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

Inside This Issue:
- From Council Chambers
- Department Briefs
- Wellness Court Graduation
- Kinship Navigator Program
- Free Community Legal Workshop
- Family First Aid Night
- Jay Squawks
- Beat the Drum. Be Counted!
- Quileute Tribal New Year’s Resolutions
- February Birthdays
- Welcoming the Whales Ceremony

Wisá Kísbis!

The Quileute Community Christmas Dinner was held on Dec. 19 at the Akalat Center in La Push. Santa Claus was in attendance for photos and each child received a gift in the prize drawing.

A Note about the Headline: Wisá Kísbis is pronounced wiss-SAH KISS-bis and means “Merry Christmas” in the Quileute language.

Quileute General Council

THURSDAY, JANUARY 16, 2020
Directors Reports — Open to the Community
10:00 a.m. — 2:00 p.m.
Akalat Center
Directors Reports will be in an informational booth format

FRIDAY, JANUARY 17, 2020
General Council Meeting — Quileute Tribal Members Only
9:00 a.m. — 4:00 p.m.
*A Nominations at 10:00 a.m.*
Lunch at 12:00 p.m.
Akalat Center
From Council Chambers

On Dec. 16, Quileute Tribal Council (QTC), along with Planning Director Larry Burtness, Quileute Natural Resources (QNR) environmental attorney Michael Rossetto, and QNR Marine Policy Advisor Jennifer Hagen, met with members of the leadership team of the Alliance for Jobs and Clean Energy. The Alliance for Jobs and Clean Energy is a Washington state coalition of more than 170 environmental organizations, labor unions, racial justice groups, businesses, faith communities, and other entities committed to fighting climate change and building a prosperous future with a clean energy economy.

Vice Chair Zack Jones: We educated the Alliance leaders on how climate change is negatively impacting the Quileute Tribe by contributing to sea level rise, ocean acidification, increased flooding, smaller fish harvests, damage to habitat, and other impacts. QTC and the Alliance leadership team discussed ways Quileute and other tribes can work with the Alliance and its member organizations to promote policies and legislation to fight climate change and address its impacts.

Chairman Doug Woodruff: There were more than enough gifts to go around for every child in attendance. We hope everyone had a Merry Christmas and enjoyed themselves. We also want to thank the Human Services Department for stepping up to coordinate and help at the Cherish Our Children Gift Giving Day on Dec. 18. They shopped for Christmas gifts for youth and distributed them to parents and guardians. Our hands go up to you.

Staff held a going away party for Kala Jackson on Jan. 2; she has worked for the Human Services Department for over 10 years.

Secretary Skyler Foster: We are sad to see Kala go since she has been a big asset to our Human Services programs and our community, but we wish her well in her future endeavors.

Please plan to join us on Jan. 16 and Jan. 17 for the annual General Council Meeting. Director Reports will be held on Thursday, Jan. 16 beginning at 10 a.m. and ending at 2 p.m. This meeting is open to the community and will be in an informational booth format. The General Council Meeting is on the 17th from 9 a.m. to 4 p.m. Quileute Tribal Council nominations are at 10 a.m. with lunch served at 12 p.m. This day is open to Quileute tribal members only.

Chairman Doug Woodruff: We hope you plan to take part in our tribal government by attending these important meetings. Speak up and make your voice heard and make your vote count.

Our Condolences

We send our deepest condolences to the family and friends of Kimberly Bender. Our prayers are with you all at this difficult time.
—Quileute Tribal Council

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The Community Christmas Dinner, held on Dec. 19 at the Akalat Center, was a success and we thank everyone for attending. It is always a joy to see the children’s faces when their names are called for the prize drawing.

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HUNTING NOTICE

The Washington Department of Fish and Wildlife has decided not to enforce state law that prohibits Port Gamble S’Klallam, Jamestown S’Klallam, and Lower Elwha Klallam tribal members from exercising treaty hunting outside of their treaty areas in Quileute ceded lands.

