

bá·yak The Talking Raven

A Quileute Newsletter



“Cherish Our Children” raises nearly \$20,000

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“Cherish Our Children” almost didn’t happen this year. Due to snow and icy road conditions on December 6, 2013, the schools in Forks and La Push were closed and the Quileute Tribe canceled work for the day. However, the “Cherish Our Children” committee made the decision to continue on with the event. After all, the proceeds are spent solely on Christmas gifts for

the youth of Forks, La Push, and Hoh River. Without the funds, the community Christmas gift-giving programs would not be able to provide gifts for everyone in need.

In its 12th year, “Cherish Our Children” is held at the Akalat Center in La Push and raises money through a live auction, silent auction, dinner featuring crab donated by Quileute

fishermen and High Tide Seafood, bake sale, and 50/50 drawing. Vendors are also welcomed to set up booths during the event, as long as they donate one item to the auction.

There were a total of 114 live auction items and 440 silent auction items, which is considerably lower from the previous year. Regardless of having fewer items donated and an impact on attendance because of the weather, “Cherish Our Children” raised \$19,691 compared to the event’s record-breaking amount of \$21,083 in 2012.

Volunteers are vital to “Cherish Our Children.” It takes months of planning and soliciting donations to prepare for the event; on the day before and day of “Cherish Our Children,” committee members and volunteers are tirelessly setting up auction tables, filling out bid sheets, decorating, etc. The event itself lasts anywhere from four to six hours, depending on how many items need to be auctioned.

For “Cherish Our Children 2013,” crew members from Coast Guard Station Quillayute River cooked crab, spaghetti and side dishes and also assisted with displaying live auction

items to the audience; Santa Claus was available to take pictures with children and families; Sterling Savings employees operated the cashier station; and various community members helped with tasks such as keeping track of the live auction items, auctioneering, monitoring the silent auction tables, and more.

In addition, the generosity of donors—private, business, and corporate—ensures the success of this event every year.

Some substantial cash donations were made this year by:

- Tulalip Tribe: \$5,000
- Sterling Savings Bank: \$1,500, which they have donated four years in a row
- Brown and Brown Insurance: \$500

From the “Cherish Our Children” committee: “We thank you from the bottom of our hearts for your generous donation to help ‘Cherish Our Children 2013’ be another successful fundraiser! And thank you to everyone who braved the snow and ice to be with us this year!”

More photos on Page 9

General Council



Directors Reports
Open to Community
January 16, 2014

General Council Meeting
Tribal Members Only
January 17, 2014

Located at the Akalat Center
9:00 AM — 3:00 PM
Both Days

Lunch Served at 12:00 PM

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

“Cherish Our Children” Committee Members:

- Andi Larson
- Anna Parris
- Anne Stallard
- Babs Johnson
- Beverly Loudon
- Bill & Kitty Sperry
- Carol Miles
- Cathy Salazar
- Jan Cunningham
- Karen Beyer
- Missy Seymour
- Pat Soderlind
- Pura Carlson
- Russell Brooks
- Ruth Jackson
- Sandy Heinrich
- Vince & Sharon Penn
- Showandah Terrill
- Stephanie Doebbler

From Council Chambers

Cherish Our Children 2013 was a success. The Tribal Council is always supportive of this wonderful cause, which raises money for Christmas gifts for our youth. This year, we donated a two-night stay at Oceanside Resort, baskets, hats, cedar bracelets and a doll with cedar regalia. Thank you to all the volunteers who contribute their time to Cherish Our Children. With your effort, Cherish Our Children raised almost \$20,000!

The Community Healing Totem Project is still underway, and we are looking at plans to move it from the 101 Building to La Push. Lead Carver David Jackson has not had extensive help from community members in carving the totem, which is likely due to the location approximately 20 miles away from the village. Another issue he has faced is that the totem is exposed to the weather—finding a dry place is important in the carving process. Therefore, ideal locations in La Push are being scouted. The forms on the totem are completed, so now Dave will need assistance in carving the details. Anyone is welcome to lend a hand on this totem. After all, the project is about personal healing through culture. We would also like to acknowledge and thank former New Beginnings Program Manager Monica Henry and Marie Riebe of the Elder/Youth Health Relationships Mentoring Program for all their efforts in getting this wonderful project started. Our hope is that once it's moved, more tribal members will participate.

Based on numerous



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

requests in General Council during the last few years it is obvious that a youth activities program is a priority of our people. Upon receiving a generous grant from the Department of Justice for the Youth Activities Program, we authorized a hard dollar budget to construct a center to house the program. So far we have received bids from companies to build a Youth Activities Program Center. We are eager to see this project up and running, so keep your eyes on the area next to the Blue Shed for progress on the Center.

