

bá·yak The Talking Raven

A Quileute Newsletter



PRESERVING OUR OCEAN CULTURE



PLEASE JOIN US TO CELEBRATE OUR VICTORY IN
PROVING OUR TRADITIONAL OCEAN FISHING
GROUNDS IN *UNITED STATES V. WASHINGTON*

SATURDAY, NOVEMBER 21, 2015
AKALAT CENTER, LA PUSH, WA
12:00 P.M.

TIMELINE OF THE CASE

- December 2009: Makah filed a lawsuit against Quileute and Quinault claiming that our ocean fishing at treaty times only extended 5-10 miles offshore, and that Quileute's treaty time fishing only extended north to Norwegian Memorial.
- March/April 2015: Trial lasted 22 days, longer than the trial in the Boldt Decision.
- September 2015: The court issued a final order finding that:
 - Quileute's treaty-time fishing area extended 40 miles offshore
 - Quinault's treaty fishing area extended 30 miles offshore
 - Quileute's treaty-time fishing extended north to Cape Alava

Join us to celebrate this historic victory in preserving our ocean culture.

This celebration will include:

- A summary of what was presented in court from the attorneys and the six expert witnesses who helped Quileute and Quinault win the case
- Dinner and ceremony



Youth program holds open house

By Annie Crippen

On October 7th, the Quileute Tribal Youth Program (QTYP) held it's Open House to mark the beginning of the new program year. Rather than a traditional open house displaying work from past projects and activities, the Open House encouraged discussion between pro-

gram staff and the community.

There were approximately 30 participants. Among the biggest concerns for the youth that were identified include:

- **Drugs and alcohol** (How do we help youth who are using? What services are available? Outreach?)

- **Education** (Homework/tutoring help, access and awareness to higher education, career development/job skills opportunities, life skills, and cultural learning.)

- **Developing trust** and stronger relationships with youth and law enforcement. (Help youth

understand policies and procedures and job responsibilities of law enforcement, and create police-youth programs and activities.)

- **Involvement** (More participation and input from elders, community members, parents, and youth.) Some of the concerns voiced by

Continued on Page 5...

Inside This Issue:

- From Council Chambers
- Transitional Housing
- MTHG Updates
- 4-H Club Ends
- Family Fun Night
- Jay Squawks
- Veterans Dinner
- What's New at QTS?
- HAB Research
- Harvest Dinner
- Cherish Our Children
- November Birthdays
- Halloween

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

From Council Chambers



Rio Jaime, Naomi Jacobson, Vince Penn, Crystal Lyons, and James Jackson

Council's October schedule included several meetings. Councilmembers attended conferences and events such as the Centennial Accord, National Congress of American Indians, Infrastructure Assistance Coordinating Council, and the Clallam County Democrats Annual Fundraiser, among others to represent the needs of the Quileute Tribe.

Chairwoman Naomi Jacobson: Vince Penn, James Jackson Sr., and myself attended this year's Centennial Accord where we were able to participate in consultation with the various Secretaries of State Social and Health Services departments as well as the Washington State Department of Fish and Wildlife. The departments gave updates to tribal leaders about tribal issues such as how the state's tribal liaisons are reaching out to tribes to identify issues which impact the tribe's state-funded services offered to our community. I took the opportunity to share the tribe's needs for better wellness programs within our tribal communities.

It was a very special occasion for the Quileute Tribe, as we were able to sign our cigarette compact with the State of Washington alongside Gov-

ernor Jay Inslee. We are one of two tribes in the state who had not yet signed a compact. This means that we will no longer run out of our allocation of cigarettes which are non-taxable to the State of Washington. Any taxes received on the sale of cigarettes by the tribe will go directly to the Quileute Tribe once we complete our new ordinances, which are scheduled for completion within the next six months.

Treasurer Vince Penn: This past month, I attended the Centennial Accord, the Infrastructure Assistance Coordinating Council, and the Clallam County Democrats Annual Fundraiser. The IACC is a non-profit organization dedicated to helping Washington communities identify and obtain resources they need to develop, improve, and maintain infrastructures. It consists of staff from state and federal agencies, tribal organizations, local government associations, and non-profit technical assistance organizations. We were there to promote our MTHG campaign.

At the Clallam County Democrats Annual Fundraiser, I went to show the Quileute Tribe's support in the election process. The keynote speaker was former Governor Gary

Locke. It was very much an honor for me to listen to such a person as Gary. The time and commitment he has for the work he has dedicated his life to doing is very remarkable. I would like to encourage our tribal members to get out and vote, now and in the future—the Native Vote truly is important.

Member at Large James Jackson: I had the pleasure of traveling to the Indian Land Working Group's 25th Annual Indian Land Consolidation Symposium at the beginning of October. There were many topics covered by panels and workshops, such as: the impact of Mitchell I and Mitchell II on Indian Law today; allottee activism; training on estate management and AIPRA; the Buy-Back Program; oil and gas issues; and much more. I am thankful for the opportunity the Indian Land Working Group provides through this symposium for Native American landowners, tribal leaders, attorneys, planners, and others to network and discuss the latest land-related issues. It was a great resource, especially with Quileute's Move to Higher Ground Project.

In order to revitalize the Quileute language, Tribal Council has been a supporter of the Quileute Word of the Week project. Quileute words are posted in various tribal departments and on the tribe's Facebook page. Councilmember Rio Jaime recently traveled to Portland, OR for a convention, which discussed the importance of language preservation programs.

Vice Chair Rio Jaime: Education of our young people is one of our highest priorities, and I was honored to be able to attend the National Indian Education Association (NIEA) held in Portland, Oregon. There I was able to experience some innovative new ways other tribes are bringing their Native languages to their classrooms. It is my hope and goal that we will have a new generation of passionate Quileute speakers, so I am always looking for creative ideas for us to utilize our language. There are some new programs and technology aimed to bring the language into the classroom, but what I gathered from the conference is, "You can't talk about bringing your language back, you have to talk it back."

Let's step up to the challenge and use our language before it's too late.

The tribe's Quarterly Meeting was held on October 9th and was open to all community members. However, this meeting was conducted in the Tribal Office West Wing rather than the Akalat. A delicious lunch was catered by the River's Edge Restaurant. The agenda addressed many business items:

- 09-1 Litigation
- Hunting
- Dredge
- Move to Higher Ground Project
- Emergency Management Preparedness
- Budgeting Process
- Contribution Policies
- Audit Report
- Election Process
- Prevention and Awareness
- Transitional Housing
- Kitla Center
- Cigarette Compact
- River's Edge Restaurant
- Effectiveness of Quarterly Meetings

Secretary Crystal Lyons: Council strives to always be open and transparent so we welcome the opportunity at quarterly meetings to update our membership on the progress being made. We chose to use the West Wing this time due to the low numbers at previous meetings and I thought it worked well. A highlight for me was being able to share the video of xa/lax ti "the Red Lizard House" which was a beautifully done production highlighting a historic event for Quileutes past, present and future.

