“Quileute Rising” brings awareness to domestic violence

On February 12, 2016, the Quileute Tribe participated in 1 Billion Rising, which is a global campaign to end violence against women.

For 1 Billion Rising, groups and individuals come together to raise awareness of the issues facing women and girls around the world. Each community brings attention to injustices faced in their own communities and their demands for change.

The premise behind 1 Billion Rising is based on global statistics which indicate one in three women will be assaulted/raped within their lifetime, which equals 1 billion women worldwide.

The Quileute Tribal Youth Program, New Beginnings Program, and Drug, Alcohol, and Tobacco Prevention Program organized this event in La Push at the Akalat Center, making it their own by calling it “Quileute Rising.”

Tribal Youth Program Coordinator, Annie Crippen, had participated in 1 Billion Rising in 2014 when she was in Thailand. She had suggested the campaign to New Beginnings Program Manager, Liz Sanchez, and the idea took off from there. That’s when Annie was tasked with teaching the members of the community the 1 Billion Rising dance. For weeks, everyone prepared and learned the choreography.

Tribal employees, Quileute Tribal School students and staff, Quillayute Valley School District students and staff, Quileute community members, and Forks Abuse Program staff came together for “Quileute Rising.”

All attendees received a red “Quileute Rising” t-shirt while facts about domestic violence were positioned on the tables.

Annie said, “I think it went really well. I was surprised that so many people were there and that so many got up and danced. Even though some didn’t know it, I was nervous that nobody was going to do that dance portion at the beginning.”

The guest speaker was Tawna Sanchez, who is the Family Services Director at the Native American Youth and Family Center in Portland, OR and has founded a nationally recognized Native American domestic violence intervention and prevention program. She has worked tirelessly to advocate for children, women, and families.

Tawna spoke to the crowd on historical trauma and how that affects tribal communities today—it manifests itself in the form of...
The Council held an annual retreat on February 16th-18th at Quinault Beach Resort Casino. The purpose of the retreat was to discuss the problems and issues facing the community, develop priorities and initiatives, and rank these issues and the proposed actions to resolve the issues. By ranking issues and actions, it allows QTC and the General Manager to prioritize the budgeting of financial, human, and other tribal resources for the fiscal year.

Treasurer Crystal Lyons: With the assistance of our new General Manager Lenny Dixon, Council rolled up their sleeves to make a plan to address issues which will be top priorities for this year. We identified 5 different subject areas and a plan of action to get them accomplished. Many priorities were identified and were grouped into five QTC Initiatives: Sovereignty, Health & Wellness, Workforce Development, Community Services, and Organization/Administration. Some are short-term and should be easily accomplished this year, and others will span many years in phases. As a team, Council will be involved in each aspect at some level but based on individual strengths and interests each Council member was assigned to a specific initiative to represent. I look forward to utilizing the tools that we generated to continue moving the Tribe forward.

Secretary Naomi Jacobsen: March is here! How quick time passes. Council has been busy the last six weeks reviewing minutes from the 2016 General Council meeting at determining how we can meet the needs and requests of our tribal membership. Council has made it common practice to bring our 2011 Strategic Planning goals to each retreat and made sure to bring this as a voice of our people, as well as General Council minutes. Treasurer Crystal Lyons mentions some of the accomplishments of our most recent retreat. I feel that we were able to develop a very clear direction for this year, and I look forward to working on these plans and witness them in becoming a reality.

I did mention the 2011 goals; that is the last time we had a community Strategic Planning Session. We look forward to coordinating Community Strategic Planning activities in 2016.

The Community Healing Totem Project has come to an end with the raising held on February 24th. This project has aligned with our goal of increasing wellness amongst our community members, and it has been a perfect way to incorporate culture into healing.

Vice Chairman Rio Jaime: After the purchase of the Kitla Center, it was thought that if the totem was moved from the 101 Building to Kitla, it would be more accessible to our community members and would receive increased participation. And that is exactly what happened, which made for a successful project. For me, one of the best things about the project was seeing David Jackson posting about the progress, so even if you weren’t at the totem, you were able to follow along and see the number of community members and even visitors who stopped by to lend a hand in the entire process. Everybody who had a chance to take a few slivers off the pole, or contribute in some way, can take pride and ownership into looking up at the totem and say, “I had a part in making it what it is.” It’s a really awesome feeling to have so many individuals take pride in this project. It was not just carved by an individual, it was carved by the community. For me, that makes for a successful project.

Member at Large Tony Foster: It was an honor to witness the Community Healing Totem being raised at the Health Center. So many hands went into creating it, and so many people sought healing from it. The totem will continue to serve its purpose, with those who made a contribution able to proudly say, “I had a part in this.” Much recognition to the New Beginnings Program and Quileute Carver David Jackson for providing this historic and cultural opportunity for our community.

The Quillayute Valley Scholarship Auction, which funds scholarships for graduates of Forks High School and Quileute Tribal School, is fast approaching on March 18th and 19th.

Vice Chairman Rio Jaime: For this year’s scholarship auction, Council donated a two-night luxury cabin, two-night standard cabin, two-night RV Park, two-night tent site, and some cedar baskets and dance paddle. We encourage everybody to go and contribute to this good cause. It’s always been a successful event to help kids further their education, which is what this Council is committed to supporting.

The Welcoming the Whales Ceremony is also coming up on Friday, April 1st. Please note the new location for the drumming and dancing at the youth ballfield next to the tribal school. This location change is due to a lack of space at the Point this year. We hope to see you at the ceremony, which begins at 10 a.m., followed by a meal and additional festivities at 1 p.m. at the Akalat Center.
Move To Higher Ground Updates

By Susan Devine

The primary focus for the MTHG project the last two months has been identifying available funding sources in order to begin design and construction projects identified in the Master Plan. This includes federal and state grants, partnering agreements, and technical assistance as well as no and low interest loans and private sector/foundation donations. We are currently in varying levels of discussions with the USDA – RD, FEMA, BIA, Indian Health Services, Army Corps, CERB, and many others about possible funding opportunities.