If you encounter such activity, contact Quileute Fish and Wildlife Enforcement Division immediately at 360-374-2247 as Quileute is enforcing tribal law to prevent this illegal activity. If it is after office hours or on a weekend, call dispatch at 360-417-4798 and request the on-duty Quileute Fish and Wildlife officer. Please give as much detail to the location as possible, road system, license plate numbers, number of hunters, etc.
Department Briefs

Housing Authority
- Sadly, we had to say goodbye to Theo Penn as he has accepted a position with the Quileute Public Works Department. We are extremely proud of him and it will be hard to replace his knowledge. We are actively looking for someone right now with a closing date of Jan. 15 or until the position is filled.

Health Center
- The New Beginnings Program hosted an Elders luncheon and activity on Dec. 30, 2019. We had 17 people join us for a baked potato bar with all the fixings! New Beginnings staff Naomi Jacobson, Marion Jackson, and Lucio Avila presented information about activities as well as upcoming activities the program has to offer, such as ongoing support and advocacy services for those who have been subject or witness to elder abuse, domestic violence, or sexual assault. The program also provides youth prevention activities.
- Women’s Talking Circle will be held on Jan. 15 and 29; Community Healing through Carving is available daily from 9 a.m. to 3:30 p.m. Monday through Friday; and Family Engagement activities will be held monthly to support substance abuse prevention and healthy relationships in families. These are support groups currently offered. An invitation was extended for those needing transportation to New Path for carving, to contact the New Beginnings office. There will be a Family Game Night Tuesday Jan. 28 from 5 p.m. to 6 p.m. at the Tribal Office West Wing.
- If you believe that you may be a victim of elder abuse, domestic violence, or sexual assault, please reach out for support. You have a program within your community that is here to offer you support in beginning your journey to healing. Services provided to individuals is strictly confidential, and we are here to help you in your New Beginning (360) 374-3349.

Natural Resources
- Attended the NWIFC monthly meetings at Stil-laguamish on Dec. 2 and 3
- Alliance for Clean Energy met with QTC on Dec. 16
- QNRC meeting on Dec. 18

Police
- 101 calls for service during December 2019
- No major incidents over the Christmas or New Year holidays
- Mike Foster was hired as a new patrol officer
- Reminder to drive safe on the wet roads and be prepared for winter driving conditions

Court
- Upcoming Wellness Court Graduation
  - Tazzie Sablan graduated from Wellness Court on Jan. 9, 2020 at 1 p.m. at the Tribal Office West Wing
  - Stacy Harrison graduates from Wellness Court on Jan. 23, 2020 at 1 p.m. at the Tribal Office West Wing. Ceremony will be followed with refreshments. Please join us and support Stacy’s successful journey and sobriety.

- Community Legal Workshop
  - The Court will be hosting a community legal workshop in the near future. We need YOUR support to help create the agenda and legal topics YOU want covered in the workshop. Please stop by the Court House and fill out a questionnaire.

Báyák
The Talking Raven
A monthly publication of the Quileute Tribal Council
Edited By
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Doug Woodruff
Chairman
Zachary Jones
Vice Chair
Skiller Foster
Secretary
James Jackson Sr.
Treasurer
Tony Foster
Member at Large

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PO Box 279
La Push, WA 98350

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(360) 374-6163

Navin Sinha
General Manager

CONGRATULATIONS STACY!

PLEASE JOIN US IN CELEBRATING
Stacy Harrison is graduating from the Quileute Tribal Healing to Wellness Court
Cake and refreshments will be provided

January 23, 2020
1:00 PM
Tribal Office West Wing—La Push, WA

Family Game Night
Promoting Family Engagement
Please join us for a night of laughs, fun, and pizza!

Tuesday, January 28th
5 p.m. — 8 p.m.
Tribal Office West Wing
90 Main St.
La Push, WA

Hosted by New Beginnings Program
Recognizing the need for helping relatives care for a child under the age of 19, the Tribal Kinship Navigator Program was created under the Quileute Human Services Department. Melissa Burnside was recently hired in November to fill the Kinship Navigator position.

The Tribal Kinship Navigator Program helps connect families to needed community resources as well as providing some financial assistance for grandparents and others who are raising family members. This also applies to aunts, uncles, cousins, brothers, and sisters. The families are the ones who determine the assistance they need. Assistance and other support referrals can be used for utilities, food, housing, clothing, school supplies, transportation, counseling, legal services, or youth activities, and much more.

