

bá·yak The Talking Raven

A Quileute Newsletter



Governor Inslee visits with children in La Push

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Above: During Governor Jay Inslee's trip to La Push to meet with the Quileute Tribal Council, he also stopped at the tribal school and visited with the children. The students and staff welcomed the Governor with signs, and some of the youth asked for autographs and pictures.

Left: On Governor Inslee's tour of the Head Start building, Thomas Williams-Penn wanted to show the Governor his "owie."

Quileute welcomes the whales in 7th annual celebration

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

Council Listening Session

The next Council Listening Session is scheduled for **May 19, 2014**. Sign up between 8 a.m. and 9 a.m at the Tribal Office. Session begins at 9 a.m. First come, first served.

In the 7th annual Welcoming the Whales Ceremony, the Quileute Tribal School (QTS) and people of Quileute honored the gray whale with dancing, drumming, singing, and a feast. Historically, the Quileutes were whale hunters. The purpose of today's ceremony is to recognize the significance of the whale and honor the animal for once providing sustenance to the Quileute people.

On April 11, 2014, the tribal school students gathered in front of a large audience at the point near James Island to celebrate the Welcoming the Whales Ceremony. They danced to traditional songs, such as the paddle song, See-yak-saw, and the whale song.

Members of Tribal Council and the Tribal School Board welcomed the audience, and Marco



Black was the Master of Ceremonies for the event.

Elders enjoyed a front row seat beneath a canopy in the chance that it rained.

While the students

danced, some who were selected as Sergeant at Arms kept watch over the floor; they ensured the elders had a full view of the ocean, audience members stayed off the dance floor,

and they kept people from photographing or recording the dances when it was requested that no pictures be taken at that time.

After some dancing, the QTS students lined up

From Council Chambers



Crystal Lyons, Chas Woodruff, Governor Jay Inslee, Rio Jaime, Cathy Salazar, and Naomi Jacobson



April was a busy month for events and meetings. Our Tribal Council had the pleasure of meeting with Washington Governor Jay Inslee on April 18, 2014. We spoke to him about some of our key issues:

- Internet access – We have an archaic infrastructure that is holding us back from technological advancement. Our slow connection affects: curriculum delivery, testing, and performance evaluation at the Quileute Tribal School; access for public safety for communications; online ecommerce and marketing for tribal enterprises; and our tribal administration and community as a whole.
- WDFW hunting agreements – The Washington State Department of Fish and Wildlife made agreements with three outside tribes to hunt in the Quileute treaty area, without consulting with the Quileute Tribe.
- Move to Higher Ground – The threat of a tsunami is real to the Quileute people, and we discussed the importance of relocating out of the tsunami zone.

We provided a packet full of information and photographs with detailed information regarding the key issues above. The Governor listened intently to our concerns and offered his feedback. After our meeting, we took him on a

short tour past the Quileute Tribal School to the point at First Beach, then went through the Oceanside Resort grounds, and ended the visit at Head Start. We made a stop at the Quileute Tribal School where Governor Inslee signed some autographs on T-shirts and school projects and posed for photos with the students. The Governor had devoted the day traveling to Hoh, Quileute, and Makah to hear our issues and concerns.

Vice Chair Naomi Jacobson: I believe the visit with our tribal school students made a huge impact on Governor Inslee. He genuinely appreciated the greetings and being able to visit with the students, even for that brief time. Our students were able to express to him the need for support in moving our tribal school out of the danger zone.

Chairman Chas Woodruff: Our meeting with the Governor went perfectly well and he has a better understanding of our issues moving forward. We appreciate the time he took to visit La Push and hear our concerns. We also invited him, his wife Trudi, and his staff back out to our community for a future visit.

Move to Higher Ground meetings are happening at least monthly. Our Memorandum of Agreement with the Olympic National Park is almost complete after a series of negotiations. Surveying work is almost complete. It may appear that there

is not much occurring but this background work is required and must take place prior to any type of development or grant writing. We are in the process of developing and approving a job description for a lead coordinator of the project.

Earlier this month, Chas Woodruff and Cathy Salazar attended a soft opening of the Peninsula College Extension Site in Forks on April 8th. Their new location is at the old Bank of America, which the college has been extensively remodeling. On behalf of the Quileute Tribe, Chas presented the college with the Quileute flag to promote a positive working relationship and a show of support.

On April 11th, the tribal school hosted the Welcoming the Whales Ceremony at the point near James Island. Beginning at 10 a.m., the students paddled in and danced to traditional songs. Gray whales were spotted in the distance at the southern side of First Beach. Three brave young men from the tribal school volunteered to feed the whales; they waded into the waves, carrying salmon to make an offering. After the ceremony, a traditional salmon meal was shared at the Akalat Center followed by more drumming, singing, and dancing.

Member at Large Rio Jaime: An enormous thank you goes to the Tribal School students for the Wel-

coming the Whales Ceremony. They always do an amazing job performing our traditional Quileute dances, and this year was no exception.

Because of her work as the Contracts and Grants Officer, Crystal Lyons was asked to sit on a panel entitled, "How to Effectively Manage Your Grants," at the Native American Finance Officers Association annual meeting. She, Chas Woodruff, and Walter Nope (our CFO) attended the NAFOA meeting in New Orleans, LA on April 13th-16th.

Treasurer Crystal Lyons: The purpose [of the panel] was to provide a general overview of post-financial and administrative grants management, including allowable costs, federal circulars that govern federal grants, closeout, how to execute steps to prepare for an audit, and relevant compliance issues. I'm still scratching my head as to how they got my name, but it was an honor and I was glad I could provide insight from the standpoint of tribal, front-line grants management.

The annual Spring Clean Up on April 18th was successful yet again. Our community always looks forward to the event—taking time out of the workday to beautify La Push, spending the day outdoors, sharing barbecued hamburgers and hotdogs, and having a chance to win prizes in the random drawing. Some of the prizes included weed eaters, gift certificates, and

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Quileute welcomes the whales in 7th annual celebration

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along the point, called to the whales and shook their rattles, while whale noises played over the loud speaker.