Be sure to mark your calendars for noon on Saturday, November 21, 2015. We will be hosting a large celebration at the Akalat Center for our victory in proving our traditional ocean fishing grounds in *United States v. Washington*. This was a historical case challenging our treaty rights, and we are overjoyed to celebrate the protection of our resources with the membership and community.



Vince Penn, Naomi Jacobson, and James Jackson at IACC

Transitional housing sees success in its first year

As part of the tribe's Road to Wellness Initiative, the need for transitional housing in La Push was recognized. Thus, the Thunder Road Transitional Housing Program was formed. This housing program focuses on providing a clean and sober environment to tribal members that are currently without permanent housing.

A Thunder Road Transitional Housing Committee was formed to oversee the program and accept and review applications. The committee meets regularly, about once a week.

When signing the contract for the transitional housing, tenants agree to be compliant by: submitting to random urinary analysis testing

and remaining sober; not having any substances in the housing units; looking for work if unemployed; utilizing Human Services programs to obtain permanent housing; and paying rent.

To give tenants incentive, they can receive up to \$600 of their rent back to be used for permanent housing, such as with rent, security deposit, public utilities, etc. However, they must have been in good standing with the program during their tenancy.

There are four Thunder Road cabins that serve as the transitional housing units and were originally part of the Oceanside Resort. They were moved to their current location in previous years and re-

stored. The cabins are small and have a kitchen area, bedroom/living area, and a bathroom. Darryl Penn, the part-time program/property manager, lives on site in one of the cabins.

Darryl said, "Our Transitional Housing program has been a positive influence for those who have participated. We have learned valuable lessons and we are improving the process with every new tenant. We have been privy to seeing this program produce successes and look for more to come. Our goal is to help our tenants take that next step toward a permanent solution to their housing situation by providing a safe, healthy, and positive environment for those in need."

The program has seen successes in its first year with four tenants who have transitioned into permanent housing. There are currently no openings right now.

Quileute Health Center Director, Andrew Shogren, explained, "The purpose of the transitional housing program is to provide only a piece of the puzzle in solving homelessness. It's been a real learning process for the committee. None of us had been part of a transitional housing program like this, but it's come a long way this past year."

Move to Higher Ground Community Workshops



Please join the Move to Higher Ground team in a series of informal community workshops and listening sessions.

See the planning work completed so far, talk with the team, and share *your* hopes for Higher Ground.

Technical sessions will occur throughout the day, with evening community open houses. Tentative Schedule Includes:

Tuesday, December 8

- ❖ 1-3 PM Student Workshop
- ❖ 4-6 PM Community Open House

Wednesday, December 9

- ❖ 12 -1 PM Elder's Lunch and Listening Session
- ❖ 4-6PM Community Open House

Thursday, December 10

- ❖ 1-2 PM MTHG Team Listening Session

All workshops will take place in the West Wing of the Tribal Center. Snacks and refreshments will be provided.

For more information, please contact Susan Devine at susan.devine@quileutenation.org or call 360-640-5524.

December 8, 9, 10 2015

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The Talking Raven

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Move To Higher Ground Updates

By Susan Devine

The MTHG Project Team has been officially underway for one year, with the hiring of Susan Devine as the team lead in October 2015. Much like a quarterback, Susan's main job is to provide leadership and direction for the team, and each teammate has a specialty area that they focus on. The primary team includes Tribal Council, Larry Burtness (planning and grants), Frank Geyer (natural resources), Mark Jacobson (tribal school), Danny Hinch (infrastructure), and Jackie Jacobs (communications). In addition, nearly every Department Director has also had input and spent time helping the team move the project forward. We are all working towards the same goals:

- ◆ Engage and involve the tribal community
- ◆ Establish priorities for relocation
- ◆ Develop a long term land use master plan for the Higher Ground
- ◆ Ensure environmental protection and regulatory compliance
- ◆ Prepare an infrastructure master plan to support future development
- ◆ Identify, pursue, and secure funding for relocation
- ◆ Share the Quileute story locally, regionally, and nationally to gain support
- ◆ Implement the plan over time

In 2015, we accomplished many of these goals, and we will continue to work on them in 2016 – and long into the future as the move becomes a reality. A few of the team's efforts and milestones for Fiscal Year 2015 include:

- ◆ Community Workshops and Charrette (November 2014)
- ◆ Elder's Listening Session (March 2015)
- ◆ Draft Land Use Master Plan – establishing campus areas for Education, Culture, Tribal Government, Justice/Public safety, and Housing (April)



- ◆ Identification of top facility priorities – Tribal School, Elder's Center (April 2015)
- ◆ Selection of Tribal School Site (July)
- ◆ Tribal School Tour (July)
- ◆ Elder's Week Health Fair booth
- ◆ Assist with coordination of Coastal Tribe Tsunami Summit, and attend (July)
- ◆ Submit BIE School Replacement Grant (August)
- ◆ ATNI Resolution of support for BIE funding (September)
- ◆ IACC Conference and Tech Team meetings with state and federal agencies (October)
- ◆ Environmental compliance activities occurred throughout the year, and included cultural resources study of the school site, soil study, wetlands report, Forest Management Plan Update, Timber Harvest planning

There are many more activities that the various members of the team do in the course of their "regular jobs" to further the mission of MTHG. This includes attendance at a variety of national conferences (NCAI, NIEA, Native Americans in Philanthropy to name only a few) where funders, partners, and grant program opportunities are

presented. Recently, James Jackson Jr, Vince Penn, Larry and Susan attended the IACC Conference in Wenatchee, which focuses on infrastructure (water, sewer, roads, power, telecom). We learned of many new grant programs that we will submit on this year, and also had a chance to spend time with regional reps from Indian Health Services, USDA, and numerous Washington State agencies. We will be working closely with these people this year, as we go through their "Tech Team" process to help identify and secure funding for infrastructure work related to the Move to Higher Ground.

