

bá·yak The Talking Raven

A Quileute Newsletter



Welcoming the Whales ceremony celebrated in La Push

Inside This Issue:

- From Council Chambers
- New Executive Director
- Community Healing Totem Pole
- UW Pipeline Project
- The Jay Squawks
- Spring Clean Up
- Bullying Prevention
- Sequestration
- Higher Education Scholarship Program
- Quileute Nicknames and Places
- Elder/Youth Healthy Relationships Schedule
- "Let's Draw The Line"
- May Birthdays



QTS student Willie Hatch danced at the ceremony.

On April 10, 2013, the Quileute Tribal School hosted its 6th annual Welcoming the Whales ceremony to honor the gray whale and welcome it back to La Push during its annual migration. Although the ceremony was scheduled to be held on the Point at First Beach, weather conditions forced the event indoors to the Akalat Center.

At 10 a.m., students paddled in and performed the Snipe and Butterfly

songs. Master of Ceremonies Marco Black stressed how important youth are to Quileute culture. He said, "These songs and dances are very special to us within our villages."

Quileute elder Chris Morganroth III was the first keynote speaker; he not only discussed the significance of the whale, but also spoke about the Quileute history of whale hunting and traditions associated with the hunt.

After Chris presented, former Quileute Tribal School Superintendent Leon Strom was the second keynote speaker; he told the story of the Thunderbird and Whale—food was scarce, and Thunderbird heard the cry of the starving villagers. While flying over the ocean, he spotted a whale, picked it up with his large claws, and brought it to La Push to feed the people and save the tribe. The Quileutes

were thankful for what the Great Spirit gave them. And with the annual return of the gray whale, the Quileutes celebrate and honor the whale to this day.

Once the speeches were finished, the Tribal School students again performed, dancing to the sacred Whale song and Wolf song. The Tribal School also presented gifts and recognized special guests in attendance following the students' performances.

By noon, the weather had cleared up, which allowed the tribe to make their traditional offering of salmon to the whales. Bradley Hatch and Jonathan Boyer waded into the water off First Beach, releasing a small raft with fish on top in order to 'feed' the whales.

Unfortunately, no whales appeared at this year's celebration, though the community has seen orcas and gray whales at past Welcoming the Whales ceremonies.

More photos of the Welcoming the Whales ceremony on Page 3.

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

Quarterly Meeting

May 3, 2013
10 a.m. to 2 p.m.
Akalat Center



Bradley Hatch and Jonathan Boyer fed the whales.

From Council Chambers



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

The Quileute Tribal Council is pleased to announce we have selected John Miller as Executive Director. With his 20 years of administrative experience at the Lower Elwha and Stillaguamish Tribes, and four years of making land use decisions with Clallam County, we are thrilled to welcome him to La Push. We look forward to working with John and especially utilizing his knowledge for the Quileute Tribe's move to higher ground. We would also like to thank Nicole Earls for filling in during our search for an Executive Director.

Despite the weather on April 10th, the Quileute Tribal School did an outstanding job of organizing the Welcoming the Whales Ceremony. It was touching to see the students perform songs and dances for the public, carrying

on our traditions. Tribal Council supported the ceremony by providing the meal, which consisted of ham, potato salad, spaghetti, hamburger stew, smoked salmon, baked beans, rolls, jello, pies, and cake. Council also provided the salmon to feed the whales. Fortunately, the weather cleared up by the afternoon for two young men, Bradley Hatch and Jonathan Boyer, to wade into the water on First Beach and make the offering.

A film crew from Northwest Indian News visited La Push during the whale ceremony. Tribal Publicist Jackie Jacobs explained, "They joined us to do a four minute segment that will air at a future date. It was awesome to have them cover the Welcoming the Whales ceremony, but it also gave us another oppor-

tunity to bring attention to the schoolchildren moving to higher ground and the need for funding for that to happen."

Again, the weather was an issue for another event on April 19th. Although the weather did not cooperate for the 2013 Spring Clean Up, there was still plenty of volunteers. Thank you to everyone who pitched in to help pick up trash. Tribal Council supported the event by providing the meal and purchasing raffle items, which included gas powered weed eaters, fuel at the Quileute Marina, and two weekend reservations at the Great Wolf Lodge.

Due to high rates of diabetes and other health concerns in Indian Country, the Quileute Tribal Council is proud to support the La Push Fitness Challenge organized by Tonya Garcia. We have donated \$4,000 for the grand prize—\$2,000 will go to the male with the highest percentage of body weight lost, while the other \$2,000 will go to the female with the highest percentage lost. We feel it is important to incorporate daily exercise and have good eating habits for healthier lifestyles. In addition, we have also purchased two new treadmills for community members to use at the Akalat Center. Prevention is key when it comes to your health.

As a reminder, Tribal Council supports Quileute children with sports-related expenses, such as participation fees and necessary sports equipment. In order to receive help, you must submit a request for assistance.

The Quarterly Meeting is scheduled for Friday, May 3rd at the Akalat from 10 a.m. to 2 p.m. Please plan to attend to give your input on land use planning and mapping of the newly acquired land. We hope to see everyone there!

Bá·yaḵ The Talking Raven

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Northwest Indian News crew interviews Chairman Tony Foster.

New Executive Director for the Quileute Tribe



The Quileute Tribal Council has selected John Miller as their new Executive Director. John comes to Quileute with 20 years of experience working as an Administrator in Indian Country; he has served as Executive Director for both the Stillaguamish Tribe and the Lower Elwha Klallam Tribe.

"I was very fortunate in 1993, when I became interested in the dam removal on the Elwha River, that I was

offered a position with the [Lower Elwha]," he explained. During John's time at Elwha, they successfully negotiated with the National Park Service so the tribe was a full partner in the dam removal project. He also spent four years with Clallam County and was responsible for decisions regarding land use.

When John applied to the Executive Director position, he was aware of the re-

cent Quileute Tsunami Protection Legislation and very interested in being a part of the extensive project to move to higher ground. "I really love the subject matter," he said. "I think this can be such a great move for the Quileute Tribe to get the essential government services out of the tsunami zone."

In addition to working on land use issues, John said he prides himself on trying to bring stability and continuity when he works for tribal governments. He declared, "I will work cooperatively with the Tribal Council to hopefully bring about more stability within the tribal government operations. There are key positions which are vacant that are soon to be recruited for." He continued, "As I told members of Tribal Council, I like to be a hands-off manager who works with department heads to make sure they have the

resources necessary to get their jobs done."

As the Executive Director, John's goal is to fulfill the wishes of the elected Tribal Council, and after his tenure in La Push, leave a stronger tribal government than when he arrived. In the meantime, he plans on getting to know more tribal members in order to better serve the Quileute Tribe.

When he is not at work, John enjoys spending time with his wife. He has four grown children, and soon to be nine grandchildren. "We love it out here on the Pacific Coast," he stated.

John said he's looking forward to working for the tribe and experiencing his first Quileute Days, as well as hosting the canoe journey the week following Quileute Days. "It will be a great summer!" John exclaimed.

