-driving crashes

per day during December 2010. **Forks Community Coalition** wants to remind people that drinking and driving can quickly turn a holiday celebration into a tragedy.

- When you drink and drive, you are putting your life and the lives of others at risk. Be responsible, and don't let your holiday celebrations end in tragedy.
- Getting caught for impaired driving can also result in arrest, loss of driving privileges, higher insurance rates, lost time at work, court costs, fines, and attorney's fees, and many other unwanted consequences.

You Can Prevent a Tragedy

- Plan ahead; be sure to designate a sober driver before the party begins.
- If you will be drinking, do not plan on driving. Even one too many drinks increases the risk of a crash while driving a motor vehicle. Remember that,

Buzzed Driving is Drunk Driving.

- If you are impaired, find another way home. Use a taxi, call a sober friend or family member, use public transportation or **call Forks Taxi at 360-640-4473.**
- Be responsible. If someone you know is drinking, do not let that person get

behind the wheel. If you see an impaired driver on the road, contact law enforcement. Your actions may save someone's life, and inaction could cost a life.

- For more information on **Buzzed Driving is Drunk Driving**, please visit www.TrafficSafetyMarketi ng.gov.

The **Quileute Health Clinic** and the **Diabetes Support Group**



Mark your 2013 calendars for these upcoming meetings of the Diabetes Support Group! We meet upstairs in the lunch room at the Health Clinic. Please join us for a diabetes-friendly breakfast at our regular time of 9:30 in the morning.

MARCH	APRIL	MAY	JUNE
12 th & 26 th	9 th & 23 rd	7 th & 21 st	4 th & 25 th

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



Jay Powell transforming into kwashkwash, the Blue Jay.

K^wàwiya?alíktiyat
Steelhead Days - January

Cha'làkáfsit
(chah-uh-LAH-KAHT-sit)
The Hoh River

The moon that we now think of as February is called “The strong salmon spawning time.” It’s interesting that February only has 28 days in it (most years), but as we mentioned last month, all the Quileute months used to have only 28 because they were lunar months, running from full moon to full moon. One time, Pansy Hudson told me that in the old days this used to be the most dreaded of the winter months because by now the winter food supplies were getting eaten up. This **chisha’á álita**, “dried food” was primarily smoked smelt, clams, sea cucumbers and other beach-life strung on sticks hanging up in the rafters. There were also bentwood storage boxes stuffed with hard-dried salmon and elk and covered baskets with layers of thick dried berry cakes. But lots of other foodstuffs were put away to get families over the winter, too. However, by **Libìcháspa?** many families were starting to run out of food. Of course, some years there were elk and some fish and low tides to get clams and mussels. But as Pansy told me the stories that her grandmother told, there were years when the rivers froze over for months, the snow drifts were high, and people were starving. She said, **Łapíçhit-xal yix pots’ókw, kító, kaskadído, hiba’á ákil łok’ó? wa-ta’ ha’bá, xabáso-xal** (“The people ate tree bark, moccasins, the dogs, and sleeping bears dug out of hollow trees.

They ate everything.”) That was before the days of Thrift-way.

This month we are going to look at the cultural history and sites of the Hoh River. Well, now, just a minute, Kwashkwash. This is the Quileute newsletter, isn’t it? Indeed, it is. But, one of the things that the Old people consistently emphasized in their statements and stories was the ethnic unity of the La Push and Hoh people. That means that the two groups traditionally considered themselves to be a single group living in two different places. For example, this month I have been making a set of lessons and readings based on the Hoh field notebooks of Richard Daugherty who spent the summer of 1948-9 working with Billy Hudson and Stanley Grey, both of whom had been born at La Push. Dr. Daugherty later focused on archeology and led a number of excavations in the Northwest including the one at Ozette, but his cultural observations and notes while living at Lower Hoh River give us a clear sense that the Quileute and Hoh were brethren communities. As an example (Daugherty notebook 2:13), there is a diagram of the nine assigned net sites along the lower Hoh River. They were assigned (from lower to upper) to Bryant Cole, Frank Fisher, Reggie Ward, Chris Morganroth (II), Teddy Hudson, Lilly Williams, Scot Fisher, Herb Fisher, and Billy Hudson (Daugherty’s spellings). Every one of those set-net site holders had either a father, mother or spouse from La Push...in several cases two of those relatives and in one case all three. The Hoh River valley, just like the Quileute

River system, is traditionally Quileute-speaking country.

The Hoh River takes its name from the Quinault name for it, **Hox^w**. No meaning can be associated with that Quinault name. The book by Smitty Parratt about Olympic National Park placenames, *Gods and Goblins*, claims that Hoh means “fast, white water,” which appears to be what we call a “back formation.” By that we suggest that the Hoh River came to be called by the Quinault name **Hox^w**, which apparently didn’t mean anything. It was just a name. But, the Hoh is a river of fast, white water. So, the Quinault started using the word **Hox^w** to suggest fast, white water, just like the river with that name. Thus, the name of the river came to be a word in Quinault that meant “fast white water” rather than the river being named with a Quinault word that meant “fast white water.”

The Hoh call their river **Cha’là-káfsit**, which means the “southern river.” We can divide the name up into its Quileute language roots: **-káfsit** means ‘river,’ **cha’la-** means ‘[(on) the south].’ The name clearly suggests that, in the perspective of the Old People, the Hoh was viewed as the most southerly of the rivers in Quileute-speaking country.

