

bá.yak The Talking Raven

A Quileute Newsletter



General Council 2016

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1. Larry Jackson, Sr., Melissa Burnside, Dana Williams, and Christina Black were the cooks for the General Council meeting.
2. Pat McCall and James Jaime field questions regarding Lonesome Creek Store.
3. Chris Schumack and Leticia Jaime of the Election Board answer questions about the election process.
4. The General Council votes on tribal business.

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

RAISING THE COMMUNITY HEALING TOTEM

On Wednesday, February 24, 2016, the totem that was completed through the Community Healing Totem Project will be raised at the Quileute Health Center. Time and additional details to be announced!



From Council Chambers



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

This year's Directors Reports and General Council Meeting saw some changes. It was extended by a half day, scheduled from January 13-15, and there was a new format for directors to follow when sharing their department summaries. Furthermore, the Election Board called for Tribal Council nominations at 10 a.m. on Friday, January 15, rather than at the end of the day as they have typically been held. Overall, the meetings were productive and we appreciate the positive input from the community.

Secretary Naomi Jacobson: I was very pleased with the General Council meeting this year. I am so glad that we decided to hold the additional half day for the Enterprise Reports, as I know our membership cares about our tribal businesses as well as the government. It is these programs and businesses which provide for the people of Quileute, whether it be by providing employment or providing a service. Council will be reviewing our membership's common theme of concerns, comments and suggestions when we have our annual Boot Camp session. Our Boot Camp is actually an annual planning session of goals we would like to accomplish. I believe our new General Manager is going to be instrumental in helping us develop a more visible system so that we are able to share our priority goals as well as how we plan to meet those goals with actions and timelines.

Vice Chairman Rio Jaime: It is important for Council to hear firsthand what the community's needs are and what direction they want the tribe to go. We appreciate those who attend and voice their ideas and opinions at the Directors Reports and General Council Meeting. We also continue to encourage people to come in and address matters with us throughout the year to ensure that we are being proactive in continuing to move issues along.

One of the major points of business we were able to pass at the General Council Meeting was our Tobacco and Cigarette Ordinance. The General Council voted unanimously to pass the tax ordinance. The cigarette compact had already been negotiated and signed by the state of Washington. According to our constitution, we cannot levy taxes without permission from the general membership at the meeting. It is an important step for us to move forward on the allocation of the tribal tax on cigarettes. These taxes will be helpful for us to maintain and support our programs.

Following the Enterprise Reports on January 13, the tribe received some exciting and hopeful news.

Chairman Chas Woodruff: We heard the message on Wednesday after the Enterprise Reports that Quileute made the top 10 finalists for grant funding from the Bureau of Indian Education to build a new school. A Council decision

was made that I travel to Washington D.C. from January 18-21 to talk to our legislatures—those who have supported our tribe in the Move To Higher Ground—to obtain letters of support. The meetings went well and I was back in time for Tony Foster's swearing in ceremony. The next step in this grant process is travel to Albuquerque, NM to make a formal presentation. Crystal Lyons and I will be traveling with School Board Chairwoman Leticia Jaime, Quileute Tribal School Superintendent/Principal Mark Jacobson, and Move To Higher Ground Coordinator Susan Devine.

Treasurer Crystal Lyons: We have been on pins and needles since October waiting for a response from the BIE about the application which was submitted to the BIE for

school replacement funding, so we were beyond excited when we were notified on January 13 that we were one of 10 schools selected to present our case to the National Review Committee. Of those 10 schools, five will be selected for the priority list to be funded. Please keep the Quileute Tribal School in your thoughts and prayers as the team travels to Albuquerque. I have all the confidence that we have put together a presentation which will convince the BIE to help us move our Quileute Tribal School to higher ground.

Congratulations are in order for Tony Foster on being elected to Tribal Council; he was sworn in on January 19. Tony has served the Quileute community in many ways over the years, and he will be an excellent addition to Council. We look forward to serving alongside him.

Member at Large Tony Foster: Right now, I am focusing on getting up to speed on Council business and becoming more familiar with the current issues that face Quileute. I look forward to hearing about the needs of the community and serving our elders, youth, and all those in between and treating everyone fairly and equally.

Our hands go up to James Jackson, Sr. and Vince Penn for their dedication to their Council positions. It was an honor serving with both of them, and we thank them for their sacrifices and commitment they made to the Quileute Tribe.



Council Listening Session

Monday, February 29, 2016

9:00 a.m.

Must sign in at the Tribal Office front desk before 9:00 a.m.

Quileute Tribe hires General Manager

The Quileute Tribal Council determined that the role of a General Manager as opposed to an Executive Director position better suited the needs of the Quileute Administration and Membership. Leonard Dixon began working in La Push as the General Manager the first week of January 2016. He boasts an extensive background in tribal government.

Leonard, or Lenny as everyone calls him, is an enrolled member of the Lummi Nation, a Persian Gulf War Veteran of the United States Navy, and current Historian for American Legion Lummi Post #33 as well as a member of the Post #33 Honor and Color Guard. Lenny has an AAS with honors in Tribal Environmental and Natural Resources Management from Northwest Indian College, a double baccalaureate (BA) in Environmental Planning and Environmental Policy from Western Washington University, and completed one year of graduate studies in Public Administration with a concentration in Tribal Governance at The Evergreen State College.

Lenny brings a strong foundation in tribal administration, tribal policy review, assessment and development, sovereignty, treaty rights, and self-governance to the Quileute Administration. In addition to previously holding a number of policy positions within the Lummi Indian Business Council Administration, Lenny has also served on several Boards, Committees, and Commissions both within and outside of Indian Country. Such Boards and Committees include the Huxley College Urban Planning Advisory Board at Western Washington University, Whatcom Human Rights Task Force Board of Directors, U.S. Department of Interior Tribal Budget Advisory Council Data Management Sub-Committee, Tribal Liaison for the 42nd Legislative District Executive Board, Bellingham Bay Foundation Board of Directors (Past President), and two committees at The Harvard Project on American Indian Economic Development. Lenny explained that the work



Leonard Dixon

completed at the Kennedy School of Government (Harvard) was picked up by the University of Texas Press and published in June of 2006 under the title of "American Indian Constitutional Reform and the Rebuilding of Native Nations."