To date, we have pursued two grants – a planning grant from the WA State Dept of Commerce (CERB) and a school replacement grant from the Bureau of Indian Education. We learned in January that we won the CERB grant, which the team will use to finalize the Master Plan, prepare a draft Infrastructure Plan, and develop an overall environmental strategy. Many of these items are ongoing, so the CERB funding allows the MTHG team to complete the planning work.

In regards to the BIA School Replacement funds, we continue to wait to hear official word about the final five schools that will be funded. We originally submitted a grant application in August 2015, and learned in January that we’d been shortlisted. Each of the 10 schools was invited to present their case at public meetings in Albuquerque the first week of February. The Quileute Tribal School presentation was on February 3rd. The interview criteria allowed for a formal presentation, a short video, and responses to three previously provided questions. Chairman Chas Woodruff, Councilwoman Crystal Lyons, Quileute Tribal School Board Chair Leticia Jaime, QTS Superintendent/Principal Mark Jacobson, Jackie Jacobs, and Susan Devine participated in the presentation and preparations. Feedback has been very positive, and we are (impatiently) waiting to hear if QTS was selected.

The month of March will continue to focus on finding money, on preparing and submitting environmental documentation and working on infrastructure (water, sewer, roads, power, broadband) to support the relocation. We’d also like to host an open house at the new Planning, Events, and MTHG offices by the marina – we are looking at an April timeframe, with more details to follow.

Waiting for the Big One!
“Living by the Cascadia Subduction Zone”

Please join us for a presentation from Dr. Tom Rosmond about the potential for widespread devastation and the impact that would be felt here in western Clallam County. To be informed and learn the answers to a number of questions about local impact of such an event can only help us as a community of survivors to all be better prepared for the CSZ earthquake/tsunami. The event may not happen for 100 years, or it could happen tomorrow. Dr. Rosmond’s talk is focused on that it will happen and he will discuss the event in terms of our local area, with an emphasis on what residents can do to prepare, as well as current programs and plans underway.

**WHEN:** MARCH 11
**TIME:** 7:00 P.M.
**HEMLOCK FOREST ROOM AT ONRC**

This event is sponsored by UW ONRC’s Rosmond Education Fund. Contact Frank Hanson at 360-374-4556 for more information.

1455 South Forks Ave, Forks, WA 98331

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**Báy-a’yk**
**The Talking Raven**

A monthly publication of the Quileute Tribal Council

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Leonard Dixon
General Manager
On January 28, 2016, a film inspired by true events, titled "The Cherokee Word for Water," was shown at the Quileute Tribal Office West Wing. This movie tells the story of Wilma Mankiller’s work on the Bell Waterline Project, which ultimately led up to her becoming the first modern female Chief of the Cherokee Nation.

Director Charlie Soap and Producer Kristina Kiehl were in attendance and held a question and answer session following the screening. Charlie was Wilma’s husband and Kristina was one of her best friends. Wilma died in 2010 from cancer. "Wilma made it very clear she didn’t want a movie about her. She wanted it to be about community," Kristina explained. "And as you can tell by the world’s longest credits, this [movie] was not just about the community, but made by the community.”

During the Q&A, Charlie and Kristina revealed that this film was 23 years in the making. They also stated that they had never made a movie before. Charlie said, “We want Native people to see ["The Cherokee Word for Water"] and be reminded of hope and resilience. I want people everywhere around the world to see it and say, ‘If they can do it, we can do it.’”

After the Q&A, Vice Chairman Rio Jaime gifted Charlie and Kristina with a Quileute rattle. The film has been screened over 300 times across the United States at places such as: the American Indian Film Festival in San Francisco; the United Nations; the U.S. Capitol; and many tribal communities, colleges, and venues.

For more information about the movie, visit The Cherokee Word of Water website at www.cw4w.com or their Facebook page at www.facebook.com/thecherokeewordforwater.

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Liz Sanchez was one of the coordinators of “Quileute Rising.” Photo by Cheryl Barth
After working at the Quileute Health Clinic for 10 years, Pat Braithwaite or “Nurse Pat” will be retiring. March 25, 2016 marks her final day and the day of her retirement party at the Health Clinic waiting room from 2 p.m. to 4 p.m. Cake will be served and everyone is invited to come in and say farewell.

Pat first started working in La Push during September 2005. Previously, she worked at the Forks Community Hospital for three years and Dr. Kriebel’s Family Medical Center in Forks for 27 years.

When I was interviewed for this job, they asked me where I saw myself in 10 years, Pat explained. “I said, ‘right here.’ And now it’s 10 and a half years later.”

“I’m looking forward to retirement very much. I was at a point last year where I thought I would retire. My kids told me ‘No, you said you wanted to be 66 when you retired.’ So they’ve helped hold me to my goal. I’ll be 66 on March 14th.”

Pat said that it was a culture shock when she first started working for Quileute. “It was a big difference coming down here because of the traditions. I had never heard native drumming until I came here. But I love everything about the culture.” Her co-worker, Rosita Matson, was the first person to gift her with a cedar basket that she made herself, which Pat adores and has kept on her desk all these years.

After 10 years, Nurse Pat has plenty of good memories because of the Health Fair at Elders Week, Quileute Days parades, Take Back the Night, Domestic Violence walks, and more. “Everything that happened down here just gives you great memories. And everyone works so great together. Everyone is so nice and it’s just fun to be here and work with them. It’s like you’re just one big family. And the community here treats you like you’re family. I’ll miss that. My greatest memory I will hold close to my heart is the Community Healing Totem Pole. Just to be allowed to go and carve on it was wonderful. The whole pole raising was very amazing. I thought, ‘I had a hand in bringing this pole to where it is today.’” Pat recalled, “I’ve had sadness too, though. You get close to your patients, and when one of them passes on, it hits you. But watching the people, when they become pregnant and you get to follow them all through pregnancy, and when they have their child and get to bring them in to visit, it’s just wonderful. It’s like they’re sharing with you.”