The Hoh descends more than 7,000 feet from the Olympic glaciers, home of **Tístilal** the Thunderbird, to tidewaters. Annual rainfall of 175 inches creates the special environment of the Hoh rainforest, which allowed the traditional culture of Quileute speakers to flourish, based on salmon, cedar and the spirits. In traditional times, there were at least seven “settlements” along the river. By settlement we mean a place with one or more houses sufficiently large, sturdy and insulated to overwinter in. The village at the mouth of the Hoh was a multifamily settlement with several homes; those upriver were single family settlements with a single house; and, we know that in traditional times most families maintained a summer house up the river and a winter house at the river mouth. Settlements differ from campsites, where individuals, fishing and hunting parties, and families camped temporarily while some important resource was in season. Archaeological studies of settlements and campsites have provided no evidence of house depressions or living deposits of shells, bone or fire-broken stones...information that would give us an indication of how

many houses had existed at settlements along the Hoh. Based on the above, an estimate of 6-8 longhouses up the river and 5-8 at the river mouth with an average house-group of 16 would give us an informed but very rough guess of an aboriginal Hoh population of 176 to 256, but considering the probability of families having homes both at the river mouth and upriver, the pre-Contact population on the Hoh could have been as few as 114. Life was hard and dangerous in traditional times.

By now every Quileute has heard the story of the creation of the **Chálat**, the Hoh People. **K^wáti** the Transformer was walking up the shoreline, moving north. When he got to the mouth of the Hoh River he found people already there, but they were walking upside down, manipulating their nets with their hands. **K^wáti** turned these **pípísodafsíła** (“upside down folks”) right-side up and taught them how to walk on their feet and use their smelt nets with their hands. That happened shortly before he got to the mouth of the Quileute, where he created the Quileutes from wolves that lived there. That’s old stuff for real Quileute and Hoh, eh. The “Twilight” series didn’t get it right, but that’s *their* problem.

But there is also the **kixí?** (traditional story) of the creation of the Hoh River itself, which was also the result of one of **K^wáti**’s adventures. There are several versions of the story, differing slightly from each other, but the most commonly told account tells how old **K^wáti** was at the site of La Push back at the time of beginnings, and he encountered **K^wolí** (quo-LAY), the chief of a flock of wolves who already lived along First Beach. **K^wolí** welcomed **K^wáti** courteously and gave him large mussels to eat. **K^wáti** decided to kill the wolf chief and he did so, hiding the big wolf’s head in the rafters of the house. The other wolves came to the Chief’s house and seeing blood drip down from the rafters, found their chief’s head. They immediately turned on **K^wáti**, who ran out of the house, grabbing a flask of oil and a comb. He ran south along the beach. **K^wáti** was fast, but the wolves started gaining on him. So he used the comb to dig up mounds of sand that became the headlands at the end of First, Second, and Third Beach. The wolves had to swim around these points and each time it gave **K^wáti** a chance to get a little bit ahead. When he

Continued on Page 7

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

Continued from Page 6

got to Goodman Creek, he accidentally spilled a little oil from the flask and it became the creek. That didn't slow down the pursuing wolves, but it gave **K^wáti** an idea. Further down the coast when the wolves were snapping at his heels, he dumped a lot of oil and it became the Hoh River, which did slow down the wolves. **K^wáti** continued down the coast, making the headlands and rivers and finally eluding the wolves. But the rivers remain to this day, as do the headlands along the coast. That's the people's story of the creation of **Cha'là-káfsit**, the Hoh River.

According to Herb Fisher, the Hoh River was thought of as having several sections. From lower to higher, they are: [a] the lower three miles, just above the mouth, which were referred to as **hibi-káfsit** ('strong flow, mainstem'); [b] the next ten miles up to Hell Roaring Creek, called **lix^wats-káfsit** ('river winding around') because of the curves and ox-bows in this section; [c] the middle river, from Hell Roaring Creek to Jackson Creek, which was the location of the most upstream settlement, was called **kífta-káfsit** ('upstream waters'); [d] the upper Hoh, from Mt. Tom Creek to the headwaters was called **à'axit-ísidát** ('mountain runoff waters').

The mouth of the Hoh River, when referring to entering it from the ocean, was referred to as **kaxchapál**, which means "the opening of a bag or narrow basket" and was used crudely with reference to the entrance to a vagina. When referring to actually entering the mouth of the river from the salt-chuck, one often spoke of it as "paddling into the neck" (**k^wolalá-k^wos**). The area around the mouth of the river was important in the early 1900s, when longer nets of commercial string replaced the short gillnets of nettle fibre that the ancestors used in pre-Contact times. In those early

times, the people did troll and use drift nets on the lower river around the mouth and **Saya'áli adá'adal K^wo'liyofísK^wa xaxíktiya icháqla chi?**, tomcod and sturgeon were plentiful. Frank Fisher caught a 14' long sturgeon at the river mouth. Most families kept a smoke-house near the river mouth for dip-netted surf smelt, bottom fish and other saltwater fish that would be landed inside the river mouth, clams and mussels, and salmon and trout brought down from upriver fishtraps and weirs.