Melissa meets with families to assess the situation and eligibility requirements. "Something that people appreciate is that there are not a lot of hoops to jump through. It’s a simple, easy process. You come in and fill out a form."

“One of the things we’re trying to work into the program is respite care and setting up different activities that will allow caregivers a small break and time to themselves,” Melissa explained. “We’re also increasing partnership between the DSHS Kinship Navigator Program in Forks and working with Susie Brandelius.”

Senior Center Coordinator Lisa Hohman stated that since Melissa has started, there has been an increase of four families serviced through the program. “It takes time and outreach and she’s doing a great job growing the program and letting tribal members know how the program can help them. I see how excited she is and she is going to hit avenues we haven’t even touched yet. She’s doing an amazing job.”

Melissa said, “My grandmother helped raise me. Not all the time, but she raised me at times. And now I’m doing that with my grandson. I think that helps me to understand and have more empathy for clients with circumstances that arise.” She continued, “One of the things that breaks my heart is hearing from potential clients, ‘No we’re fine.’ I understand the modesty and that there may be a stigma attached to receiving help. But this program honors family members with what they’re doing. It gives back and it says thank you.” This support can help families establish or maintain greater resiliency and long-term stability needed to keep children out of foster care and to better care for the caregivers.

Melissa encourages tribal relatives who are raising a child to see her at her office in the Senior Center on Monday through Thursday from 9 a.m. to 3 p.m. and on Friday from 8 a.m. to 2 p.m. or call 360-374-0756 to discuss resources and options that are available.

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**FREE COMMUNITY LEGAL WORKSHOP**

- Introduction to a variety of legal categories (Civil, Criminal, Indian Child Welfare, etc.)
- Led by a licensed Washington State Bar-Certified Attorney
- Agenda based off your questions/feedback
- Event will be located at the Quileute Tribal Courthouse

Please come by the Quileute Tribal Court to submit a short form that includes your questions or ideas for the workshop

You can also call the court at 360-374-4305

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**QLUILEUTE TRIBAL COURT**

21 Quileute Nation Street La Push, WA 98350

360-374-4305 | https://quileuteNation.org/court/
Quileute Head Start Presents...

Family First Aid Night

February 6, 2020
5:30 PM—8:00 PM
Akalat Center in La Push, WA

This is an evening dedicated to educating families on how to prevent, treat, or respond to medical and other emergencies. We also present information on emergency preparedness, basic health, health/safety resources, community agencies, family services, and so much more! Disasters, trauma, injuries, and emergencies often give little to no warning before they strike. Our goal is to reach out to families and provide them with as many health and safety resources as possible and to educate them on how to prevent, treat, or respond to emergencies, disasters, and other life threatening situations. There will be more than 40 different teams of presenters that will be speak and demonstrate techniques on the following topics:

- Choking/Obstructed Airway
- CPR
- Severe Bleeding
- Burns
- Hypothermia
- Broken Bones
- Car Safety/Accidents
- Pedestrian Safety
- Seizures
- Distracted Driving
- Domestic Violence
- ER versus Clinic Visits
- Water Safety
- Fire Safety
- Car Seat Safety
- FREE Car Seat Checks
- Concussion
- Medicine Usage/Dosage
- Drug Identification
- Poison Control
- First Aid Kits
- Elder Health and Safety
- Bullying/School Safety
- Community Safety
- Consumer Protection
- Search & Rescue
- Human Trafficking/Child Safety (FBI Liaison)
- 911 Call Booth for Children
- Fitness Safety
- Community and Disaster Preparedness
- Child Abuse Reporting
- Crisis Line
- Electrical Safety
- Developmental Disabilities
- Hunter Safety/Gun Safety
- Self Defense
- Child Advocacy
- Legal Services
- And Many More...

There will be a helicopter, ambulance, Sheriff’s Department rescue boat, and a firetruck onsite for viewing!

There will also be prize raffles.

Dinner will be served at 6:00 pm.
presumed that during the period of wintry cold weather they were just “between moons.” There was even a name for that period between months. The people called it Bagailids, which means bad weather days (bah-skah-lee-DEEK). Today’s Quileute calendar labels that period December, but really the Old People thought of it as “the time between months during the winter.”