Lenny is a strong advocate of tribal member employment and will be working with the Quileute Tribal Council in adopting a Tribal Employment Rights Ordinance (TERO) to promote tribal member opportunities as business owners and contractors. Lenny stated that when he got home from the Navy, from Desert Shield/Desert Storm, his first job working for Lummi was janitor, on-call. "I was scrubbing toilets, stripping and waxing floors - which we did a lot of in the Navy. The TERO Office at Lummi facilitated my professional growth and I see the benefit of adopting a TERO Code here at Quileute," he explained.

Describing his goals for the Quileute Tribe, Lenny said, "I have an aggressive methodology for achieving increased or improved services to the community through increasing the transparency and efficiency of the tribe." With the support of the Quileute Tribal Council, work will begin on the development of a "Quileute Community Plan." The tribe will be hosting a number of focus groups and community meet-

ings to hear from the Quileute Membership what their vision is for the Quileute Tribe 10-15 years from now in the areas of Housing, Economic Development, Law Enforcement, Education, Communication, Health & Wellness, and Sovereignty.

Lenny's initial priorities as General Manager will focus on:

- Organizational Analysis
- Workforce Development
- Salary/wage scale
- Program assessment
- Performance plan development
- Performance review format
- Appropriations process
- Revenue Department

"I have an open door policy," he explained. "Although I may be a little slow at returning calls from time-to-time, I will definitely return a phone call if you leave me a voicemail or message."

Lenny expressed, "I'm very thankful and honored for the opportunity to come and work with and for the Quileute membership, and I continue to look forward to addressing each of the challenges as they come."

Bá·yak The Talking Raven

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Leonard Dixon
General Manager

Move To Higher Ground Updates

Higher Ground DRAFT Master Land Use Plan

Master Plan organizes the Higher Ground into four primary "campus" areas:

- Education
- Tribal Services
- Community Services
- Housing

to make a presentation. Originally submitted in July, we've been waiting a LONG time to hear about the status of the BIE grant. This is a VERY competitive grant, with over 70 BIE schools eligible to submit for the funds. We learned that 58 schools submitted – and that we'd beat out 48 of those to make the shortlist of 10 schools. Making the shortlist is a significant accomplishment, and one to be celebrated. From this shortlist, the BIE will select five schools to fund. The presentation team includes Chairman Chas Woodruff, Council Treasurer Crystal Lyons, Quileute Tribal School Board Chairwoman Leticia Jaime, Principal/Superintendent Mark Jacobson, and Susan Devine. Jackie Jacobs served as strategist, coach, mentor, and inspiration. Many others, including all of Tribal Council, the Quileute Tribal School Board, and several key staff, contributed to the interview preparation and data collection. The presentation team is grateful to everyone who helped prepare, as we bring the message of the critical need to move the children out of harms way and up to Higher Ground. Of the 10 shortlisted schools, nine are from Arizona and New Mexico, with six of them being Navajo schools. Quileute Tribal School is the ONLY school from the Northwest. The interview is February 3.

By Susan Devine

In recent months, the MTHG team has been applying for grants to help pay for the planning, design, and construction of the Higher Grounds. In December, we submitted an application for a planning grant from the Community Economic Revitalization Board (CERB), which is part of the Washington State Department of Commerce. After submitting our request, we received staff recommendation and an invitation to come present before the

Board in Olympia in January. The interview team included Susan Devine and Larry Burtness, and featured an opening song by Isabele and Isis Pullen and welcoming remarks from Douglas Pullen Jr. Following that, Larry and Susan presented the history of the Higher Grounds, the project status so far, and made an official request for \$50,000 to help pay for the planning work being conducted by the MTHG team. The CERB Board, which James Jaime is a member of (although he didn't get

to vote on our request), was moved by the Pullens' song, our message, and our need. They gave a resounding "YES" before we even left the room! We are very excited to celebrate this grant win, as it marks the first of many grants we will be pursuing, and which we will be working very hard to win.

In mid-January, we also heard that our Bureau of Indian Education (BIE) School Replacement Grant had made the shortlist, and that we were invited to Albuquerque



Left: Larry Burtness, Susan Devine, Iris Pullen, Isabele Pullen, and Douglas Pullen, Jr.



Quileute Tribe Move to Higher Ground
CERB Planning Grant Request - January 2016

Join the 1 Billion Rising Revolution



Logo designed by Kali Martinez

The Quileute Tribal Youth Program, in collaboration with the Quileute Tribe New Beginning's and Drug and Alcohol Prevention programs, is planning a 1 Billion Rising event called Quileute Rising 2016. Quileute Rising will take place in La Push on Friday, February 12, 2016.

1 Billion Rising is a global campaign to end violence against women. Groups of individuals come together to raise awareness of the issues facing women and girls around the world. Each community brings attention to injustices faced in their own communities and their demands for change. The premise behind 1 Billion Rising is based on global statistics

which indicate one in three women will be assaulted/raped within their lifetime, which equals 1 billion women worldwide.

At each Rising event there is something that brings everyone together to express solidarity in the cause and their refusal to stay silent—“Break the Chain” is the campaign’s official song accompanied by a choreographed dance.

Those participating in Quileute Rising 2016 practiced the dance in January and will continue practicing in February in preparation for event on February 12th.

There is still time to join in! Women, men, and youth are encouraged to participate in the dance. Feel free to practice at home with a group of friends or with your departments by using the links to the choreography video below. If you have any questions about the event, please contact Annie Crippen at (360) 374-2049, Liz Sanchez at (360) 374-5110, or Miss Ann Penn-Charles at (360) 374-2228.