The south riverbank inside the mouth of the river was the landing place for ocean-going canoes used in fishing, sea mammal hunting, coastal travel and inter-tribal transport of trade goods. In those days, families would have several canoes. There were river canoes with lower or flat prows: **fabíl** (three-man river canoe); **lawakalítqat** (two-man sport fishing canoe); and **fixíftqat** (flat prowed river canoe for poling). The beamy ocean-going canoes with high prows were: **abíyat** (freight or whaling canoe); **alótqat** (hair sealing canoe); and **yashabáftqat** (the longer fur sealing canoe). The types and names of the canoes give a sense of the riverine and ocean-going activities that the Hoh and the Quileute tribesmen engaged in.

In those days, the village just above the mouth of the river (**Chalák^w**, "the southern village") was the main center of population along the river at the time of contact. Arthur Howatt told that in 1916, the Hoh village was called **K^wadí-chiyólit** ('little Village'), so in early times it was certainly much smaller than 12 family houses at La Push. In 1900 and probably earlier, the village was situated facing the ocean rather than the river and was located 100-200 yards south of the present day road-turnaround at the river mouth. Albert Reagan, the schoolteacher at La Push (1905-1909) visited Lower Hoh River and did some digging into the

shell midden at the site of this old village, reporting that that garbage pile was so deep that it appeared that the village was much larger long ago, and that a cedar forest had grown up over the midden with trees of "not less than 1000 years." Those traditional longhouses were still in use until the 1930s when they started to be replaced by **hok^wat** style houses at the turnaround, slightly upriver and on the north side of the river. Then after the road was finished, the Hoh started building houses further inland until the river mouth was abandoned, probably for the first time in more than 1000 years.

The Oil City site, on the north bank of the Hoh near the mouth, arose in the 1930s when an outbreak of "oil fever" gave shrewd developers the opportunity to sell lots with the hope of an oil boom raising the value of lands. It sounded good to the Hohs. But the bonanza never happened and drilling was stopped. Pansy Hudson talked to me about Oil City saying, "The Hoh Indians knew that oil existed in the area. Hoh Head [**YichiK^w**, meaning not known] and Jefferson Cove [**Kíktal**, "canoe landing place"], were both places where one went to get oily waters that were applied externally as a treatment for rheumatism and as a cold remedy." Lena Fletcher reported that somewhere in the Hoh valley there was a lake inhabited by a whale that blew bubbles that floated to the surface. It was a dangerous site: "If one should linger to see the whale rise, the observer would sink to the ground dead." They told of how a tribe, harried by northern invaders, withdrew to a lake in the forests, posted sentries on the trails and that when the sentries returned to the camp next morning, they found the people dead. They had seen the whale that even then was agitating the water. This legend is probably based on the fact that there are numerous active natural gas leaks in the Hoh valley. People

sleeping among them could well be suffocated as the gas is practically odorless and contains elements that are anaesthetic. It is also interesting that various tribes in the NW Coast cultural area have stories of a whale that causes death to anyone who looks at it. According to traditional belief, such a whale lived around **Yákwap**, a little rock south of the Hoh River mouth, and another frequented the south side of the entrance to the Quileute River when it exited at Mora from 1876 to 1910.

As one goes up the Hoh, the first stream entering the north side of the river near the mouth, was called **Tidixása** (meaning unknown). It is no longer clearly visible, but older Hoh's remember it as "Herbie's grounds" and that "the water would shoot right out and make an eddy, so you could set a net there. Humpies and dog salmon. Not many anymore." (Helen Lee)

An old graveyard called **tatíftal** ("graves place") on the back side of the hill on the south side overlooks the river mouth. Such early cemeteries probably include burials from the early 1870s, when the first effects of contact with Christianity resulted in abandonment of tree burial practice on the Hoh.

That's as far as we can go with the history of the Hoh River this month. We should be able to finish the Hoh River story in two or three more months. The Hoh has had such an interesting history! Almost every foot of that river is part of the traditional life of the Quileute-speaking people who have occupied and used the watershed for dozens of generations.

—Jay Powell
jayvpowell@hotmail.com

If you want to hear the Quileute words in the article pronounced, send me an email and I'll send you a voice clip so you can hear them on your computer.

Interested in joining Weight Watchers?

If enough community members are interested, Weight Watchers will hold an Open House to present more information on their weight loss program.

Please contact Cathy Salazar at cathy.salazar@quileutenation.org or Nicole Rasmussen at nicole.rasmussen@quileutenation.org for more information.

Elder/Youth Healthy Relationships program is open to all



There has been some concern about “who” is allowed to participate in the New Beginnings Elder/Youth Healthy Relationships Mentoring Program activities and some have expressed that they feel that non-Quileutes, even natives from other tribes, should not be able

to participate.

A friendly reminder, these activities are open to all individuals (including non-natives), not just members of the Quileute Tribe. This program and all of its activities are funded by the Federal Department of Justice Office On Vio-

lence Against Women and is thus subject to Federal laws. Federal laws prohibit recipients of financial assistance from discriminating on the basis of race, color, national origin, religion, sex, or disability in funded programs or activities, not only in respect to employment practices but also in the delivery of services or benefits. If we exclude individuals from participating based on their Tribal enrollment status, we are violating the conditions of the grant award, which may result in suspension or termination of funding.

And aside from the legal aspects of the funding, excluding others is completely contrary to building and promoting healthy relationships, which is the entire purpose of the program. We will not support discrimination and exclusion in

any form.

If you have any questions, please do not hesitate to contact the New Beginnings Program Manager, Monica Henry.