The arrival of the steelheads

Imagine the excitement when the first steelhead was seen in the river! Word would quickly spread, and people decided, “Aha! This is K’swiya’saltiyat. It’s Steelhead days.” And once again, people would start to keep track of the January moon and the months that followed. So, this month, if you are walking along the river and should catch or see a steelhead, you will know that the winter months are over, at least according to Quileutes in the old days.

Corrections

When writing the October Squawk this year, I was travelling and didn’t have my notebooks with me when I decided to do an article about a friend of the Quileutes from 160 years ago, James Gilchrist Swan. He was in part responsible for the Quileute Indian Agent appealing the part of the treaty that required the Quileutes to “remove” from their traditional territory to a reservation in Quinault territory. In the end, the Quileutes were given a reserved of their own in their own traditional territory. I thought I could remember the details without benefit of my notebooks, but I got a few things wrong. I apologize for that and would like to correct them here.

1) Swan visited the Quileutes and spent time with the chiefs in 1861, not 1869.

2) Although Swan spoke Chinook Jargon and was hired by Isaac Stevens because he could speak it, Colonel Archer Kingsley Smith was in part responsible for the treaty provisions they were given a reserved of their own in their own traditional territory. I thought I could remember the details without benefit of my notebooks, but I got a few things wrong. I apologize for that and would like to correct them here.

3) I also stated that it was Swan who advised Stevens that the Quileutes inhabited the area between the Quinault bands and the Makah, but that fact was discovered and ascertained by a comparison of vocabulary which was carried out by others.

4) I also stated that at the time of Swan’s visit to the Quileutes, the chiefs would probably have learned Chinook Jargon by then. That may not have been the case in 1861.

Hazel Bright and the birds

And last month in the December Squawk, I described a visit in 1970 with Hazel Bright to call had told that she was the last living Quileute who only spoke Quileute. So, during my visit with her I struggled to speak only Quileute with her and she responded in Quileute. Fortunately, she also provided the Quileute names for many of the birds of Quileute territory. Shortly after the publication of last month’s Bayak Newsletter, I heard from Neva California-Hobucket. Hazel was her grandmother and she told me that Hazel could certainly speak, read, and write in English. I apologize to the descendants of Hazel for my misstatement, and even now, I blush remembering her patience to speak elegantly in Quileute to me in response to my beginner’s Quileute. I’m grateful she answered my questions. As a result, we have those old-time Quileute words for the birds, all thanks to Hazel Bright.

More about birds from Archie Smith

Archie Kingsley Smith was one of the last of the Smith family of La Push and the Quilayute Praries. He was the nephew of A. W. Smith, the first schoolteacher who was sent to La Push in 1883. When A. W. (called Wesley) came to La Push Freeze month, the sky was generally overcast at night so for months it wouldn’t be possible to observe the phases of the moon. So, the people just
Hiba’ Kwashkwash [HAY-buh quash-quash]: The Jay Squawks

...Continued from Page 6

Push, his whole family came along, including Andrew Jackson Smith and his wife Mina (Archie’s parents). Archie was an old-time storyteller with a clear memory of the people and events of Quileute country in the early 20th Century. Old Man Woody Woodruff used to stop at Archie’s on the way home from Forks. In ’69, Woody took me out to meet Archie for the first time, and then in the early ’70s, Vickie came along with us and took photos of Archie and his wife Karen. They talked about old timers that before had been only names in the history books. It made those days come alive and I would take notes like mad.


Since last month we talked about Nina Bright’s knowledge of local birds, it seemed a good time to include Archie’s references to the birds of Quileute territory. Both were excellent observers of the calls and habits of local birds. It’s interesting that in earlier times people noticed so much detail about wildlife and their natural surroundings. That information was often crucial to finding food, as well as for their safety and enjoyment.

Note: In typing this passage, some spellings and punctuation have been corrected.