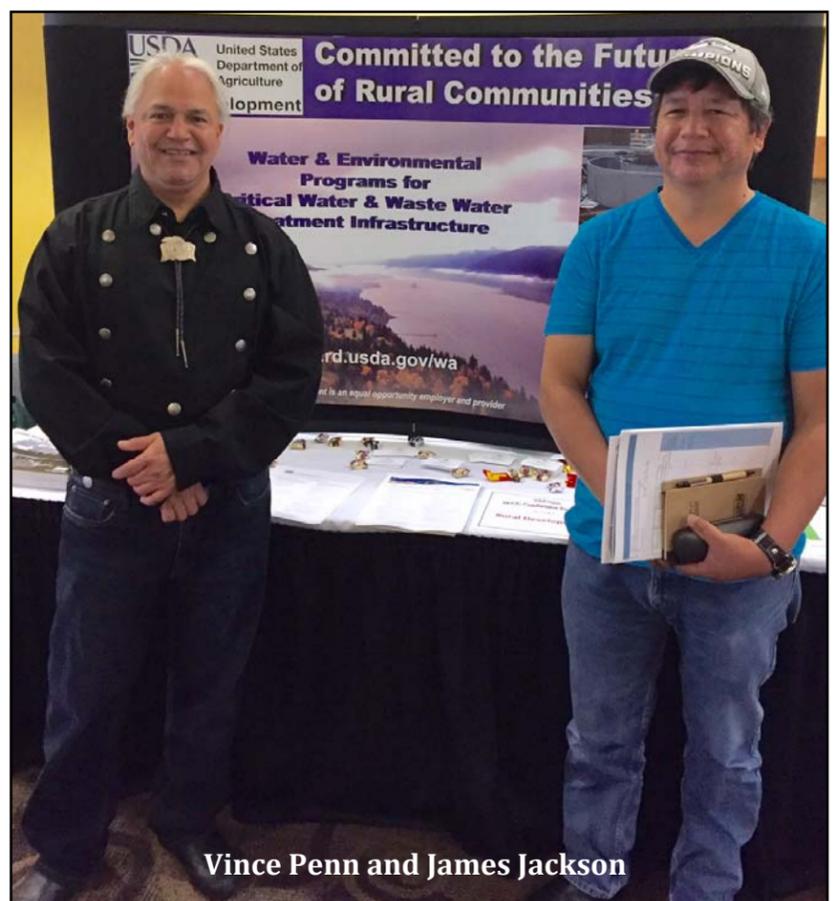
One of our best attended events is our annual Community Charrette. This year's Charrette is a three-day series of technical team meetings in

the mornings, followed by informal open houses and workshops, and will take place December 8-10. Please set aside time to come and be heard, and share your hopes and dreams for the Higher Ground. We will be working with students during one session, and will also have a special Elder's Lunch. Please see the flyer on page 3 for more information, or contact Susan.

Finally, we hope to welcome everyone to the new Planning and Events office spaces located near the marina very soon. We hope that this space will make it easier for you to see our MTHG work in process, meet in our conference room, and have a quiet place to offer your comments and suggestions for the Move.



A site plan option



Vince Penn and James Jackson

First Nations Riders Horse 4-H Club Ends

To the Quileute Tribal Council, Offices, and Community,

My husband, Mr. White, and I wish to let you know that we have officially closed the First Nations Riders Horse 4-H Club as of October 1st.

There have been several factors weighing into this decision, most of which are related to the financial responsibility involved. Supporting a show herd sufficient to supply the club members has been a challenge for the past three years, but one we gladly took on.

The youth have learned a great deal about caring for the horses and riding in various venues, such as performance showing, games events, and trail riding.

We have seen them grow in their understanding and acceptance of the responsibilities involved and operating as a team. They have had to work together to prepare for shows, fundraise for various needs, and generally care for the horses when they're here on workdays.

This year we, along with other horse owners in our area, are facing an unprecedented shortage of hay available for purchase due to an almost 50% crop failure caused by this summer's

drought conditions.

This shortage has left our usual hay supplier with no hay to sell all winter! This supplier was kind enough to allow us as a club to purchase our hay in installments, as money came in from fundraising and donations. Purchasing hay from Port Angeles or even further away would involve paying substantially more for the feed, of course. We are unable to meet this increased cost; the only reasonable response for us is to rehome many of the horses, which we have done, before the winter feeding begins.

My husband and I have assured the club members that we are planning, Lord willing, on always having a few horses around; there will be times we can have a few children at a time come up to ride the trails and still have fun now and then, as weather and schedules allow.

I suspect that the kids, as well as we, will always feel we're still "in the club," since we have had so many memorable times together in this wonderful adventure of horses!

Our 4-H Extension Agent, Jenny Schmidt, is of course very understanding of our need to disperse the horses at this time, and realizes we



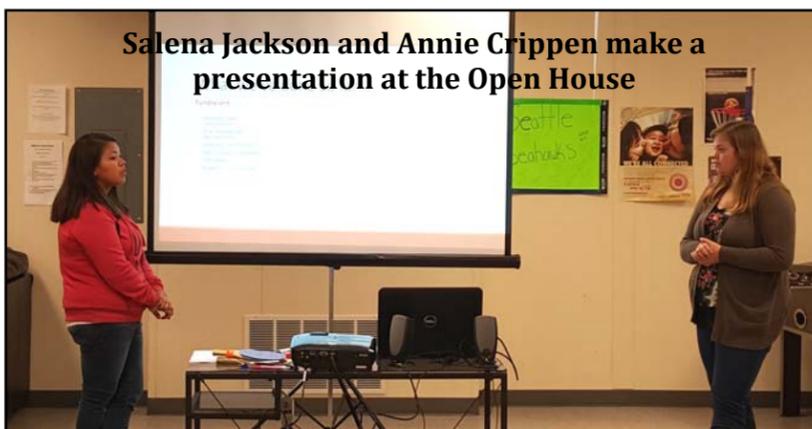
have no choice but to close the horse club. Jenny would like us to spread the word, however, that if there is someone in the La Push or surrounding communities who would wish to start a 4-H club, whether it be a horse club, sewing club, archery club, etc., she would be happy to assist them in forming one. 4-H has been a wonderful experience for all of us, and we encourage anyone interested to contact us or Jenny Schmidt at the 4-H office to ask for more information on how to get started. Jenny Schmidt's office number is 360-417-2398.

We do want to once more thank the Quileute Trib-

al Council, various offices such as the Housing Authority, and the La Push community as a whole for your kind and generous support of this 4-H club over the past 3 years. We have been blessed! You have helped make it possible for many young people to have the thrilling experience of horse riding and showing. The memories will stay with them the rest of their lives; perhaps they too will someday pass these experiences on to upcoming generations of youth who will also love the world of horses!

God bless each of you, Mr. and Mrs. William G. White

Open House



...Continued from Page 1

youth included help with homework, transportation later in the evening when they get out of sports practice, and food and snacks.

It was great to hear everyone's voices, concerns, and ideas. I hope the conversation continues to grow and more action and involvement from youth, parents, elders, and community members takes root.

Note: The QTYP is an

Office of Juvenile Justice and Delinquency Prevention grant-funded Tribal Youth Program. Our main goals include:

- Reducing drugs and alcohol use/abuse
- Reducing juvenile delinquency
- Reducing school dropout rates
- Increasing high school graduation rates



*****Family Fun Night will now be held quarterly, rather than monthly.**

Quileute Tribal LIHEAP

LIHEAP is now available for FY 2016. Feel free to stop by the Human Services Department to apply or contact Barbara Ward-Gonzales with any questions or concerns at (360) 374-4271

- Requirements:**
- P.U.D. statement
 - Income verification
 - Tribal ID
 - State ID

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



Jay Powell transforming into kwashkwash, the Blue Jay.