At one point during the ceremony, gray whales were seen on the south side of First Beach—near the cliffs and needles. Quileute Tribal School students Jonathan Law, George Buck, and Warrin Rosander volunteered to make the annual offering of salmon. The fish was situated on a handmade raft with cedar branches; the boys brought it out in the water and released it as a gift for the whales. Once they were finished and came out of the water, the Public



Works crew had a fire waiting for them so they could dry off. During the ceremony, whale necklaces were gifted to elders, grandparents, parents,

and guests. Mr. Wilson and the students had carved and painted them specially for the ceremony.

Once the ceremony at the point was over, singing and dancing continued at the Akalat, and elders shared sto-

ries.

Tribal Council Member Rio Jaime has been involved in the Welcoming the Whales Ceremony every year. He expressed his utmost appreciation of the students for practicing and performing traditional dances. Rio continued, "It took contributions from several different programs and we're grateful for everyone's effort to make this another successful event."



From Council Chambers

Continued from Page 2

gas vouchers, while the two grand prizes were stays at the Great Wolf Lodge and Little Creek Resort. Thank you to all who participated in the community-wide clean-up day! It is inspiring to see everyone work together to enhance our village.

Being mindful of those who work during the week, we decided to schedule our first Quarterly Meeting on a weekend, Saturday, April 19th. Some of the topics of discussion were the: Tribal Youth Program, cedar-strip canoe project, per capita, expenditures of our gaming dollars,

tribal enterprises, dredging, and hunting.

Vice Chair Naomi

Jacobson: I am grateful for the people who took the time out of their weekend to attend the first Quarterly Meeting of 2014. This Council encourages and values community ideas and input. We have taken the feedback very seriously and have begun to address many of the questions and concerns that people shared.

Secretary Cathy

Salazar: And we would like to remind everyone the planning meetings, listening sessions, quarterly meetings, and the suggestion box installed at the tribal office all provide an avenue for tribal members to share ideas, concerns, and bring items to our attention. Please take advantage of these opportunities.

Representative Derek Kilmer of the 6th Congressional District hosted a tribal leaders summit in Suquamish on April 24th. The keynote speaker of the summit was Secretary of the Interior, Sally Jewell. Tribal leaders held panel

discussions regarding self-governance, tribal sovereignty, economics, and natural resources and climate change. Chairman Chas Woodruff sat on a climate change panel at the summit to discuss natural resources, focusing on Quileute's move to higher ground and the importance of relocating—not just for the Quileute Tribe, but for all coastal communities.

Interested community members are invited to attend Planning Meetings. The Planning Committee will meet on a regular basis to provide a way for community input and ideas. The purpose of these meetings is to offer guidance to the Quileute Tribal Council in the move to higher ground and other community developments. The next meetings are May 13th, May 27th, June 10th, and June 24th. They start at 9 a.m. in the Tribal Office West Wing and will be held every second and fourth Tuesday of the month. Please come to the meetings and share your community improvement ideas.

Planning Meetings

Every 2nd and 4th Tuesday of the Month

Meetings start at 9 a.m.

Tribal Office West Wing

Next meetings: May 13th, May 27th, June 10th, and June 24th

Bá·yaḵ The Talking Raven

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Instagram

You can now follow the Quileute Tribe on Instagram
[@quileutetribe](#)

Plans for future veterans meetings



Photos by Cheryl Barth

Tribal Council met with Quileute and community veterans and their wives at a luncheon in the Tribal Office West Wing on March 25th. There are plans to have future meetings with the vets, and Council hopes that more veterans will attend to discuss their ideas and give their feedback.



QHA Board of Commissioners

There is an opening on the Quileute Housing Authority Board of Commissioners. Any interested party can pick up an application at the QHA Office. Applications need to be returned by 12 p.m. on May 9, 2014.

Executive Director's Report



Periodically, I will do my best to write a short article for the *Bayak* that assists in keeping tribal families informed of tribal activities and efforts to keep *Bayak* readers informed.

Quileute Marina: The damaged fingers on A dock are being repaired and should be back in place by the first full week in May. We are unclear how this damage occurred and will explore holding the manufacturer liable for the weld failures, as well as reviewing our dock side management to see if vessel size or other factors contributed to the problem. We have completed the majority of the dock plank replacement for all of C and D docks and we are about 85% done with A and B docks as well. This major dock refurbishing effort cost the tribe about \$130,000 over the two year process, but it should provide dock safety and stability for a decade. It was a smart (and necessary) investment by the Tribal Council, as it will reduce liability and makes the docks safer. Throughout the two year process, we kept all of the labor funding in the village, hiring only from Quileute tribal families, so we are proud of this accomplishment. Once the entire dock repair process

is completed, we will be hosting a smudging ceremony and installing a small placard that mentions everyone who has helped the tribe get this very complex project completed.

The new boat ramp was installed two weeks ago, with only six ramp closure days during the construction process. The original bids were over \$450,000. Tribal Council directed the staff to find a cheaper alternative, and we explored the option we chose with a local contractor. Final construction included 18 inches of concrete, above the six inches required in the design. This will allow the tribe to use the boat ramp for removal of larger vessels and should easily last for several decades. This fall, we will be asking the Enterprise Board to consider replacing the ramp dock, making it much wider (6 feet on each side), so that tribal river fishers will have more direct dock at the boat ramp for storing their river fishing boats and equipment. Tribal Council also raised boat ramp use fees to \$15 and raised slip rental by 17%. Fees had not been increased for over a decade. These additional revenues will help pay for all of the improvements that the tribe has made to the marina.

We have removed five derelict vessels from the marina in the last six weeks. Tribal Council rejected a \$25,000 bid

to remove two vessels and told the facilities staff to remove the vessels. We successfully removed three vessels for \$11,000, and the other two vessels were removed by their owners at no charge to the tribe. Five slips are now available to tribal members and recreation users.

River's Edge Restaurant: Tribal Council has directed the administration to turn the restaurant into a tribal enterprise. We will be hiring a Restaurant Manager and additional cooks and wait staff in May with our goal of getting the restaurant open at the end of May.

