



# Yurok Today

The Voice of the Yurok People

## TRIBE SIGNS HISTORIC DAM DEAL

PACT STARTS PROCESS TO REMOVE FOUR KLAMATH DAMS

SEE STORY ON PAGE 2



# Dam pact struck on THE Klamath River

## Dam removal plans will be sent to FERC for final approval

The States of Oregon and California, PacifiCorp, the Yurok Tribe, the Karuk Tribe, and the U.S. Departments of the Interior and Commerce are signing an amendment to the Klamath Hydroelectric Settlement Agreement (KHSA). If approved by the Federal Energy Regulatory Commission (FERC), the agreement will initiate the removal of four dams on the Klamath River and one of the biggest salmon restoration efforts in US history.

“Dam removal is a key element of large-scale fish restoration efforts on the Klamath, and we believe it puts the people of the Klamath Basin back on a path toward lasting prosperity.” said Thomas P. O’Rourke Sr.

Yurok Chairman O’Rourke, Oregon Governor Kathleen Brown, California Governor Edmund G. Brown Jr., PacifiCorp President and CEO Stefan Bird, Secretary of the Interior Sally Jewell, NOAA Administrator Dr. Kathryn Sullivan as well as Congressman Jared Huffman (D-San Rafael), non-governmental organizations and other Klamath River tribes participated in the signing event on the Yurok Reservation.

The newly signed dam removal agreement seeks to use existing funding and the same timeline as the original agreement. It is expected to be filed with FERC by July 1, and will be vetted using established, public processes. The amended KHSA places the states of Oregon and California as lead entities and forms an alternate entity to dismantle the dams by 2020. The plans for the actual removal of the hydroelectric facilities will have to comply with all federal and state regulations associated with large, landscape-altering projects.

### Important elements of the Amended KHSA:

- Does not end the FERC process; but changes it from a relicensing procedure to a decommissioning procedure



(left) Oregon Governor Kathleen Brown stands with Yurok Tribal Councilmember Mindy Natt.

- PacifiCorp agrees to transfer title of the dams to a newly formed entity that will then apply for a surrender and decommissioning process with FERC and also take on any liabilities associated with the removal of the dams
- Does not require any new federal funding or Congressional action or authorizations
- Adheres to the original KHSA timeline of dam removal in the year 2020
- Does not suspend or alter any existing environmental laws including the Endangered Species Act, the Clean Water Act, National Environmental Policy Act or others

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## On The Cover

TRIBES, FEDS, STATES AND POWER COMPANY SIGN HISTORIC DAM REMOVAL DEAL ON THE BANKS OF THE KLAMATH RIVER. IF PLAN IS APPROVED BY FERC, DAMS ARE TO COME OUT BY 2020.



- **Does not waive, alter, or terminate any Tribal water or fishing rights**

The state and federal representatives also signed a second pact, the Klamath Power and Facilities Agreement (KPFA), which is designed to help upper basin irrigators properly prepare for the return of salmon to the upper basin by constructing fish screens as well as other appropriate measures to protect and restore fish populations. Although the KPFA does not address water issues, it is intended to set the stage for more detailed talks about water, fish restoration, and water quality issues that still need to be solved in the Klamath Basin. “We are fully committed to developing sustainable solutions that work for both fish and farms,” said Yurok Tribal Chairman O’Rourke. Reconnecting salmon, steelhead, and lamprey with more than 300 miles of historic habitat, and ameliorating the water quality problems caused by the dams, is a primary first step in a process to heal the Klamath River and create stability in the basin. The KPFA acknowledges that additional actions are required to restore the Klamath Basin’s fisheries, fulfill trust responsibilities to the Tribes, and sustain the region’s farming and ranching industry. Many of these efforts will require federal legislation. The KPFA’s signatories and supporters are committed to working over the coming year with interested Klamath Basin stakeholders to craft complimentary agreements that offer comprehensive solutions to these difficult problems.