Word of the Week - The Words You've Been Waiting For

This is the next-to-last month of *Word of the Week*, so it's time to include some of the words that people have been asking me to include. This month's words are important things that everybody occasionally has to mention. And in native villages we have worked in from Oregon to Alaska, the people always use the "Indian word" instead of the English word in daily conversation. None of this month's words are "four letter words." They're the kitchen table version of words. You can use them in talking on the street, to your grandma, at Tribal Council meetings, and in the classroom. And, just in case you use the wrong tone of voice when saying one of these words, there's grandma Lillian's favorite phrase, "Baskayda," which means "That's a rude thing to say." Words like these are what Word of the Week is for—to put the tribe's traditional language comfortably back in Quileute daily life.

Emily-the-editor sends the new Word of the Week around every Monday. Since there are five Mondays in November, we've added five new words this month, bringing the total number of words that participants in the program will know by the time December rolls around to 50. Those notes are also a reminder to the whole village to "be Quileute" by using the words when speaking and writing. If you have questions or need a pep-talk about keeping Quileute alive in Quileute country, talk to Councilor Rio Jaime and James Jaime, the community sponsors of Word of the Week. You can sign up to have Emily-the-editor email you the weekly word each Monday morning. Remember that Word

of the Week isn't just about learning the words. It's about using them. It's about being Quileute.

Words of the Week for
Ṭłəḵʷoʷóḵtiyat, November
(Pond Freeze Moon)

Week #40, November 2-7) BOX-tee, the word for "poop" or "crap." Spelled **Báks-ti** in the Quileute writing system, we are going to write it just as it is pronounced in English.

You can say, "Our garage is so full of box-tee that there's no room for the car" or "Be careful not to step in that kadaydo boxtee (dog poop)" or "Wash that seagull boxtee off the windshield" or "You've got so much boxtee on the floor of your room that I can't find the bed." Or you can say that "Kwashkwash writes all that Word of the Week boxtee every month!" or "This homework is a bunch of boxtee." I have often thought, "Do you expect me to believe all that boxtee?" And, when things go wrong, I say, "Oh, box-tee!" and that seems to help. But, it's no boxtee that this is a word that Quileutes should know. Remember that every time you use one of the Words of the Week, you reinforce the sense that Quileute language, and therefore Quileute culture, is still alive.

Week #41, November 9-14) DOE-qua, the word for "urine, to urinate" (or "pee"). The Quileute word is **dóxʷa**, and we'll pronounce it like DOE-kwuh. It's interesting that the old language had different words for a man urinating than for a woman. We're using the general term.

You can use the doe-qua word anywhere that you would say "pee," like, "If you have to doe-qua, this is a good time to do it!" or "Let Kadaydo out for

Quileute Words of the Week

- 1) hokwat (HO-kwaht, *Whiteman*)
- 2) po'ok (PO-oak, *Indian*)
- 3) achit (AH-chit, *chief or boss*)
- 4) tithalatee (tith-AH-lah-tee, *store*)
- 5) hwos (*cold*)
- 6) hach (HAH-ch, *good/well/pretty*)
- 7) basay (bus-SAY, *bad/sick/ugly*)
- 8) haysta (HAY-stuh, *give me*)
- 9) tuckah (tuh-KAH, *hot*)
- 10) alita (AH-lit-tah, *fish or food*)
- 11) kwaya (KWAH-yah, *river or water*)
- 12) teekwal (TEE-kwal, *go home, be at home*)
- 13) akil (AH-kill, *bear*)
- 14) kolhawis (COAL-hah-wis, *school*)
- 15) lawawat (luh-WAH-wah-t, *beach*)
- 16) kadaydo (kuh-DAY-doe, *dog*)
- 17) kwatla (KWAH-t-luh, *whale*)
- 18) hoktsat (HOKE-tsut, *clothes or blanket*)
- 19) chachawis (chah-CHAH-wis, *church*)
- 20) tala (TAH-luh, *dollar or money*)
- 21) cheek (CHEEK, *large, big*)
- 22) hawayishka (huh-WAH-yish-kuh, *deer*)
- 23) kaytsa (KAY-tsuh, *berry*)
- 24) cuthay (kuth-EH, *salt*)
- 25) eh-lucksee (EH-luck-see, *silver or coho salmon*)
- 26) pishpish (PISH-pish, *kitten or cat*)
- 27) kwapee (KWAH-pee, *coffee*)
- 28) shukwa (SHOO-kwah, *sugar*)
- 29) haplis (HAP-liss, *apple*)
- 30) Washeetid (WAH-shee-tid, *Washington*)
- 31) taktah (TAH-k-tah, *doctor*)
- 32) abah (ah-BAH, *grandma, grandpa*)
- 33) kah (KAH, *mother, mom*)
- 34) hayda (HAY-dah, *father, dad*)
- 35) cho'ootsk (cho-OOTS-k, *child, baby, young person*)
- 36) tay'eekal (TAY-ee-kahl, *house, home*)
- 37) koktal (COKE-tahl, *kitchen*)
- 38) pikcha'acho (pick-CHAH-ah-cho, *television*)
- 39) kola alash (KO-luh AH-lash, *come and eat!*)
- 40) box-tee (BOX-tee, *poop, crap*)
- 41) doe-qua (DOE-kwah, *urine, to urinate*)
- 42) oh-dah-kwat (OH-dah-kwat, *buttocks, rear-end*)
- 43) baskayda (bus-KAY-duh, *bad manners, rude talk*)
- 44) cope-kahlah-woe-lee (cope-kah-lah-WOE-lee, *I love/like you*)

a doe-qua." The nurse might say, "Doe-qua in the bottle." The basement might "smell like doe-qua" and an excited basketball coach might yell, "Don't doe-qua around out there!" When you bring the car home with the new winter tires, you can tell the dog, "Don't doe-qua on those new tires or you'll have to sleep in the doghouse all winter." You might be telling the truth when you say, "When I tell you how much I paid for that new jacket, you're gonna doe-qua in your pants." Ladies in the old days used to call diapers, "doe-qua-cho," which means "the thing you pee in." I guess you can box-tee in it, too. You can call the cat litter-box the doe-qua-tal (-tal means "a place"). The Words of the Week are about keeping the Quileute language part of what it is to be Quileute...especially to have fun being a Quileute.

Week #42, November 16-21) Oh-dah-quat means "buttocks" or "rear-end," and is

written **ódaḵʷat** in the Quileute alphabet. Again, there are different Quileute words for a man's buttocks than for a woman's, and we use the general term for this body part as the Word of the Week.