For more information on Quileute Rising and 1 Billion Rising

Choreography video: <https://www.youtube.com/watch?v=mRU1xmBwUeA>

Campaign Video: <https://www.youtube.com/watch?v=fL5N8rSy4CU>

To learn more about 1 Billion Rising: <http://www.onebillionrising.org/about/campaign/one-billion-rising/>

Quileute Rising Facebook Page: <https://www.facebook.com/QuileuteRising2016/>


SPRING
into
READING
At TANF's Family Fun Night

Family time is so important. TANF hosts Family Fun Night so that families can spend time together eating dinner and doing crafts. Please spend this time engaging with your children.

Tuesday, March 8th
5:00-6:30pm
Dinner is served at 5pm
QTS Multipurpose Room

Vital Statistics

**Have you moved?
Changed your name?
Recently married or
divorced?**

If you are enrolled Quileute, it is important to provide the Enrollment Department with official documents for your electronic file. These are vital statistics and they are very important for the Office of Special Trustees and the Probate Office. Be sure to keep the Enrollment Department up-to-date on your

records.

Please bring your document(s) to the Enrollment Officer, Nellie Ratliff, at Quileute Natural Resources so she can include a copy in your electronic file.

Have any questions?
Contact Nellie at (360) 374-2245 or visit her office at the QNR department: 401 Main St. in La Push.

River's Edge Restaurant Hours

- Monday: 10 a.m. — 7 p.m.
- Tuesday: CLOSED
- Wednesday: 10 a.m. — 7 p.m.
- Thursday: 10 a.m. — 7 p.m.
- Friday: 8 a.m. — 7 p.m.
- Saturday: 8 a.m. — 7 p.m.
- Sunday: 8 a.m. — 7 p.m.

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



Jay Powell transforming into kwashkwash, the Blue Jay.

February, the strong spawning month of salmon - Łibičháspa?

When I first came to La Push in 1969, all of the elders, including many my age, could speak and joke in the “Old Language.” Frankly, I’m amazed that I lived long enough to mourn the passing of Leta Shale. The Word of the Week program seemed to be a fitting community memorial to the death of the last speaker of Quileute. The year of 50 weekly words and phrases came to an end last month. It’s the end of that program. But, because I love that language, I think I’m going to just quietly continue giving readers a Quileute word a week, which I’ll add at the end of my Squawks from now on. Emily-the-Editor will continue to send them around on Monday. And the practice will simply be an aspect of community life—that each Monday there is a word that the ancestors used to use for each member of the tribe to think about...and smile.

Lillian Pullen – Oldtime Quileute values and proper village behavior

I am down in Mexico as I write this. And I don’t have my notes on the history of La Push, which I have been writing about since last June. So, instead, I’ll take a break from village history and give you excerpts from a Quileute notebook that I have been wanting to write up for the Quileute people. The notebook has a title page that says, *Jay Powell working with Lillian Pullen, 80 years old. Info for a book on Quileute traditional values. May, 1992.* I can just hear Lillian’s voice saying the words as I type them. For instance, Lillian would often say, “not not” as she does below; e.g. “...caring about other Indians, not not thinking

about their problems.” I hope you enjoy reading it as much as I take pleasure in writing it out for you.

Lillian said, “I’m going to be talking **pilf’k’w’a ada’dftli**, *the old time way of talking*. To talk like that, you have to be doing the old time way of thinking. And the old people said, **Hix’w’a tatitilátich, ichakł flaxà? atátich**. *How the heart is, that’s the way you will be thinking and talking*. They said, ‘Having a Quileute heart is what makes you think like a Quileute and do things the Quileute way.’ And here’s what an old time Quileute heart makes you think about:

- Being generous, not thinking stingy,
- Being happy with others, not thinking any prejudice,
- Being caring about other Indians, not *not* thinking about their problems and needs,
- Being a good family member, not *not* caring about family and their needs,
- Being a good, hard worker, not forgetting to pray for success in what you will do,
- Being right with god and, those old people said, with your **tamánawis**, your power.”

Be generous

Lillian said, “It was the Quileute way for Indians to show generosity through not being proud, saying others should have the best place or the most recognition or the biggest piece. Old man Stanley Gray felt that he should give big rich parties (potlatches). He always gave very much to everybody. Real much. We went home with so much things that we always had the feeling that we were given too much. Very embarrass. **í?** (yes). That’s how you should make other Indians feel.

“In life every day, if you have something to share and others need it, you simply do it. Share your things. Oldman Tommy Payne, the chief, my **abá** (*grampa*) used to say it all the time. **Lawí ?ax’w**. *Be generous*, he’d say.

“Chiefs had to share. But, the old way was that Indians shared everything. **Xabá-k’w’ox’ásid**, *everybody sharing everything with each other*.

“Some sharing was a responsibility. If you don’t do it, your spirit gives up on you and you lose your luck. Everybody knew that when whalers come in with a whale, that whale had to be shared with the whole village, everybody in the village. Good luck has obligation to be generous. So when you choosed hunting partners, you choose others who you know are generous and will do the right thing. I use to hear old ladies tell their little **yiká kax’w’olits** (*great grandchildren*), they said, **Híłlich hačik’w’ox’ali x’w’ó’o hahák’w’łti**. *Choose well the generous ones for friends*.

“Oldtime Indian Grammas teach the kids to be generous. They tell stories at night. I remember this one being told a few times when I was a little girl. It’s a story that **X’w’alístab**, Oldlady Mrs. Yacalada Obi [born in 1869] told when I was little. I think about it, but it isn’t my story. I don’t know who it belongs to now. That story is about **kókópi** and **hačhitałtili** (*stingy and good hearted, generous*).”

(Note from Kwash: We don’t know the real names or identity of the Indians in this story. The main character is simply referred to, as Lillian did, as the **tsidá pó’ok’w** (pronounced sid-DAH POTE-soak, meaning simply “*the young man*”). Also, Lillian only told me the basic storyline of this Quileute story. I have added some presumed detail consistent with Quileute traditional narrative features such as things happening in fours (e.g. hunting up the four rivers four times).