Photos from the Welcoming the Whales Ceremony



1. The students enjoyed dancing at the ceremony, as seen here during the Wolf Song.
2. In honor of the Welcoming the Whales ceremony on April 10th, students learned about different whale species. Pictured is a bulletin board at the Tribal school, which was decorated with information and student drawings of whales.
3. Master Carver David Wilson worked with students to carve rattles, which they gave away to special guests at the ceremony.



Community Healing Totem Pole project is underway



David Jackson

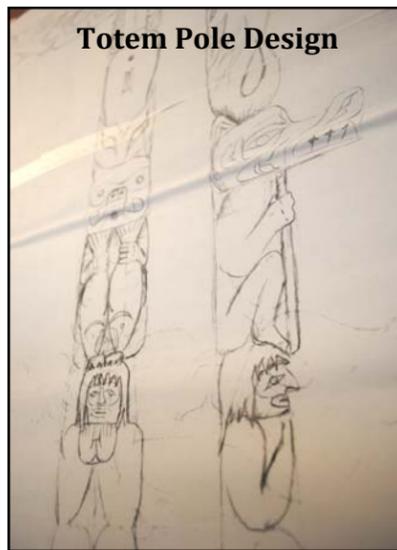
By Marie Riebe

The New Beginnings Elder/Youth Healthy Relationships Mentoring Program has taken on a Community Healing Totem Pole project, where community members will work together—with the help of a master carver—to create art and help each other through a healing process.

The carving on the Community Healing Totem Pole started the week of April 22, 2013. After watching the film “Carved

from the Heart”, the Elder/Youth Healthy Relationships Mentoring Program Manager Marie Riebe felt that having the Community Healing Totem Pole would be another avenue for individuals to work on healing their past hurts and disappointments.

Marie had asked her former Supervisor, New Beginnings Program Manager Monica Henry, if New Beginnings could sponsor the Community Healing Totem Pole Project. Monica readily agreed this was an amazing idea.



Totem Pole Design

An Elder Committee was formed: Russell Woodruff, Bert Black, Danny Hinchin and Larry Burtness. The committee made certain the project moved forward. Larry suggested that Patrick Roberts, a Saux-Suitattle Tribal member, knew where they could obtain a yellow cedar log. After approval from the Quileute Tribal Council, Patrick agreed to harvest the yellow cedar tree for the tribe.

Forest Service paperwork was completed and after receiving an authorized gathering permit from Quileute Natural Resources, Quileute employees and tribal members gathered by the yellow cedar for a tree harvesting ceremony. The yellow cedar tree was harvested and delivered to the tribe’s Highway 101 Building.

The Quileute Tribe generously agreed to give the New Beginnings Elder/Youth Healthy Relationships Mentoring Program one of the four portions of the yellow cedar for the Community Healing Totem Pole Project. The Community Healing Totem Pole will tell the Quileute Story.

After Marie spoke with individual master carvers here at

La Push, Tribal Council was asked to approve David Jackson to be in charge of the Community Healing Totem Pole Project. Council motioned and passed the request.

David Jackson is a master carver and renowned artist. He received his Degree in Fine Arts from Lane Community College in Eugene Oregon; however, his major was in Computer Graphic Design. You can see David’s art work at the various office buildings and homes at La Push. His work is also known nationally. David’s designs have been selected for the Quileute Days t-shirts for the past four years. If you are fortunate to own David’s art work, you can attest to the fact that he gives meticulous attention to detail and he definitely exceeds the norm. Because David displays the strong ability to lead and direct, he has been asked to be the Master of Ceremonies for a variety of functions held at the Quileute Tribe.

It is an honor to have David take the lead for the carving of the Community Healing Totem Pole. David would like everyone to participate and said, “I’d like to thank the Quileute Tribe, Council Members and elders for the honor to represent our culture rich people. To be even thought of for any of the events I have been chosen for is a true honor. I will do the best of my ability to carry out the plans laid out before me. I will rise to each and every challenge given, setting an example that anyone can do it! I challenge and invite all interested carvers as well as beginning chippers, age 16 and older, to join me every day at the Highway 101 building for learning, cultural activities and fun. My most gracious thanks.”

The Elder/Youth program is currently working on providing a means of transportation to and from the Highway 101 building, so please watch for postings. Again, their hope is that the Community Healing Totem Pole Project will accomplish the following:

- Bring the community together.
- Bring a healing to individuals who help with the carving. Marie hopes that through this project, people who help carve will become clean and sober and that there will be a decline in domestic violence, date rape, elder abuse, etc.

If you have any questions, please contact Marie Riebe at (360) 374-4053.



Roger Jackson blesses the cedar tree.

UW Pipeline Project students teach science at QTS

Through the University of Washington's (UW) Pipeline Project, the school offers an Alternative Spring Break (ASB) to their students. As part of the project, UW undergraduates are sent to rural and tribal communities in Washington State to teach environmental science or literacy arts. Each year, several UW Pipeline students stay in La Push during their own spring break to facilitate environmental science lessons in Quileute Tribal School classrooms. This year's group visited the Quileute Tribe from March 24th through 29th.

The UW students who participated in the 2013 Pipeline Project were: Mariah, Laura, Amy, and Shruti. It was Mariah's second time teaching at La Push; Laura has done Alternative Spring Break three times, having previously taught at Brewster, WA; and for Amy and Shruti, La Push was their first Alternative Spring Break experience.

Although their in-class instruction lasts only one week, it takes the Pipeline students an entire quarter to prepare their curricu-



lum. This year's theme was Pacific Northwest, and the subjects they taught were: volcanoes, ocean zones, worms, and water sheds.

As a first time Pipeline Project student, Shruti said the most challenging part was not knowing what to expect, and trying to figure out what the kids would like. Amy shared, "I was nervous to teach. We started off with 8th graders, and I worried about what they

would enjoy." Mariah mentioned the difficulty of planning the curriculum in Seattle, when they are so far removed from the reservation, and Laura added, "We definitely had to adjust to the different grade levels."

To wrap up the week, the Pipeline students hosted Jeopardy games with all their classes, which focused on the material they had taught that week. They also handed out "Young Scientist" certificates to recognize the Tribal School students and their eagerness to participate in the week's lessons.

To help pay for the UW undergrads' lodging at the Oceanside Resort, Tribal School Paraeducator Keith Penn donated a full-size paddle, which he carved and painted. QTS Secretary Stephanie Doebbler organized a silent auction, "Battle

for the Paddle," that lasted one week and raised \$540.00. The Pipeline students expressed their gratitude to the community for this fundraiser.

Laura shared, "It's been a really fun week... everyone is kind and willing to talk to us and answer all our questions." During the week, the four undergrads participated in the community's weekly Drum Circle; they enjoyed getting to know everyone, and the experience of Quileute culture greatly contributed to their trip. Amy said she will cherish the friendships they built with the tribal school children. "It'll be hard to leave," she stated.



1. The UW Pipeline students take a group picture with Mrs. Crippen's 1st grade class.
2. Mariah is facilitating a demonstration about volcanoes. Students mixed baking soda and vinegar in bottles, simulating an eruption.
3. Jerrid Davis and Austin Black receive soil from Amy to add to their mini-watersheds. Using mason jars, students added a layer of rocks, soil, and then planted lettuce or broccoli to show how water moves through a watershed.