MEADOWLARKS AND OTHER WILDLIFE

It was a wild and lonely country here in Clallam County, Washington, in 1876 when Andrew Jackson Smith with his wife and seven children settled on 1000-acre Quillayute Prairie. It was 5 miles from the Indian village of La Push and the Quillayute River. La Push is located on the Pacific Ocean at the mouth of the Quillayute River. There were 18 inches of black topsoil on the prairie, black from Indians burning the dry bracken ferns on the prairie each year in the early spring when ferns were dry but woods were too wet to take fire. When whites first came here, the ferns grew so tall that anyone on horseback could not see over them. Indians in the early dry spell would burn the ferns each year maybe for thousands of years, hence the black dirt buildup from charcoal. The Indians dug the three-quarter inch camas bulbs roasting them on coals. Dicing with sharp sticks was easy since the grass sod was burned off and this annual burning was what prevented trees and brush from overgrowing the prairie.

When whites first came here in 1876, the Indians had no beards.

Bears, cougars and wolves sneaked in the tall ferns in summer. There were no coyotes around the Forks area until about 1930. Many wildflowers grew on the prairie. There were blue lupines, violets, blue camas, tiger lilies, Jacob’s ladders, fringed gentians, white marguerites, wild hollyhocks and others.

Grey-breasted meadow-larks once nested on the ground here. They would perch on fence posts and sing their songs which began with clear musical notes but ended in a sort of croak. In flight, their wings appeared rather fuzzy. These larks all disappeared about 1944, from both Quillayute and Forks prairies. These prairies, about the same in size, are located eight miles apart. The same larks were at Sequim, 15 miles east of Port Angeles, WA, also disappearing about the same time. The yellow-breasted larks are now seen at Sequim, their wings having the same fuzzy look in flight as the grey-breasted ones. But the yellow-breasted ones were never seen here in the Forks area. It appears that ornithologists are unaware that the grey-breasted larks ever existed, for they are not listed in any bird books anywhere. Evidently the grey-breasted larks were not migratory or else they would have been better known. It is a puzzle what became of them.

I have always heard that birds need tail feathers to properly navigate in the air but the little brown wren that somehow got into my old house lost its tail feathers in trying to fly through a closed window and could still fly well without his tail feathers.

Where are the swamp robins? They used to come in late fall and stay all winter, but I haven’t seen them for several years. We always called them Alaska Robins.

A pair of big owls stayed one summer on my mother’s old place at the fork of the Dickey River, the east and west Dickey Rivers. It is three miles by this road from this place to Quillayute Road. This road is named for my mother, Mina Smith. These two big owls did no hooting; a shrill shriek is all I ever heard from them. I think they were bigger than the great horned owls. My mother saw one of them fly off with a large Plymouth Rock hen. The Great Horned Owl has tufts of feathers that look like horns. They will sit in tall trees or snags several hundred feet apart and give their hoots, always alternately.

Continued on Page 8...
...Continued from Page 7

ever at the same time or at once. The male gives his deep-toned six hoots and shortly after the female answers with seven, always seven, high-pitched hoots. This hooting back and forth may continue for some time. And the weather usually changes after all this hooting. It could be that these owls are sensitive to air pressure changes. The male owl also rarely makes another sound, a loud “ORK?” usually several of these “ORKs” in a questioning tone, then resuming the hooting.

Another bird (from the sound of its voice a small one) was sometimes heard after dark while spending a night by a campfire in the woods. It went, “COO COO COO COO COO COO,” with the last “COO” curving down in sound, pronounced as in “look” or “book.” It was a lonely sound, was not a hoot, but was probably the voice of an owl.

A case of the wild in action was a flock of about 100 crows chancing a lone hawk, their mortal enemy. A tired crow could drop out of the race, more fresh ones joining in from the sides. But the hawk had to keep going. Occasionally a crow dove in to peck him. Maybe in a fair race the hawk could outrun a crow, but in this case it was relays of crows against one hawk. The race passed out of my sight so I don’t know how it ended.

Six miles south of La Push at Strawberry Point there once were several bald eagle nests, each one on the tip top of a tall, spindling Sitka Spruce tree. Wind would give the young birds a rock-a-bye-baby effect (p20-21, copyright 1997, Archer K. Smith). In a later entry, Archie mentions buying mallard duck eggs:

“Allen Sears and I cut 50 ricks of alder stover wood for Wayne Richwine with crosscut saws at $1 per rick. Lin Sproul operated a resort on the Quillayute River. He let us use one of his skiffs to get to the wood cutting, also sold us Mallard duck eggs at $.13 per dozen.” (p. 35. op cit.)