Kindest Regards,

Monica Henry
New Beginnings Program Manager & Victim Advocate
(360) 374-5110
monica.henry@quileutenation.org

and

Marie Riebe
New Beginnings Elder/Youth Healthy Relationship Mentoring Program Coordinator
(360) 374-4053
marie.riebe@quileutenation.org

Elder/Youth Healthy Relationships Mentoring Program Schedule

February 2013		
February 1	Knitting and Crocheting	1 p.m. to 7 p.m.
February 5	Basket Weaving	1 p.m. to 7 p.m.
February 6	Women’s Talking Circle	12 p.m. to 1 p.m.
February 7	Regalia	1 p.m. to 7 p.m.
February 8	Knitting and Crocheting	1 p.m. to 7 p.m.
February 12	Basket Weaving	1 p.m. to 7 p.m.
February 13	Women’s Talking Circle	12 p.m. to 1 p.m.
February 14: Happy Valentine’s Day!	Regalia	1 p.m. to 7 p.m.
February 15	Knitting and Crocheting	1 p.m. to 7 p.m.
February 19	Basket Weaving	1 p.m. to 7 p.m.
February 20	Women’s Talking Circle	12 p.m. to 1 p.m.
February 21	Regalia	1 p.m. to 7 p.m.
February 27	Women’s Talking Circle	12 p.m. to 1 p.m.
February 28	Regalia	1 p.m. to 7 p.m.

*All activities will be held at the Senior Center, except for Women’s Talking Circle, which is held at the Tribal Court building.

**As the purpose of the Elder/Youth Healthy Relationship Mentoring Program is to foster strong relationships between elders and youth and to increase their knowledge and understanding of healthy and unhealthy relationships (which includes sensitive issues such as domestic violence, dating violence, sexual violence stalking and elder abuse) the New Beginnings Program Manager, Monica Henry, strongly recommends that parents and grandparents please refrain from bringing children under the age of 12 to these events. Videos and discussions on these sensitive topics will be shown and discussed and may not be appropriate for children under the age of 12.

Flu Shots: Your best bet for avoiding influenza

By Julie Windle

Getting a flu shot often protects you from coming down with the flu. And although the flu shot doesn't always provide total protection, it's worth getting.

This year's annual flu shot will offer protection against the H1N1 flu (swine flu) virus, in addition to two other influenza viruses that are expected to be in circulation this fall and winter.

Influenza is a respiratory infection that can cause serious complications, particularly to young children and to older adults. Flu shots are the most effective way to prevent influenza and its complications. The Centers for Disease Control and Prevention (CDC) now recommends that everyone 6 months of age or older be vaccinated annually against influenza.

Because the flu vaccine is produced by private manufacturers, its availability depends on when production is completed. For the 2012-2013 flu season, manufacturers have indicated shipments are likely to begin in August and continue throughout September and October until all vaccine is distributed. Doctors and nurses are encouraged to begin vaccinating

their patients as soon as flu vaccine is available in their areas.

It takes up to two weeks to build immunity after a flu shot, but you can benefit from the vaccine even if you don't get it until flu season starts.

New flu vaccines are released every year to keep up with rapidly adapting flu viruses. Because flu viruses evolve so quickly, last year's vaccine may not protect you from this year's viruses.

After vaccination, your immune system produces antibodies that will protect you from the vaccine viruses. In general though, antibody levels start to decline over time — another reason to get a flu shot every year. The CDC recommends annual influenza vaccinations for everyone age 6 months or older. Vaccination is especially important for people at high risk of influenza complications, including pregnant women, older adults, and young children.

Chronic medical conditions can also increase your risk of influenza complications. Examples include:

- Asthma
- Cerebral palsy

- Chronic obstructive pulmonary disease (COPD)
- Cystic fibrosis
- Epilepsy
- HIV/AIDS
- Kidney or liver disease
- Muscular dystrophy
- Obesity
- Sickle cell disease

The flu vaccine contains tiny amounts of egg protein. If you have an egg allergy or sensitivity, you'll likely be able to receive a flu vaccine, but you might need to take special precautions such as waiting in the doctor's office for at least 30 minutes after vaccination in case of a reaction.

The flu vaccine isn't recommended for anyone who had a severe reaction to a previous flu vaccine. Check with your doctor first, though. Some reactions might not be related to the vaccine.

Can the vaccine give me the flu?

No. The flu vaccine can't give you the flu. But you might develop flu-like symptoms — despite getting a flu shot — for a variety of reasons, including:

Reaction to the vaccine. Some people experience muscle aches and fever for a

day or two after receiving a flu shot. This may be a side effect of your body's production of protective antibodies. The nasal vaccine can cause runny nose, headache and sore throat.

The two-week window.

It takes about two weeks for the flu shot to take full effect. If you're exposed to the influenza virus shortly before or during that time period, you might catch the flu.

Many other diseases, such as the common cold, also produce flu-like symptoms. So you may think you have the flu when you actually don't.

With or without a flu shot, you can take steps to help protect yourself from the flu and other viruses. Good hygiene remains your primary defense against contagious illnesses. Wash your hands often and thoroughly with soap and water. Use an alcohol-based sanitizer on your hands if soap and water aren't available. Avoid touching your eyes, nose or mouth whenever possible. Avoid crowds when the flu is most prevalent in your area.

New prevention program implemented at La Push



David Stillwell-Black participated in the cyber bullying workshop, organized by the Community Prevention/Awareness Program.

The Quileute Tribe's New Beginnings Program recently developed a new position: Community Prevention/Awareness Specialist. The job entails organizing activities to increase Quileute community education and awareness on

domestic violence, dating violence, sexual assault, stalking, bullying, and elder abuse. Community member Angel Williams was hired for this position.