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



Jay Powell transforming into kwashkwash, the Blue Jay.

Bixalíktiyat - Flower Days, May

Cha'la'kátsit - (chah-uh-LAH-
KAHT-sit) Tádi 4

The Hoh River Part 4

The moon that we now think of as “about May” is called “Flower Days or Blossom Days.” **Bixa'á** is the word for *flower* or *blossom* in Quileute. “Gram” Lillian Pullen once said, **Libók' xwa' yach'siyasíktiyat** **cha'chishísas bixalíktiyat**, and that mouthful of Quileute is a translation of the English saying, *April showers bring May flowers*. Lillian used to say things like that and then laugh her really high “Ho, ho, hoo” laugh. What she said literally means, “The rain of those sprout days cause flower days.”

And now, let's get right back to the folk-history of the Hoh River so that we can finish the incredibly rich story of that watershed, which again, is called **Cha'la'kátsit**, “the southern river” because it's the most southerly of the rivers in the traditional territory of the Quileute-speaking people. Last month we discussed the river up to the abandoned Hoh village site called **Xwatsiyábidílx'**. This was the fifth of the seven traditional settlement sites along the Hoh. It was located near the mouth of Winfield Creek, which takes its current name from an early resident who settled briefly near the mouth. We are now discussing what the Hoh people call “middle river,” the third of the traditionally recognized sections of the river, extending from Hell Roaring Creek up to Jackson Creek.

Continuing upriver, Willoughby Creek flows out the heights between the Bogachiel and Hoh. Its headwaters are only about 400 yards from the origin of Cultus Creek, which flows

into the Bogachiel. Cultus means *worthless* in Chinook Jargon. (Even though that pidgin language only has about 450 words in all, it has three words for *bad*: peshak meaning bad tasting or bad quality, mesachie meaning sinful, and cultus meaning worthless.) Willoughby Creek was named for Pete Willoughby, who homesteaded there, along with the Moritz family, who tried to raise hops there in 1910. H.O. Milburn also settled in this area. Finally, T.R.H. Schmidt bought and occupied the Willoughby, Moritz and Milburn properties and set up the Schmidt ranch. The Hoh called the area by the name of a traditional elk hunting campsite that was located near the mouth of the stream, **Cho'loyás** or **Cho'loyásli**, “Tall trees.” This is probably the location of a midden that was described by Albert Reagan about 1906 as “...an ancient midden heap is also to be found on the Hoh River some 16 miles inland at a place called ‘the bench,’ where the Olympic glacier made a stand on its retreat up the mountain from the coast.”

According to Verne Ray, who rode up the Hoh in a canoe in 1951 to check on the actual sites of traditional locations, there was a fish trap across the river there in the old days. It was also mentioned primarily because the ridge behind the creek (on the south side) had a good growth of wild onions. When I mentioned Willoughby Creek to Herb Fisher, he smiled and said, **ti-bífadásli**, which means *like wild onions*. So, the Hohs used to stop and pick a basketful coming downriver to take home for cooking.

Whiteman's vegetables: onions and potatoes (**olálach** and **káwats**, both loanwords into Quileute from Chinook Jargon), tur-

nips and carrots (**tadáps** and **kalách**, both Quileute pronunciations of the English words) had been introduced in the school gardens that the first schoolmaster, A.W. Smith, had planted when he arrived at La Push in 1882. Quickly these tubers became part of the native diet for the Quileute and Hoh. The La Push and Hoh River women stopped making the 15 mile trek to **Kíftayák'ók'** (the upriver prairie and, later, the townsite of Forks) where they went to dig bracken fern roots. Within a couple of years, they simply planted the **hók'at' tsíxak** (Whiteman's roots) and sent the kids out to dig spuds in the family garden. LOTS easier! But, the old people still had a taste for the traditional wild foods, among them wild onions. So, fishermen and hunters coming down the Hoh would pull into Willoughby Creek and pull up a mess of wild onions for the old ladies to season their **haxkisa** (*boiled fish stew*) or throw into the **híchíspat** (*underground oven*) to give baked meat and camas an old-time, wild taste. Big beds of wild onions are relatively rare in the Hoh watershed. Back in the 1960s, Pansy said, “They're still enjoyed in steam-pit cooking and soups.” They usually grow at alpine heights. This area was and continues to be visited by Hoh foragers.

Elsa Schmidt, who was called **Aháblip** by Quileute speakers, described a September day (c1910) at the Indian seasonal camp on the south side of the Hoh River across from their home like this: “The next day, the Indians invited us across the Hoh River to their camp. It was just a temporary one they used for a month or so each autumn. The reason for this yearly campout was to get elk meat to smoke and dry and to find straight knot-free cedar trees from the deep woods that were of the best quality for their canoes. The women would go about a mile or more inland where there is a swamp, a boggy area of many acres where no trees grow. There are wild delicious cranberries, (and) basket or bear grass with creamy white plume-like flowers grew only in such places. I believe it was the only one on the river, else they would not always come so far for their yearly supply. The women gathered grass and the inside cambium layer of the bark of cedar trees, dried and bundled it. They carried it to the river and eventually took it down to the permanent village at the mouth of the Hoh River in their canoes.”

Elsa mentions that this was a prized place for the Hoh, where cedar could be found close to the river and the women could

collect cedar bark. Hilary Stewart called cedar “the tree that made Northwest Coast traditional life possible.” Willoughby Creek wasn't the only place the early Hoh came for canoe logs. The area around the Fletcher stump ranch was closer to the main village and there was a good stand of cedar there, too. According to Chris Morganroth III, in the late 40s Theodore Hudson and Harvey James were both making canoes at Lower Hoh River village. Harvey was a Makah married to Theodore's sister Jane. They went up above the highway and got a solid tree big enough for canoes, split it and roughed out two canoes up there before floating them down to the village. Their styles were similar and they used only a double bit axe to rough them out. The revitalization called “canoe culture” which started with the Paddle to Seattle in 1989 has resulted in a powerful force for cultural maintenance among central coast tribes. It couldn't continue without the availability of those cedar canoe logs.

In the early 1980s, Pansy told a story to David Forlines about how **K'wáti** created the trees of Quileute and Hoh country after he finished creating the landscape and the animals. “He then created the trees. Everywhere that he looked on the ground a tree sprang up. While he was creating trees along the Hoh, his eye fell (as they say) with lust upon a girl from **Chálaq'** (Hoh River). Old **K'wáti**! He never could resist temptation. So, he visited the family of the girl and proposed that he should marry their daughter. They had heard about **K'wáti's** tricks, so they turned him down. So, in his passion he made the girl pregnant by a trick and then turned her into a stone so she would not marry someone else. And she became a big stone along the Hoh River.” Pansy said that nobody now knows exactly where this girl-sized stone with a big rounded belly stands along the river. This may account for why the Hoh old people used to use rocks figuratively shaped like females to mark the boundaries of hereditary fishing and hunting grounds along the river. And, by the way, after that, **K'wáti** was so bereft that he went north and turned himself into a great rock near the arches on the other side of Lake Ozette (until a skinny dipping Ozette maiden came and sat on the rock one day). Sometimes those Hoh River stories deserve X ratings.