Sadly, during our Christmas vacation, there was a break in at the QHA Blue Shed Youth Center. The thief took a Wii, Wii games, batteries, and broke into the Snack Shack to steal food. It is awful that someone would steal from our youth. The children who utilize that program are devastated. So please, if any-



Welcoming the community to the Christmas dinner

body has information regarding this theft, do not hesitate to call the La Push Police Department at (360) 374-9020 or email the crime tip email address:

crimewatch@quileutenation.org.

Our community Christmas dinner was held on December 19th. The Akalat was packed, which resulted in more seating that needed to be added. It was nice to be able to share a turkey dinner, visit with Santa Claus, and enjoy entertainment by Mrs. Crippen's class, Roger Jackson, and the La Push Assembly of God congregation. A prize drawing was held at the end, with gifts that included toys, bikes, gift cards, gift baskets, phones, an Xbox 360, and various family friendly gifts and activities. There were also three grand prizes: 2-night stay at Great Wolf Lodge. Congratulations to all the lucky winners! We always love sponsoring this holiday party and seeing all the smiles.

We all hope you had a

Merry Christmas, and we wish you well in the New Year. Along with the per capita that was distributed, we enclosed a Christmas gift for each tribal member over the age of 18.

General Council is fast approaching; Directors Reports are scheduled for January 16th while the General Council meeting will be held on January 17th. The community is welcome to attend for the Directors Reports, but only tribal members are allowed in the General Council Meeting. Reminder for the presentations and meeting: we will NOT discuss any personnel issues, ICW cases, or any other issues that are confidential. Please plan to attend so you can share your concerns, questions, and comments in a positive and constructive manner.

Acknowledging Smith's years of dedication

Jan Smith served as the Commodities and Food Bank Program Manager for years, providing food to tribal members in need.

We want to thank Jan for her many years of service, and we wish her the best in her future endeavors.

-Quileute Tribal Council



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The Quileute Nation of La Push, WA

Quileute Tribal Council: Nominations and Elections

With General Council approaching, it is important to know the process of the Quileute Tribal Elections, who may be nominated, and who may vote. *Please Note: This is informational only and is not the full Election Ordinance or Quileute Constitution. See the full Election Ordinance and Constitution for a complete copy.

According to the **Quileute Constitution:**

Article IV – Elections for the Tribal Council

Section 1. Any member of the Quileute Indian Tribe twenty-one (21) years of age or over who has maintained legal residence within the Quileute Reservation or within the territory of Clallam County for one year immediately preceding any election, shall be entitled to vote or be elected to office therein.

Section 2. All elections shall be by secret ballot and shall be held in accordance with the rules and regulations prescribed by the Tribal Council or by an election board appointed by the Tribal Council

Article VII – Bill of Rights

Section 1. Suffrage. – All members of the Tribe over the age of twenty-one (21) shall have the right to vote in all tribal reservation elections. The residence qualifications established by Article IV of this Constitution shall apply to all elections except elections for the amendment of this Constitution and By-laws.

The Quileute Tribal Council adopted an **Election Ordinance** by resolution on January 17, 2013. The ordinance establishes a procedure for nominating candidates:

Section IV. Purpose

The purpose of this ordinance is to establish a fair and consistent process for the nomination and election for tribal council that conforms with the Constitution and By-laws of the Quileute Tribe; and sets ethical standards for those nominated to serve the Tribe.

Section VI. Nomination of Candidates

a. To be nominated as a candidate for office in the Quileute election such person must be at least 21 years of age and have been a resident of Clallam County one year preceding the election; and

b. Be nominated by an eligible voter, other than themselves, during the period established by the Election Board for accepting nominations; and

c. No person may nominate any person who has been convicted of a crime or terminated from employment with the Quileute Tribe for violations which, at the discretion of the Election Board, violates the Code of Ethics of the Quileute Tribe.

i. The Code of Ethics of the Quileute Tribe has been adopted by the Quileute

Tribal Council following two public meetings where all members of the Quileute Tribe were eligible to attend and where a public comment period of 60 days was conducted.

d. Any eligible voter may file a written challenge with the Election Board challenging the eligibility of a prospective nominee. Any Election Board member may, either after having received the written challenge, or on their own motion, bring a challenge to the Election Board of any prospective nominee.

e. If the Election Board determines a prospective nominee is not eligible to be included on the ballot then the Chairman of the Election Board shall notify the General Council at the conclusion of the nomination period that the nominee will not be eligible to be included on the ballot.

f. If a prospective nominee, is determined to be ineligible for inclusion on the official ballot, such prospective nominee may file a written appeal to the Quileute Tribal Council, who shall immediately convene to hear the appeal, and a decision shall be made on the appeal prior to opening the polls. No member of Council whose is up for re-election during that General Council Election shall participate in the appeal.

g. A prospective nominee, who

meets the age and residency requirements of the Constitution but has been deemed ineligible to be included on the official ballot for violations of the Quileute Ethics Code, may be elected to office as a write-in candidate.

h. Nominees must be present at the General Council Meeting and formally accept the nomination to be included on the ballot unless the Election Board determines that a medical emergency has prevented the nominee from attending the meeting and the Election Board, at their sole discretion, may permit a telephonic acceptance.