I was especially interested in that entry since I’d never heard of anyone collecting mallard duck eggs to eat.

By 1890, the Quileutes had become accustomed to having chicken eggs available. One of the early tribal school lessons that A. W. Smith introduced was gardening. Each student learned how to clear a garden plot, plant potatoes, turnips, carrots, onions, and other root crops. Soon every student had a garden planted near the family home, eliminating the need for Quileute women to walk miles with a digging stick to dig camas. Smith also introduced chickens and pigs. Within a very few years, eggs, chicken, and pork had radically changed the habits of the tribe. Largely within a decade, the hunting and gathering cultural patterns of the people disappeared.

Not only the menus and ingredients changed, but life-ways altered. Being relieved of the time-consuming issue of hunting left men with months of free time to pursue paid employment. Previously, fish were caught to eat and preserve for winter. Almost overnight, fish became too valuable to eat. Instead, fishermen sold them to fish buyers for cash. Fish were bought large bags of flour, sugar, and beans for the family to eat. There was no longer a reason to preserve and store the food. People were now able to work for cash and buy heavy coats, pants, long underwear, hats, and boots so they could keep working throughout the cold months. The people quickly changed from hunters, fishers, and gatherers to laborers who also occasionally hunted and fished.

Those lifeways changed within a single generation. Al- bert Reagan, who arrived among the Quileutes in 1905, noted in one of his notebooks, that he had missed by 10 years the Quileute staple dish of “buried bread” (cama beaten and cooked fire until baked). Growing spuds meant that the people could buy food, clothes, and even a wagon-style house with a stove.

Talking of eggs reminded me of a trip to collect seagull eggs at Alexander Island in 1969. I still think of frail old Dewey Cleveland on the day that “Dan the Finn” took us south to Alexander Island to get kwaqalthas? (seagull eggs). The first thing that happened was that Dewey walked up to the middle of the island and talked loudly to the seagulls that were going crazy and diving at him. While his wife Frances walked around the island stopping on every nest and smashing the eggs, Dewey spoke seriously, telling the gulls that “We aren’t Quileutes! Not! We are kwofi (Quets people) who have come up to kwaqalthas to steal your eggs.” The only way to be sure that the eggs are fresh is to break all these old eggs and we’ll come back tomorrow to get new, fresh eggs. So, get busy laying new eggs.” Dewey had such a convincing look on his face as he fished to the gulls, telling them not to be up-set at their kindly Quileute neighbors. I wish I had a picture of Dewey with the gulls diving at him that day, but I’m grateful that I have that experience with him in my memory.

Words of the Week for January

The first is a word that I was asked for by a tribal staff member. Here it is:

January 6-12: Wel-come! K’oqalxki (quow-oh-DUCK-ha)

The word for “welcome” is a significant word because Quileute life involves many ritual and ceremonial situations in which it’s important to welcome visitors or important people. K’oqalxki is usually used without any marker that would indicate the person you are speaking to (a chief, male, female, single group, etc.). If you only know 25 Quileute words, K’oqalxki should be one of them!


This is the Quileute word for the current year, 2020, which means twenty and twenty. Once you know the word for 20, ba’ysta, saying the date is easy. We haven’t worried about saying any aspect of the date in Quileute in previous sets of Words of the Week. But sometimes it’s useful to say the name of the year.

January 20-26: A little more, please. Yiyik, to’ilal (yee-YE-kah toh-oh-LEH-cull)

“A little more, please” is a nice phrase to say and it’s certainly more polite than Hista yikx. Give me more! (HAY-stuh yah-KAY).

January 27-February 2: Don’t give me that nonsense! Wa fa’k hista x’a pawaalaxli adq/adal (wah tuck-hw HAY-stuh hw-uh pah-wah-thuck-s-lee uh-DA-uh-dahl.)