Tá-á-łaykila (*a real long time ago*) this all happened. It was in the settlement of houses where the **Kálo’wa** (*Calawah*) enters the Bogachiel. There was a young Quileute. Maybe he was the great grandfather of **Xawásax**, Yacalada Obi’s first wife, who was born about 1870. That **tsidá pó’ok’w** (*young man*) wanted to be an elk hunter. But he didn’t have the elk hunting power that one needed in order to join the **łsix’w’áłayo?**, the society of those who had the elk hunting power. He did all

of the rituals that were known to attract the elk hunting spirit power. He went without eating, bathed in icy pools until he was almost too numb to crawl out, prayed for power and didn’t invite women to his sleeping platform before going hunting. He visited places where elk were known to forage and contemplated brotherhood with the herd. He asked members of that elk dance society for suggestions, but all of them had inherited their power from male relatives and they had few suggestions.

So, he invited strong hunters to be his hunting partners and they went up the Bogachiel, way up, and found a few elks and killed two of them. They loaded the canoe with elk meat and came back down the river. They bragged in the village that they had shown the **tsidá pó’ok’w** how to hunt and had killed many elk. And they all kept the elk for themselves and ate the meat. And the next time the **tsidá pó’ok’w** and his hunting mates went hunting, they went back up the Bogachiel. And that time they got skunked. And so they went up the Sol Duc beyond the hot springs and had no luck, even when they snuck all the way up to the Seven Lakes area. So, they went up the Dickey all the way to Dickey Lake, where there were known to be elk, summer and winter. And they used all the most successful techniques for elk hunting. And they had no luck. So they went up the North Fork of the Calawah, where few hunt. And even though there were elk tracks everywhere, they never killed or even saw any. The **tsidá pó’ok’w** now started to lose hope that he would ever get the elk spirit power, but decided to do the rituals of spirit questing with even more commitment.

Wondering whether his strong hunting partners might be responsible for his bad luck as an elk hunter, he changed hunting partners. He invited two high status Quileutes, relatives of chiefs, to hunt with him. With those new hunting partners he again went up the Bogachiel and they killed enough elk to totally fill two large river canoes with elk meat. When they got back down to the village, the young

Continued on Page 7...

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

...Continued from Page 6

man praised the chiefly ancestry of his partners, who took much of the meat to dry for their winter food and ate the rest. And when the **tsidá pó'ok^w** and his partners went back up the Bogey hunting a few weeks later, they were surprised to be completely skunked. And the same thing happened when they went up the Sol Duc, Dickey and Calawah. The young man decided to give it one more try before deciding that he was definitely not intended to be an elk hunter. And he threw himself into even more strenuous rituals to get into a right relationship with the elk hunting spirits.

Then, one of the good hunters in the village suggested that the **tsidá pó'ok^w** ask for help from a small, quiet Indian who was his distant kin, related in a way that only the oldest elders could remember. That short Indian, who never hunted with others, lived up the Sol Duc at **Shówaq^w** (*Shuwah*) near **Tálaykila Kíkiiti**, which is the homeland of the ancestor of all the elk, according to the Quileute creation story. That small upriver Quileute was a very private and humble man. Most downriver Quileutes had never seen him and didn't know his name. The **tsidá pó'ok^w** had misgivings about asking for help from someone who was not known to be a successful hunter. But, by now he was willing to try anything, and felt that this might be his last effort to get the help of the elk spirit powers. He travelled upriver to **Shówaq^w** and was able to meet the quiet little man. They spoke together sitting for a long time. They smoked together. And the small quiet upriver Indian said, "**Tsixá la!** (*Sure! Of course!*) I'll go hunting elk with you. But first we have to go out and prepare for the hunt." The next morning, the two went out and bathed in a nearby creek mouth, scrubbing with wads of devil's club stem pulp and other herbs. Then they prayed confidently and comfortably with **Tsiqáti**, the nature spirit. The **tsidá pó'ok^w** said, "I have been doing this for many winters." And his partner said, "Maybe you are doing something else that puts off the spirits." And then,

the two hunters got their bows, arrows and spears and poled a couple of miles up the Sol Duc.

After a short cautious walk upwind from where they left the canoe, they quietly entered a small clearing that was full of elk. They killed two each and watched the rest of the herd stampede off. They butchered the elk efficiently, thanking each elk for submitting itself for the Indians' use. They carried and loaded the elk meat into the canoe and, coming downriver they dropped off some of the meat respectfully among the three houses at **Shówaq^w**, continuing down the Sol Duc to the settlement at **K^wa' lăkátsit** (*the three Rivers junction*), and left more than a quarter of elk at that settlement. And then they came down the Quileute to the village at the mouth of the river, where word quickly spread of the arrival of a canoe full of fresh elk. Starting with the elders, the two hunters distributed chunks of elk. And then they asked an older woman to advise them which families had the greatest need for food and winter provisions. And they gave each of those families and house groups large portions. And again, soon all the elk meat had been given away. Both of the hunters remained graciously humble and told the villagers that if they were empowered to do so, they would try to continue bringing canoe loads of elk down the river until families had winter supplies of dried meat stored. But, until then, the villagers should keep on praying in gratitude for the elk who had already submitted themselves to the hunters.

In fact, it was clear that the villagers were in serious need. So the hunters decided to try to make another hunt soon.

And, in fact, when they left, the two hunters decided to simply go up the Dickey and see what they could find. Two miles up the Dickey, they took a small path heading east up into the Little Prairie and happened upon a group of elk and killed and disabled five in less than a minute. Again, they gratefully butchered the elk, carried and loaded them into the canoe and within six hours of having left **K^wo'liyóf**, they were back distributing more elk to the amazed

villagers again.

Three days later, the two hunters came back down the river. This time each had a canoe full of elk meat. It was immediately clear to the members of the elk hunters' spirit society that the **tsidá pó'ok^w** was now favored by the elk hunters' spirit with the power to be a successful hunter. The difference was that he had now learned to be **hăchitahtili** (*generous*). And, the elk soul is willing to submit itself to Indians who are appreciative and generous. The young man grew up to be a famous and respected elk hunter.

Tso sa?! Tsoló'opól yix ix^wákawot (*So much for that! That's the end of the story*).

Lillian says, "My grandfather was a very generous Indian. And he always made it clear that the whole family was generous. He would always have an extra plate at the table just in case someone happened to pass by our house at meal time. Anybody was welcome. That's Quileute generosity."