In 2010, Klamath Basin stakeholders signed the Klamath Basin Restoration Agreement (KBRA) and the KHSA. The pacts were carefully crafted by all major Klamath River stakeholders to put an end to the perpetual water war in the basin. Members of the US Congress from California and Oregon, on two different



**California Governor Jerry Brown speaks with Yurok Tribal Councilmember Lana McCovey.**

occasions, introduced legislation that would have authorized the agreements, yet Congress failed to act on the bills. The diverse Klamath coalition, undeterred by congressional inaction, convened a meeting to discuss the possibility of a long-lasting solution for the basin. The amended KHSA and the 2016 Klamath Power and Facilities Agreements are the products of those cooperative discussions and are part of a greater plan for the basin.

“The Klamath River is our lifeline and it is inextricably linked to the health and welfare of the Yurok people,” Chairman O’Rourke said. “It will be a truly historic day when we see salmon travel from the Klamath’s headwaters to the sea.” ✨

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## **VISITOR CENTER LOOKING FOR ELDERS**

The Yurok Country Visitor Center is looking for Tribal elders, who are interested in telling stories for local residents and visitors at the Tribe’s new amphitheater in Klamath. The Visitor Center would like to begin the volunteer story telling sessions on Memorial Day and end on Labor Day. The community-focused events will happen every Tuesday at 11am and 2pm. Each story teller will have a 45-minute time slot. The volunteers may select to speak about any subject. The topics can range from cultural practices to historical events and customary foods to traditional parables.

**If you’re interested in contributing or would like additional information, please contact Madison Green at (707) 482-1555.**

## **FESTIVAL LOGO CONTEST REMINDER**

The Yurok Tribe’s 54th Annual Salmon Festival logo contest begins on March 25, 2016. The winning artist will receive \$250. The artwork should in some way reflect an undammed Klamath River, salmon and Yurok-specific designs.

**The deadline for entries is May 30, 2016 at 5pm.** The artwork needs to either be on paper, a canvas or digital form. It can be mailed, emailed or dropped off. Please see contact information below. Please do not submit artwork larger than 11” by 17” in either horizontal or vertical format. The Yurok Tribe’s 54th Salmon Festival will take place on Saturday, August 20, 2016. To submit entries via snail mail, please send it on a Compact Disc or in a fortified envelope to PO Box 1027, Klamath, Ca 95548 – Attn. Salmon Festival. Entries can be emailed to [mmas@yuroktribe.nsn.us](mailto:mmais@yuroktribe.nsn.us) or dropped off at the Yurok Tribe’s Klamath office, located at 190 Klamath Blvd. Klamath, Ca 95548. The winning logo art will become property of the Yurok Tribe. If you have questions or would like additional information, please contact Matt Mais at (707) 482-1350.

# TERO trainees build home for elder

## Six Tribal members complete intensive, hands-on training program

Yurok elder Ken “Butch” Sanderson now has a brand new house, thanks to a forward-thinking, construction training program developed by the Yurok Tribe’s Tribal Employment Rights Office.

“I’m still shocked. I don’t know what to say,” said Yurok elder Ken “Butch” Sanderson. “I’m really grateful. I’m really happy.”

The Yurok TERO training program was the first-of-its-kind in Yurok Country. It was designed to give Yurok Tribal members, who had no previous construction experience, all of the skills required to build a home and land a living wage job. The six Tribal trainees, who constructed Sanderson’s house, will receive a certificate verifying that they have relevant work experience and an equitable stipend for their work.

“The Yurok trainees did a fantastic job. Every day, rain or shine, they were at the job site on time and ready to learn,” said Don Barnes, the Yurok Tribe’s TERO Director. “As a result of the positive response from the community, we are planning to develop a program centered on building more homes for our elders while continuing to train more Tribal members.”

For Yurok Tribal member Chaz Smith, one of the trainees, finishing the home was a bit bittersweet. Over the months, the crew transformed into a tight-knit team, provided support to one another and approached each task as a unit.

“I’m kind of sad that it’s over,” Smith said. “We’ve all got to know each other over the past couple of months. We’ve all learned a lot and we want to continue building homes.”

Yurok TERO, through the Tribal Council, funded the entire project, as well as stipends for the trainees. “This project represents the importance and significance of TERO and TERO fees in Indian Country,” said Barnes. “We are very fortunate to not only be able to offer amazing employment training opportunities to our members, but we are excited and proud to be investing in our community through providing a beautiful new home to a Tribal family.”