Pat expressed, “I want the community as a whole to know that I have enjoyed them greatly. I have enjoyed all the stories I hear. Every day I learn something different about their families, who they’re related to. And I’m very happy they hired me on and allowed me to be here for 10 years. I have enjoyed all the Quileute traditions, dancing, and drumming.”

Retirement plans include moving to Twisp, which is located in Eastern Washington, to live close to her daughter and her family. “I’m just so anxious to get on with it. I’m not emotional about my retirement now, but when the day comes, maybe.”

Nurse Pat said she will definitely be back to visit. She assured her co-workers and the community, “I have to come back and see everybody. I just can’t forget about La Push! Watalich ti as’تنا.”

Community Healing Totem Raising

The Community Healing Totem was raised at the Quileute Health Center on February 24, 2016. More pictures and a story to follow in the April issue of the Talking Raven. Photo by Cheryl Barth
to 1869, when the number in skins sold in the trading posts of hunting became a business for Neah Bay (1850). It became points on Puget Sound and posts started to appear at Astoria of cedar bark vests and cloaks to softened leather around the neck days was to sew strips of the heard of for the soft well. The only common use I scraped and dried the hide, as meat, although the Old People and before treaty time for their I important to the Quileutes that nail and dive.

March,

Fur Seal Hunting time – Yashabäktiyat

The moon in the old traditional Quileute calendar that corresponds to March was named for the most focal resource harvesting activity at that time of year: yashabä, fur seal hunting. Going out to hunt fur seals was a part of Quileute life that used to be talked about by the elders. I remember Sluggo saying to me once when we were talking and I pointed at someone, “You’d have to get out the habit of pointing with your finger if you were a fur seal hunter.” The Old People said that if you were hunting and showed the harpooner the location of a seal by pointing, the seal would feel your finger-nail and dive. Yashabä was so important to the Quileutes that I’m going to just remind readers about the tribal history of the activity.

Fur seals were hunted at and before treaty time for their meat, although the Old People scraped and dried the hide, as well. The only common use I heard of for the soft fugu eaff-it (fur seal fur) in the old days was to sew strips of the softened leather around the neck of cedar bark vests and cloaks to avoid chafing. However, trading posts started to appear at Astoria (1812) and Fort Vancouver (1825) on the lower Columbia River and in Victoria (1843), points on Puget Sound and Neah Bay (1850). It became known that fur seal hides could traded for useful things like knives, kettles, axes, guns and Whiteman’s clothes. So, fur seal hunting became a business for the Quileute and their neighbors. The number of fur seal skins sold in the trading posts of the area steadily increased “up to 1869, when the number in aggregate amounted to 4,000” (C. Scammann, 1874, p. 138). White hunters with powerful boats joined the hunt and it became a slaughter, both among migrating seals and at their birthing grounds on the Pribilof Islands off the west coast of Alaska. By 1910, the Japanese had 25 ships operating in the Bering Sea. In that year the U.S. took the lead in the adoption of a “fur-sealing convention” between itself, Great Britain, Russia, and Japan, which went into effect December 15, 1911. The rights of Indians were acknowledged by the international agreement in the following provision:

Section Three (prohibitions and bag limits) shall not apply to Indians, Aleuts or other aboriginal peoples.

Here is a pelagic sealing in canoes and undecked boats propelled wholly by paddles, oars or sails and not transported or used in connection with other vessels and manned by not more than five persons...and without the use of firearms.

That’s the reason that the Quileutes hunted fur seals by paddling canoes out 25-40 miles and using only their traditional two pronged harpoons from 1912 to 1940 when, according to Pettitt (1950, p. 45), the last fur seal was harpooned by a Quileute. The market for fur seal skins during the Depression and in 1932 only sixty five seal hides were sold by Quileutes, bringing an average of only five dollars each. At that price, the Quileutes preferred to remain safely on shore and work as laborers on the Coast Guard station, then under construction.

When I first came to La Push in 1969, there was only one Quileute left alive who had been a fur seal hunter: Hal George. I spent the month of May, 1978 talking with Hal and making notes. He was born in 1894 and when he was young, he paddled as a crew member for both whalers and sealers. He said, “I usually went sealing with Harold Johnson (Takđab, born 1867). He wasn’t a very good harpooner. He often missed. Yet because of his strong power, many times he was the one who killed the most (seals) per year. Twenty seals was a lot in one day. You could carry that many in a single canoe if it was gentle out there. But Harold often pulled an empty canoe along behind and would fill it up with seals. Hard to paddle back with all that weight, but we often did it.

“Harold had problems once. After sealing one day the seals were frightened the next. You couldn’t approach them. So, when he got in he, slept with the canoe to renew his bond with it. Then he whipped the canoe with manacles to purify the canoe of what was scar of the seals. Finally, he figured the problem was with himself. So he beat himself all over. The face and body with long nettles from the top of James Island. I looked at Harold when he came down to the canoe the next morning and his face was so swollen that I couldn’t even recognize him. It was three in the morning and Harold said, ‘Let’s go.’ He got 21 seals that day.

“Harold had a good three-man sealing canoe. His sealing team was usually himself (spearman), Stanley Gray (steersman) and me (middlemann).