You can use this word in lots of ways for fun. "It was slippery and he went down on his oh-dah-quat" or "Shape up or I'm going to have to spank your oh-dah-quat" or "The elk jumped just as he fired and he got it in the oh-dah-quat." You can encourage people or team members to "Get your oh-dah-quat in gear" or "Move your oh-dah-quat!" When you've been working hard all day, you've been, "busting your oh-dah-quat." It can also be used for the trunk of a car ("Put the bags in the oh-dah-quat") or for a cigarette butt ("The ashtray says, 'Place your oh-dah-quat here'"). The stern of a boat and a canoe are also an oh-dah-quat

Continued on Page 7...

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

...Continued from Page 6

and so are the ones at the end of a line. And, when the Huskies have had a bad year, you can say they are in the oh-dah-quat. It should be hard to use the word without smiling. This is a word that only Quileute people would use. With millions of people speaking English around the world, this is truly an example of what we would call Quileute English.

Week #43, November 23-28) Bas-kay-dah, “bad manners” or “rude talk” (pronounced bus-KAY-dah, bus and kay are pronounced as in English and the accent is on the second syllable. It is written **baskída** in the Quileute writing system. Bas means “bad” (remember Word of the Week #7: basay “bad”), and kay-dah means “to do something.”

Any of the Quileutes who had the good luck to take the QTS culture class, during the 15 years that Lillian taught it, will know that phrase, Bas-kay-dah! Lillian used to say it with a smile every time anyone said anything cheeky in English or Quileute. It means to do something bad or say something rude or cheeky. You can say bas-kay-dah when someone does something cheeky or actually bad. And you can say it when someone uses the word box-tee or doe-qua or oh-dah-kwat (remember Word of the Week #40, #41, and #42). So keep that Quileute phrase in use. Bas-kay-dah.

Week #44, November 30-December 5) “I love you!” (cope-kah-lah-WOE-lee). This long word is the Quileute phrase that I am asked for more than any other. It is made up of several parts: **K^wop-** “to like or love,” **-kalawo** “you,” **-li** “I’m doing it.” To pronounce it correctly, cope and woe pronounced as in English (e.g. “I can’t cope! Woe is me!”) and the accent is on WOE.

Every Quileute should know this sentence! Back during the Twilight movie madness (2009), before Jacob almost kissed Bella, he said something in Quileute that in the book was “I love you.” And, no kidding, there were a million Google searches of “How do you say, ‘I love you’ in Quileute?” Well, here’s the answer. Here’s how to say, “I love you” in Quileute: cope-kahlah-woe-lee. But, there’s a funny irony here. That phrase also means “I like you.” One can tell whether it means like or love depending on how soulfully you say it! But, if you want to use that phrase to mean “I like you,” it could mean “You’re delicious and I’d like to eat you.” If a werewolf Quileute said that to me, I’d be worried. But, that didn’t come up as an

issue for Bella, I guess. In any case, when the Twilight movies are re-released and Bella wannabes make pilgrimages to La Push again, you will know the answer to the question on every girl’s lips. At least you will know it if you learn Word of the Week #44. Do it now. Pronounce it three times: cope-kah-lah-WOE-lee.

Those are the five new Words of the Week for Pond Freeze Moon, November. Have fun with those Quileute words, while you keep the Quileute language alive in your personal, family and village life.

The Modern Village of La Push

This month I’m going to continue for the sixth month, looking at the modern village of La Push. In June, we reviewed the archival record of the great 1889 fire, which destroyed every house except one in the main Quileute village. Up to that time, the settlement at the mouth of the river was called **K^wo[?]lyotk^w**, from which the name Quileute comes. After the fire, the Indians rebuilt the village, but it was laid out with streets and surveyed lots. The rebuilt town came to be called La Push (from the Chinook Jargon word meaning “the mouth” as in the mouth of the river). In July, I provided a copy of an original map of the first assignment of the large lots that La Push was originally divided into. In August, I gave a more recent map of the lower village with smaller lots (about 1/3 the size), a guide to the village streets with their names, and a review of the history of schools in the village. In September, I continued to document the history of family homes and other buildings in the lower village which comprise what is now Section 7, the area including the Quileute Tribal School, the Senior Center and the nine lots along the south side of **K^wáya Lá[?]ok^wot** (River Street) from the Assembly of God Church westward, then along the east side of **Didisátskal Lá[?]ok^wot** (Boat Street). And last month, I gave a history of the La Push Post Office and of the (Dan) Pullen family house, which was located just behind the current Senior Center in a space later covered in part by the old Coast Guard building and water tower that became part of the tribal school.

This month, I am going to discuss the history of the lots in Section 6. I mention and refer several times to the community history of La Push by George Pettitt (*The Quileute of LaPush: 1775-1945.*) Pettitt was in the Coast Guard at La Push during World War II and, after the war, he studied anthropology and came back in 1946 to interview

the elders of that time.

The Lots in Section 6

This is a small section of lots with only five lots on the west side of Boat Street.

Originally, this area was surveyed and set aside for use as smokehouses and sheds where Quileute fishermen and sea mammal hunters kept their gear. However, over the years, the four lots on the south side of this row came to be occupied by houses. The original plat diagram (surveyor’s map) shows that the Pullens’ smokehouse and also their tool shed were at the north end of the area. Pullen here refers to Harry Pullen (**Ha[?] wíłpí[?]s**, born 1865, married to Anna, **Alpóstab**). Even though the Pullen name was given to Harry, his father came to be known as “Old Man Pullen,” which gives a sense of how much community members identified with the English name given to the school kids. Families came to be known by those school names and, in a surprisingly uncommon practice, the parents took their kids’ names rather than vice versa. Harry grew up to become a whaler and fur seal hunter. His own sons, Harrison (**Kátsapá[?]a**, born 1885) and Joe Pullen (**Tsiyoktsilá[?]ład**, born 1875, married to Cecil, **Dayápos**) were also successful harpooners, both of whales and fur seals. In fact, Joe sank his mussel shell pointed harpoon first and became the “owner” of the last whale killed by the Quileutes in 1904...a whale so immense that it took four canoes to tow it back to La Push. It is interesting that, already in 1904, Joe felt that he could be an expert and lucky whaler without the “whaling spirit power.”

Remember that traditional Quileutes believed that people couldn’t accomplish the most ordinary things, like making a canoe that would go straight and stay afloat or weaving a presentable basket, without the help of a spirit power. But Pettitt quotes Joe Pullen as saying that:

“I never really had the old-fashioned whaling power, though my father, from whom I learned whaling, had killed some ten or twelve whales during his lifetime and did have power.” On the day Joe harpooned the last whale, he had only seven men in the canoe instead of the customary eight. There were four other canoes out that day, under the leadership of Harold Johnson, Tommy Payne, Jerry Jones and Howard Wheeler, but at the time that Joe’s canoe sighted the whale, a mile and a half from shore, five miles

north of La Push, none of the other canoes were in sight. He succeeded in plunging his harpoon into the whale on the first attempt, at about ten o’clock in the morning, and then fought it until five o’clock in the afternoon before it finally gave up and died of its wounds. They were then fifteen miles from shore. By that time the men in the other canoes had become aware of the fact that he had a whale on his line and had gathered around to help tow it back [Pettitt, page 43].