The area of creeks entering the Hoh from the north was called **káka** (*creeks*), and these creeks include Lindner Creek, Tower Creek, Pole Creek, Dis-mal Creek, and Spruce Creek.

Continued on Page 7

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

Continued from Page 6

Sometimes these creeks were visited by Hoh hunters, gamblers, shamans, and others in need of "getting into a right relationship" with their **faxilit** ("guardian spirit power"). This is a vital aspect of the belief system of the Hoh and Quileute. The old people believed that ordinary people couldn't accomplish even the most simple activity (like being a good fisherman or a lucky hunter or making a good basket or telling good stories) without being empowered by their **faxilit**. And in order to have the help of one's spirit power, it is a person's responsibility to stay in a good relationship with their guardian spirit by being clean, generous, grateful to the spirit providers and avoiding waste. One ritual that pleased a person's **faxilit** was for the person to bathe by sitting in cold water and, when necessary, scrubbing oneself with medicinal herbs. Such bathing rituals were actually dangerous because one of the goals of the baths for both men and women was to toughen up. So, bathers often sat in the cold water with a heavy stone on their lap until they were totally numb. These ceremonials were solitary and were generally done just above the mouths of special creeks, such as those at **káka**, just above Willoughby Creek on the Hoh. According to Billie Hudson, a spiritual man born in 1880 who explained much of this in detail to Richard Daugherty, the line of creeks entering the Hoh from the Fisher Ranch to the Huelsdonk Ranch were spiritual (rather than sacred) places.

The Huelsdonk farm was situated at the mouth of what is now called Owl Creek. According to the Hoh submission to the Indian Court of Claims, prepared by Verne Ray (UW Dept. of Anthro) in the early '50s, the mouth of what is now called Owl Creek was near the location of an early Hoh ancestral settlement with a single house. This was the sixth of the traditional Hoh habitation sites. Located on the north side of the river above the mouth of Maple Creek, it was originally called **Dowá'ka?** (pronounced doo-WAH-uh-kah, a name thought to be based on the Quinault word for "cow parsnip" or "Indian rhu-barb"). Later, it came to be referred to as **Kaxiti'yá'tal**, meaning "iron man's place" (**kaxit** means "iron," **tí'yał** means "man" and **-tal** means "place"). It also got called **K^wok^wolísdo** (*owl*) after the Huelsdonk's name for the creek, even though the Hohs had a place near the mouth of the river by that name.

There is a history of trade, work and good relations between the Hoh and settlers

along the river beginning in the 1890s. Settlement along the Hoh happened quickly and many of the homestead properties included the sites of seasonal Indian camps. Shortly after 1900, a spruce trail was pushed through by Chris Morgenroth I and others. It ran from the Huelsdonk ranch to the Bogachiel. By 1905, more than 25 residents on the Hoh River came forward to sign a petition requesting that the Hoh River not be included in the newly formed Olympic Forest Reserve. So the area was clearly well-inhabited by settlers. The Huelsdonks created the Spruce Post Office on their land in 1907 and John served as the Spruce Postmaster during its 29 year history.

The Lewis Ranch is about two miles above "Iron Man Place." It originally belonged to Pete Brandeberry, who settled shortly after 1900. At the same time Fred Fisher, a Whiteman, settled on lands just east of that, adjacent to what's now the park boundary. However, the Brandeberrys moved to the upper Bogachiel and when Fred Fisher left his homestead, Charles and Marie Lewis took up residence there, and it became known as the Lewis Ranch. It was Fred Fisher that **Chabachifla**, the father of oldman Frank Fisher, took his name from. This was a common way that Indians took "Whiteman names" at the time of early contact.

We haven't talked about trapping along the Hoh. Although they had earlier used springpoles, snares, deadfalls, pitfalls and other traps in hunting, the Hohs didn't have traplines as such until the arrival of fur traders and manufactured traps. However, by WWI, trapping was becoming common for Hohs and their neighbors, which helped a great deal during the tough times of the Depression and, another economic blow to the area, the closedown of fishing on the Quileute River due to its silly designation as a navigable waterway. Chris Morganroth II (who changed the spelling of his name from Morgenroth) and his son Chris III camped with Little Bill Penn on the Charlie Lewis Ranch. They lived in a tent. After World War II, they ran a trap line in Owl and Maple Creeks near Owl Peak, where they had done plane watching in WWII. (There had been another lookout above Oil City, which Theodore Hudson had served in). Young Chris III and Little Bill made beautiful yew-wood bows and arrows and hunted with a bow for fun. They got the wood near Snahapish Pass. Chris II ran a regular line in December and January and trapped mink, fisher and marten behind Owl Mountain. Other

Hohs trapped on a regular or occasional basis up and down the river.

About half a mile above the Lewis Ranch is the Park boundary. It took decades for the park area to become protected. Awareness of the natural beauty of the Olympic highlands had really started and spread because of the exploring expeditions by Judge James Wickersham and Lieutenant Joseph O'Neil in the 1890s. Slowly, a movement arose to protect the Olympic uplands from being logged flat. But, it wasn't until 1909 that President Theodore Roosevelt established Mount Olympus National Monument, which was greatly enlarged and further protected as Olympic National Park in 1938. At the time of the establishment of the Park, there was little understanding of the degree to which the Quileute-speaking tribes had traditionally used and occupied the Olympic highlands. The ethnographic notes of Leo Frachtenberg, made in La Push and Hoh River in 1916, were the only clear picture of the Indian history of the Hoh watershed. Alas, Frachtenberg's unpublished notes were "filed" in the basement of the American Philosophical Library in Philadelphia. However, recent reviews of the record of the Indian history of the Hoh River, along with systematic archaeological surveys, make it clear that there was traditionally regular and constant tribal use of the entire Hoh watershed and especially the subalpine meadows now inside the Park boundaries. One of the objectives of this set of articles is to formulate with clarity the Hoh people's folk-history of the watershed, including a correct as possible version of what information already exists, as well as what was told to me over the years by knowledgeable Hoh and Quileute tribal elders.

About 500 yards above the park boundary is the confluence of the South Fork with the Hoh mainstem. This junction has been called **Libíti bá'k^wat** (*main junction*), but I don't know whether that is an old term or simply one that developed after the South Fork came to be thought of as a distinct river, rather than simply a tributary, as the old people seem to have visualized it. The South Fork is also sometimes called **Tsidá hádos**, *younger brother*.

Near the junction of the South Fork, Otis Crippen, who had property near the Fishers, built a cabin which was used as a trapper's and hunter's overnight shelter for several years after WWI. None of the elders that I spoke with back in the '60s had visited the South Fork, other than to "check it out" when hunting

elk.

Jackson Creek is called **Sówa** (meaning not known), which according to Stanley Grey was the name of a hunting camp that was used there in traditional times. The name Jackson Creek and Jackson Station comes from the Hoh Indian Tom Jackson, whose Indian names were **Tayík** and **X^wobáftit**. On the south side of the river, there was a traditional "smokehouse." An over-winterable multi-family home with walls made of horizontal split cedar boards divided into about three sleeping areas down each side and a work space/cooking area in the middle. It would've had a dugout floor about 5' below the ground level (so the wind blowing through between the boards would pass over the heads of family members seated on floor mats). A smokehole in the roof allowed cookfire smoke to go out. It was Jackson's hunting grounds and others hunted there with his permission. This was the southern terminus of the Snider-Jackson trail, made to allow firefighting and, to some extent, supervision.