Treating Everyone with Respect: Unfortunately, we have had several incidents of employees swearing, ridiculing, and yelling at other employees, tribal members, and the public. This creates a hos-

tile work and community environment, and shows disrespect to the tribe and all of our valued employees and visitors. Our personnel policies indicate that this is a termination offense. Employees who treat others with disrespect, and create such hostile situations, will be given one chance, and if the situation is not corrected, they will not be employed at the tribe any longer.

Drug Policy: No tribal employee is allowed to use illegal drugs and remain employed here. This includes marijuana. If you want to smoke pot, you will not be employed here for very long, as we have random drug testing at the tribe and at the school. This is a Tribal Council directive.

—Mark Ufkes,
Executive Director



The boat ramp under construction

Acupuncture and Detox

By Michael Della-DeVoney

Acupuncture is useful for many purposes, one of which is helping the body, mind, and spirit in dealing with cravings and withdrawals from alcohol, drugs, sugar, and nicotine, just to name a few. Acupuncture can help you with any of these symptoms.

What acupuncture cannot do: it cannot make you choose wisely for yourself and for your family. This we must all do for ourselves each and every day. Over the years more than a few people have jokingly said to me something to the effect of, "Can't you just make my pain go away," or "I

wish I could never eat that way again," or "Can you poke me with a needle for that??"

I always gently say that I have no desire to take away anyone's free will. Part of this experience we have here is choosing for ourselves what is right in each moment, and that will, and does, change over time. We learn what is best by what is taught to us and by our experiences. We can ask our elders for advice and how they have dealt with similar situations. We do not have to make the same mistakes that they made because they are willing to share their knowledge with us; all we have to do is ask.

There are other people, such as our friends, coworkers, spiritual leaders, extended family, and even strangers, who can offer us teaching. Sometimes all we need to do is merely observe them and gain experience. Every time we are in contact with someone we have a chance and a choice to learn and grow from the experience. It is up to us as individuals how we treat others and how we treat ourselves. As a wise person once said, "It is none of our business what someone else thinks about us."

How does this relate to acupuncture? It is a choice, a lifestyle choice. Some people

experience acupuncture and get what they need in only one visit, but for most people it is part of a lifelong journey. You come when you need help. Maybe once a week for months or a year or maybe one time every three months. We all know that some of us at any time need more help than our brother or sister. There is no shame in this, there is no judgment about this. We are who we are on our unique life path, our unique journey. Let us not forget part of the reason we are all here is to help and serve each other in the best way that we can.

John Schumack Retires from Fish Committee



This spring John Schumack retired from the Quileute Natural Resources Committee, on which he served as an elected member and Chairman for many years. We appreciate his years of service and wisdom and wish him the best at all his endeavors. Photo by Katie Krueger

Why has the store gas pump replacement taken so long?

This has been a frustrating problem for our enterprise staff. There are only two vendors in the region that can do this work. One of them never called us back. The other vendor took several weeks to get someone out here to help us determine the problem. Once the replacement equipment was identified, the vendor then demanded partial payment, which required us to take it to the Enterprise Board for approval. This added several weeks. Since the vendor no longer keeps an inventory, they then had to order it, only after they received payment. It has now been ordered and will arrive on May 19th for installation on May 21st.

In the meantime, the marina staff will continue to be available 6 a.m. – 6 p.m. to provide gasoline service to the village. The cost of the replacement dispenser is about \$12,000. Adding a card reader at the pump would have added \$10,000 to the cost, and it was decided that, at this time, the additional expense was not warranted. We understand the inconvenience that this has caused tribal families, and we are truly sorry. This situation has affirmed that the tribe needs two fuel sources in the village in case of situations like this.

—Mark Ufkes, Acting Enterprises Manager/Executive Director

Division of Child Support

The Division of Child Support will be available during Elder's week at the Human Services Fair and the Quileute Health Fair on May 29th. Lisa Vasquez will be available to discuss Child Support, answer questions, and provide information. In addition, child support questions and information may be directed to our office at any time at (866) 850-1496.

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!



Congratulations to the following community members who graduated from the three-day Community Emergency Response Team Training in April:

George Gonzalez
Nelson Morganroth
Ron Fonzi
Lisa Hohman
Ivy Colfax
Ivan Eastman
Sean Black
Charles V Harrison
Tazzie Sablan

Michael Estrada
Danielle Sabia
Ruth Jackson
Arnold Black Jr
Randy Eastman Sr
Melissa Burnside
Eugene Jackson Sr
Kevin Harris

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



Jay Powell transforming into kwashkwash, the Blue Jay.

Bixalíktiyat – May (2014)

The moon that we now think of as “about May” is called *Flower days* in Quileute. The Quileute name of the month, **Bixalíktiyat**, starts out with the word for “to bloom” (**bíxal**). Well it may be “Bloom time” in Quileute country, but poor old Kwashkwash is up in northern B.C. writing schoolbooks for the Haisla tribe up here, and it is cold and rainy. Even though it’s the beginning of May, there are no blooms up here! In fact, it’s just bloomin’ cold.

For the last four months, my articles have focused on the ceremonies and rituals of traditional Quileute life. Since January, I’ve been writing about the “rites of passage” that were and in many cases continue to be done in the village when a child is born, when a young person enters puberty, and when a couple gets married. This month, I was going to finish writing about those rituals by discussing the ceremonies and community support system when a person enters a new stage of life...by dying. That’s really an oldtime view of death, eh. The old people treated *death* as if it’s just another stage of *life*. I still intend to talk about death and reincarnation. But unfortunately, I’m up here in northern British Columbia working with the Haisla tribe, and my Quileute notes about death and memorial ceremonies are back in Vancouver. So, for this month, I’m just going to have to improvise...