This story, including Joe’s statement that he never had the whaling spirit power and yet he never seemed to feel spiritually unprepared to become a whaler, shows an important aspect of Quileute life in 1904. This paramount achievement in the eyes of traditional Quileutes, killing a whale without a full team or supporting canoes, happened only 21 years after the first school opened in La Push and the first Quileutes heard A.W. Smith tell Bible stories at Sunday School classes for the first time. That means that within two decades of encountering whiteman’s mainstream science and religion, doubt and non-acceptance of the traditional spiritual perspective had spread among tribal members. The answers of Quileute traditional folk science and religion were already being questioned and doubted by younger Quileutes.

Also, with regard to the Quileute Pullen family, it’s interesting that A.W. Smith, first teacher and BIA sub-agent at Quileute (and missionary) had given the school-kids in the village non-Indian names. For example, when A.W. Smith started the school, he tried to establish order by giving the students names of U.S. presidents and historical figures: (Harrison, Washington, Cleveland, Garfield, Johnson, Henry Hudson, Thomas Payne, Andrew Jackson, Daniel Webster, William Penn, and Robert E. Lee). And he often gave common mainstream last names, including the names of settlers and Indian agents in the area: Black, Brown, Grey, Jones, Smith, Bennett, Mason, Ward...and Pullen. The Pullen name became a serious family liability when Dan Pullen burned down the village and threatened to shoot any Indian that crossed the barbed wire fence that he had strung up around the village area, which he claimed to own. But somehow, Harry and Joe Pullen just put up with having a name that had become a four-letter word. And 100 years later,

Continued on Page 8...

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

...Continued from Page 7

the Pullens are still one of the prestigious families in the village. That is one of the historical ironies of La Push village life.

Alongside Harry and Joe Pullen's "tool house" was the Williams twins' utility shed. Conrad (**Ṭsiliyólatok^w**) and Mark (**Lax^watło**) used it to store their tools and make canoes there. They made shovel-nosed river canoes (**fabíl**) but not ocean going sealing canoes (**álotk**). The reason for that is explained by Pettitt when he discussed the fact that many Quileute-speaking families lived up the rivers until the opening of the school in 1883. He said:

*"The upriver dwellings were in settlements rather than villages, for there were usually only a few houses and these were occupied by close relatives. The family of Morton Penn (who was chief of the tribal council in 1946) shared a site and a fish trap on the Bogachiel with the family of Charley Williams, whose Indian name was **Hohókł**. Mark Williams, son of Charley, born about 1873 and still living in 1946, recalled that ... his family would sometimes allow a full year to pass without visiting La Push, unless*

*they were invited to a potlatch or they heard that a whale had been captured. After 1883, they made their headquarters at La Push and went upriver only during the salmon season to tend their fish trap ... Joe Pullen confirmed Morton Penn's statements. 'Those whom he recalls as dwelling permanently at La Push were Old Man Elon Mason, Harry Johnson, Weberhard (**Wibaxad**) Jones, Doctor Obi, and chief Howeattle. The Payne family maintained a house at La Push and lived there part of the year.'*

"Joe Pullen, born about 1876, states that his family considered La Push its home, though visits were made upriver in the fall and winter for salmon and steelhead. The family claimed a fishing site on the Quillayute River, just a few miles above La Push. The river was too deep there for a trap, but spears, and lines were used. The families at La Push frequently traveled north along the coast for halibut and the Pullens frequently visited south along the coast as far as Jackson Creek because the Jackson people had helped to raise Harry

Pullen, Joe's father, after Old Man Pullen had died."

Thus, it is clear why the Williams family originally only made river canoes for poling upriver, rather than the sealing canoes used for hunting sea mammals in the saltwater. Until the 1880s, they were an upriver Quileute family, as were many of the other Quileute-speaking families.

The Williams house was originally located in Section 3, lot #3 in the same area where the Williams house is to this day. In 1910, it was the first house south of the five storage and workshop shacks discussed above. The family was comprised of Old Man Charley Williams (**Chik^wósit** or Hohotł) and one of his three (simultaneous, according to Billy Hudson) wives, **Katála**, both born about 1850; and their twins: Conrad (**Ṭsiliyólatok^w**, married to Mattie, called **Adowáyit**, who was born in 1865) and Mark (**Lax^watło**, who married a woman 10 years older than he; I don't have her name in my notes). Mark had no children. Conrad and Mattie had Paul (born 1903), Taft (1906) and Nellie (1908).

The fourth work shed at the north end of Section 3 belonged to William "Billy" Hudson, who lived some of the year at Lower Hoh River. Billy was born in about 1880. His father, **Ostóchit**, was born in 1838 and his mother, **Xikłi**, was born in about 1843. Neither of Billy's parents used anything but their Indian names. Billy, called **Did-ibátok^w**, was born in 1881 and was married to Demer Cole, called **Hikł**, also born in 1881. They had five children: Jeffries (born in 1899), Monty (1900), Theodore (1905), Garfield (1907) and Oscar, who died of the Spanish flu in 1918.

Billy was an active, respected man and served in 1948 as the primary informant for Richard Daugherty's Hoh River fieldwork. Billy was given the prestigious set-net site just inside the mouth of the Hoh River during the late '40s and early '50s, an indication of the degree of respect he had as a distinguished elder. He had both the elk hunters and river fisherman's spirit power (according to Hal George) and was a member of both the **Kitłák^wat** (the elk hunter's secret society) and the **Ṭsayík** (the fisherman's secret society). His son Theodore was a noted canoe maker and attributed his ability to "get the canoe out of the wood" to the **taxlit** (spirit power) that he inherited from his father.

Even though Billy Hud-

son was alive until the 1950s, it seems he thought like a traditional Quileute. He believed that other living things and their spirit powers paid attention to the actions of humans. And Daugherty described his beliefs relating to the rituals and ceremonies that traditional Quileutes used to cause the outcomes that were important in order for them to subsist. Here's what Billy Hudson told Daugherty about the Old People's spiritual knowledge involved in keeping the **fópiks** (silver smelt) running:

In order to get smelt to stop running, the fisherman "will take a male and female smelt and bury them deep in the sand along the beach where the smelt run. In order to get them to run again, these smelt must be dug up and dragged down the beach in front of the incoming tide. After this, lots of smelt will run because they are angry at what happened to smelt that we buried and they come up on the beach to fight." Billy said, "One time at Hoh River, some Indians (Quileute speakers) from Queets were camped on the beach at the south side of the river. There were lots of smelt running but some of these people wanted to see the canoe races at Coupeville and didn't want the smelt to run while they were gone. Two ladies got a tub of smelt and buried them behind a drift log on the beach. They left for Coupeville. Suddenly the smelt stopped running and didn't 'hit' again for several days. Some children playing on the beach with sticks were digging around and found the pan of smelt. They took these smelt down to the beach and threw them in the water. The smelt began to run again on the next tide" [RD, 3:89-91].