To put on the four month training, the Yurok Employment Rights Office collaborated with the Yurok Indian Housing Authority and the Native Construction Careers Institute, a highly acclaimed program of the national TERO. The Institute provided professional contractors to oversee each phase of the build.



The graduates include: (left) Chaz Smith, Ikaika Hubbell, Jacob Anderson, Jimmie Ragle, Daniel McQuillen and James Burgess.



Yurok elder Ken “Butch” Sanderson stands in the living room of his new home.

The Native Construction Careers Institute trains Tribal people — all over Indian Country — in every aspect of home building, ranging from foundations to finish carpentry. After hearing a NCCI presentation at a conference, Barnes, a Yurok Tribal member,





(left) National TERO CEO Lee Adolph and Yurok TERO Director Don Barnes lead new training program for Tribal members.

was determined to figure out a way to bring the Institute to the Yurok Reservation, where there are few opportunities to obtain real-world experience in this field.

“Whether it’s building homes or building up Tribal infrastructure, there will always be a need for experienced construction workers on the Yurok Reservation,” said Barnes. “NCCI’s lead contractor Dan Kowalski and the national TERO’s CEO Lee Adolph were instrumental in making this training a reality. I could not be more pleased with our partnership and the incredible program Dan and Lee provide.”

To get everything started on the Tribe’s end, the TERO staff worked closely with the Yurok Tribal Council and the Yurok Indian Housing Authority, a principal partner in this effort, to iron out the logistics and identify a suitable location. Yurok elder Sanderson was selected from YIHA’s home replacement list.

Throughout the entire project, the Native Construction Careers Institute contractors employed a hands-on approach to teaching Tribal members everything there is to know about building a house. The training, in every way, mimicked the working conditions that professional home builders contend with on a daily basis. At each phase of the project, licensed professionals supervised the crew, but intentionally did none of the construction. The actual work was done solely by the trainees and it was completed in accordance with all applicable building codes.

“The house is our classroom,” NCCI’s Kowalski concluded. ✨



The Northcoast Chapter of WEWIN (Women Empowering Women for Indian Nations) is a group of like-minded women who believe in service to our community for the strength of our community. We believe in education, sharing, and promoting positive leadership. As a part of our mission, we are committed to recognizing the strong women of this community.

This month, Northcoast WEWIN is proud to recognize Francisca Montano.

Francisca is a young Yurok woman who has overcome tremendous obstacles to live a good life. Francisca serves as an excellent example of a driven, strong, and educated Yurok woman.

Growing up, Francisca faced obstacles that many of our community have also dealt with including dependency, addiction, and early setbacks, Francisca at a young age and has expectations and reach

Anchored in her community by her is the first to graduate

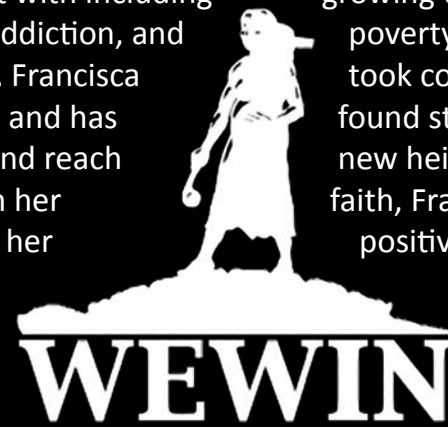
However, there: graduated

GPA and was invited to join the Psi Chi Honor Society, a prestigious national organization recognizing students with outstanding academic achievement.

Francisca next continued her education at the Masters level, where she received a degree in counseling. Counseling is of particular interest to Francisca because she wants to share the lessons of her life with others. Among them: recognizing your worth, forgiving those who may have harmed you in the past, and finding the will to strive for excellence in all things.

Join us in recognizing the good work of Francisca, may her strong spirit be a positive example for us all to strive towards. Do you know of a local Native woman who leads by positive example? Send us a nomination with a brief explanation of why you think she deserves recognition along with a high-resolution picture to [northcoastwewin@gmail.com](mailto:northcoastwewin@gmail.com). Please note that we honor woman of all ages.