We were out there in 1920, the time the sea was hit and the six sealers were picked up along with their two canoes and taken to San Francisco. A strong east wind came up, white caps right now, and we simply couldn’t make any headway to get back (to shore). We saw the steamer stopped and circling further out but couldn’t see any canoes out there. They were picking up Dr. Lester and others (Frank Harlow, Eli Ward, Bart Jones, Frank Fisher and Charlie Saito). We were in trouble. But Harold got a big seal that was swimming in a somersault motion through those big waves. It weighed a hundred pounds at least. With that for ballast in the front of the canoe, we set up a sail and got back to the Needles. Then, catching a wave crest, we sailed into the beach, full of water except for 5 inches.”

Hal, Harold, and Stanley were lucky, according to Pettitt (page 45). 42 Indian sealers drowned that day. On the basis of that incident, the superintendent of the Neah Bay Indian Agency wrote his superiors at the BIA:

It is really a grave danger to allow the Indians to venture out as they do to hunt the fur seal. The whole male population of La Push Village was endangered last year and sealers. I suggest an amendment to the formerly enclosed bill be made at once which would make it possible for the Indians to use power boats to go to and return from the hunting grounds (Alpheus D. Dodge, Feb. 18, 1921).

The BHA files at the Sands Point archives have no record of any response to that letter of request and the Quileutes continued to paddle out to hunt the fur seal, starting each year in their month of Yashabäktiyat, “fur seal hunting time.” The next sealing season was thought to be over each year when the fōp (cow parsnips) came into flower early in June.

Lillian Pullen – Oldtime Quileute values and proper village behavior

Last month, I was down in Mexico and didn’t have other notes with me, so I decided to start going through a notebook of interviews with Lillian Pullen that she did during May of 1992. At the time she and I were thinking of putting together a book about traditional Quileute values, beliefs and perspectives. Now, 25 years later, that book was never finished. But the Bayak newsletter is a good way to make sure that Lillian’s wise thoughts and clear characterization of Quileute traditional beliefs don’t just get locked away in a drawer. Since I plan to read more of her comments for all Quileutes to consider. Having spent hours and hours rereading Lillian’s words in this Bayak, I realize that it is a textbook from the past to help us all understand the perspective of the ancestors.

Udáklich išt – One’s duty...what one has to do

“A Quileute, man or woman, but especially Quileute women, have to keep thinking about how to help our family and friends...but, really, we need to be ready to help everybody. Back in 1930, during the Depression, I used to get 25 cents for a little ½ inch wide basket. I made a lot of them and the man at the store in Queets would buy every one I made. With that quarter, I’d buy a loaf of bread and a pound of butter. Now I make the same basket every year and my daughter-in-law (Eileen), who drives the school bus, sells it in town for $2.50 so I can give each of my grandchildren $2 a day for their

Continued on Page 7...
Hiba’ Kwashkwash  [HAY-buh quash-quash]: The Jay Squawks

Lillian Pullen

...Continued from Page 6

school lunch. The amounts of money changed over the years, but my duty to be a provider hasn’t changed in 50 years.

“It’s not just money. People come to me when they have a problem. And I have to help them. My table is like a council table. My house is filled all the time. If they have a problem, they come for ideas. And they expect that my advice will be in the form of stories from long ago. The past is the key to being in the form of stories from the outside world our elders’ wisdom is a bunch of campfire stories. Most White people don’t appreciate the old people’s wisdom. But they appreciate our skills—fishing, hunting, living out of the woods, medicines, baskets, or even ‘just getting along.’ But they don’t know or even suspect that our skills are just a gift from the spirits. Eshla (spirit power)! Yalá (soul)! Now, we usually just talk about this in terms of God, but this is potok’otóí God, the Indian God, that we mean.

“When I was a little girl in my early teens, the old ladies taught me how to make a basket. But nobody can just teach you so you know wise things, so you know enough stories to be able to give examples from the past advice. That comes with being old and having lived and listened a lot. It’s the Indian way to listen to elders...to listen to good words. Wakilaxoša x’a’i, hat-hadl’i, wakil x’a’i’i ta’ichaki. Pay attention to the good sayings (stories), not the bad, wrong ones. Wakiš abä’da x’a’i ta’ ichkida. Don’t do the things that you can see are the wrong way to do things.

“I sometimes wonder what my grandchildren...GREAT grandchildren...will grow up to be. Will they remember my words and be wise, wise in the old way? Will they be oldtime elders? There’s an old mother’s song that goes like this.

X’a’i, tso’txdax’ x’a’i’i chicho’tos’ta’fex’of’sota’lích. What do you imagine my children will be as grown-ups.

That’s the reason that I work away so hard in the village cultural programs. I feel like I am making all the Quileute children my grandchildren.”

Habak’Hi – Friends

“I learned by watching my elders and listening that being a Quileute friend is like this:

• Lobita’chaxat! You keep each other in mind, think about one another.
• Chi’kaxat! You take care of one another. That means loving caring.
• Ki’paxat! You help one another.
• Ki’yatitiloštah! You can ask them for help.

I also learned that a good friend never asks for what you cannot give. A Quileute who doesn’t understand our old way of friendship sometimes might stop being friends. Xniló! Gets angry. Twenty years ago a friend came and asked me for money. I didn’t have any that I didn’t really need badly. I couldn’t help her. She left without saying, Watlích ti apa’ta, which is what we say when leaving that means both Goodbye and I thank you for doing everything you can. And that person never came back to visit. Wash hák’i’staid. It comes to be that we aren’t friends of each other anymore.

‘Friends are always sharing. Wíllalí chi’kaxat, ki’yaxat, xaxat, dákIt. Always looking after, simply helping each other out. Yeah, friends don’t have to make a big deal out of helping. I think now of Victor Payne. He was my cousin, but he never keeps a fish without bringing me a piece. I have lots of cousins, but Victor is the only one who shares everything. That’s what friends do. He’s good to me. Friends don’t wait to be asked. I keep telling my kids, Kińx kaip’otítlúsí. Just go ahead and help! It’s expected of friends. Friends are a feeling. They’re good to feel.