This position is grant-funded through July 31, 2013. It is event-focused, empowering people through education, and applies to those of all ages.

For New Year's, a workshop was held for participants to create calendars and discuss resolutions, setting goals, making conscious decisions, etc. Angel also set up a workshop on cyber bullying, which has become a huge problem in our technology-driven culture.

For February, Angel is planning events and activities in honor of Teen Dating Violence Awareness Month. She

also has brainstormed other ideas for the program, such as family cooking 'classes', arts and crafts, films and presentations, and much more.

The goal of the Community Prevention/Awareness Program is to supplement the Elder/Youth Healthy Relationships Program and the New Beginnings Program, providing education and raising awareness on issues of domestic violence, dating violence, sexual assault, stalking, bullying, and elder abuse.

Anyone is welcome to share ideas for the program and the events to come. Feel free to e-mail Angel at angel.williams@quileutenation.org or stop by her office, which is located upstairs at the Quileute Health Clinic.

To My Quileute Family

My name is Shirley Siddle (Eastman) of Tacoma. I've just returned from La Push and wanted to take this opportunity to write this note of thanks.

I am the youngest child of Polly Flores and I wanted to say thank you for all the wonderful support and love we have received with the services for our mom.

To all the wonderful cooks, fishermen, hunters, crabbers, law enforcement, maintenance, and everyone else who jumped in. I don't know all your names but I raise my hands to you all. Thank you all so much for all the prayers, songs, hours of long work—thank you!! For you ladies that worked on me—thank you! We are so very grateful to you all. Losing our beloved mom is a severe blow for us...but you all made it go smoothly, and for that I'm forever grateful.

Thank you,
Shirley, James Siddle, and Family

Counselor's Corner



This is a tough, tough business I'm in. I can't get *too* emotionally involved either. That's why counselors don't last

long in isolated areas. This job can become WHO you are, not WHAT you do. If I always write nicely and not disturb anyone then I'm not sure who I am reaching. Who have I reached at a level interesting and emotionally inspiring enough to move them to behavior, belief, and lifestyle changes? I really do not know. So I'm about to revisit some earlier words and add some tough thoughts too. Enjoy.

To drink or not to drink, that is the question. Same question for drugs too. But what is worrisome is not only the decision some make to have a first drink after being sober but the insane decision to not stop once they've started. Having scraped ourselves out of the gutter of life, by staying clean and sober for a given period of time, by getting our act together and even doing some treatment, many of us turn around and go right back into the same insanity we left. Families are then seemingly left in a type of post traumatic trance, seemingly rendered helpless to seriously intervene.

Over and over we rescue the addict/alcoholic. Yes we do. And some family members try to ignore the drinking and drugging or they even help cover up their loved one's drinking and drugging. It's like we just don't want to accept that there is a problem.

It is amazing to me that a family member of a drinking and/or drugging alcoholic/addict would maybe think that their family pride and the family's place in their society/community are more important than facing up to their using/drinking family member and carting that using/drinking family member off to treatment. No, for some families the cover-up, protection of family secrets, or the 'deer in the headlights syndrome', and/or enabling are apparently more important.

"He will quit someday," I'm told, over and over. Alternatively, I'm told, "We tried to get him to stop; he won't quit till he is ready to." Therefore, the drinker or druggie stumbles on and on. Soon he or she becomes too mentally and/or physically dependant on the substance to

quit without tangible help or some kind of incident (arrest, hospital, etc.) that makes them stop.

The real secret is this; in reality this type of relapsing person never did have the ability to stop without substantial help of some kind. This is because once we give our brain another taste of our drugs or alcohol, soon the brain chemistry and actual brain tissue rapidly change and thus the addict/alcoholic becomes not just mentally but also physically in need of the substance. So when the brain is in physical need of something and *our will is too controlled by our emotional self*, we return to using the very same substance that we previously swore off.

As human beings too often we use our "emotional mind" when making decisions that clearly call for logic and rational decisions. The reasons we make emotionally stimulated decisions are at times complex and at other times exceedingly simple. For the alcoholic or addict, most of the choices they make are from the emotional mind. And having an ill or sick "thought system," they make very poor decisions. In reality these decisions almost always lead back to the booze or the drugs. Sometimes it is a person's plan all along; and sometimes the process is subconscious. Additionally the alcoholic/addict weaves a web of self-deceit and projects the "everything/everyone made me do this," victim rant, that gives him or her the excuse to be able to say to all, "See, I was wronged again." And they drink. And they drug. And they blame, blame, blame. And some of them die each year while new ones take their places.

How do I know? It's exactly what I was doing for a quarter century. And if we don't focus a lot on self-growth, our blaming and rebelling become lifetime habits—an easy out.

I have to check my blaming, explaining, resentments, and my over-all self-pity every single day. Several times a day. Every single person trying to recover from addictions has too. Period. Every day, and often until they do it intuitively; naturally and subconsciously.

When a person blames anything and anyone, as long as it isn't themselves, they are really just covering up their own *real need* to accept responsibility. They are practicing being two years old emotionally. It means they somehow did not

get past their ages of two through twenty-one in a healthy manner so they spend time pointing fingers instead of taking personal action.