Mount Tom Creek and Dragon Lake: Herb Fisher thought he might've heard the name of Thunderbird's snake, **Xixixtóya?**, used with reference to this area. There is no explicit Hoh mythic story that relates this area to Thunderbird's sidekick, a slithery technicolor python, which according to Hoh and Quileute folk-science caused rainbows by crawling up across the sky. But Thunderbird's traditional home is near the headwaters of the Hoh. I have always wondered whether that Hoh name came into use after Whiteman's map called the Mount Tom Lake "Dragon" or whether the name "Dragon Lake" was coined when the settlers discovered that the Indians called the area "Thunderbird's Snake." Some questions we'll probably never know the answer to. I guess this is one of them.

Well, I'm out of room and we've still got the trail to the Seven Lakes area, Mt. Olympus, the Blue Glacier and the Olympic uplands to discuss. I guess that we'll have to go on into the June issue of the Bayak newsletter and have Hoh River Part V next month. Hoh River folk history is just remarkably rich and interesting. I hope you think so, too. Have a good **Bixalíftiyat** (May) and maybe I'll see you at **Libpots'ok^wáftiyat** (Elders Day) in La Push.

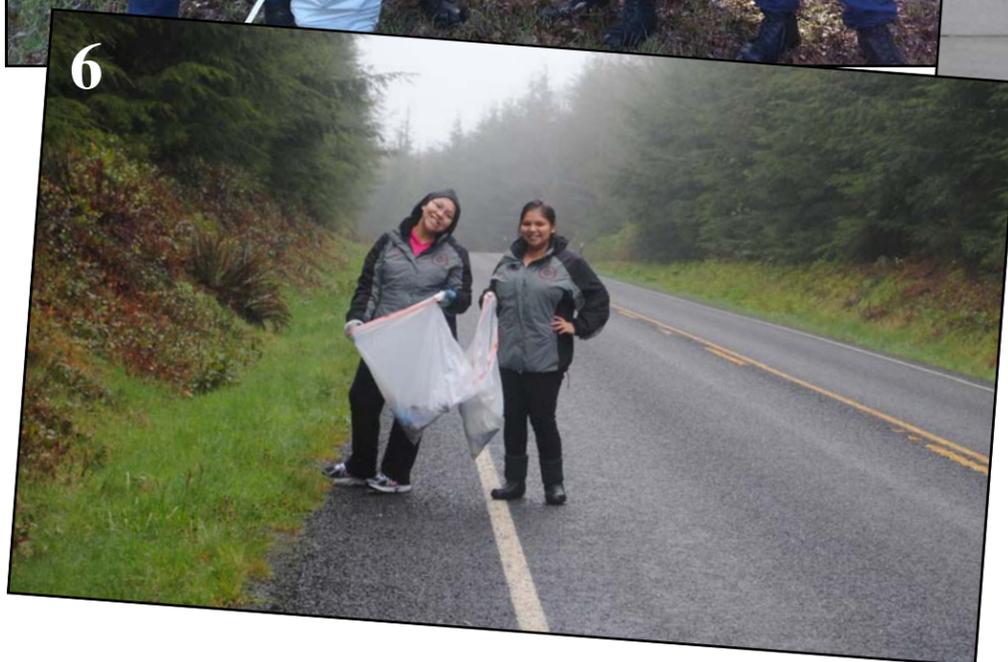
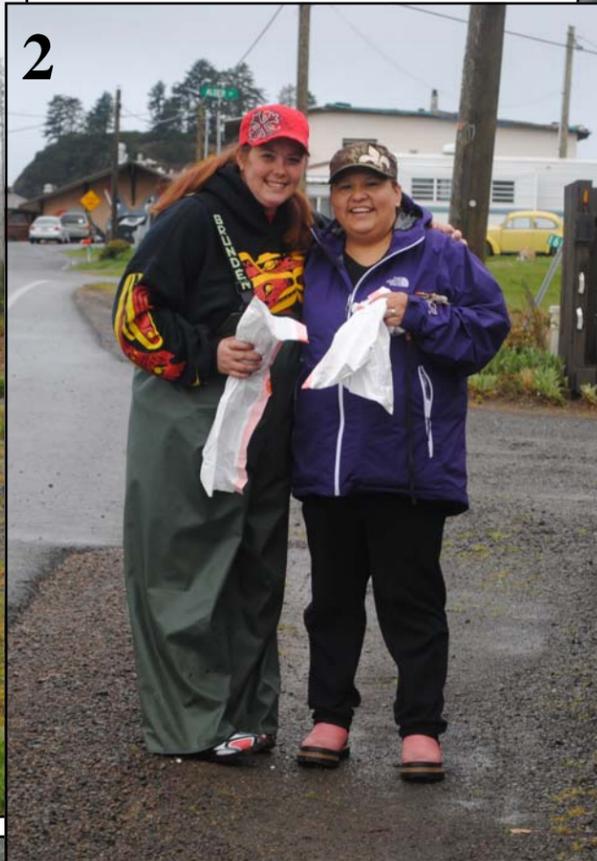
-Jay Powell

jayvpowell@hotmail.com

If you want to hear any of the words in the article pronounced, send me an email and I'll send you a sound file.

Community participates in Spring Clean Up

April 19, 2013



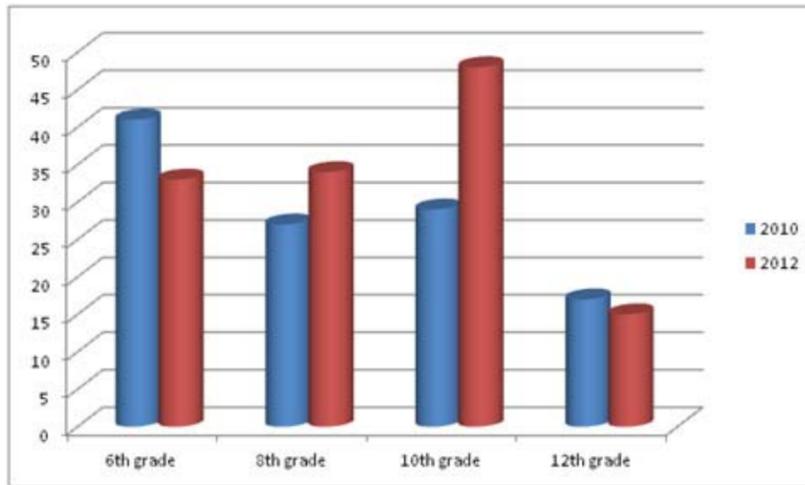
1. Tribal Office staff Danielle Sabia and Yvonne Davis collected trash near the Tribal Office.
2. Human Services employees Heather Schumack and Bonnie Jackson picked up garbage all over the village.
3. Lucy Smith cleaned up at Quileute Heights.
4. Coast Guard crew members participated in Spring Clean Up, as well as picked up trash on Highway 110 during Earth Day on April 22nd.
5. Clinic staff members Julie Windle, Tara Garcia, and Angel Williams helped out in Raven Crest.
6. Cynthia Centeno and Leticia Jaime ran out of garbage to pick up near the Tribal Office, so they went and helped clean the highway.
7. Gary Jackson and the rest of the Natural Resources Fish Technicians cleaned along Highway 110.