Helping one another

"Generosity also applies to helping...helping each other. Even if only making a smokehouse, they come and help each other. Making a canoe in the woods. Not like today where a truck brings the log to your house. They bring their tools and help take down the tree, limb it, split it, rough it out and carry it out of the woods to the river. Everybody would go help them and even camp until the work was done. That's the best thing that ever was, was Indians helping each other.

"Kiya'axat abi hăhichitahtili (*They helped each other because they were good hearted, generous*). Now the dollars are there. People have learned to expect to be paid for everything. Only a few Indians remember the old way to be generous and help each other.

"I hear the Whites say that Indians always cooperate and won't compete. But we had serious games, played hard. Shinny, weight lifting, wrestling, capsizing canoes, gambling. Dangerous! There was blood and people limping around for days. That was a game. But really more than a game. People were showing their power, I think. Gambling wasn't just luck. It was being helped by one's power.

"But I think helping each other was more than just getting along because we all live in a village. Helping and being good hearted was the right way

to be. It was the right thing to be polite and helpful. Whether they were family or not."

The family - wíłwat

"The elders used to say this: **Wákił xilík'ali x^wa' wíłwat. Kí'łtat dákił łáxa'a**. *Never forget the family. They will never forget you.*

"I'll tell you what that really means. It means that if you remember and help your family, it is only your obligation. But if you don't they will never forget it.

"There was a word for one's family that refers to the way one should treat every relative, close or not close. I haven't heard it for a long time. It's **x^wa' chak^włti'łot**. It was the same word as 'friend' (**hăk^włti**). I think it means that an Indian friend is like family and family is like friends.

"I am not only old, but I am an oldtime Indian. So, I think the way to treat family is this:

- To help one another (**kiyaxádo**),
- To agree with them in public (**piłakłłáxa'a**),
- To support by taking part in family ceremonies (**xabakłłłáxa'a'átaq^wayo hixat wíłwal-li**, *everyone planning, helping and attending*),
- To compete politely with other families (**k^watá'axat**)."

Couples (hísiba)

"Whether married or not. I'm talking about the oldtime Quileute way of thinking. We have many words for different kinds of couples. Couples were already getting married in churches when I was young. But the old people talked about the ways couples started to live together before the Whiteman came. The 'official' way was for the families to agree on gifts to be exchanged. If the boy's family gave more gifts, it was called **tiwáskal**. If they started to live together without family permission it was called **siwíxal**. I hear Indians, Whites, church people, Shakers all talking about Indian marriage. But, I never saw an Indian marriage. When I got married to Christian Penn, we had a marriage in a church after living together for a while down in Queets. We didn't have a marriage with Indians talking Indian. The elders called getting together the way we did **kařayaxádo wíł hók^wřsat** (*marriage with only one blanket*). We were both drinking then. I stopped forever...he kept on...forever.

"Whatever the situation, here are the expectations about a parent that I learned from my

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

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elders. These are for both the parents:

- Work hard for one's family (**pakítkił hikłx^wáfayak^w**), both for the greater family but especially for one's partner and the kids,
- Take care of that family group, especially so the kids know they have a place and food (**hačhiki?alikił x^wa? hikłx^watá?ya?ax^w**),
- Be there watching close to see what else the children need and taking care of it (**hiłsiya x^wa? òtitok^wo?lłli x^wa? chicho?otská?aya?ax^w**).

“That last responsibility has changed from the old days. Back then the father had to go to the grandparents and family elders to make sure that the children have a strong Indian name with status and a **faxilit** (spirit guardian) that assures spirit power, and to have the name giving and initiation ceremonies with food and gifts.

“Now many families don't have any elders who know about the old names and ceremonies. That's the reason we are telling you all these things, Kwashkwash. Keep reminding the people and help them do this part of their heritage as Indians.

“These days many parents just think it's enough to make sure the kids go to school and Sunday School.”

Grandparents (aba?foł)

“I have said my whole life that a grandmother's place is: **Aba?á?afot wílisi o x^wa? chi?alíswa x^wa? chicholotská? yo?ox^w bikł?flo** (A grandmother's place is to be always there caring for the children). I remember when I was little, sitting with the old ladies up on top of the hill in the afternoons late, making baskets, looking for the canoes of the returning sea fur hunters, trying to recognize a sail. The old men did their thing and the women were often together with a bunch of the kids. For women, it changed in about the 1940s. Until then, older women collected firewood, dug roots, made soup and baskets and tended the smokehouse while watching the grandkids. The grandparents and even great grandparents lived in the longhouse with the rest of the family and were always there to lead, help, provide, care for the children, give perspective and teach entertainingly by telling stories.

“But things started to change in the 1940s. For men, transportation to and from the village became easier and men could go in to work in the woods or they could work on fishboats or, later, on the docks.

And then, in the '50s social programs and allotments made payments and positions available for all the elders. As time went on, I was the one with a car that ran, with money in my purse. I still took care of the kids, but I and my house by the ball field was the family center.

“And, also, I became the Indian culture teacher. Many of the other old people, men and women, didn't want to work every day in the school culture program. You had to teach dancing and drumming, costumes and art and stories and the alphabet and language and basket making. It went on for years. For a few years David (Forlines) worked with me, wanting to know what old ways to keep alive and Kwashkwash and I write books every year. Indian grammas don't just tell stories at night and bring in firewood from the beach.”

“A speech about being a 'modern' Quileute woman elder (**ada?adítli hiłisi?li wisats?ópat, K^wo?liyófilo łib po?oq xaxíłtiya**)”

“Óli ła ho xáxi, aba?foł. Oh, well! I'm still here, a grandmother.

Wiłsiya xi? kítałtiya x^wa? o tił?ópat

xabá xi? wiłwat híxat xabá xi? ochiyólat díxa? hačhitałtali híxat was hitichlikił boyók^wa.

I see every day what everybody needs

I'm the oldest relative of the whole family and the whole village

So they feel good and don't need anything.