I asked myself, “What sounds like fun to think about and write about?” And the first thing that I thought about that made me smile was Gram Lillian telling the old **Dáskiya** stories. Yeah! **Dáskiya!**

First of all, it’s interesting to note that Indian storytellers

up the coast all the way to Alaska tell stories about a scary old woman that they refer to as “Wild Woman of the Woods.” The Kwakiutl up in Canada call her *Dzónokwa*. No matter what the people call her, she wasn’t a pretty person. She always shown with lips that stick out like she is blowing out birthday candles, and she has hair like kelp. She wears a ratty skirt and a cape woven of cedar bark. And she always has a big pack basket called a **ká’wats** [KAH-uh-wahts] on her back with a tumpline carrying strap across her forehead. She wasn’t a nice person, either. In fact, she had cannibal tendencies and snatched young boys and girls who didn’t pay attention to their parents’ warnings about not going out alone at night. Back then every Quileute kid knew that when old **Dáskiya** got her hands on a child, she would put spruce pitch (**tsíxa**, TSAY-huh) in its eyes so they would stick shut, and then she’d stuff the child in her pack basket and carry it to her camp up Thunder Road. She’d sing soothingly, “**Oks ła. Oks ła. Kidá, kidá.**” This calmed the child. But then she’d eat it! Sometimes she would get several kids at a time and take them to her camp and then she’d even return to look for more. She had a big appetite.

In Quileute stories, **Dáskiya** was killed several times: by **Ya** [pronounced YAH, meaning “Octopus”], by a young man, by **ǂ’áti**, and finally by a girl. In the first of those stories, her body was burned. Because she was killed again and again in those old stories, listeners weren’t sure whether she was really dead. But they presumed so, and for that reason they talked about her in the past tense.

Lots of tribes here on the Northwest Coast have stories of this horrible wild woman of the

woods. Here’s the Quileute story of **Dáskiya** and the girl. Remember that most Quileute stories start out with the word **Tálaykila** (TAH-thigh-kill-lah), which means “a long time ago.”

Tálaykila, long ago, there lived a family in the village at the mouth of the river. They had a daughter. One night, that daughter was crying. She was sitting by the fire and she cried and cried. Her parents said, “Come to bed and stop crying.” But she kept on, just wailing away by the fire, watching the smoke and sparks rise up through the smoke hole...and she continued to weep. Soon everyone else in the house had gone to sleep.

Well, old lady **Dáskiya** was passing by in the dark and heard the weeping, and she came right in. Seeing that nobody else was awake, she went up to the girl. She set down her big pack basket, which had a big glob of pitch in the bottom of it in a small box. Old **Dáskiya** held the box up and said, “I have something nice in this box. It will make you so happy you won’t cry anymore. She held the box out to the girl. And when the girl reached for it, she grabbed her hand and put pitch from the box into her eyes. Then she stuffed the girl in her pack basket, put the basket on her back, and left the house.

But, old lady **Dáskiya** wasn’t satisfied yet. Continuing around the village, she found a couple of other children that hadn’t paid attention to the warnings of their **abá’at’ot** [uh-BAH-uh-tote, meaning “grandparents”]. And then she got lucky and found three more, sleeping amid the driftwood on First Beach. They all got the pitch-in-the-eyes treatment. Stuffing all the kids down in the basket, she put the first girl, who was too scared to cry anymore, across the top of the pack-basket, hoisted it onto her back, and started for home.

Dáskiya started walking back to her camp up the river, going along Thunder Road and then followed a trail that ran along the river. “**Oks ła. Oks ła. Kidá, kidá.**” she said again and again. Then, old **Dáskiya** walked under a low branch and leaves brushed against the face of the girl on top of the basket. She felt that branch and grabbed it. She held on and **Dáskiya** just kept walking without realizing that one of the children wasn’t in the basket any longer. “**Oks ła. Oks ła. Kidá, kidá.**” She just kept going.

When she was gone, and the girl could just barely hear her chanting, “**Oks ła. Oks ła. Kidá, kidá.**” she climbed down from the tree and sang, “**ǂawátsili tayax-wá’lay. Hítli til siwácha, siwácha.**” which means “It’s lucky that I grabbed the tree!

That’s the reason I’m alive, alive.” This happened near old **Dáskiya’s** camp. Even though she couldn’t see, the girl heard the old lady put down her pack basket with a grunt and a cackle of delight. That girl could hear **Dáskiya** building up her fire, throwing wood on the coals. So the girl snuck up closer, being careful because she couldn’t open her eyes and didn’t want a twig to snap. She moved very carefully.

After **Dáskiya** had the fire going, she emptied the basket and laid the children out on the ground. She realized how small the children were, so she put her pack basket back on and started back toward the village to look for a few more kids.

When the girl heard **Dáskiya** leave, she came up to the fire and, holding out her hands, heated her hands and then rubbed her eyes. She was able to rub off the pitch and open her eyes. Then she lay down in the middle of the line of children who couldn’t see. And soon **Dáskiya** came back with another child that she put in the line of children.

Dáskiya was so excited to have all those children that she walked along in front of the children and sang to them, “Lie down like fur seals,” over and over. Then she turned to put more wood on the fire until it was really blazing. And the girl, who could see just fine, got up and pushed her into the fire. **Dáskiya’s** cedar bark clothes caught fire right away and she just started to burn with a whoosh. She burned and burned, screaming, “Pick me up, my grandchildren. Burning. Burning.” She fell on the ground and burned like a torch until there was nothing left but a pile of ashes. And, then a gust of whirl-wind blew, and it picked up that fly-ash and spun it far and wide. Each flake of old lady **Dáskiya’s** ashes became a mosquito, which continues to eat the Quileutes to this day...just like old **Dáskiya** did. **Bítsas sá’a**. That’s what the old people always said at the end of a story. **Bítsas sá’a** (BAY-tsah SAH-ah). “That’s all there is to that.”

Those who attended Quileute Tribal School back in the days when Lillian was teaching the culture classes can remember her telling the **Dáskiya** stories and chanting **Oks ła. Oks ła. Kidá, kidá.**

The word for story in Quileute is **kixí** (kee-HAY). There are more than 100 stories that we know in Quileute. The book *Quileute Texts* (1931) has dozens of stories that were collected by Manuel Andrade and Albert Reagan, the schoolteacher at La Push 1905-1909 wrote down several that he later published as well. There are others

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

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scattered here and there in print. Some are very familiar. Others you seldom hear. I often think that in the old days there were probably lots more stories than we know of today.