This phrase comes from a time when a student asked Lillian Pullen, “How do you say, ‘Don’t give me any of that nonsense.’” Lillian used the Quileute word for nonsense talk. Keep working on learning those Words of the Week and you can work up to some really good ones!

Have a good kwa’iwiy? allkiyat.
—Jay Powell (Kwaskwash) and Vickie Jensen jaypowell@hotmail.com
Running Strong for American Indian Youth launched a major new effort with the 2020 Census Bureau to make sure Native Americans count. Beat the Drum. Be Counted! will work in communities across Indian Country to improve the accuracy of this key measure used to determine federal funding for critical programs.

Running Strong is a nonprofit founded by Olympic Gold Medalist Billy Mills (Oglala Lakota). It helps Native American people meet their immediate survival needs while creating opportunities for self-sufficiency and self-esteem in Native American youth. These opportunities, such as improved schooling and healthcare, rely on accurate representation in the census – but, historically, Native Americans have been dramatically undercounted in part due to undercounting. Beat the Drum. Be Counted! will push to improve counting accuracy in these communities with targeted outreach and strategic messaging.

“The Census makes a real impact in people’s lives,” said Running Strong and Beat the Drum spokesperson Billy Mills. “You can feel it in understaffed health clinics, and see it in everything from roads to veterans’ support to housing assistance. As an American who went to public schools and served our country, I know first hand how much we rely on these programs. “Everyone deserves to be counted – and that starts in our Native American communities,” said Mills.

Native Americans and Alaskan Natives living on reservations or in Native communities were undercounted by approximately 4.9 percent in the 2010 Census. That is more than double the undercount rate of the next closest population group. This inaccuracy has financial ramifications resulting in a loss of millions of annual federal dollars to Indian Country that would otherwise be used to improve public utilities such as public schooling and transportation infrastructure. It also has political consequences in redistricting voting geographies and allocating Congressional seats.

Beat the Drum. Be Counted! will address this inequality with a series of PSAs, social media campaigns, phone banking, and localized programs.

Two classes from the Quileute Tribal School created the following New Year’s Resolutions for 2020.

Editor’s Note: These resolutions have been left unedited.

1st Grade Class
My new year resolutions are:

- Group work and not interrupting
- Help others
- Keep my desk clean
- Do more chores

My New Year's resolutions are:

- Take care of my dog and cat and fishy. I will try to paint.
- Eat ice cream once a week. Eat vechabal and fruit.

4th Grade Class
I did get better at math. I read a chapter book. I will try to stop getting in trouble. I will stop breaking stuff. Get better at reading and get in a bigger level. Be kind to my brothers. Get better at football. Treat my family with more love.

I made it through half of 4th grade this year. I will not play around in class. I want to do better in math. I want to read more chapter books. I will focus on working harder.

I’ve got a 4 in spelling. That was my first 4 I’ve ever gotten. I’ve passed alot of AR lesson’s. Stop standing on the bus when it is moving. Stop kicking rocks on the park. Get 100 I-Ready lesson’s in one year. Get in a higher level in reading. I will focus in math. I will focus working on long division.

I read 100 books this year. I help with my dogs. No arguing with people. No hitting. I want to learn to do more sports and I want to get 4’s. I will zero in and focus on math this year.

I achieved to get my hole family present. My other goal is to complete all of my assignments. I will stop being unpolite.

I counted on 1,000,000. I ate ice cream without a brine freeze. I will stop looking at only pictures and not reading. I will keep my desk clean. I will be kind to others. I will try to spend time with my dog.

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More information, outreach materials and updates on Beat the Drum. Be Counted! events will be available at Running Strong for American Indian Youth’s website, www.indianyouth.org.
## Happy Birthday to Enrolled Quileute Tribal Members

### February Birthdays:

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<th>Name</th>
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<td>Edward Foster</td>
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**Welcoming the Whales Ceremony**  
**SAVE THE DATE**  
**April 3, 2020**

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**Báyak The Talking Raven welcomes feedback!**  
Do you have an idea for an article, an announcement for the Quileute community, or photo opportunity? Please feel free to share your suggestions with:  
**Emily Foster**  
(360) 374-7760  
talkingraven@quileutenation.org

If you have any other general feedback, let us know what you think. We strive to improve your newsletter!