Híli łok^wadásfoł, ochityá?at wiłwat

Híxat łib híłti x^wa? táłaykila.

I'm the oldest in the family, head of the family

And even considered by some an expert on the old ways.

Łíłta bák^walli.

What a surprise!

Xabalikáłkas xáxi xishá abá. Chik^wlikałtas.

It's all different now for grandmothers. Really different.

Wáli wá?ol łib chi'alikił xi? chicho?ótsk.

I'm not just an old baby sitter.

Híli híłti x^wa? táłaikila híxat tícha. Kíłahách łox^wadásdo.

I'm an expert on the old days and a teacher. It's 'worth it' to get old.”

Lillian grew up in a very different Indian world than the one she grew old in.

An important cultural narrative for the Quileutes

Back during the month of May, 1992, while Lillian and I were occasionally getting together to talk about oldtime Quileute values and lifeways, we sometimes got in the car and drove around the village and she would talk about where people used to live when she was young and things that happened here and there. Once she said, “**Pokskílo** (Let's go to Forks).” So we drove into Forks. On the way she told me a story that has turned out to be useful for Quileute defense of their territory from other tribes which have claimed that Quileute tribal “boundaries” weren't defended at treaty time and before, and that SKlallam and Makah hunters used to cross into Quileute territory to hunt in a usual and accustomed way. I stopped and made notes and later wrote it in our Quileute oldtime values notebook and checked with Lillian that I had gotten it down as she told it.

The story has a good pedigree, having been told to her by Chief Tommy Payne and it has a song that goes along with it. Lillian had told it in usual Quileute narrative style using **Dákił** (Well, then...) more or less as we use paragraphs to divide parts of a story. It is important to remember that this is essentially part of the Quileute creation story, which includes the creation of the neighboring tribes, including the Makah Dog Children account, which is included briefly here in the first paragraph. Here is Chief Tommy Payne's story as Lillian told it.

A long time ago, a woman over in **Diti?** **dát^w** (Nitinat) across over in **Kitá?wa** (The other side, i.e. over on Vancouver Island) gave birth to a litter of puppies. And, the chief told her to kill those puppies. And when she didn't give them up, she was taken across to Cape Flattery up there at **Díyak^w** (Neah Bay) and just dropped off there with the dogs. That woman, the mother, went out and gathered food to feed the puppies. **Dákił** (Well, then) one day, after leaving like to go gather food, she sneaked back and saw the dog children were unbuttoning their dog costumes and inside they were normal children. So the mother waited until the children went off to play. And she sneaked in and took the dog costumes and put them in the fire and burned them. Well, then the children were ordinary Indians after

that. Instead of going back to Nitinat, she and the descendants of those dog children started to multiply there in **Díyak^w**.

Well, then back in the Time of Beginnings, the Quileute owned and lived in the whole north end of the (Olympic) Peninsula. But the Makahs grew and grew and little by little raided and killed the oldtime Quileutes and pushed the Quileutes east as far as **Hok^wó? wak^w** (the Hoko River), and **Síkiyo?** (Sekiu) and even to **Pixítsitak^w** (Pysht) and killed many. And they pushed the Quileute, little by little, south. They killed many (Quileutes). They pushed the Quileutes down the coast below **Osi?łk^w** (Ozette River and Ozette village) and into the Quileute River including all of our rivers—the **Boł?achí?ł** (Bogachiel) and the **Łálo?wa** (Calawah) and the **Sóliłtak^w** (Sol Duc) and the **Dix^wodáčhtada** (Dickey). Yes, at first the Quileutes owned everything—the whole north end (of the Peninsula).

Well, then, the **Łálábł** (moved up into **I?dis** (Port Angeles area, Ediz Hook). And when they got settled there, they started to spread out toward the east and pushed all the Quileute speakers ahead of them into **Chibakábt^w** (the Port Townsend area, Chimacum). And that's where they stayed, with the Quileutes on the west side of the Peninsula and the Chimacums on the east side of the Peninsula. And the Makahs and the Clallams were in between.

...Well, then the Makahs and Clallams thought they could cross into **K^wo?liyófilo** **łsiłkíti** (Quileute country) and hunt. But the borders of Quileute country were clear. So the Quileute chiefs and headmen said, **Hiyaskálásalax^w tax^w lalátol** (They are all forbidden to cross our boundaries!). And so our land has stayed just like it is. [Quileute Values Notebook, Lillian Pullen with Jay Powell, May, 1992, pages 41-42]

Note that in an article for *World Archaeology* (Volume 8, No. 1, page 97) called “Language and the prehistory of North America” in 1976, I reported that I had heard Hal George and Big Bill Penn mention the folk-historic fact that

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

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the Quileutes originally lived throughout the whole north end of the Olympic Peninsula, but never got any specific reference. I wrote:

...These Chimakuan (early Quileute)-speakers may have comprised part of a continuum of Chimakuan bands (which were) displaced eastward by the Nootkans and then, later, pushed further to the east by the (expanding) Clallams.

It should not be surprising that stories were remembered by Lillian's generation that have not been recorded in other sets of tribal texts (Reagan, Frachtenberg, Andrade, Verne Ray and others). Although we have recorded versions of almost 150 Quileute texts, well-described tribes often have several hundred texts transcribed or mentioned. It shouldn't be surprising when transcribed or oral versions of previously unrecorded mythic, legendary and folkloric stories turn up. The above text is evidence that the Quileutes, in fact, maintained a folk-historic sense of them and related bands inhabiting the whole upper end of the Peninsula. The story also provides a cultural narrative with

the tribal logic explaining the existence of firm, closed borders as a value by later generations of Quileutes, extending to current times. That **kixf?** (*traditional story*) is a clear argument against claims by other tribes that their hunters freely entered and hunted within Quileute territory in traditional times. If such hunters from other tribes did hunt in Quileute lands, they were taking a chance because Quileute folk memory includes numerous mention of trespassing being considered a "capital offence" by the oldtime Quileutes. If Makah or SKlallam hunters hunted inside Quileute boundaries, they either did so with permission or were trespassers and poachers.