Among the characters in several of those stories that seldom get told anymore are the stories about giants. They might go back to Quileute heroes and warriors from generations ago whose lives and accomplishments got exaggerated and became bigger than life. Many of them go back to the time of beginnings, when the animals and people could talk to one another. There were several giants back in the old days. One of them known for his super-human power and skill with the fish spear was **Salàkatàk̄ti** (suh-LAH-kah-TAHK-th- tee), a name that means “spearing salmon as they come through the opening in the fish weir.” Old **Salàkatàk̄ti** lived near the mouth of the river and was always busily fishing, especially during times of famine, when he would provide food for the whole village.

I love the stories of those oldtime Quileute giants. But for me, there were two giants who stand out, uh, head and shoulders above the others. They were **Kilátob** and **Tatàk̄'ayal**. They were Super Quileutes.

Both **Kilátob** and **Tatàk̄'ayal** originally lived on the top of James Island during the period of wars or raiding by the Makah. But both of these culture heroes moved away from that original **Ak̄álat**. **Tatàk̄'ayal** moved to the deep woods and **Kilátob** moved to the deep sea, where according to the stories, he continually but unsuccessfully tried to seduce **Po'ok̄'ósídat**, an unpredictable giantess. **Po'ok̄'ósídat** was a woman who lived in the sea around the mouth of the Quileute River and had a nest out in the Needles. Nobody could remember why these two early culture heroes had moved away and become loners—one in the water and one in the woods. But according to Hal George, this is the story of why **Kilátob** and **Tatàk̄'ayal** moved away. The

story is one of my favorites.

Tàfáykila (a long time ago), **Tatàk̄'ayal** heard that **Kilátob** wanted to wrestle with him. Oldtime Quileutes regularly wrestled to provide entertainment for the other Quileute ancestors. There used to be two kinds of Indian wrestling in the old days. There was hair-pulling wrestling called **kaqádowa**, and there was back-hold wrestling called **ta'af-ix'á'áxat**. Both of them involved grabbing hold of the opponent and trying to force them off their feet. **Kilátob** wanted to do hair-pull wrestling. **Tatàk̄'ayal** laughed when he heard about **Kilátob's** challenge saying, “He could never beat me. If I touch a big tree with one finger, it will fall over.” When **Kilátob** was told **Tatàk̄'ayal's** comment, he said, “Doesn't he realize that I could hold in one hand **Chalachaláksat**?” (**Chalachaláksat** means “Lake Island in the middle of Lake Ozette,” which was more or less the dividing line between the Quileute south part of the lake and the northern Makah part). That's the way those giants bragged about their strength.

So they decided to wrestle each other, just to see who was really stronger – to find out once and for all.

According to one version of the story, the match was held at the first potlatch ever given. It was hosted by **Báyak** down on First Beach. According to the story, there was a warm-up match between **Ákil** and **Titák̄'al**, Bear and Summer Whale. That match was pretty quick. During the fighting, Bear got indignant at Summer Whale. He got angry. So, he scratched his opponent with his terrible claws. But in the end, Bear lost because **Titák̄'al** sat down on him and all he could do was surrender. However, Summer Whale had such deep scratches on his stomach and throat that he still has those scratches to this day.

There was another warm-up match between **Kíkíł** and **Ḳ'áfta**, Elk and Winter Whale. That fight also resulted in Elk becoming angry and using his antlers to scratch Whale under on

the chin, leaving two scratches under Winter Whale's chin. But Bull Elk was defeated in the end, too. Those whale boys were just too big to throw.

Then it was time for the main event. It was **Kilátob** and **Tatàk̄'ayal's** turn. They didn't waste any time. They grabbed each other by the hair and both strained to lift the other off the ground and get a quick win by throwing the other. They groaned and strained and their muscles bulged. However, they were so evenly matched that neither of them could budge the other. After almost an hour, **Kilátob's** ears were getting red. They were glowing red like coals in a night fire. So, the other animals who were watching started to shout, “Stop, **Kilátob!** **Iláxal ax'w**. Your ears are as red as the sunset.” So, with a few more final grunts, they let go of each other. Nobody had won. But some of the watchers claimed that **Tatàk̄'ayal** had won because **Kilátob's** ears had gotten red. And so the great wrestling match between the giants ended in a draw. Both giants had done a remarkable job, but they were both embarrassed and humbled that neither of them had been able to beat the other.

Shortly afterwards, those two giants moved away. **Tatàk̄'ayal** is rumored to still return from the deep woods to the LaP ush area. If you see him bathing in Lonesome Creek and you are able to sneak up and rub yourself with his fur cloak, you will receive immense strength, just as **Tatàk̄'ayal** has. But, the old people warn that you mustn't look straight at **Tatàk̄'ayal** or you will die. Don't look him in the eye. **Kilátob** spent his time in the water and on the beaches, and he had lots of amorous adventures in his frustrating courtship with **Po'ok̄'ósídat**. **Bítsas sá'a**.

And here, to finish up the Kwashkwash column for **Bix-alíktiyat**, the May squawk, is a short version of one of the stories about a Quileute warrior hero called **Wádswad**. He wasn't a giant, but he was a great warrior from the days of the feuding and fighting with the Makah.

Wádswad seems much more real than the mythical Quileute giants in that the things that he does seem like things that a real person could do. There are several

Wádswad stories, and this will introduce him to you...

Tàfáykila, there was a Makah warrior, a ruthless killer who lived at Ozette. He had killed many Quileutes in raids and carried women off to be slaves that he traded to the Vancouver Island people. The Quileutes called him Slaughterer. The Quileute strongman, **Wádswad**, decided to protect his people from Slaughterer by a great deception. He sent his attractive sister **Hačhło'** to Ozette where she charmed all the men and had her pick of suitors. At **Wádswad's** suggestion, she accepted a proposal of marriage from the fearsome Slaughterer. But, when she accepted, she told him, “We have to get married tonight!” He accepted, and so they started to live together immediately in the Slaughterer's family longhouse in the middle of Ozette village.