Thunder Road Cabins to provide temporary housing



**By Mark Ufkes
Interim Executive Director**

Tribal Council is moving forward to bring the Thunder Road housing back as temporary housing for homeless tribal members. The four units will be professionally cleaned, painted and equipped for overnight use. This will allow the tribe to respond to the needs of some homeless tribal members. Tribal Council is committed to creating

a management plan for administering these units that avoids the problems created with the previous lack of oversight and unacceptable misuse of this housing, prior to the Human Services Department overseeing the housing. Tribal Council is exploring different management models to see which would be the best fit for the Thunder Road Cabins.

Being able to place families at the Hillside Apartment

units again is more complex. Meth had been found in one unit, and that drug use has contaminated other units. Cleanup will require significantly more funding and a more complex strategy to make these units available. Meth use in a home can create a dangerous environment for children. The tribe's goal is to provide housing for families at the Hillside Apartments, so every precaution will be taken to protect our tribal families. The tribe is sourcing grant and other funds to address expected costs.

In 2012, the Human Services department was delegated to operate this housing, which included establishing policies and procedures, creating an application and inspection sheet, and conducting inspections. Their help has been invaluable, and they continue to help Tribal Council advocate for more safe family housing within the tribe.

Bá·yaḵ The Talking Raven

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A Merry Christmas for the Quileute Tribe



1. Jerrid Davis and Austin Black dressed up for their school's Christmas performance at the community Christmas dinner.

2. Duran and Knoxton Ward took pictures with Santa.

3. David Lou Hudson-Fowler spoke to the crowd about becoming a Reverend while Pastor George Kallappa looks on.

4. Carlos Soto happily accepted his prize during the tribe's Christmas drawing.

5. Tribal School students provided entertainment at the community dinner with Christmas songs. They sang, played flutes, drummed, and even had their own rendition of the 12 Days of Christmas, Quileute style.

6. Senior Center staff hopes everyone had a Merry Christmas and a Happy New Year.



Forks Middle School Prevention Club “FILL THE CASE” Holiday Food Drive



Lindsay Obi-Williams and Joanne Jackson

By Sandy Henrich

During the month of December, the Forks Middle School Prevention Club students held a holiday food drive to assist our local Forks Food Bank. They were told by Food Bank Director Pat Soderlind that they've had an increase in people receiving food assistance through the food bank this winter.

The Prevention Club

students decorated donation boxes in each class that holds a class meeting, a component of the new anti-bullying Olweus Program. The class bringing in the most food would be awarded a root beer float party. The club's goal was to receive enough canned and pre-packaged food to fill the display case in the main hall across from the cafeteria.

The drive ended De-

cember 13th, and a total 724 items were donated by FMS students and staff. The food filled the case only half way but the club members were very proud of their community service project. The competition ended in a tie between 7th grade teachers Mr. McIrvine's and Mrs. Rohrer's classes, 200 items each.

On Wednesday, December 18th both classes received their root beer float party and top donors Joanne Jackson (McIrvine) and Lindsay Obi-Williams (Rohrer) were awarded a "root beer float grande" along with a Certificate of Appreciation for their generous donations.



Join the La Push Fire Department today!



The Quileute Fire Department is looking for volunteer firefighters.

Duties include:

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

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

Youth Center Theft

While Quileute Housing Authority (QHA) employees were busy wrapping Christmas gifts for the children of La Push at their annual gift distribution event on December 23rd at the Tribal School, a thief was busy breaking into QHA's Youth Center, also known as the Blue Shed. The program provides a place for youth, ages 5-18, to go to after school for games, movies, access to a computer, and more.

A Wii console, 11 Wii games, snacks, and batteries were stolen. The stolen items are marked with "QYC".

"I know that the kids and QHA staff sure would like to thank that person, because now they have no Wii and the kids sure liked to use it," said Anna Parris, QHA Director.

Blue Shed Supervisor Karen Beyer commented, "It's just really sad for the kids. We had that Wii for two years. It



Students play computer games at the Youth Center

was a gift from Sterling Savings."

If anybody has information regarding the theft,

please report it to the La Push Police Department at (360) 374-9020.

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



Jay Powell transforming into kwashkwash, the Blue Jay.

K^wáwiya?alíktiyat - Steelhead Days – January (2014)

The moon that we now think of as “about January” is called *Steelhead Getting Days* in Quileute. **K^wáwiya** (KWAH-wee-yah) is the word for the steelhead, which is a silvery trout that is born in the freshwater rivers of Quileute country and migrates to sea to mature before returning to spawn. The steelhead isn't a true salmon, but still belongs to the same biological family (Salmonids) as the various types of salmon. The steelhead differs from salmon in that steelheads don't die after spawning. Both male and female steelhead return to the salt chuck after spawning and return to their birth waters to spawn again each year until they die. Both the Quileute and Hoh River systems had rich runs of **k^wáwiya** in traditional times.