I cannot tell you how many people blame me for their troubles and non-compliance reports and jail sentences. All they had to do was to personally commit to doing their best in this simple program. But they don't like complying to any other person's wishes. They want to feel like they are right, I'm wrong, the courts are corrupt, the police harass them, nothing is fair, Tribal Council is worthless, and on and on it goes. And, even if what they said is true... *then so what?*

You mean the world is supposed to be fair? You mean all the 37,000 children that die every day because of war, disease, abuse and starvation are less important than having our right to have everything exactly the way we want it? And if not, are we going to stay loaded and complain? How many of those kids would rather slave the rest of their lives than die as kids? And we complain because things are not "fair."

Kids often blame teachers for their bad grades and their anger. Adults, we blame anyone and everything available for any shortcomings we have. But none of us can compare with the alcoholic or addict in the "blame game." The blame game is so embedded into their personality framework that unless this person is or is made to be clean and sober and is willing to do the work of accepting ALL responsibility, the blaming returns and the alcoholic's emotional mind leads them right back to the bottle, the pipe, the weed, the pills, the bag, and now in La Push, the needle.

How do we help? Honestly, how do we help? We want to love and honor and admire, but the patient with 30-to-160 days of sobriety is still a very emotionally young child with a very emotionally driven brain

and thinking ability.

My suggestion is to gather your family, the whole family, and have agreements in place that are ironclad. This person, (your family member) should be sitting in the drum circle or the church, or the classroom or AA. This person should also be with a family elder all day every day until they prove they have soaked in solid wisdom and they show the evidence, (evidence is physical actions, not talk), that they learned to be rational and logical in their thoughts and actions. *This person should have to earn trust again and trust should not be given until the evidence is overwhelmingly positive.*

But love...? Love can always be given. The recovering alcoholic/addict needs love and acceptance, not pity and sympathy. No money either. Never. The recovering addict is supposed to become self-supporting, not a beggar. The recovering person might need a little help with their bills but NO CASH! Go pay a bill for them instead. Cash in the hand is a huge trigger to use. This is a huge issue and 100% the truth. No money, unless you're trying to get the person loaded. That happens too.

So finally, remember; building character and self-love is absolutely necessary if the alcoholic is to succeed. Therefore this person needs to earn respect, earn money, earn admiration and earn their own self-forgiveness. Earning is the key word because all the time we used drugs and alcohol, we learned to manipulate and shame others into giving us almost anything we desired.

Once we recover, we bloom beautiful hearts and are wonderfully grateful to be alive.

So, may the blooms of spring soon bring forth your spirit for goodness and equality rights for all people.

—Kevin McCall

CORRECTION

In the December 2012/January 2013 issue of *The Talking Raven* on page 5, names were left off the Veterans List.

James Ramsey—Army

In Loving Memory:
John Loudon—Army
Buddy Ramsey—Coast Guard

We apologize for the oversight.

Recognizing Quileute Student Athletes: Winter Sports

Forks High School

Wrestling:

James Salazar
Dimitri Sampson

Boys Basketball:

Bryson King
Kenneth Abrahams
Willie Hatch
Ollie Sampson

Girls Basketball:

Terra Sheriff-Penn

Forks Middle School

Boys Basketball:

Garrison Schumack
Jeffrey Schumack
Keishaun Ramsey

West End Youth League

Boys Basketball:

Jerrid Davis
Austin Black
Tanner Jackson
Jerome Williams
Lance Obi

Girls Basketball:

Harley Schumack
Lindsay Obi-Williams
Miranda Ward
Andrea LeClair

Forks Wrestling Club

Evan Jacobson
Matthew Wallerstedt



1. Quileute senior athletes were recognized at Forks High School's Senior Night. Photo by Tracy Eastman.
2. Matthew Wallerstedt and Evan Jacobson participate in the Forks Wrestling Club. Photo by Naomi Jacobson.