In the dark sleeping area provided to the new couple, **Wádswad** snuck in and took his sister's place in bed with Slaughterer. Just when his deception was about to be discovered, **Wádswad** hit the Slaughterer with a yew wood club and sawed off his head with a big sharp mussel shell. And then he ran out, carrying the bloody head. He started for home, pursued by many Ozettes. Before he had left for Ozette, he had told his Quileute neighbors, “I will kill Slaughterer. And when I return, I will be pursued. You will know it is me if I am running a zigzag course.” Well, many people saw **Wádswad** coming back with the trophy head, zigging and zagging and everyone cheered. **Wádswad** was a great Quileute warrior. **Bítsas sá'a**.

And that's about all the room Emily the editor-in-chief lets me have. Happy Mother's Day to all Quileute mothers and grandmothers. I hope you have a wonderful **bixalíktiyat**. I'm hoping to get down to La Push for Elders Week. Maybe I'll see you then. If you want to hear any of the words in the article pronounced, send me an email address and I'll send you a voice file.

—Jay Powell
jayvpowell@hotmail.com

From the Senior Center

We want to say thanks to Stacy Harrison for all her volunteering, and also Sally Jamie for all her time she put in at the Senior Center. Thanks to Darryl A. Penn for his donation of halibut; it helped with a meal for seniors. Jerry, we want to say thanks for the Krispy Kreme donuts—the seniors loved them! If anyone wants to donate any fish, or any other items, we would greatly appreciate it.

Reminder: the last Bingo session with the Quileute Tribal School is on May23rd.

Thank you,
Lisa Hohman
Quileute Seniors Program Manager

Attention Quileute Carvers

Oceanside Resort is looking to purchase 10-15 masks that are 12"-18" in length. Please submit costs of each mask and the time frame to complete the project to the Oceanside Resort office.

If you have questions, please contact Oceanside Resort Manager Cathy Smith at (360) 374-5267.

Two times the tradition



Newly qualified Surfmen Zachary Rowan and James Thrall and Senior Chief Kevin Ziegler

By Petty Officer 3rd Class Katelyn Shearer and Petty Officer 1st Class Jason Gale

There is an elite group of professionals within the Coast Guard who share an unbreakable bond.

Each one has a name, a number and a story of intense dedication to the communities they serve.

In the most treacherous of seas, in the roughest of conditions, each battles the elements to save others.

They call themselves Surfmen.

And last month, they welcomed two new members to the community with a traditional ceremony originally started by the U.S. Life Saving Service.

"Qualifying as a Surfman means that the member has the certification and ability to drive in the most extreme conditions a Coast Guard small boat is allowed to operate in," said Chief Petty Officer James N. Pond, Executive Petty Officer of Coast Guard Motor Lifeboat Station

Quillayute River in La Push, Wash. "But one of the keys to certifying a Surfman is that they also show the maturity to know their limitations and always make the call that will bring the crew home alive."

After years of study and training, Petty Officer 2nd Class Zachary T. Rowan and Petty Officer 2nd Class James P. Thrall, Boatswain's Mates assigned to Station Quillayute River, were both recently awarded their Surfman checks in a rare dual ceremony.

Before the days of radios and radar, duty Surfmen from neighboring stations would walk the beach and exchange Surfman checks with each other to guarantee full coverage of the area before relieving the watch. Surfmen checks are individually numbered metal badges awarded to each Surfman upon his qualification.

Members of Station Quillayute River recreated that tradition by gathering on the beach to celebrate Rowan and Thrall's achievement. The

two new Surfmen walked along the coastline, ceremoniously patrolling the water for any signs of distress. They then met their fellow crewmembers, retired Surfmen, family and friends to receive their Surfman checks, the culmination of countless hours of hard work.

Rowan and Thrall had each been working on their Surfman qualification for more than five years. The process is long and tedious. After reporting to Station Quillayute River, each had to qualify as a boatcrew member, coxswain and heavy weather coxswain before working on their Surfman qualification.

"The biggest challenge I faced was being patient and not getting anxious," said Rowan. "I had to use all the techniques I learned from all the Surfmen to drive the boat the way I wanted."

Rowan and Thrall were not the only ones who had to be patient with the process. The constant training and late nights can take a toll on a perspective Surfman's family.

"Without the support of my wife, it would have been impossible," said Thrall. "I spend more time at the station than I do at home. You have to give up a lot."

It's that extreme dedication that makes the Surfman title so sought after, yet highly elusive. Surfmen make up less than one tenth of one percent of the Coast Guard's entire workforce. There have only ever been roughly 500 Surfmen in the service's history. For many, the title of Surfman runs in the family.

Rowan's father was stationed at Station Quillayute

River as a Surfman when Rowan was five years old. He didn't always want to follow in his father's footsteps, but was drawn to the Coast Guard and the Surfman community after attending college. Thrall didn't have the same family history of service, but he was no stranger to the seas growing up in Gig Harbor, Wash.

"I grew up on the water driving boats as a little kid," said Thrall. "I knew it's always what I wanted to do." Years of hard work paid off for Rowan and Thrall, who both passed their final check rides and qualified as Surfmen on March 17, 2014.

"It's awesome to get qualified together," said Rowan. "We've been breaking-in together, so it only fits. It builds comradery because we struggled with the same stuff."

Rowan and Thrall were the first Surfmen to be recognized in a dual ceremony at Station Quillayute River since 2011.

"They both have matured as individuals and come to form quite a team," said Pond. "They've looked out for each other as part of this process by keeping each other in the loop on incoming weather, operational changes at the unit and lessons learned that each other will benefit from. In turn, by working together as a team they are better Boatswain's Mates, duty section leaders and now Surfmen."

As the sun sets on Station Quillayute River, mariners can sail with peace of mind knowing that Surfman No. 494 and Surfman No. 495 are faithfully standing the watch.

Roger Lien Retires from QNR



Congratulations, Roger, on your retirement! Roger Lien retired from the Natural Resources Department on April 1, 2014. Thank you for your 23 years of dedication.

With Love and Appreciation

To the community and to all that have shown us their love:
Thank you for your support. Your kindness and thoughtfulness means so much to us!

Much Love from the Baker, Williams,
and Norris Family

UW students spend their spring break teaching in La Push



UW undergrads with the middle school class

Every year, the children at the Quileute Tribal School (QTS) look forward to the week that the University of Washington (UW) Pipeline Project students visit La Push. The UW Pipeline Project is an Alternative Spring Break (ASB) program that offers undergraduates the opportunity to teach in a rural community while earning college credit. UW students must apply and be accepted to the competitive program. Though their instruction lasts only five days, it takes them an entire quarter to prepare for their teaching experience.