BULLYING PREVENTION PROGRAM COMING TO QUILLAYUTE VALLEY SCHOOL DISTRICT

By Sandy Heinrich

Unfortunately, bullying is prevalent in today's society, and it is constantly being dealt with at Quillayute Valley School District. Bullying is unwanted, aggressive behavior among school aged children that involves a real or perceived power imbalance. The behavior is repeated, or has the potential to be repeated, over time. Bullying includes actions such as making threats, spreading rumors, attacking someone physically or verbally, and excluding someone from a group on purpose. Recently, cyberbullying through cell-phone texting, emails and social media sites like Facebook has been on the increase. Students who are bullied may become depressed and have low self-esteem. Many of them may have health problems such as stomachaches and headaches. Their schoolwork is likely to suffer too. Some bullied students may have suicidal thoughts and may even

Percentage of QVSD Students Bullied at School



end their own lives. The effects on students who are bullied can last far into the future, long after they are out of school.

Every two years, 6th, 8th, 10th and 12th graders take the Healthy Youth Survey at QVSD. The results of the 2012 compared to the 2010 HYS are listed above, where the question was asked "Have you been bullied at school?"

There are many roles that students can play. They can bully others, they can be

bullied, or they may witness bullying. When students are involved in bullying, they often play more than one role. It is important to understand the multiple roles kids play in order to effectively prevent and respond to bullying.

Quillayute Valley School District demonstrated its conviction to reduce bullying by investing in the Olweus (pronounced Ol-vay-us) Bullying Prevention Program. Its implementation is scheduled for the 2013-14 school year for grades K-12.

The district's goals are to reduce and prevent bullying problems among students and to improve peer relations at school. The program has been found to reduce bullying among students, improve the social climate of classrooms and reduce related antisocial behaviors such as vandalism and truancy.

In the fall of 2012, students in 4th - 12th grades completed a survey about bullying at school. Results showed that bullying is taking place nearly everywhere in each school. Olweus committee members from each building were trained in January and are meeting regularly. They will train their building's staff this summer, and the kick-off will be held at the beginning of next school year. Quillayute Valley School District looks forward to partnering with families and communities to help bring an end to bullying.

SOURCE: www.olweus.org



Quillayute Valley School District

April—June Assessment Testing

For the next two months, students will be busy taking assessment tests at Quillayute Valley School District to measure their academic progress.

We encourage parents to make sure their children get plenty of rest each night, eat a healthy, protein-filled breakfast and attend school each day. Provide them with positive support and encourage them to take their time and do their best. There's plenty of time to complete the tests, so they don't have to rush through them.

At **Forks Elementary School**, testing begins April 30—May 16 for grades 3-5. Tests include **MSP** – Measures of Student Progress, **MAP** – Measures of Academic Progress and **DIBELS** – Dynamic Indicators of Basic Early Literacy Skills.

Forks Middle School testing begins April 29—May 24. They will be taking the **MSP** – Measures of Student Progress, which covers reading, math, writing and science. Towards the end of the school year they will take the **MAP** and **EOC**— End of Course assessments; dates aren't scheduled yet.

Forks High School's testing schedule begins May 29—31 for **EOC** math assessments. This is for every high school student who has not passed the state-required math test. During June 3—5, all 10th graders take the **EOC** science test.

Thank you for supporting your child's education during the annual testing schedules at Quillayute Valley School District.

Sequestration in effect

By Walter Nope

Because of the huge budget deficit in the United States, sequestration is now a reality and is affecting the Quileute Tribe.

When Congress cannot agree on ways to cut back the total government spending to reduce the budget deficit, an "automatic" form of spending cutback takes place. This automatic spending cut is what is called "sequestration."

Under sequestration, an amount of money equal to the difference between the cap set in the Budget Resolution and the amount actually appropriated is "sequestered" by the Treasury and not handed over to the agencies to which it was

originally appropriated by Congress.

Almost every federal agency that the Quileute Tribe receives funding from is affected. From information that the tribe has received, the tribe's federal funding is being reduced approximately by 5%. Inasmuch as some programs are already being supplemented by the tribe, the tribe will have to look carefully at the effect on all programs and the cumulative ripple effect on the tribe as a whole.

The purpose of this article is to notify tribal members of this important issue that the Tribal Council will have to deal with.

Human Services Department Announcement

When visiting or seeking services at the Human Services Department, visitors and clients must check in with the receptionist and wait to be escorted back in order to speak with any staff members. This rule is now in place due to the confidentiality of the department.

Quileute Higher Education Scholarship Program

By Casey Keith

Youth and Family Intervention Advocates, Tara Huggins and Casey Keith, have been put in charge of the Quileute Higher Education program, which was effective on March 29th. Located in the Human Services Building, they will continue to offer the same services the community has come to expect from the Higher Education program.

Application for scholarships, as well as a full listing of policies and procedures, can be found on the website (www.quileutenation.org) on the Human Services page. The FAFSA (Free Application for Federal Student Aid) must be completed before applying for

scholarships. Oftentimes for first time students, the FAFSA can seem like a daunting task. Feel free to schedule an appointment with Tara or Casey if you need help with this process.

Applications are currently being accepted for summer and fall quarter/semester. Students wishing to receive aid for summer quarter should have filled out the 2013-2014 FAFSA, since summer marks the beginning of a new FAFSA funding year. New applications should be turned in as soon as possible.

For current scholarship recipients, to ensure on time payment of financial aid, make sure to send Tara or Casey

your end of quarter/semester materials. These materials are:

- Previous quarter/semester grades
- Upcoming class schedule
- A new Student Needs Assessment Form filled out by a Financial Aid Officer at your school (needed at the beginning of each school year)

If you are interested in learning more about what the scholarship program has to offer, please feel free to come and talk with Tara or Casey about your options. Their office is located in the Human

Services Building. As they are out of the office at times for Youth & Family responsibilities, they recommend scheduling an appointment in advance. They can also be reached by phone or e-mail at the information provided below.

Tara and Casey look forward to assisting students toward achieving their educational goals!