‘Anytime one does something that he or she is good at, someone else in the village is going to think that person is being a xawaxačha, a know-it-all. I guess it’s really only that they weren’t asked. Atilaxoš’a dákIt i’ paksi?la. Why didn’t they ask me to do it? That says a lot about what our people value, doesn’t it. You go up in status if you are the one asked for advice and help. It’s just our way. But you are only asked if you are someone who regularly does things happily and freely.

That brings up another aspect of our Quileute ways. The Old People often said, Wátxol háxtsa i’ ada’dála. ‘Be alone and be silent!’ Strong people suffer alone in silence. I had my son killed in a fall (Frank ‘Icchy-boy,’ born 1934, died in a fall off the Queets bridge); another was drowned (Leonard, drowned in the boat haven, aged 7) and another one died of diarrhea (‘Beaver,’ died age 4). Though my heart was heavy, I never showed any grief to the world. The same is true in ordinary life. Ish paq’íchchát. báli. Work silently. Keeping it all inside. Work is a time for quietness and concentration and Indians who are Oldtime People use the appearance of quiet concentration while working. We use it as a cover for what may be bothering us. That, too, is our way.

‘This is a time to mention what the Elders used to say about the Alaxatpi, the table. My father, Wilson Payne, used to talk about the importance of table talk. He was a wise, chiefly man, the son of Kińaxátsiap (chief Tommy Payne) and Itatif-sa (my grandma Elsie Hudson). Wilson used to say to my mother (Susanna Lobahan Ross of Muckleshoot) that the table is the place for uplifting talk, not complaining and gossip about others. He once said about a visitor who had stopped by at supper time and been invited to stay and eat, ‘She comes to my house and fills my table with a lot of stuff. She comes, sits and eats as she is welcome to do. But while she is doing that, she tells me her complaints, troubles and problems with others. The table is the center of the Quileute house. My table is just overloaded with people’s problems. It’s a wonder the legs don’t break.’”

Continued on Page 8...
Hiba Kwashkwasw [HAY-buh quash-quash]: The Jay Squawks

...Continued from Page 7...

“I sit at home making baskets with my back to the rock. It’s best not to trouble me. I don’t want to know who’s doing what, because unless they come and ask for help, I can’t help them. People call up or stop by and tell me everything that happens. It’s the moccasin telegraph, which I call po’qo’? po’qo’? (Indian shoe news channel). The moccasin telegraph on the reservation really works. If you fall down on one side of the village people on the other side of the village know about it soon. And I appreciate hearing the news of what’s going on in the village. But along with the news, people often gossip, speaking critically of others. That’s just pawadas adladal, nonsense talk. It’s scary, bothersome, hurtful talk. Admittedly, rez gossip can be small-minded. People used to say the person who talks about others but talks about others critically is the one who is hurt by h?da?nedalalt, talking about each other. My neighbor Carrie Gray, who was important gossip over the fence and always seemed to end up quarreling.

H?lik, I heard you said that about me! In the end, god gossips who enjoy making fun of others usually just get cut off by everybody. That’s the village’s way of saying, Xi?thobesk?lik, You went too far. Getting cut off is the worst thing that a person can bring down on them- selves in a village like ours. At its best, life in our village is supportive. For the most part our talk is supportive of our neighbors, tribal mem- bers, and leaders, but it allows all of us to feel like we are part of community life. Everybody feels like she or he knows what’s going on. And knowing that everyone will soon know what you do encourages good behavior. W?kit boyik? a? gi’? addala? dik? gi’? po’qo’? olo’lata, There are no secrets on the reservation.

“Back in the 1920s and ‘30s, staying out late used to be considered really bad behavior for girls. People talked about who snuck out and...maybe, even hung out with boys down in the driftwood on the beach. There was a curfew. Roy Black was the policeman. And if he caught sight of you out after curfew, he told your parents, and not surprisingly the whole village would know about it. Mothers were the enforcers and discipline was there to teach appropriate conduct. Not much has changed.”

Ha?hada?leki’? – Good Speech Givers

“Was common in the old days to announce things publicly by mentioning them at dinners and ceremonies in front of witnesses. I often heard people say that speeches are a message from the heart. Speeches almost always had references to proper behavior both for kids and adults. Good speeches men- tioned stories, incidents and ad- vice from respected elders of a previous generation that includ- ed statements about politeness and good behavior.

The best speechmaker I ever heard was Stanley Gray (H?w?it?, born in 1869). He was thought of as a ‘long house speaker’ since ceremonies in the old days were given in the long open space at the middle of our traditional style multifamily longhouses. I heard him speak often in a way that made the adults and a child and young person. His voice would be loud and clear and then he would suddenly lower his voice so you had to listen in a way that made you remember his words. He sometimes started to sing and he used different voice- less... and told us it when he did K’uti and Thunderbird and Whale and Wren. Another good speech maker was John Johnson (K?thbas?x, born in 1869). He was a Shaker speaker. They were old men, but the speeches they made would wring your heart out. In comical speeches, it was Tyler Hobucket (K?di, born 1895). He would make you come alive.

These were elders who were doing what elders should do. They were reminding us of our traditional Quileute values in a way that made the adults listen and the kids and the children think they were hearing the truth from a great man.”

A’lekh? – Chiefs

“When I was young, chiefs regularly hosted meals and invited everybody. And every day, when I was working with the people. The chiefs when I was young were ‘hereditary chiefs,’ the descend- ants of the chiefs who signed the treaty—the Paynes and How- walttles, holders of the names Tax?x’iwil, Hawish?swa, W?givey? and Klipah?. But in 1936, the tribe’s Constitution and By- laws were voted in and Indian Affairs issued the tribe’s Corporate Charter (1937). From then on the ‘chiefs’ was the head of the elected tribal council and the hereditary chiefship abandoned being recognized (until David Tudrun, down at the Hoh, was given the Hawish?swa name with appropriate ceremony). Even before the Council chair became the Quileute Tribal leader, some of the oldtime chiefs, al- though they were respected, had bad habits. But they were still chiefs. For instance, Charley Howewtee (K?b?ho’? born in 1884) was a drinker when he was young. He wasn’t even a member of the (Shaker) church in 1910 when we built it. John Johnson, Carl Bux, H?w?i, and Tommy Brown were the main church members in those days. In the course of time, Charlie?”