A final note about the information that Lillian Pullen provided and which has been in that 1992 notebook. It is such a pleasure to relive times with Lillian. Of course, she wasn't the only elder that had the patience to dictate her wisdom in hopes that it won't just get stored away in an archive somewhere. The Quileutes deserve to take pride that they have a successful monthly newsletter that functions to give the community opportunities to relive their history by publishing elders' memories.

Quileute Words for February

This month we are going to have five Quileute words for TIME. They are easy and you can use them every day while speaking English. Quileute words are a way to spice up your English in a way that is really Quileute!

February 1-6. The word for "now"—pronounced HUH-hay (written **xáxi** in the Quileute alphabet). This really useful word means RIGHT NOW! or nowadays. You can use it 20 times a day in our English. (By the way, it also means here...so when you learn it, you can learn two good words for the effort of learning one.)

February 8-13. The word for "always"—pronounced huh-BAHT-s (written **xabáts** in the Quileute alphabet). It means both "what one does every time" (I always get chocolate ice cream) or "what happened from the beginning" (It's always rained on Quileute Days). Say it three times: huh-BAHT-s, huh-BAHT-s, huh-BAHT-s. Kwashkwash huh-BAHT-s tries to teach you a new word...huh-BAHT-s.

February 15-20. The word for "never"—pronounced TSAH-duh (written **tsáda** in the

Quileute alphabet). This is a really good word. Don't forget it TSAH-duh! It's good for Quileute mums and grammas to use because they are supposed to tell kids (and their husbands) what NOT to do. TSAH-duh stick out your tongue at me!

February 22-27 – The word for "sometimes"—pronounced chuh-SAH (written **chasá?** in the Quileute alphabet). This is a good word to remember when you want to tell someone that something happens once in a while, but it ain't happening now. Ah, chuh-SAH you are just too beautiful for words...

February 29-March 5. The word for "usually"—chuh-SAH-tut (written **chasátat** in the Quileute alphabet). Since this is a Leap Year, we have 29 days in February, so we can have five weekly words. February has 28 days chuh-SAH-tut. I chuh-SAH-tut have to check the calendar to know whether it's Leap Year or not. Chuh-SAH-tut it isn't Leap Year.

Have a good **Libicháspa** (*strong spawning time of salmon*) and a lucky Valentine's Day.

—Jay Powell, Kwashkwash
jayvpowell@hotmail.com

Quileute Days Queen represents tribe at various events

By Priscilla Ross, Quileute Days Royalty Coordinator

I just want to say thank you to our 2015-2016 Quileute Days Queen, Isabele Pullen, for all her hard work she does in representing the tribe! She is doing an amazing job! She not only attends weekly drum group, but she has attended multiple Coastal Jams in Suquamish, Squaxin, and plans on going to Nisqually in February. She also represented the tribe at a grant meeting in Olympia on January 21st. She has stepped up to the plate and attended all parades

she was asked to be in, such as at the Forks Old Fashioned 4th of July, Quileute Days, and Makah Days even though it was STORMING out.

This will be Isabele's last year as Quileute Days Queen since she is as a high school senior and will be graduating in June 2016. She has completed her senior project working with Karen White and the 4-H club, First Nation Riders, where she gave horse riding lessons.

I am extremely proud of Isabele and our 2015-2016 Quileute Days Royalty!



Some of the Quileute Days Royalty before the Quileute Days Parade: Kenneth Ward, Shannon Ward, Isabele Pullen, and Elizabeth Soto

Tribal School Job Postings

Quileute Culture Coordinator: plans/oversees culture activities throughout the schoolyear and recommends employment of elders, tribal members, and/or appropriate individuals to teach and/or lead cultural activities for students and staff (4 hours per day).

Quileute Language Intern: learn and teach Quileute language to K-12 students and staff (6 hours per day).

Complete job descriptions are available at <http://quileutetribalschool.org/employment> or by contacting Superintendent Mark Jacobson at (360) 374-5609.

After-School-Enrichment Program

The After-School-Enrichment Program will be starting up for the second semester on February 2nd and run approximately through May 21st. The theme will be "Brain Gym." The program will be held after school from 3:30 p.m.—5:00 p.m. in the new Portable #1 building (which is the new portable located closest to the main elementary building). Program staff looks forward to working with your children.

Please contact Anita Baisley with any questions at (360) 374-5602.

Washington Coast Works kicks off with ideation events

Do you have an idea for a small business that makes money, builds community, and protects the environment? Take a step to move your idea forward!

Washington Coast Works: Sustainable Small Business Competition (wacoastworks.org) offers budding entrepreneurs an opportunity to develop skills, get support and win cash to launch sustainable small businesses. The winner will receive \$10,000 in startup funding, and two semifinalists will receive \$5,000 each.

Last year, twelve contestants participated in the Coast Works Boot Camp and Pitch Clinic and three winners are now working to launch their new businesses. This year, Coast Works is joined by Enterprise for Equity, a business development program with a 20-year track record of

success in helping people start and grow small businesses in rural communities. Enterprise for Equity will be providing a variety of ongoing business training and support. Coast Works contestants will be selected from graduates of Enterprise for Equity's Business Readiness Workshop and will participate in its Business Planning Program.

Coast Works kicked off with six community "ideation" events held February 1-4 in Taholah, Aberdeen, Amanda Park, La Push, Forks and Neah Bay. These three-hour workshops helped:

- Answer your questions about the competition and Enterprise for Equity, including how to apply, how the finalists and winners will be selected, what training and support will be provided, and more.

- Introduce you to the entrepreneur's mindset, the opportunity discovery process, and sustainable "triple bottom line" businesses.
- Engage you in brainstorming activities designed to help generate ideas for new sustainable businesses that build leadership, contribute to conservation and keep money in the local economy.

These ideation events were free and open to the general public. Coast Works contestants must have attended an Ideation Event or make separate arrangements to complete an Enterprise for Equity Information Session. Non-contestants are encouraged to participate, too. To register, complete Enterprise for Equity's Business Plan Training registration form at

www.enterpriseforequity.org/intake/. Once you submit your registration form, a member of the Coast Works team will call you to discuss next steps. If you have any questions regarding the registration process, contact Enterprise for Equity by email at office@enterpriseforequity.org or by phone at (360) 704-3375. Contact the Coast Works team at info@wacoastworks.org if you have any questions or for more information about the competition.