Casey Keith
(360) 374-4349
casey.keith@quileutenation.org

Tara Huggins
(360) 374-3138
tara.huggins@quileutenation.org

Quileute Tribe & Streamkeepers of Clallam County— Seeking Volunteers for Collecting Stream Bugs

The Quileute Tribe's Natural Resources Department and Streamkeepers are seeking new volunteers to help collect and sort stream bugs to assess the health of streams in the West End. Volunteers are needed to help collect samples in the Forks area during the summer and/or help sort through bug samples the following months in the Port Angeles office. No previous experience or special equip-

ment required. We schedule training around the availability of the trainees, so if you'd like to participate, contact Nicole Rasmussen, QNR at (360) 374-2423 or nicole.rasmussen@quileutenation.org

Pictured below are Streamkeeper volunteers Sue Nattinger and Coleman Byrnes collecting bugs



Improvements at Oceanside Resort

The registration/gift shop is in the process of remodel, while improvements have been made to the cabins and motel units:

- New curtains in every room
- Gutters on all cabins
- Window replacement in various cabins and motel rooms
- New furniture will arrive in June: dining room tables and chairs, couches, love seats, rockers, and floor lamps
- Four more golf carts have been ordered for house-keeping
- New wood outdoor garbage can covers installed at every cabin
- Deck and stair replacement and concrete pad poured at cabins where needed

Quileute Royalty Update

By Leticia Jaime

The Quileute Royalty has been actively representing the Quileute Tribe in numerous events:

They were able to take part in the Welcoming the Whales ceremony. The children danced, sang and helped gift blankets to honor our speakers of the event.

They also took part in the UW Powwow, April 19-21 in Seattle. They danced in the coastal jam and observed the

powwow on Saturday and Sunday.

The Royalty and their parents will also be hosting upcoming BINGO sessions this May 2013 for a source of fundraising. Please keep an eye out for flyers that will be posted.

Royalty representatives and their parents also look forward in attending the Penn Cove Festival in Coupeville in May 2013, the Quileute Elders Week Celebration, and more.

From the Senior Center

I just want to say congratulations to all the elders and seniors who have been working out consistently in our exercise room. They are doing an amazing job for themselves. I would also like thank Tara Garcia for all she does for the elders at the Senior Center and at the Health Clinic. The next BINGO session with the Tribal School students will be on May 24th at 12 p.m. See you there!

—Lisa Hohman-Penn, Senior Center Program Manager

QUILEUTE NICKNAMES AND PLACES



Photo by Cheryl Barth

The nicknames project that Roger Jackson and Jeff Harrison have planned is continuing, but Jeff won't be in La Push all through spring term as he had planned. He had hoped to sit with many people and record their stories about names and places. He'll visit people as much as he can later, but meanwhile he is asking for help. If you know stories about people's nicknames, or stories about how places around La Push received their names, you could write them down,

or talk with each other about them. Here are some questions to think about:

NICKNAMES

1. What nicknames have you had over the years?
2. What are the stories behind them?
3. What are other people's nicknames that you remember from your childhood in La Push?
4. Do you know the stories behind them?

5. What about over the years, and today? What other nicknames can you think of? What other name stories do you know?

6. Do you think nicknames are more or less common these days than they have been in the past? (Or as far as you can tell, is it pretty much the same?)

7. Do you think most people in the community know the stories behind the nicknames? Do you think it matters if people know the stories or not?

8. What social role do you think nicknames play in Quileute culture?

9. What names have become common words in the community language (like Mup or JD as verbs, or Lela as a noun)?

10. What about naming generally? How many people do you know in the community who have, or have taken on, Quileute names? Has this

practice declined over the years? Why do you think some people do this, and some people don't?

11. What about last names? Do you know where your last name comes from?

PLACES

1. What place names do you know in Quileute territory?

2. Do any of these have stories behind them?

3. Do you know the Quileute words for any of them?

One way you can share your stories is by visiting Jeff's blog and leaving a comment:

<http://pln.lanecc.net/quileute/>

Everyone is encouraged to participate in this project!

Quileute Days Stick Game Tournament July 19TH—21ST, 2013

La Push, WA

Open Games Friday, Saturday and Sunday!

Saturday Tournament Prizes

- 1ST Place: \$4,500 +Jackets
- 2ND Place: \$3,500
- 3RD Place: \$2,000
- 4TH Place: \$1,000



**Registration closes at 6:00 p.m.

2-5 per team

No age limit

\$150.00 Entry Fee

** (Time subject to change)

Lodging

- Ocean Side Resort: 1-800-487-1267
- Forks Motel: 360-374-6243
- Bagby's Motel: 1-800-742-2429
- Pacific Inn: 360-374-9400
- Olympic Suites: 360-374-5400

Contact

Cynthia Centeno
cynthia.centeno@quileutenation.org
360-374-2457

DRUG AND ALCOHOL FREE EVENT
SPONSORED BY THE QUILEUTE TRIBE

Quileute Elders Week Scheduled May 29-31

Akalat Center

May 29th: Human Services Day

May 30th: Health Fair

May 31st: Quileute Tribal School Day

Each day begins at 10 a.m.



Elders Week 2012, Photo by Cheryl Barth

Forks Lions Club White Cane Days Auction



Located at Mill Creek Bar and Grill in Forks, WA

May 4, 2013

Auction begins at 1 p.m. and ends when all items are sold

Items include:

- Baked Goods
- Sporting Goods
- Services
- Gift Certificates
- And more!

Donations are gladly accepted from now until the end of the auction.

All proceeds go towards raising money for Lions Club sight projects.

Did You Know?

As Elders Told Me

By Lela Mae Morganroth

Did you know that you're supposed to remove any cedar hat, crown, or headband when a Shaker person is praying?

Elder/Youth Healthy Relationships Mentoring Program May 2013 Schedule

May 1	Women's Talking Circle at Court House	12 p.m. to 1 p.m.
May 1	Beading, Walking Sticks	11 a.m. to 5 p.m.
May 2	Regalia	11 a.m. to 5 p.m.
May 7	Basket Weaving	11 a.m. to 7 p.m.
May 8	Women's Talking Circle at Court House	12 p.m. to 1 p.m.
May 9	Regalia	11 a.m. to 7 p.m.
May 10	Knitting and Crocheting	11 a.m. to 5 p.m.
May 14	Basket Weaving	11 a.m. to 7 p.m.
May 15	Women's Talking Circle at Court House	12 p.m. to 1 p.m.
May 15	Beading, Walking Sticks	11 a.m. to 5 p.m.
May 16	Regalia	11 a.m. to 7 p.m.
May 21	Basket Weaving	11 a.m. to 7 p.m.
May 22	Women's Talking Circle at Court House	12 p.m. to 1 p.m.
May 23	Regalia	11 a.m. to 7 p.m.
May 24	Knitting and Crocheting	11 a.m. to 5 p.m.
May 28	Basket Weaving	11 a.m. to 7 p.m.
ELDERS WEEK Located at the Akalat Center:		
May 29	Human Services Day	10 a.m.
May 30	Clinic Health Fair	10 a.m.
May 31	Quileute Tribal School Day	10 a.m.

*Please note the time differences that are in effect for May. All activities are at the Senior Center, unless otherwise noted.

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



Left: Beverly Loudon shows off the basket she's working on at the Elder/Youth Healthy Relationship activities.

Right: Nancy Williams also participates in the basket weaving opportunities at the Senior Center.

New Beginnings Program Update

Taking the opportunity to keep New Beginnings running has been a rewarding challenge. An exciting and overwhelming amount of projects are in the works and powering through, thus a success. Communicating with appropriate contacts results in a deeper understanding and grasp on helping suitably. Concluding April's Sexual Assault Awareness Month, Prevention and Awareness efforts were the Teal Ribbon Campaign and Bandana Project. A reminder: Women's Talking Circle is every Wednesday at lunch from 12 p.m. to 1 p.m. at the Tribal Court House. The lunch is open to all women, where a variety of content is presented and discussed. Due to the sensitive content and privacy of individuals, children are not allowed. If you have any questions, please feel free to contact me, (360) 374-5110. Thank you.