The word for chief, a?ch?, really means rich man, but none of those chiefs in my time were really rich. It was the re- spect that they received and the high esteem. I remember Arthur Howeattle (Hawish?swa, born in 1875) was a main chief when I was young and he handed his position over to his brother Charlie when he moved to Quents in the late 1920s. It shows how the chiefs felt that they should live close to the people, so they often knew what’s going on among their people. A chief can lose ‘his’ face when his life doesn’t re- flect chief behavior. My abo? (gramma) Ilat?sa, told me that ‘People won’t support a chief if he doesn’t give good heart to all and be a good example. So, a chief has to be fair. There are 700 Quileutes and a chief has to listen to them all. But, in fact, probably the old ladies with their evening bedtime stories and networking while making baskets and pulling bark togeth- er had more influence on com- munity relations and children growing up with good habits than the chiefs did.

Taxi’? – Names

“We Quileutes have three kinds of names. It’ll tell about the different kinds of names with Jiggs for example:

1. Hok’h?lo? taxi’?, white man’s name (Christian Penn, II).
3. Po’qo’? olo’lata taxi’?, Indian name (H?hada?leki’?).

“One’s Indian name has a family tree, just like the person who wears the name does. Jiggs’ Indian name belonged to Little Bill Penn before.

‘It’s important to know one’s Indian name so that you and others can know your roots. Here are some of the other names in my family:

- Thomas Penn, Ribs.
- Wxai’bo? (a name from a long dead relative).
- Marvella Penn, Bal. Tai’-t?i’?k? (a great grand- mother’s name, from Pansy Yakima).
- Clyde Black, Rusty, Kika’bi’ (one of Tommy Payne’s names, through his mother Rosie, Lilian’s aunt).
- Douglas Pullen, Dugug, Sh?pi’yi?x (from a Muck-leshoot relative, Stuck Jack).

“The Old People and us Quileutes are Westernized as we always have, and we always check new ba-bies to see whether they have features of previous relatives. I often heard in the old days that one’s Indian name is part of your y?al?, of your soul. And unless you pass your name on to a descendant or relative before you die, your name crosses over with your soul to the under- world and is reincarnated, too, with your other features. That shows how important an aspect of a Quileute their Indian name is. That’s why you should always be someone to keep track of the genealogy of tribal Indian names and to help families make sure that tribal members have a taxip’? an Indian name. There are lots of Indian names that aren’t being used. Those names are as important as something you put on your birth certificate.”

Chi?g?wi? – Things

“When I was first mar- ried to Christian Penn, for sev- eral years I had hard times. He was a drinker and was often gone for days at a time and had no pay left when he got home. I had no car and had to walk and hitchhike everywhere. When I got a little money, I bought an old station wagon. I appreciated that car so much because it made my life easier. And I still take good care of my things. I talk to my car. I also talk to my flowers and the apple tree. I prayed beside it when I saw any buds this year. And the next day the buds started pop- ping out. The Old People, I know, only talked to things that have a soul and are living. That also includes things that used to be living and got changed to stone like Whale Rocks and Crying Lady Rock. And, of course, we talk to spirits now...including God. I guess I talk to things because I care about them, and I feel like they will take care of me if they know that I treat things the same way as I care for my friends.”


“Now we’re getting se- rious. When I go out to pick berries or roots or basket materi- als on the tree or under rocks, someone brings me fish or elk or a h?afal (hair seal), I pray for help and thank the plants for provid- ing or the fish and animals for submitting, giving themselves to us. I don’t know if I am praying to the same spirits in the same way as the ancestors did. But, continued on page 9...
Quileute Words of the Week for March

There are four Mondays in March, so here are four Quileute words that readers might feel drawn to learn and use, just because Lillian thought those words were expressive of the ideas she wanted to pass on to the inheritors of today and the future.

March 7-12: the soul, pronounced yuh-LAH, written Yalq in the Quileute alphabet. Lillian Pullen at one point said, “The soul is made up of lots of things including your heart and mind and Indian name and ancestry and power and song and shadow...” Lillian felt that the soul includes the person’s titaq/d (shadow)? That’s the reason that the Old People used to make ‘shadow catchers’ to use after a person died, because when the souls of the dead go up to the other world, their shadows are left behind in the village. Lillian felt she had an Indian Yalq. Put that word in your heart.

March 14-19: the heart, pronounced TAH-tit, written Yalq in the Quileute alphabet. “Gram” Lillian felt that an Indian heart wasn’t just the tum-tum pump in one’s chest. The Quileute heart was also where thinking happened, and there was good thinking and bad thinking. Good thinking used to be passed down in the stories and helpful statements of the elders. Hal George once told me about an old uncle who, when Hal was little, used to sit on a stump just inside the door of Taktahab, Harold Johnson’s big-house on the Bogachiel, just above the mouth of the Cama-wah. Every morning the old man would be sitting there napped, talking to the land. Hal remembered him saying, “Look at my body. There isn’t a single scar. That’s because I always did the right thing and never fought with anybody and was protected from accident by my power.” That’s the kind of teaching by the elders that Lilllian was referring to when she said, “The grammas put it in your Yalq and you grow up thinking it.”