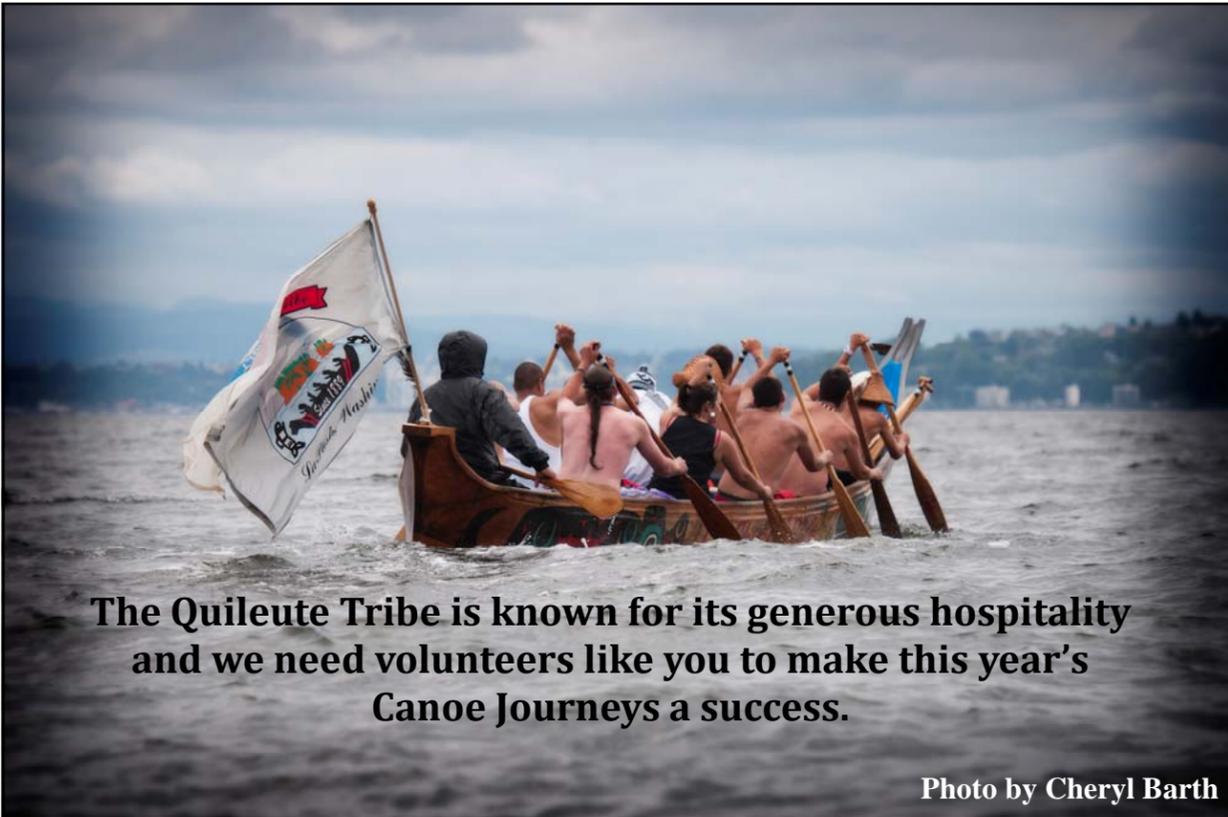
If your children play sports, feel free to submit photos of them to *The Talking Raven*! Email them to talkingraven@quileutenation.org

Celebrating Christmas 2012



1. Head Start students went caroling in the village.
2. The La Push Assembly of God congregation performed songs for the Community Christmas Party.
3. Public Utilities employee John Simpson dressed as Santa for several Christmas events.
4. Michelle Ward also dressed as Santa and visited Head Start students at home.
5. Tribal School students danced at the Community Christmas Party.

Quileute Ocean Going Society Updates



The Quileute Tribe is known for its generous hospitality and we need volunteers like you to make this year's Canoe Journeys a success.

Photo by Cheryl Barth

Nisqually Grant Announcement:

The Quileute Ocean Going Society would like to take the opportunity to recognize the West Olympic Peninsula Betterment Association and Nisqually Tribe in supporting us in applying for the Nisqually Tribe Charitable Fund to start the "Planning for 2013 hosting in Quileute to Paddle to Quinault." The Quileute Ocean Going Society had the honor to work with the West Olympic Betterment Association to apply for the Nisqually Indian Tribe Charitable Fund. The Quileute Ocean Going Society/Quileute Tribe have received announcement of the grant in the amount of

\$10,000.

The purpose of this grant is to provide support for the Quileute Ocean Going Society, Quileute community and Quileute Tribe for planning the 2013 Canoe Journeys. This gives the tribe ability to contract services for public safety, food, and sanitation. We would like to thank Quileute Tribe's Grants Writer Larry Burtness for support, which is greatly appreciated.

QOGS Meeting with the Forks of Chamber of Commerce:

The Quileute Ocean Going Society was able to participate in a Forks Chamber of Commerce meeting

with numerous organizations. 2013 Canoe Journeys routing dates were discussed: Quinault hosting is scheduled for August 1-7, 2013 and Quileute hosting is July 28-30, 2013. QOGS estimates at least 5,000 people are expected to be in the community. QOGS voiced the importance of preparation in regards to funding, volunteer support, resources, working together, etc., in order to make this a successful and safe event for our community.

The Quileute Ocean Going Society held a meeting on January 15, 2013 at 12 p.m. in the West Wing. Discussion items included securing 2013 equipment and the need for volunteers. The Qui-

leute Tribe is known for its generous hospitality and we need volunteers like you to help make this year's Canoe Journeys a success. There will be registration forums for volunteers.

You will have options for volunteer categories such as:

1. Hospitality and Information
2. Food & Meals (prep, service, set up, runners/bus tables, clean up)
3. Safety & Security (traffic, campground monitoring)
4. Transportation
5. Volunteer Support (register, check in/out volunteers)
6. Medical
7. Public Works (provide grounds and facilities maintenance support)
8. Pre-Event Volunteers

We would like to encourage all to attend our meetings and share ideas for planning the landing at La Push during the 2013 canoe journeys. **The next meeting will be on Tuesday, February 12, 2013 at 12 p.m. held at the West Wing in the Quileute Tribal Office.**

Respectfully,

Quileute Ocean Going Society Family

Join the La Push Fire Department today!



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

Free Duct Cleaning

The PUD is offering Duct cleaning at no cost, but would like to schedule a few residents at a time.

If you are interested, please contact the Quileute Housing Authority office at (360) 374-9719 to sign up.

Meet the Quillayute River Coasties



Quade Sheehan, age 22, is from Sandy, OR. He joined the Coast Guard in order to receive financial assistance with school and to learn search and rescue skills. Before enlisting, Quade was a firefighter. His rank is Boat-swains Mate 3rd Class.

When Quade is not at the station, he enjoys outdoor activities, such as hiking, mountain biking, skiing, and camping.