This year's group that visited La Push included four women: Lauren, Emily, Klondy and Sierra. Lauren was the coordinator for ASB 2014, having previously taught at the Brewster, WA site in 2013. "The program was really special for me last year. I had such a great time that I wanted to come back as a coordinator. I

really wanted to expand the program and invite more UW students, and also for the environmental program to expand to more communities in Washington state." For 2014, the program included a third site at Kalama, WA.

The group of four spent March 24th-28th on the Quileute reservation teaching environmental science to various QTS classes. "We focused on wildlife conservation, water conservation, resource use, food, and public health. We had to come up with a lesson that linked everything together nicely so students could draw conclusions," explained Sierra. They taught an array of grades and had to plan different activities for each classroom.

Emily said it was a challenge for the group, not knowing what to expect before coming to La Push to teach for a week. "I wasn't sure if it was

going to be really difficult or easy. But I was surprised by how welcoming the community is. I'm not really used to that, and it just felt really great to be a part of everything and to be welcomed and supported by the teachers here. And the kids were great. I really enjoyed it."

"After the first day, all the kids got really close to us," Klondy said. "They'd say hi to us whenever they'd see us. We went to the healing drum circle on Wednesday. They started giving us little gifts with our names, like hearts and bracelets, and it's really nice because I feel we are having an impact on them and it's their way of thanking us or saying 'thank you for coming and spending time with us.'"

A rewarding part of the Alternative Spring Break was seeing the children understand the curriculum that was being taught. Sierra elaborated, "We would teach them, or

play a game with them, that would hopefully solidify certain concepts. Getting to see them remember the concepts and be able to illustrate them and describe what they're illustrating, that we made an impact and they were able to remember our lessons, I thought that was a victory and it was exciting."

To wrap up the week, Lauren, Emily, Klondy, and Sierra handed out certificates and small gifts of appreciation for the students. Not only did they love teaching at the tribal school, but they treasured their experience of Quileute culture, especially attending drum circle and being asked to participate in the elk dance.

Each of the women expressed their appreciation for the welcoming and caring qualities of the Quileute people.

Klondy shared, "We're going to remember this week for the rest of our lives."



Paddle to Bella Bella: Update on the 2014 Canoe Journey

The Canoe Journey to Bella Bella is coming up real fast. Each puller, ground crew member, and support boat operator is encouraged to attend the next meeting on May 6th at 10 a.m. in the Tribal Office West Wing.

Are you properly equipped? Please think about bringing: first aid kit, comprehensive first aid kit, tide information, maps, charts, permission letter if you are under age, telephone numbers in case of emergency, consent forms, VHF marine radios (waterproof), life jackets, radar reflectors, tent, emergency blankets, hand warmers, GPS system, waterproof compass, dry bag, visual distress signals, sound producing devices, navigation lights, extra roll of toilet paper preferably biodegradable, extra paddles, throw bag,

rescue throw rope, insurance medical, car, multiple copies of birth certificates, picture ID, tribal identification, tribal contract health service card, pocket knife, sunscreen, lip balm, insect repellent, sunglasses, extra clothes, sleeping bag, extra food and first aid/CPR card.

Each canoe family is responsible for their own travel insurance. If elders are wanting to go, they are encouraged to get a physical from their medical providers, look at the pharmacies in British Columbia, and seek out the medication allowed to be carried over to Canada. Depending on your medications, if you need to get a 30-day supply, we are going to ask that you make arrangements to get a couple of weeks' worth of medications in case the pharmacies north of the border do

not carry your kind of medication. When we get to the border, if you are carrying your medications, to make it easier, you are to make prior arrangements to see what the best procedures are for your crossing. While it is always encouraged, we would love to have our families join us when we land. Where we are going is very remote. You must be in good health due to no hospitals or well-equipped clinics at Bella Bella.

Our Quileute Ocean Going Canoe Society is always trying to raise funds and write grants, because it is going to cost a pretty penny to attend this upcoming canoe journey. We are still collecting Forks Outfitters receipts; there are jars at different departments to donate your receipts. As always, we are looking to raise

funds to the very last week for our journey, so keep us in mind if you hear of any way for us to raise the required funds to offset our tribe's donations.

Thanks to all who are signed up to be pullers. We still need more to help our canoe reach Bella Bella. Keep in mind, there are no journeys for 2015, and the next one will be Paddle to Nisqually in 2016. For those that are wondering, we will post the next upcoming canoe meeting soon. If you have any questions, feel free to contact me, Miss Ann Penn-Charles, at my office at (360) 374-2228. I have packets for pullers, ground crew, and the support boat operators to look over.
Hoyt,
Ann Penn-Charles
Prevention Specialist

Is your child considered homeless?

The McKinney-Vento Act defines homeless children as "individuals who lack a fixed, regular, and adequate nighttime residence." The act provides examples of children who would fall under this definition:

- Children and youth sharing housing due to loss of housing, economic hardship or a similar reason;
- Children and youth living in motels, hotels, trailer parks, or camp grounds due to lack of alternative accommodations;
- Children and youth living in emergency or transitional shelters;
- Children and youth abandoned in hospitals;
- Children and youth awaiting foster care placement;
- Children and youth whose primary nighttime residence is not ordinarily used as a reg-

ular sleeping accommodation (e.g. park benches, etc);

- Children and youth living in cars, parks, public spaces, abandoned buildings, sub-standard housing, bus or train stations; and/or
- Migratory children and youth living in any of the above situations.

The Act ensures educational rights and protections for children experiencing homelessness. A copy of the legislation is available at <http://www.k12.wa.us/homeless/assistanceact.aspx>.

When a homeless student does not have immediate access to immunization records, the student shall be admitted under a personal exception. Students and families should be encouraged to obtain current immunization records or immunizations as

soon as possible, and the school's liaison is directed to assist. Records from the student's previous school shall be requested pursuant to school policies. Emergency contact information is required at the time of enrollment consistent with school policies, including compliance with the state's address confidentiality program when necessary.