March 21-26: Indian medicine (pronounced KAH-thil, written kti in the Quileute alphabet). As Lillian made clear when talking about medicine and medicine men, medicine wasn’t just herbs and ointments. Oldtime Indian medicine treats a person’s soul and the most basic aspect of the traditional treatment of illness is to get in a right relationship with one’s soul and spiritual power. It involves prayer and songs and the yalq soul.

March 28-April 2: The Great Spirit, the power of the land, the Indian equivalent of Nature (pronounced tik-ah-tee and written Taktah in the Quileute alphabet). When Lillian talked repeatedly about the “power of the land” in the same way as other elders refer to the Great Spirit, Lillian made it clear that “The Great Spirit” wasn’t just a picturesque of Whitman’s God, but a reference to the traditional Quileute power of the land that comes for all living things. The word Taktah [tik-ah-tee] is the name of that nature spirit and also the Quileute word for “land.” So, Lillian has given the Quileuteans of today a clear sense of what the Old People thought of as the Great Spirit. This month, the words are expressive of the perspective of your ancestors. I usually encourage readers to use the Quileute Word of the Week in speaking as a way to spice up their English in a way that is really Quileute. This month, the words are as important to help you think like a Quileute as they are useful to make one feel Quileute. These four Quileute words aren’t just the Quileute way to say soul, heart, medicine and spirit. They are a textbook from the past to help you understand the perspective of your ancestors.

Have a good Yash-abshitani (fur seal hunting time).

—Jay Powell, Kwashkwas
jaypowellz@hotmail.com
Students from Holland

Quileute Tribal School has been very fortunate to have special guest visitors from Holland. A group of nine high school students and two teachers arrived on February 20th and will be leaving on March 4th. They brought their many talents, knowledge and excitement to our school and have been sharing their time in classrooms presenting lessons to our students that include: chemistry; study of the solar system; customs, food, sports and language of the Netherlands; and debates with the high school students.

They have also attended some events in the village and visited community friends from previous visits. We have very much enjoyed our Dutch friends and are grateful for their interest and involvement in our school and community.

Summer School Program

QTS is already making plans for Summer School. The Summer School Program this year will be in June. The approximate dates are June 13th – June 30th. Registration forms will be sent home with students in April, and more information will follow. We look forward to sharing the learning time with your children. Any questions can be directed to Anita Baisley at 360-374-5602.

Quileute Tribal School News

FJHS Honor Roll

Congratulations to the following Forks Junior High students:

- Damon Jones
- Harley Schumack
- Alexander Garcia-Vasquez
- Michael P. Jackson
- Elizabeth Jackson-Cruz

Pictured right: Harley Schumack was one of five Quileutes who received recognition for making the Honor Roll during the 2015-2016 school year. Photo submitted by Heather Schumack

Parents, Grandparents or Guardians: submit photos of your child’s achievements to: talkingraven@quileutenation.org

Elders in the Classroom at Quileute Head Start

The Quileute Head Start would love to have elders visit the classrooms to share with the children. They can share culture and talents, or just spend time with the students.

Head Start always welcomes the opportunity to incorporate culture in the classroom. The best times for sharing are: 10 a.m. to 11 a.m. for the morning class and 1:30 p.m. to 2:30 p.m. for the afternoon class.
Debunking Influenza Myths

It’s that time of year again! So, let’s start by getting a few myths out of the way. There is never a week that goes by in the clinic during flu season without at least one patient bringing up all of them!

- “I got the flu from the flu shot.” The flu vaccine doesn’t contain any live virus. Since a virus has to multiply inside you to give you influenza, it is physically IMPOSSIBLE to catch flu from the vaccine. Some people have more of an immune response than others to the vaccine and this is typically what people “think” is the flu, but it is not.
- Having the flu vaccine doesn’t protect you against any other viral infections. So, if you still get coughs and colds after you’ve had the vaccine, that doesn’t mean it hasn’t worked.
- Having had a flu vaccine in the past doesn’t mean you’re protected this year. Neither does a past case of flu. The influenza virus is very sneaky and evolves year-on-year. That means your body may not recognize the virus even if you’ve had a past infection and can’t fight it off effectively.
- Having the flu vaccine doesn’t guarantee you won’t get flu. However, it does reduce your risk of catching the infection. It also reduces the chance of you getting serious, potentially life-threatening complications from it.
- “I never get a flu shot and I have never had the flu!” Well that’s good for YOU! However, 25% of people are carriers of the virus and never display a single symptom. The bad news is you are continually shedding the virus for 2 weeks, spreading it around unknowingly to your baby niece or elderly auntie.
- I’m allergic to the vaccine.” The ONLY reason not to get a flu shot is a SEVERE allergy to eggs or Guillain-Barre syndrome which followed a previous vaccine. The flu is a highly contagious, respiratory illness that spreads easily when people are together in a group such as in daycare, school, or work. It is much more dangerous than the common cold and can lead to serious health conditions such as pneumonia or bacterial lung infections. Every year, children and adults are hospitalized and some even die from the flu. The elderly are especially susceptible to the flu. If you work with or around elders PLEASE get vaccinated!

The best way to prevent the flu is by getting vaccinated. The vaccine is recommended for everyone 6 months old and up. If you have a baby under 6 months old, it is important that ALL the caregivers get vaccinated.

Quileute Health Clinic has ample supply of flu vaccine for all ages. Please make your appointment TODAY by calling (360) 374-9035.

Quillayute Valley Scholarship Auction
Forks High School Graduation Class of 2016

It is our honor and pleasure to be involved this year as the auction is celebrating its 52nd year! This year’s event takes place March 19th-20th, 2016 at the Forks High School Commons.

Each year the current graduating class takes part in collecting donations and supporting the weekend event. All proceeds will be awarded to graduates and distributed to the schools the students will be attending. Graduates are eligible for scholarships at any time in their future.

Donations of any kind are welcome! Donations can be dropped off at the Forks High School Main Office. If your donation needs to be picked up or if you have further questions, please call us. We will make arrangements for pick up.