Steelheads were especially important to tribal subsistence in the old days because they arrived just as family storage boxes of **chísha?á-álitá** (*dried fish*) and other stored winter food supplies were starting to run out. For that reason, the **k^wáwiya** was considered to be a gift from the spirit world to the Quileute during their time of need. Charlie Howeattle told me that special ritual bathing was done at the beginning of the steelhead moon. **Ṭsiḱáti**. The powerful, overall nature spirit (like the modern concept of Mother Nature), was not inclined to support unclean people. So back then, in order to convince **Ṭsiḱáti** that the Quileute were good people to be caught by, anybody that would be involved in **K^wáwiya?átash** (steelhead fishing) would break the ice and bath in the cold waters of stream mouths. They would scrub themselves with handfuls of tough spruce sprigs until their skin was raw and they were so numb from

sitting in the freezing water that they could hardly get out without help.

Charlie said, “That **x^watsil x^wachilli** (*spirit scrub washing*) apparently worked, because the steelhead always started coming upriver on schedule.” As with the first appearance of the other types of salmon, families would save all the bones of the first steelhead they cooked and carefully put those bones back in the river, a ceremony called **ḱalóḱ^wti hadiḱ^wá-ṫsil** (*the first salmon in line meal*). So, now that you know how to make the nature spirit send the steelhead your way, you can get ready for a steelhead feed, just like the old people did.

The Quileute's traditional use of cedar

Since September, we have been looking at information about the Quileute and Hoh use of plants and trees from the report that Chris Morganroth III and I put together for QNR in 1998. Thanks to the Bayak newsletter, this month we are finishing up discussion of Quileute ethnobotany by talking about the Quileutes' use of cedar. The Western red cedar provided for the traditional resource needs of the Quileute in so many ways that it can be said to be the tree that made oldtime Quileute cultural life possible.

Chris remembers the Quileute story of the origin of the cedar tree. It goes like this.

*Back at the time of Beginnings, **K^wáti** was going around changing the things of the world into the shapes they have today. When he finished transforming the ancestors of the animals and birds and people, he looked down at the ground and saw it was bare. And everywhere that he glanced, a plant or a bush or a tree sprang up. There were lots of plants that had roots or*

*grew fruit or had great trunks and branches for birds to build their homes in. All those plants had spirits just like people and animals, and they enjoyed being praised and thanked for their fruits and usefulness to the **po?óḱ^w**, us Indians, the Quileute people. Our ancestors learned how to use those trees and plants, the point in the annual cycle when the plants should be picked, dug or collected and how to cook, preserve or employ the products of their foraging. But, one plant seemed to be missing. Those first people had to walk everywhere because they had no source of canoes. And they had to sleep in lean-to shelters under big hemlocks. And they only had furs to dress in. That's just a few of the things they were lacking. In those days there was a fine, old Quileute man named **Ṭsápis** (TSAH-pees). He was the kind of person that always helped everyone at **K^wo?liyoṫ**. He was able to help everyone, no matter what they needed.*

*When Old Man **Ṭsápis** died, and his body was put on a burial platform up in a big fir tree, over time his bones got white and, finally, fell down to the ground when the platform decayed and collapsed. And from the bones arose the first red cedar tree. And that's the reason we call red cedar **Ṭsápis**. And like Old Man **Ṭsápis**, the cedar tree helped the people out and provided many of the things they needed. Now cedar trees are all over Quileute traditional territory and still provide many of the things the people need.*

And that's the story of the cedar tree. Thanks, Chris for keeping that story alive for your people.

The whole tree was used

Cedar is such an amazing tree in that every part was used in Quileute traditional life.

- (1) The trunk splits cleanly into planks, hollows out for canoes or can be carved to make monumental welcome figures and houseposts or boxes, utensils and tools.
- (2) The bark was split and beaten to softness for weaving and basketry.
- (3) The withes, small “branchlets” that hang down from the main branches, were used like rope for lashing and tying.
- (4) The roots were split for basket making and other uses.
- (5) The bark and characteristic small scaly “leaves” were used variously for medicines, rubbing unguents, teas and beauty aids.
- (6) The tree's spirit was associated in the traditional Quileute perspective with long life, healthiness and generously giving of itself to help the people.

Large cedar trees

Big-girth cedars were used for canoes of various types:

sealing canoes (**álotḱ**), whaling canoes (**abíyat**), 3-man river canoes (**fabíl**), 2-man sports fishing canoes (**ḱa?walíḱat**), 14-man war canoes (**chishafiḱṫḱ**), toy play canoes for kids (**ṫxolíḱat**), and others. Albert Reagan, who was the schoolmaster at La Push (1905-9) wrote, “Of this giant cedar the Quileute make their dug-out canoes ranging in size from a little river canoe to an ocean whaling canoe that will hold ten whale hunters or three tons of freight, made in each case from one piece of log, and the canoe in each case being one continuous piece when finished, except just the front totem (river deer) part. In making these canoes in the old times it was a slow process of alternate burning and scraping with clamshells and a possible chiseling with some wedge-shaped stone. Today they are hewn out with ax and Indian adze. A canoe for ocean use is now worth about \$200.”