Homeless students are entitled to transportation to their school of origin or the school where they are to be enrolled. If the school of origin is in an adjacent district, or a homeless student is living in another adjacent district but will attend his or her school of origin, the schools will coordinate the transportation services necessary for the student or will divide the costs equally. If the costs or services are determined to be excessive or unreasonable the services may be denied.

The school's liaison for homeless students and their families shall coordinate with local social service agencies that provide services to homeless children and youths and their families. The school will also coordinate with other school districts on issues of transportation and records transfers and with state and local housing agencies responsible for comprehensive housing affordability strategies. This coordination includes providing public notice of the educational rights of homeless students in schools, family shelters and soup kitchens. The district's liaison will also review and recommend amendments to school policies that may act as barriers to the enrollment of homeless students. If you have any questions, please contact Stephanie Doebbler, Quileute Tribal School's Home Liaison at 360-374-5648.

Invitation to Morning Circle

The Quileute Tribal School (QTS) Morning Circle is held every Monday morning starting between 8:20 and 8:30 a.m. QTS tries to keep the Morning Circle time to 10 to 15 minutes but sometimes they run a little longer. QTS encourages and invites the community to join them.

To join, please stop by Stephanie Doebbler's office, sign in, and obtain a visitor's pass. The school offers a special invitation to elders to come forward and lead one or more of the Morning Circles. Please call Stephanie Doebbler at (360) 374-5648 if you would like to get involved.

Sean Black becomes certified



Congratulations to Sean Black for passing his correspondence course with California State University Sacramento with a 95% score.

He also completed a two-day exam review and successfully achieved his Water Distribution Manager I certification through the state of Washington. Sean is the third Quileute to obtain this certification. Bert Black and Chad Foster are the other two Quileutes.

"I am so proud of his determination. He's done a tremendous job," said Sean's supervisor, Public Works Director Danny Hinchin.

Employment at Oceanside Resort

By Cathy Smith, Resort Manager

Oceanside Resort has strived to employ Quileute tribal members in the past and the present employment. We are proud of our success to date. We currently have 28 employees at Oceanside Resort, and 75% are Quileute tribal members, part of Quileute families, or members of other tribes.

We are in the process of hiring (2) year-round customer service

representatives, (1) seasonal customer service representative, (1) full-time housekeeper and (5) seasonal housekeepers, (1) year round part-time barista, (2) seasonal baristas, (1) seasonal security I, and (3) seasonal maintenance I. We encourage Quileute tribal members to apply for these positions. These positions require individuals willing to work weekends, holidays, and evenings.

Currently Employed

Quileute	15	54%
Married or Associated with Quileute	3	11%
Native American	3	11%
Non-Native	7	25%
Total	28	

2013 Employment

Quileute	39	57%
Married to Quileute	6	10%
Native American	10	16%
Non-Native	11	17%
Total	63	

Meet the new employees



Because I grew up here in La Push, most people already know who I am. My name is **Salena Jackson** and I was hired as the Youth Coordinator Assistant. My job is to assist the Youth Coordinator in planning

activities under the Tribal Youth Program. My favorite part of this job is being able to make a difference in the youth in the community. I know a lot of people are saying they wished they had this opportunity when they were teenagers, because there was not a lot for them to do.

We are currently in the planning stages and still coming up with ideas. We have re-

established the Youth Council and will be creating a newsletter to keep the community informed about our program. Additionally, we have been meeting with the teens in both Forks and La Push, alternating the places where we meet. I am looking forward to providing more cultural activities and having activities that connect the youth with elders through the Tribal Youth Program.

I am the proud mother of two boys—we love to go to the beach and attend drum group. When I'm not busy with them, I also enjoy volleyball on softball!

If you have any ideas for activities, or would like to be involved in the Tribal Youth Program, please call me at (360) 374-5091 or email me at salena.jackson@quileutenation.org.

Hi, my name is **Cindy Higbee** and I work in the Accounting Department as the Accounts Payable Accountant. I am responsible for paying people and vendors, completing research, and helping anywhere else I can. Previously, I worked for 13 years on a National Incident Management Team where we mainly responded to wild fires or disasters. My job was the Cost Unit Leader within the base camp. I went to school at Dixie College in St.

George, UT and also took online courses. I also have Finance Administration and Wildland Firefighter training through the Forest Service and the Bureau of Land Management.

My favorite parts of this job are the view, the location, and the people. They're fun, and it's just a comfortable place to work. I'm happy to come to work every day, which can be quite the commute from Joyce, WA.

I am a mother of four

boys and one girl, who are all grown. I like to say that my kids raised me on a ranch in Nevada. I lived in Nevada for 25 years before making the escape to Washington, and now I can't leave. I am originally from Wyoming and grew up in Southern California; I was a child actress making commercials and movies, modeling, and doing voiceovers, though my dad kept me grounded with hunting, fishing, and camping. I left the business when I was 12 years

old, and today, I love being a mom and living here in the Pacific Northwest.

My motto is: A Stranger Is A Friend I Haven't Met.



La Push participates in annual "Spring Clean Up"



1. Quileute Natural Resources staff: Jack Davis and Gary "Skin" Jackson
2. Health Center employees: Darrin Rosander, Jackie Smith, Tara Garcia and Susan Penn
3. Housing Authority maintenance crew: Tommy Baker and Willie Hatch
4. Community member Earla Penn
5. Oceanside Resort maintenance crew: Rod Taylor and Theo Penn
6. Coast Guardsmen from USCG Station Quillayute River

Happy Birthday to Enrolled Quileute Tribal Members

May Birthdays:

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

2014 Easter Egg Hunt

1. Haven Ward wanders through the lawn before the egg hunt begins.
2. Clarissa Black volunteers every year as the Easter Bunny and poses for pictures with the children.
3. Lewis Eckegren is all smiles at the La Push Easter Egg Hunt.



QUILETUE ELDERS WEEK

May 28th-30th

May 28th: Hosted by Head Start and Human Services

May 29th: Health Fair hosted by Quileute Health Center

May 30th: Hosted by Quileute Tribal School

Bá·yaq 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!