The competition is being presented by The Nature Conservancy in partnership with Enterprise for Equity (with support from a USDA Rural Business Development Grant), Pinchot University's Center for Inclusive Entrepreneurship and the Taala Fund.

START or STRENGTHEN Your SMALL BUSINESS

Training

We offer a Business Planning Program to Help People with Limited Incomes Start and Sustain Businesses!

Learn:

- How to Write Your Own Business Plan
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- How to Grow your Business
- Fun, Interactive Ways to Learn
- Excellent Trainers
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"Since completing of this training I have doubled my clients and reached far beyond my goals."
—Enterprise for Equity Graduate

Begin with our Business Readiness Workshop!

ABERDEEN-March 19 & 20, 2016
FORKS-April 9 & 10, 2016

We Offer Microloans from \$500 - \$25,000

Enterprise for Equity is a community supported non-profit serving people with limited incomes who want to start or grow a business.

Registration begins in February
CALL TODAY
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office@enterpriseforequity.org
www.enterpriseforequity.org

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Center for Dependable Strengths

Enhancing human potential one life at a time

The Center for Dependable Strengths & Enterprise for Equity presents:

Dependable Strengths

A 2-Day Workshop
For Career Counselors, Job Seekers and Entrepreneurs

Recognize your pattern of strengths

ABERDEEN-April 23 & 24, 2016
FORKS-April 30 & May 1, 2016

Identify fulfilling careers
Build a job-finding action plan
Develop networking tools to explore "hidden income opportunities"
Communicate your value to anyone seeking your services
Prepare for interviews & meetings
Demonstrate your value as an employee or an entrepreneur!

\$25 per person registration fee

The regular price for this workshop is \$275. This low price of \$25 is possible due to a generous donation from the Center for Dependable Strengths and support from our grantors.

For more information and to register:
call: 360-704-3375 ext. 3 or
email: office@enterpriseforequity.org

Enterprise for Equity is an equal opportunity provider

QUILEUTE TRIBAL SCHOOL: CHILD FIND

Quileute Tribal School staff is available to provide screenings for children ages 5-21. If your child is 5 or older, and is attending school, the screening can be done at the school. Screenings for children ages birth to 3 can be conducted at the Forks Concerned Citizens (374-9340). Screenings for children ages 3 to 5 can be conducted at the Quileute Head Start in La Push (374-2631). Many problems children develop are rather easily solved or prevented when they are detected early in the child's life. If you have any concerns about your child's development, please take advantage of the free developmental screenings. All children are eligible for screening, including homeless children and those living in a temporary situation. Your child will be screened for physical skills, hearing, vision, intellectual functioning, and speech and language development. If you have concerns regarding your child, please call Quileute Tribal School at 374-5602 to set up an appointment.



What's new at Oceanside Resort?

The Quileute Oceanside Resort welcomes tribal members selling their arts and crafts. The display case inside the main office is often filled with Quileute items such as: cedar baskets, cedar hats, basket necklaces, paddles, paddle necklaces, rattles, beadwork, and handmade jewelry and barrettes. Items must be new. For those who want to sell their crafts or art, an IRS Form W-9 must be filled out and there is a waiting period of 14 days. If you are interested in selling your crafts or artwork, see Resort Manager Cathy Smith. Cathy added that she is currently looking for a larger carving, such as a mask, to sell.

The RV Park located behind Lonesome Creek Store has been upgraded with all new electrical boxes and wa-

ter shut offs at each site. The RV sites have been extended so guests have more room, and permanent fire pits will be installed. The tent sites in this area have also been given more room. Every site, both RV and tent, will also receive their own picnic table. "These changes have been long overdue," Cathy explained.

A new security truck and a business enterprise vehicle have been purchased. "We are also getting a housekeeping vehicle for the head housekeeper." Cathy continued, "It will be larger and enclosed to haul more supplies, bedding, and laundry, and to keep supplied dry. This will improve the quality of our housekeepers' working conditions."



Jessica Penn works at the Oceanside Resort front desk

And finally, it was announced at the General Council Meeting in January that the Kitla Center and Oceanside Resort are collaborating to get the tribe's printing press up and running. "We would like to screen print our own t-shirts, sweatshirts, sweatpants, and more, and have all

that money stay within the community. We purchase a lot of merchandise for the resort and events like Quileute Days and Elders Week, so it would be nice to keep the money local."



Quileute Oceanside
Resort

Rummage Sale

March 3rd

2 p.m. to 5 p.m.

Open to Quileute tribal members and their family and employees of the Quileute Tribe

March 4th and 5th

9 a.m. to 4 p.m.

Open to the public

Location:

Kitla Center
Buildings 1 – 3
100 La Push Road
Forks, WA



Instagram

Follow us!
@quileutetribe



CLALLAM COUNTY HOMELESS CONNECT

Friday, March 6th, 2015

**9:00am - 3:00pm Vern Burton Center
308 E. 4th Street · Port Angeles**

FREE INFORMATION AND ASSISTANCE
Urgent Dental Care (extractions only)
Clothes – Food – Housing – I.D. – Legal
Medical – Job Info – Haircuts - Pet Sitting
Veteran's Services– Social Services

**FREE Bus Ride from anywhere in Clallam County.
Just say "Vern Burton Center"**

For more information contact
clallamcounty.homelessoutreach@gmail.com
https://www.facebook.com/ClallamCountyPHC

Happy Birthday to Enrolled Quileute Tribal Members

February Birthdays:

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

Welcoming the Whales Ceremony Planning Committee

Are you interested in being a part of the planning committee for the Welcoming the Whales Ceremony this spring? You are invited to attend the first planning meeting:

February 12, 2016

9:00 AM

Located at the Principal's Office.

Please visit the front desk before the meeting to check in as a visitor with the receptionist.

***Bá·yak 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!