The QVSA Scholarship Committee operates under a 501(c)3 status, so donations are tax deductible.

Remember to mark your calendars and pass along the word for this exciting community event:

Saturday, March 19th
9 AM to 9 PM

Sunday, March 20th
10 AM to 8 PM

Join us at the Forks High School Commons or
Tune into AM 1490 Forks Radio or watch live cam at
www.searchforks.com/qvsa

Sincerely,
Forks High School Seniors
“Class of 2016”

Senior Coordinators:
Jaiden Capp
360-640-9139
Reece Moody
360-640-3433

QVSA Committee Members:
Jerry Leppell
360-640-1849
Cheri Dahlgren
360-640-0535
JoMarie Miller
360-640-4326
**Increased DSHS office hours in La Push**

Diane Mitchell of the Port Angeles Community Services office will resume her regular office hours in La Push. She will be in her office at the Human Services Department every other Thursday from 10 a.m. to 2 p.m. beginning February 25, 2016. Her March and April schedule is:
- March 10
- March 24
- April 7
- April 21

Becca Gooding of the Forks Department of Social and Health Services office is still scheduled to be at the Quileute Human Services Department every Tuesday from 9 a.m. to 3 p.m.

Both Diane and Becca can help with general assistance, food stamps, state TANF, emergency programs, and more.

If you have any questions about Washington State Department of Social and Health Services or would like to schedule an appointment, call the Human Services front desk at (360) 374-4306 or visit the office in person.

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**Nate Crippen Memorial Basketball Tournament**

**April 1-3, 2016**
**Forks, WA**

- **2 Men’s Divisions (Upper and Lower)**
  - Women’s Division Champions – 10 Jackets
  - 2nd Place – 10 Sweatshirts
  - 3rd Place (2 per Division) – 10 T-Shirts for each team
  - (8 Teams per Division so first come, first served)

- **Individual Awards**
  - MVP – Jacket & Basketball
  - 1st Team All-Tournament Team – T-Shirt & Basketball
  - 2nd Team All-Tournament Team – T-Shirt
  - NATE CRIPPEN TEAM PLAYER AWARD – Basketball

**Entry Fee $300**
- Pool Play Saturday
- Single Elimination play Sunday

**CONTACT:**

- **Larry Scroggins**
  - 360-640-3522
  - chitown.24@hotmail.com

- **Jessica Bos**
  - 360-640-5221
  - jess_nichole16@hotmail.com

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**Quileute Housing Authority Youth Program’s 19th Annual Easter Egg Hunt!**

**March 26, 2016**
**For All Children 12 years and under**

**11:00 AM SHARP!**

- Quileute Oceanside Resort La Push Separate age areas to hunt

- Prize presented to the finder of the Secret Egg

- Special appearance by the Easter Bunny

- Please Dress for the Weather!

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**SPRING into READING**
**At TANF’s Family Fun Night**

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

**Tuesday, March 29th**
**5:00-8:00 pm**
*Dinner is served at 5pm*
**OTR Multipurpose Room**
Meet the new employees

My name is Elijah Jackson and I have been hired as Housekeeper I at Oceanside Resort. Basically, my duties include cleaning up all the rooms and keep them looking nice. Everything about this job is great. There isn’t anything about it that I don’t like. It takes a team to make a team, and being able to complete the job through team effort is a great feeling. I plan to stay on long-term, and move up the ladder, so to speak.

I’m Jerry Jackson and I was hired on as Housekeeper I at the Quileute Oceanside Resort. My duties include cleaning cabins and rooms so they are suitable for guests to stay in. I started my job on January 30th and have been enjoying it. However, the biggest challenge is dealing with the pine needles; they’re just all over all of the time and they’re difficult to clean up. Once in a while, a guest will be walking by and mention how much they have enjoyed their stay. It makes me feel much better getting positive feedback from visitors. In past jobs, I fished on the river and ocean and also worked at seafood processing plants in Port Angeles and Westport.

My name is Leslie White and I was hired as the Accounting Manager here at Quileute. My previous work experience includes: Director of Accounting and Director of Financial Planning and Analysis for Quicksilver, a clothing distributor with two billion in worldwide sales. Later, I was transferred to Seattle to work for Mervin Manufacturing (Quicksilver is the parent company) as their Controller. Eventually, the Seattle factory closed and I moved to work at Mervin’s factory in Sequim. In October 2015, I started as the tribe’s Accounting Manager. Right now, I’m on a learning curve, but it’s nice because the staff is very capable, so not a lot of training or supervision is required. That opens me up to do special projects, such as updating purchasing procedures and accounting policies.

Recognizing Student Athlete Achievements

1. Kenny Daman of the Forks Wrestling Club is the state champion for his age bracket, Bantam, in the Chuck Bullard Memorial Washington State Folkstyle Wrestling Tournament at the Tacoma Dome. –Photo submitted by Tracy Eastman
2. Jeffrey Schumack and the Forks High School boys varsity team made it to the 1A Southwest District boys basketball tournament. –Photo submitted by Heather Schumack
3. Garrison Schumack of the FHS wrestling team placed 3rd at Regionals in Castle Rock, WA and went on to compete at state, but did not place. Heather Schumack, mother of Jeffrey and Garrison, would like to thank the community for all the support their family has received. –Photo submitted by Heather Schumack

Submit your photos of youth sports or other extra curricular activities to the Talking Raven: talkingraven@quileutenation.org
Happy Birthday to Enrolled Quileute Tribal Members

March Birthdays:

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<td>Keith Penn</td>
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<td>Bertha Wallerstedt</td>
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QUILEUTE DAYS
JULY 15.16.17.2016
QUILEUTE DAYS www.quileutenation.org

Báyɑk The Talking Raven welcomes feedback!
Please feel free to share your opinions or suggestions with:
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