So, Billy Hudson had a home in La Push and a home in Lower Hoh River. It would be interesting to see what tools, ceremonial gear, hunting and fishing equipment and personal belongings a man with such traditional beliefs would have in his storage shack. Billy Hudson was one of the last of what all Quileutes were a hundred years earlier.

The fifth tool house at the north end of Section 3 belonged to Bucket Mason. I always enjoyed encountering references to how Mason's nickname had arisen. (In the exam-

Continued on Page 9...

BINGO at the Senior Center



Mrs. Crippen's class spends lunchtime once a month at the Senior Center playing BINGO with elders.

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

...Continued from Page 8

ples below in this paragraph, the spellings are from the census and I'm not sure of the pronunciation, so I haven't written them in the Quileute orthography. They are as they appear on the census forms.) Pettitt says the name Bucket was an English pronunciation of his Indian name, but his traditional Quileute name was written in the 1891 and the 1900 census as Chee-ook, which doesn't sound like bucket to me. Nor does it sound like either of the Quileute words for bucket which Fred Woodruff provided for the *Quileute Dictionary*: **k^wox^wó'id** ("a square cedar bucket for storing water") or **k^wayí'hisa** ("a cedar bark bucket with checkered design"). Whatever the explanation for Bucket Mason's nickname, it is one of the most memorable names in the Quileute census rolls. We don't know much about Bucket Mason. He was born in about 1845 and married Ko-lo-bish, born in 1847, with whom he had two boys (Bul-ha-twu, born 1885, and A-box-ta, 1888) and a daughter (How-is-to-ith, born 1890). In the 1900 census, his wife is listed as Tsol-tsol-e-tsa, but she was also born in 1847. So it may have been Ko-lo-bish, simply recorded with a nickname or second name.

That discussion of the owners of the five storage and

workshop cabins in the northern lot of Section 3 was an interesting opportunity to discuss and get a sense of what life was like for five La Push families during that period of significant change following the burning of the village, pressure from white settlers, and realization of the widely held perception of the Quileute Old Ways as primitive. It all seems to have resulted in a community inclination to accommodate to the new ideas and perspectives of mainstream American culture.

There were four other lots in Section 3: #2, #3, #4 and #5.

Lot #2 was assigned to Conrad Williams. We have already discussed the Williams family, descendants of Old Man Charley Williams and his three wives-at-once. If one is to appreciate the seismic cultural change in Quileute lifeways during the half-century from treaty time (1865) to village life in 1905, we can focus on two issues: slavery and polygyny (families with a man and more than one wife at a time.) The tribal lifeways of the Quileute (and Hoh) are clearly described in Tarakanof's journal, which describes the experience of the survivors of the Russian ship *St. Nicolas* that sank in Quileute territory in 1808. I described in my August 2014 article how the sailors and passengers, includ-

ing a woman, were enslaved by the Quileutes and for many years put to work, sold, and given away at potlatches within the tribe and to family headmen of the Makah and Quinault. Slavery was a fact of Quileute life until suppressed at treaty time. And the same was true of the practice of Quileute men of status having several wives at once, as was true of Charley Williams as late as the 1880s. But, it gives an incorrect impression of this change if one focuses on any cultural institution in particular. In fact, the whole of Quileute cultural life and thought was giving way to a veritable tsunami of new ideas and new ways of doing things.

I'm going to stop at this point for this month. If readers have any questions about the sources of information in this discussion of La Push historical fact, gossip, and **Kwáshkwash** commentary, feel free to email me at my address below. Also, community members should note that many of the family names mentioned in the article are traditional Quileute names of status and power which were probably carried by Quileute ancestors for dozens of generations and are not now being used. That means that those who can trace their ancestry back to the holders of those names can consider bestowing the names to descendants—with appropriate ceremony, of course. Remember

that the Quileute have a manual for name-giving ceremonies that was produced by David Forlines and I after the Eastman family transferred the name Talacus to Fred Eastman on April 23, 1990. The book is titled **HiswalíHo x^wa? Tísik^wł**. We're Going to Give a Name – A Quileute manual for Name-giving Ceremonies (QTS: 1991). I have a digital version of that QTS guide to giving a name according to Quileute tradition and could email you a copy of it upon request.

Have a good **Tłok^wo'óktiyat** (November, "Pond Freeze Days"). I'll continue with the history of the lower village next month and add the last set of Words of the Week, which will finish that program. I've really enjoyed Word of the Week. And, although I will be in Mexico during November and early December, I will be back in Vancouver for Christmas and could come down to La Push to have an intensive Quileute Word of the Week review and Culture for Fun Day for the whole village if there is community interest and Council support.

—Jay Powell
(jayvpowell@hotmail.com)

VETERANS HONORING
DINNER REMEMBERANCE & CELEBRATION
HONORING ALL WHO SERVED

WEDNESDAY, NOVEMBER 11th
12:00PM - 2:00PM . 1200 - 1400
AKALAT CENTER - LA PUSH, WA

QUILEUTE TRIBE

WARRIOR VETERANS

SPECIAL HONORING
OLIVER 'SLUGGO' JACKSON
(ARMY)

WALTER MAJOR 'BUNS' WARD
(ARMY)

WALLPAPERORIGINALS.COM

What's new at the Quileute Tribal School?

After-School-Enrichment Program

The After-School-Enrichment Program began on October 6th. The program is being held on Tuesdays and Thursdays from 3:30 p.m.—5 p.m. The students have homework and snack time, and then participate in activities and enrichment lessons such as sewing, music, culture activities, keyboarding, and archery for the older students. The theme for the fall/winter session is *Transitioning Towards Careers*. Students have been preparing for the Veteran's Day Celebration and will also begin preparing soon for Christmas activities.

Please contact Anita Baisley, 360-374-5602, with

any questions.

QTS Counseling Services

The school psychologist, Debra Bidwell, will be offering some Strengthening Families parent support sessions. Due to the change in her scheduling, the sessions are anticipated to begin in December on alternating Fridays instead of November. Parents will be notified when the sessions are scheduled. Possible session times being considered are 12 p.m.—1 p.m. Please contact Anita Baisley, 360-374-5602, if you have a session time preference or have any questions.