Reagan also says that there are “many beautiful myths” about the cedar and its uses, and also one about why the canoe is shaped as it is. I'll include that story in a later article of the Bayak newsletter.

Cedar planks (**sopíya?**) split from cedar trees were used to construct the traditional Quileute houses (**ṫiḱal**) in the old days. These characteristic Quileute multi-family homes had “shed roofs” (the roof slanted in only one direction and didn't have a peak), horizontal planks on the ends and sides, and usually had a 2-3 foot deep excavation inside so people slept below draftiness caused by wind blowing through between the planks. They used cedar wallboards (**taláwit**), roof-planks (**hisisopíya?**) and rafters (**latóḱ^wti**). Quileute houses had little furniture, but they might have a cedar bench (**wílo?ot ḱá?yal**) and, for potlatches, a chief's seat (**ḱa?iḱ^wot**). Thinner planks were kerfed and “steam bent” into storage boxes (**áx^woyo?**) which, when piled up were used to make partitions between living spaces.

Cedar withes

Small branches of cedar (1/4” to 3/8”) used to be stripped of their needles, soaked in water, and then wound and twisted into rope. These were used for tying and binding, both single strand (**wíḱ^wa?**) and multiple strand (**ṫsidóḱ^wa?**). Rope used for heavy work such as harpoon lines was graded as to strength. For example, for whaling lines the first section was whale sinew (**ḱiḱti**), the second section was spruce root and cedar withes and the third section was only cedar withes (**chik^wsidáḱ^woḱ**). Withe ropes were also used for casual

Continued on Page 7

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

Continued from Page 6

tying like canoe mooring lines (**kitkák'wot**) and for stringers running through the fish gills (**hadik'ák'wa?**). Split cedar withes were used in burden baskets (**ká? wats**). According to Arthur Howeattle, during the years of the Makah raids, cedar withe ropes were used to hold the logs of the protective stockade together at the top.

Cedar Charcoal

Charcoal made from cedar (**tsápisxákak**) was used to burnish and color the outside of canoes of various sizes including the 14-man war canoe. Charred cedar was scraped and mixed with salmon eggs and then smeared on the outside of the canoes and burnished with dried grass withes to give it a shiny finish. Johnny Jackson said that his father had done that to paddles and to the insides of canoes.

Cedar Bark -- collecting, preparing it, and using it

The inner bark of the red cedar was used traditionally in many ways and is still basic to Quileute ceremonial regalia and basketry. The bark is collected when the sap starts to run in May. A family or group of women usually go out to peel bark, often inviting a couple of men and some strong kids to come along. The work starts with a "peeler" finding a tall straight cedar with few branches down low. Most people feel that the best size cedar for bark pulling is about two hand widths wide. You need a space to back away while pulling bark from the tree, and if it's uphill that's all the better. After selecting a tree, a prayer (**hikáítá'li ada?dátwat**), is said to the spirit of the tree (**ha?bálo íbíta**, "tree's soul"), thanking the tree for being a good provider. On the side of the tree with the fewest branches (usually the north), a bark peeler uses a hatchet to make a two inch wide horizontal cut just above the flair of the tree's base. And, then she makes a short cut upwards from each end of that cut. She pries away the bark from the tree above the cut using a knife or chisel (a wedge was used in the old days). When the puller can grab the bottom edge of the bark above the cut, she starts to pull it away from the tree, stepping backwards holding the bark and whipping it up and down to make the strip tear off higher and higher. The strip often extends 15 or 20 feet up the tree and even higher. The puller has to be careful, because those bark strips are heavy and they rip off the tree at some point. She doesn't want to be under that strip of bark when it crashes down. If the strip doesn't easily rip off the tree, she whips it up and down and back and forth until the strip comes off, falls and

lands in a heap where she was standing a second ago (if she's lucky!) Then she uses a knife to separate the thick outer bark from the thin (1/8 inch thick) strip of orange inner bark, which she loops into a roll and then has somebody's grandson carry it back to the pickup.

When Vickie and I began thinking about **siK'óya?** (sick-KOW-yah, cedar bark), she talked about going out to collect cedar bark with Lillian and others, many years ago. So, I decided to call up Vi Riebe and ask her what she remembered about going out to get bark. We talked for almost an hour about her memories of **siK'óya'al** (cedar bark stripping). Here are some of the things she enjoyed remembering and telling.

I think now of the first time I remember going out to get cedar bark. I was about 5. It would've been about 1939. We were living in Queets at the time and I went out with my mom and dad, Steve and Nellie Penn. My dad was a hard worker, fishing, logging and guiding. He even took Governor Langlie out fishing one time. We had our own Model A truck, the kind you had to crank to start and my mother had to lever the choke on the steering wheel to keep it going.