—Angel Williams, Interim New Beginnings Program Manager

Meet the Quillayute River Coasties



Fireman Apprentice **Tia Yaeger**, age 22, comes to Station Quillayute River straight out of boot camp. Originally from Columbia Falls, MT, she joined the Coast Guard for help with financing school, though she says she may decide to pursue a career in the military.

Being her first duty station, Quillayute River is significantly different than what she expected it to be. So far, Tia is enjoying the station, the crew, and the gorgeous view. And when she is not working, she likes to fish as well as hunt for deer and elk.



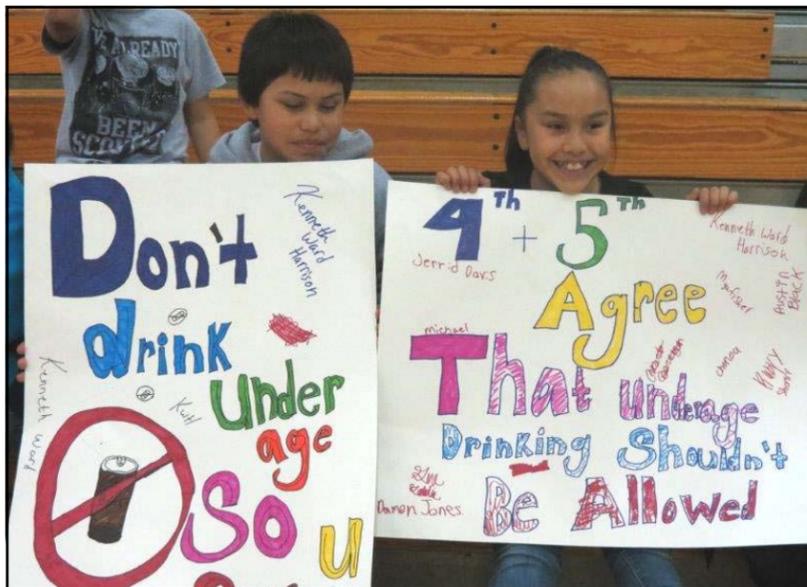
Seaman **Daniel Brannon**, age 29, has been in the Coast Guard for two and a half years. Quillayute River is his second station, having transferred from the Honor Guard in Alexandria, VA. As a member of the Coast Guard Ceremonial Honor Guard, his duty was to perform at funerals and ceremonies.

Daniel has been in La Push for a month, and says it's a nice area. His hometown in Oregon has approximately 1,100 people, so he's accustomed to small-town life. He plans to go to "A" School for Maritime Enforcement, but with a long waiting list, his projected year to attend school is 2015.

"Let's Draw The Line"

On Friday, April 12th, Marcus Obi, Shadow Rosander, and Thomas Jackson of the Quileute Youth Council went to each classroom at the Tribal School and presented on underage drinking and drugging, as part of the "Let's Draw the Line" campaign.

They asked students to write individual contracts for themselves; the youth promised to refrain from underage drinking. At the afternoon assembly, the Tribal School students displayed their contracts and they addressed the issue of underage drinking.



Ratliff-Williams Wedding



Congratulations to Gary Ratliff and Nellie Williams, who were married in La Push on March 2, 2013. Ron Fonzi was the Best Man while Gary and Nellie's daughter, Julia, was the Maid of Honor. Photo by Beverly Loudon

Join the Mailing Lists!

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

Emily Foster at:
(360) 374-7760

talkingraven@quileutenation.org

Submit your name and email address or mailing address.

Thank you!

Happy Birthday to Enrolled Quileute Tribal Members

May Birthdays:

Andrea Smith	1	Sunny Woodruff	10	Mila Adamire	19
Anthalone Casto		Timothy Tumbaga		Evan Jacobson	20
Crystal Matson	2	Winona Jackson		Qwilynn Ward	21
Juanita Penn		Kobe Ward		Jackie Davis	22
Earla Penn		Anna Rose Counsell-Geyer		Trent Harrison	
Tony Foster		John Rush	11	Chelsea Jackson	
Kansas Jackson	3	Rodney Hatch		Deserae Butler	
Kendall Marshall		Frank Jackson-Mckenney	12	Logan Ramsey	
Dewey Penn		Skyler Foster		Sable Jackson-Cheer	
Shaiz Ward		Gary Jackson III		Frank Ward	23
John Jones		Henrietta Jackson		David Penn	
Danielle Sabia	4	Gary Jackson Jr.		Terra Sheriff-Penn	24
Barbara Penn		Casey Jackson		Timothy Jacobson	
Randy Eastman Sr.	5	Tyrone Huling		Christina Black	
Beverly Loudon		Jesse Schumack	13	Cynthia McCausland	
Thomas Baker Sr.	6	Mycal Medina Jr.		Tonya Armstrong	25
Jerry Jackson		Sarah Schumack	14	Kenneth Abrahams	27
Roy Moreno		Gary Jackson III		Nancy Chaussee	
Lucio Gonzalez		Rhonda Flores		Steven Smith	28
James Mobley	7	Laura Ward	15	Charlotte Penn	
Charlene Meneely		Nakita Ward-Bender		Sharra Woodruff	29
Morningstarr LeClair		Margarita Guerrero		Danita Matson	
Ryan Eastman		Darrell Mesplie III	16	Kenneth Daman	
Donovan Ward		Austin Reames		Dennis Bender	
Carl Moore	8	Dorothea Ward	17	Cindy Hice	30
Billie Jones		April Boling	18	Douglas Woodruff Jr.	
Ileana Salazar	9	Patricia Hice		Isaiah Jackson	
Pennie Derryberry		Roseann Fonzi		Zachary Jones	31
Jonathan James	10	Gabriel Pullen	19		
William James		Jenny Apker			

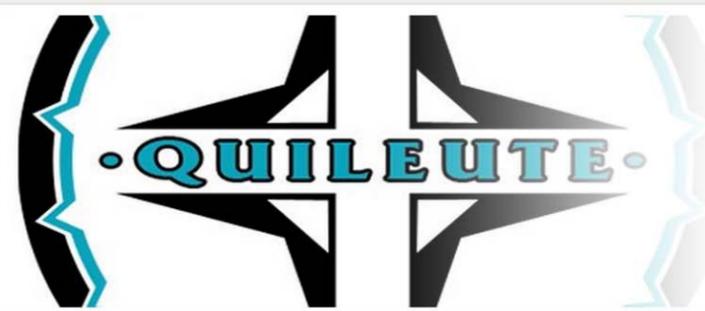


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The **Talking Raven**
A Quileute Newsletter

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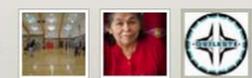
·QUILEUTE·

POSTED BY EMILY IN FEATURED ON APR 4, 2013 | 0 COMMENTS

From Council Chamber...

Quileute Tribe's Executive Director Paul Siewell has resigned from his position for personal reasons, and Tribal Council regrets to see him go. He...

featured news }



***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!