Devin Gilbert, age 21, transferred to Station Quillayute River from Florida. He is a Machinery Technician, whose duties include boat engineer and boat crew. He has been in the Coast Guard for two years, and joined to pursue a career.

Devin is originally from South Carolina. He and his wife just had a daughter, whom he loves spending time with.

Meet the new employees



Greetings, my name is **Andy Pascua**, and in November I was hired as the Quileute Head Start and Childcare facilities Director. I grew up on Bainbridge Island and attended Seattle University where I received a Bachelor's degree in Military Science with a Minor in Education. I also took Military ROTC classes from the

University of Washington. Later, I received an Endorsement in Education from Evergreen State College. After graduating from college, I was commissioned as a 2nd Lt. in the United States Army and served a combination of 14 years overseas and in country.

My previous work experience includes Directing the Health, Education and Welfare Departments for the Makah Tribe and in the later 80's at the Lower Elwha Tribe. I also worked for two years as a youth Chemical Dependence

Counselor for the Squaxin Island Tribe in the early 80's. I have worked at North Kitsap High School in Poulsbo, Washington as the Indian Education Counselor. For the last 21 years, I was the Branch Office Administrator at the Department of Social and Health Service in Forks.

I am from the William's family from Coquitlam and Cowichian First Nations in British Columbia. I am married to Maria (Parker) Pascua of Neah Bay, and have five children all grown up and on

their own. When I have free time, I love canoeing; I like to participate each summer in tribal journeys. I'm a skipper of one of the Makah family's canoes during the annual canoe journeys event. I also love sports, coastal culture, church and spending time with my family whenever possible. I enjoy working with west coast culture and children. I am honored and happy to be here. To all my relations, Hoyt.



Hi, my name is **Danielle Sabia**, formerly Danielle Black. I am a Quileute tribal member and happy to be back working for my

tribe.

I was hired as the Purchasing Manager. My duties include: reviewing and approving purchase requisitions received from departments; returning improperly completed purchase requisitions for correction; preparing purchase orders for goods and services;

and more. So far, learning a new software system and conquering any issues that may arise has been challenging. However, I look forward to coming to work each morning and learning new material every single day.

When I'm not working, I enjoy spending time with my

husband Russ and daughter Elleigh. We love going on adventures, people watching in the city, hiking, cooking, road trips, and beach walking. I am very happy to be back home close to my family and contributing to the community.

Drug and Alcohol Prevention

Hach cha All! Happy New Year! I am challenging community members to find out what your children are doing. Sit and visit with your children around the dinner table and ask them questions. *How did your day go? What did you do? What was the best part of the day? What do you need help with? Can I do anything for you? What are your friends' names? Where do you go for lunch?*

Just asking your child questions and talking to them at the dinner table and spending 15 minutes in your child's daily routine can make a big difference in their lives. They will be more apt to talk to you in the tough situations they may find themselves in, during the critical time they need the guidance. Just talking to your child can also show the healthy decision making they are going to need when they leave your home for college or pursue their lives elsewhere. Ask your family to sit down for dinner, turn off the television, turn off the phones and just talk to your child. It could make a difference in your child's life. Happy New Year, Quileute and community.

—Ann Penn-Charles

Pick Up La Push

The Quileute Community Youth Council invites you to join them for

"Pick Up La Push"

A community beautification project

Saturday, February 2nd

11 a.m.

Meet at the Quileute Tribal Office

Bags and Gloves Provided

The Youth Council plans to clean up the community once a month, so feel free to join in.

Happy Birthday to Enrolled Quileute Tribal Members

February Birthdays:

Chasity Matson	1	Ronald Eastman	11	Neva California-Hobucket	18
Edward Foster		Glenda Melton	12	Chaleigh Beck	19
Jeffrey Rosander		Thomas Williams-Penn		Shanna Brewer	
Balente Pubigee Jr.	2	Demetrio Gonzales	14	Jeremy Payne	
Vicki Black		David Jackson Jr.		Katherine Ward-Black	20
Jordan Foster		Kenneth Ward		Lisa Reid	21
James Jackson Sr.	3	Candice Jackson		Donald Reid Jr.	23
David Kaikaka		Marvella Adamire		Christian Morganroth III	24
Edward Dell	4	David Pubigee		Tommy Bouck	25
Carla Black		Dominique Sampson		Saddie Jackson	
Christina Williams	5	Randy Jackson Jr.	15	Arnold Black Jr.	
Duran Ward		Telena Martinez		Marley Zimmerman	26
Kimberly Bender-Ward	6	Priscilla Scarborough		Soloman Jackson	
Rochelle Warner	7	Steven Ratliff		Harry Jones	
Ronald McNutt		Johnathan Sparks		Reuben Flores Jr.	
Peyton Sablan		Kaitlyn Lorentzen		Mark Williams	27
James Hobucket	8	Darryl Penn		Noah Foster	28
Alicia Black	9	Charles Woodruff	16	Lacie Schmitt	
Michael Marshall		Steven Bell		William Wilken Jr.	
Kyle Eastman	10	Anita Wheeler			
Steven Easter	11	Larry Jackson Sr.			
Mario Black-Perete Jr.		James Jaime	18		

First Tribal School Assembly of the Year



1. Mrs. Pullen's 3rd and 4th graders received the 'Golden Broom' for having the cleanest classroom.
2. The crowd was excited for a competition between the Quileute Tribal School classes.
3. One representative from each class participated in a tricycle race. Pictured here is Christopher Cherry and Gaspar Ramos.



***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!