Recognizing Student Athletes



HOMWORK HELP AT THE TEEN CENTER

October marks that time of the year where parents and teachers meet to discuss students' progress: how are students doing in their classes? What are some areas of concern? Are students getting their homework turned in?

While we at the QTYP/Teen Center do not have the ability to contact the school and ask for grades or student progress reports, WE CAN help.

If you as a parent or family member have concerns about your student's grades please contact us. Let us know what's going on and what they need help with. We are available.

We can set up a tutoring schedule or youth can drop in. We are a resource and we want to see our youth succeed. Help us help you(th)!



Like us on Facebook!
Quileute Tribe

1. Deondrey Eastman, Tanner Jackson, Logan Hatch, Kobe Ward, Will Hudson, and Matthew Wallerstedt. Photo by Gus Wallerstedt.
2. Keishaun Ramsey, #6. Photo by Pam Suslick
3. Misty Smith. Photo by Renee Woodruff
4. Brittney Woodruff #22. Photo by Lonnie Archibald
5. Hailey Woodruff. Photo by Renee Woodruff

Submit your photos of student athletes to the *Talking Raven*!

Quileute partnered with NOAA to conduct HAB research



A single *Pseudo-nitzschia* cell. These cells produce domoic acid, the toxin currently affecting the shellfish up and down the coast.

In response to high levels of harmful algal bloom (HAB) off the coast of Washington this summer, shellfish fisheries were closed. According to National Oceanic and Atmospheric Administration (NOAA), this bloom stretched from the central California coast to Washington and possibly Alaska.

The algae that caused this bloom are naturally occurring and lethally toxic to humans.

NOAA reached out to many partners along the coast to obtain seawater and marine organisms samples that would aid in understanding how widespread this event was.

One of these partners was the Quileute Tribe's Shellfish Monitoring Program. The Quileute Tribe sponsored the participation of Quileute Natural Resources Marine Biologist, Jennifer Hagen, in NOAA Northwest Fisheries Science Center's HAB research. This HAB research effort was added on to a regularly scheduled fisheries sampling effort along the entire west coast. Jennifer boarded the NOAA research ship, *Bell M. Shimada*, in Newport, Oregon and conducted HAB sampling along with other research efforts to Cape Flattery, Washington during August of this year.

"My job was to take

phytoplankton and sea water samples at predetermined stations along the coast," Jennifer explained. "We also took samples for chlorophyll analysis, dissolved domoic acid toxin, particulate domoic acid, and a sea water sample for phytoplankton. One of the biggest challenges was looking at seawater samples through a microscope on a moving platform such as a ship." Each phytoplankton species was identified and species that produce biotoxins were counted. Scientists have found that sometimes the number of the species present in the water, along with the presence of the toxin they produce—in this case domoic acid—can inform the likelihood of shellfish becoming toxic to humans.

There were 80 sites, and at each site Jennifer took five samples. Altogether, she analyzed 400 samples.

"We saw harmful algal bloom species for pretty much every transect up the coast."

It is important to monitor biotoxins in shellfish because they can cause illness and even death in animals and people who consume contaminated shellfish.

The Quileute Tribe Shellfish Monitoring Program regularly samples seawater and shellfish within the Quileute's U & A (Queets to Cape Alava) with sampling focused from Kalaloch to First Beach. Many types of marine organisms can be sampled; however, the program focuses on mussels, razor clams, and crab. The safety of these organisms for human consumption are then reported on the Quileute Tribe's website <http://quileutenation.org/shellfish-hotline>, on community bulletin boards in La Push, and on a telephone hotline 374-5695, option 3, option 1.

Quileute Head Start Harvest Dinner

Nov. 13th
Akalat Center

Dinner will be at 5:00PM

With an Auction to Follow

Ham and Scallop Potatoes
Fruit and Vegetables
With Rolls

Proceeds go towards Head Start's Senior and Junior Class end-of-year Field Trip, Graduation, and many more activities throughout the 2015-2016 school year.

Donations are needed. Contact Quileute Head Start for more information at 360-374-2631

The City of Forks and the Quileute Tribe are hosting the 14th Annual Cherish Our Children Event

Date: Friday, December 4th, 2015
Time: Doors open at 5 pm
 Silent Auction Begins at 5pm
 Live Auction Begins at 6:30 pm
Location: Akalat Center in La Push

Cherish Our Children 2015

Come and join us for dinner, dessert, silent & live auctions, and a night full of fun. We will be raising funds for Christmas presents for underprivileged youth in Forks and La Push during the holiday season.

Questions? Contact:
 Sharon Penn: (360) 374-3197
 Mike Aceves (360) 374-6262 Ext. 256





Happy Birthday to Enrolled Quileute Tribal Members

November Birthdays:

Eugene Jackson Sr.	1	John Dailey IV	11	Larissa Roldan	23
Tracy Eastman	2	Lillian Boyer		Jaxon Woodruff	
James Salazar	3	Esau Penn		Jennifer Hillyer	24
Michelle Ward		Isaac Schmitt	12	Ardis Pullen	
Keegan Villana-Ward		Leslie Salazar		Winston Kaikaka	25
Michaela Christiansen	4	Janet Bender		Theodore Colfax III	
Rio Jaime		Tonya Harrison	13	Dakotah Smith Jr.	
Sharon Pullen		Camille Casto	14	Raylee Ward	
Jewel Penn	5	Dylan Shepherd	15	Geraldine Sisneros	26
Susan Trainor	6	Stephen Smith II		Jodine Todd	
Jenny Black		Cirilo Lopez	16	Arnold Black Sr.	
Marian Jackson	7	Xander Black		Teresa Vazquez	
Jacqueline Smith		Jerome Eastman		Chad Foster	
Conrad Jackson		Teela Sablan		Roger Jackson Jr.	27
Shayla Penn		Wesley Schumack		Donny Williams	28
Frank Cooper	8	Petty Ward		Tallulah Meneely	29
Charlotte Jackson		Samantha Brewer	17	Amar Penn	
Maw-The-they Jackson		Bernadette Rasmussen	18	Dakotah Smith Sr.	30
Jordan Remington	9	Kayla Conway-Jackson		Darrell Long	
Brandon Pappas		Teresa Payne	20	Terry James	
Kasarah Henry	10	Tonya Garcia	21	Mary Coberly	
Joe Black		Johnathon Schmitt	23		
Nicole Wilcox		Erica Fonzi			
Wilbur Ward	11	Cody Woodruff			

A Happy Halloween in 2015



1. Trick-or-treaters at the Coast Guard Station.
2. Tribal staff participated in a costume contest, which was sponsored by tribal enterprises. 1st Place: Cindy Higbee as a zombie pirate; 2nd Place: Skyler Foster as Robin Hood; 3rd Place: Katie Krueger as a logger.
3. Kids decorated a spooky scene at the Halloween party.
4. Darci Black operated the fishing booth at the Halloween party.



***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!