The Esau Penn family was a big one. Besides my dad, Steve, there was Fred, William E. (Little Bill), Christian Sr., Leila (Fisher) and Clara, who died young and left her kids, Big Bill and Morton, to be taken care of. And then there was my mother's family--parents Frank and Amy Fisher of Hoh River and their other kids, Herb, Scott and Mary (ultimately, Williams). We used to do a lot of things together, but collecting cedar bark we did family by family, each woman estimating how much bark they would need and the immediate family would go out to get it. We just took an axe. I don't remember us having a hatchet back then. We'd go out and park close to a good tree and my younger brother Alvin and I would carry the rolled up bark back to the truck.

*Nobody worried about 'my U&A' or 'your U&A' back then. There was nobody to boss us around or kick us out of the woods. That's the way the woods was back then. Y'know, peeling bark was easier than picking **íba** (EH-bah, bear grass) back then. And you could drive in close to get right next to the logging roads. We always had to hike in for bear grass, like the old place south of Queets where we had to walk in on a mile-long trail to a prairie. We'd go in with my aunts, Lilibel Fisher Williams and Lela Fisher, Nellie Williams and Gladys Obi. Such good basket*

*weavers! I was a teenager, young and strong, so I was the one that carried the bunches of **íba** out all day long.*

But, cedar bark! Over the years I went out a lot to peel bark when I could. And when I had a family and four little girls, we'd all go out. I'd drive and head north. I'd drop Phil off on the hill just south of Lake Crescent with an axe and a bag. I'd drive up to the north end of the lake, turn around and head back down the lake and pick up Phil with a sack full of bark. And I still go out about every year. Now the guys go out with us and peel. Rayonier has been helping the people for years, helping us keep the traditions alive. They own a lot of land and if they know they are going to log an area, they let the people go out and harvest. Previously it was Bill Peach who accommodated us and now it's Mike Leavitt. They help us SO much. The group includes Marie and me, Cathy Salazar, Nellie Ratliff, Julia Ratliff and Chris Morganroth and Tommy Jackson, Phil Dreher, and Eileen Penn's grandsons, who go along to peel the bark. Lela Mae, Pam and Arlene (Jackson) go out, too. The school and Fisheries help out. Others, too.

I first learned how to make baskets from my grandma, Mary South, a Makah woman married to Esau Penn and from Amy Fisher, who is the one that made clam baskets and burden baskets. I still have a big one with a tumpline attached. She would make them with spruce and cedar roots, soaking them and when they were soft, she'd skin them and cut them with a sharp knife. Those roots split straight like cedar bark, so you end up with a basket with straight sides.

You always remember your first basket! Mine was terrible. Amy helped me a whole lot. I mean, I was only five years old. She said, "The next time you'll be better," and eventually I DID learn.

*There have been lots of basketry classes over the years, through the school culture program and other programs. I got started teaching when the college at Lummi paid me to teach a class. Back in the 1990s, the Seattle Westin Hotel had a benefit for the Children's Hospital at which they auctioned off a tree completely decorated with baskets made by Quileute and Hoh weavers. My granddaughter was in the hospital with a heart condition, so we all contributed baskets. Another time, I made a two-sided rain hat, woven with the inside like a basket bottom and the outside woven like a **íich'chísa**, shopping basket. It auctioned off at a multiple sclerosis benefit for thousands -- you know, the kind of affair with millionaires and collectors.*

*Then, more than ten years ago, the basket group that meets nowadays got started at the Assemblies of God Church. It has resulted in some good weavers, like Bev Jackson, who was just learning then and is now a 'pro.' More recently Marie was hired to manage a tribal program that included weaving basketry and making dancing regalia. There are classes three days a week (Tues, Wed, Thurs, about 11:30-5:00). Anybody can come--my tribe, other tribes and even the **Hók'at** nation. Everybody's welcome!*

Those are a few of the memories of a Quileute speaking elder with regard to harvesting and using cedar bark over 70 years of change.

Next month I'm going to write about the interesting taboos and traditions of the old people associated with pregnancy and giving birth. That's appropriate because our son Luke and his partner Samantha are due to make me and Vickie **abá K'wáshk'ash** and **abá** Vickie. Have a good **K'wáwiya'alíktiyat**.

—Kwashkwash, Jay Powell
jayvpowell@hotmail.com



Group returning from cedar bark peeling a few years ago. From Left to Right: Lela Mae Morganroth, Jackie Smith, Nola Woodruff, Vi Riebe, Marie Riebe, and Nellie Ratliff. Photo by Vickie Powell

Quileute Tribal School class learns about heroes

During the last two months, students from Mrs. Bailey's 2nd grade class at the Quileute Tribal School have been learning about heroes.

"We were focusing on what makes a hero. Qualities they have, and how they help others in the community," explained Mrs. Bailey. "We also focused on how family members could be a hero, and friends, and just all the different ways people help."

The students were required to do a research project, write a personal narrative of how a family member helped them, and draw pictures of characters in stories who were heroes.

"In our unit, we read everything from African American inventor biographies to folk tales," Mrs. Bailey said.

The curriculum on heroes is also a way for the children to learn about different career paths. "One [student] wants to be a SWAT team member. Another one wants to be in the military."

So when it came time

to learn about community heroes, it was only appropriate for the class to take a field trip to the U.S. Coast Guard Station Quillayute River to hear about the Coast Guard and their military service.

Coast Guardsmen Quade Sheehan and Susana Ughetti led the tour. Some of the questions they faced from the students included:

Can we go for a boat ride?

Have you towed my dad's boat?

How many people have you saved?

The students viewed the station's communications room, gymnasium, engineering department, and even boarded a 47' motor lifeboat.

"Another thing we're learning is how to write a thank you letter," explained Mrs. Bailey. After getting back to class, the students wrote thank you notes and compiled them into a booklet for the station's crew, who took time out of their busy day to talk about their jobs and what they do at USCG Station Quillayute River.



Personnel Department: Jobs

Human Services Director

Supervisor: Executive Director

Salary: \$55-\$65k or DOQ/E

Closes: January 22, 2014
or until filled

Duties and Responsibilities:

To administratively manage all Quileute Tribal Human Services Programs as directed by the Quileute Tribal Council; uphold, implement, and adhere to Quileute tribal policies, laws, and regulations as approved by the Quileute Tribal Council; provide ongoing supervision of Quileute Tribal Human Services Programs; perform annual employee evaluations on Human Services managers and to ensure those managers subsequently provide annual evaluation to their subordinate employees; prepare annual operating program budgets for presentation to the Quileute Tribal Administrator and Quileute Tribal Council for acceptance; and more.

Controller

Organization: Tribal Government - Indirect Staff

Supervisor: Executive Director

Salary Range: DOQ/E

Closes: January 10, 2014
or until filled.

Duties and Responsibilities:

The individual will organize, direct and control all activities of the Accounting Department. The Accounting Department includes payroll, accounts payable, travel, general ledger, budget and grants administration, and property management activities. The individual must develop a thorough understanding of all the Accounting Department activities and be able to process transactions,

reconcile accounts and prepare reports, if required. The Controller is responsible for ensuring that all activities of the Accounting Department are performed in an accurate and timely manner, and that the accounting records are reconciled timely.

Enterprise Bookkeeper

Organization: Quileute

Enterprise

Salary: DOQ/E

Closes: January 10, 2014

Duties and Responsibilities:

Processing accounts payable and accounts receivable; managing bank and general ledger reconciliation; performing month end closings; tracking fixed assets and preparing depreciation schedules; preparing trial balance and journal entries; assisting with other bookkeeping projects and general office support as needed; reporting all income, miscellaneous credits, refunds and bank charge information according to policy; reconciling cash over/shorts; attending training sessions and participating in meetings related to the effective and efficient performance of job duties, and more.

The Talking Raven is published once a month, so we encourage you to check in regularly with the Personnel Department for current job openings.

For the complete job descriptions, visit the website at www.quileutenation.org/employment/job-openings or contact the Personnel Department at (360) 374-4366.

Quileute Head Start



Quileute Head Start currently has 2 openings in the afternoon class for 3-4 year old students

Please, stop by the office or call **(360) 374-2631** for more information.

You can also download an application at www.quileutenation.org/head-start-program

Our program provides:

- Childhood classes four days a week for three to four year old children with a focus on: phonemic awareness, literacy, writing, math, science, nutrition, safety, and social studies
- Quileute language and culture
- Dental, vision, hearing, and developmental screenings
- Family support services
- Services for children with developmental, physical, emotional, and behavioural challenges
- Transportation to and from school via bus
- Breakfast, lunch, and snack

Plus, a caring atmosphere of fun, learning, and acceptance!

Meet the Quillayute River Coasties



BM2 Jason Steinhoff, age 26, comes from Mancelona, MI and has been in the Coast Guard for 5.5 years. Because he wants to be a surfman, he chose Station Quillayute River for the heavy weather and training opportunities. Previously, he was stationed in North Carolina.

When he's not on duty, Jason likes the outdoor lifestyle: kayaking, hiking, fishing, and skiing. At his last unit, he volunteered in the community and plans to do the same here in La Push.



SN Kathryn Lentz, age 22, joined the Coast Guard three years ago. She is currently on the waiting list for 'A' School to become an Aviation Machinery Technician. Although this unit is completely different from her last unit in California, Kathryn loves the atmosphere at Quillayute River and likes to get underway. She has plans to make the Coast Guard her career.

In her free time, Kathryn can be found reading; her favorite genre is classics. She also knits and plays sports.

Join the Mailing Lists!

The Talking Raven has a Mailing List and an Email List! If you would like to subscribe to either of them, contact

Emily Foster at:
(360) 374-7760

talkingraven@quileutenation.org

Submit your name and email address or mailing address.

Thank you!



BM3 Susana Ughetti, age 22, is from Colombia. She had always wanted to join the military because of the various job opportunities available.

Having been in the Coast Guard for 2.5 years, Susana likes it here in La Push. Station Quillayute River is her second unit. At her last station in New York, she was mostly involved in homeland security. However, at Quillayute River, there are more search and rescue cases and bigger surf, which she enjoys.

When she is not working, Susana likes to visit her boyfriend, hike, and snowboard during the winter months.

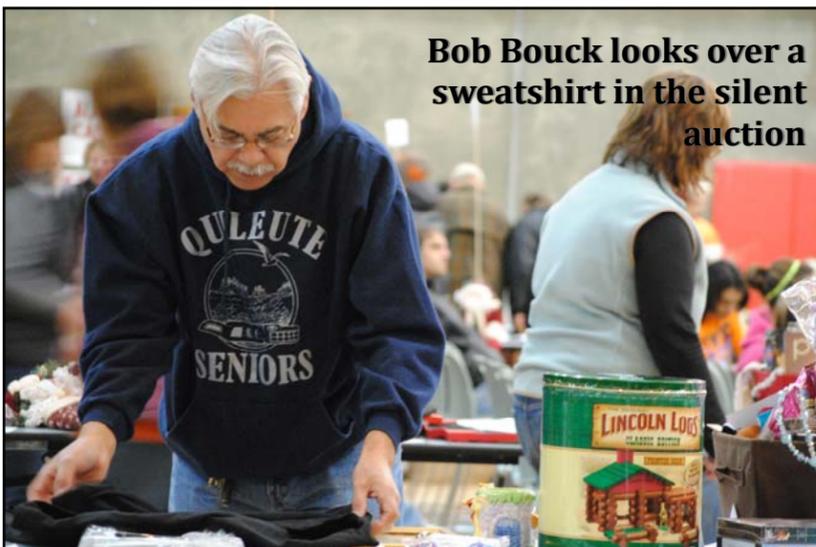
Photos from "Cherish Our Children"



Rod Fleck auctions off a quilted totem art piece



Sterling Savings employees volunteer as cashiers



Bob Bouck looks over a sweatshirt in the silent auction



Katie Krueger browses the silent auction items

Happy Birthday to Enrolled Quileute Tribal Members

January Birthdays:

Crystal Easter	1	Steven Howerton	12	Jeanine Calderon	23
Chayton Schmitt		Joseph Williams Jr.		Gary Ratliff	24
Sabrina Jackson	2	Harvey Eastman		Elrick Matson	25
Effie Ward	3	Naomi Harrison		Francine Penn	26
Jeremiah Casto		John Penn	14	Elva Sailto-Klatush	
Charles Ward		Lucy Smith	15	Jessie Shepherd	27
Amilliana Macedonio-Black		Linda Reid		Larry James	
Tyler Hobucket Jr.	4	Arianna Ward		Nathaniel Jackson	
Kenneth Boulton		Michael Ramsey		Leroy Black	
James Jackson Jr.	5	Bryan Person	16	Eugene Baker	
Carolyn Ward	6	Alejandra Oropeza	17	Hailey Christiansen	28
James King Jr.	7	Marilyn Seiler	18	Justin Cooper	
Anthony Carmona		Richard Rice		Arnold Black III	
Pokie Smith	8	Julie Shaffer		Matthew Payne-Schulze	29
Allie Black		Robin Sailto	19	David Ward	30
Christine Schumack	10	Cheryl Ward	20	John Ward	31
Tyler Penn	11	Eleanor Kaikaka	21	Tia Ward	
Sophia Calderon		Juriel Perete-Black	22	Daysha Fernandez-Black	
Adriana Macedonio		Joshua Smith	23		
Joseph Richeson-Penn	12	Latrina Black			

Join us for a **FREE**

CEDAR ROSE WORKSHOP!

Presented by
Jennifer James
Peninsula College student and
Makah tribal member.



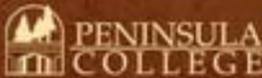
Learn how to make Cedar Roses, a traditional Northwest Native craft. Make some, take one: Roses created will be used in the Brick Johnson Pole Rededication Ceremony in April on the Peninsula College main campus.

All materials will be provided. For more information, contact the Forks Extension, (360) 374-3223.

Wednesday
January 8, 2014
4:00 pm

Forks Campus of Peninsula College, 71 So. Forks Avenue

Peninsula College does not discriminate on the basis of race, color, religion, national origin, sex, disability or age in its programs and activities. Coordination of compliance is the responsibility of the Human Resources Officer, PC HR Office, (360) 452-9277.



***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!