Join us on Facebook at [www.fb.com/northcoastwewin](http://www.fb.com/northcoastwewin) ✨



growing up in a home with poverty. However, despite taking control of her own life found strength within to defy new heights.

faith, Francisca leads our positive example. Francisca person in her family from high school. she didn’t stop Francisca recently college with a 3.88



# CULTURE CORNER

Captivating commentary flowed through February's Culture Committee meeting, like the Klamath River after the Spring snowmelt.

The meeting started with a presentation from Yurok Tribal member Tiana Williams from the Yurok Wildlife Program. The Program is in the middle stages of developing a wildlife management ordinance. The idea for management came about after comments from elders and tribal community members indicated that the numbers of deer and elk were low on tribal land. This prompted a community survey to gather tribal opinion on causes of declines, and possible solutions. Discussion at community meetings revealed that there were several contributing factors, but that many people felt that poor hunting practices were a good part of it. Sixty-nine percent of survey respondents said that an ordinance was warranted, but that it must be compatible with traditional values.

After a draft is complete, which will happen months from now, it will go out for community comment at several different times and locations, before going to the Tribal Council. These scoping sessions will be widely advertised, so that the Tribal membership has an ample opportunity to provide input. Williams has conducted similar consultations with the Yurok Tribe's Natural Resources Committee and at community fishery meetings.

The ordinance is meant to be an expression of the Tribe's sovereign right to self-governance and to be a manifestation of the Tribe's stewardship role in Yurok Country. It is not intended to be burdensome to Tribal hunters. "The Yurok Tribe's constitution was made so that no others could regulate the Tribe," a committee member said.

First, the Culture Committee shared with Williams what animals the Tribe did not traditionally harvest.

"My father said we never killed a bear," said Committee member Roberta Lindgren.

"In my years of cultural involvement I've never heard of us using a kegat (mountain lion). The other thing we never did was spotlight. That's one of the reasons why our animals are depleted," added Walt Lara, also a Committee member.

The Committee asked Williams to include an educational element, along with the proposed ordinance.

"We will be making a video that features elders talking about our traditional rules and ethics, surrounding the take of game animals," Williams explained. "We are also going to produce a pamphlet with the same information, but in a condensed form."

The Committee decided that more time was needed to vet the

document and asked Williams to schedule a follow-up meeting for a more in-depth look at the proposed ordinance.

The second agenda item pertained to the Redwood National Park's Centennial Celebration and representatives from the park presented a pitch to the Committee. RNP would like the Tribe to participate in the event, which is scheduled for June 26 at the old mill site in Orick. "We'd like to ask people to participate in ways that are meaningful," said Connie Battles-Bern, a management assistant for RNP.

Committee member elders reminded the NPS staff members of the Tribe's history with the park service. Yurok people are prohibited from traditional gathering rights within the park's boundaries, which overlap the Tribe's south western Ancestral Territory. "For us, this isn't a bucket of roses, like it is for you," Lara explained.

Battles-Bern also mentioned that she has been working with Madison Green, a Yurok Tribal member, who works at the Yurok Country Visitor Center. Green and Battles participate in a workgroup that working on plan to increase tourism spending in the Klamath area.

"Madison is doing a wonderful job," Battles said. "She's been bringing some very good ideas to the meetings. If you see her, let her know what a good job she's doing."

Karin Grantham, the Acting Chief of Resource Management and Science for Redwood National Park, delivered a framed photograph of the Klamath River mouth to Tribal Heritage Preservation Officer Bob McConnell, who is set to retire in a couple months, after more than 20 years in service to the Yurok Tribe.

The Yurok Country Visitor Center's Cultural Coordinator was on the last agenda item. James Gensaw, a Yurok Tribal member, came to the committee to ask if it was appropriate for the Tribally owned business to sell traditionally woven baby rattles and replicas of traditional drums. He also brought a draft design of a snow globe, featuring a Yurok-theme, which the Visitor Center would like to produce and sell.


The Committee was in favor of the rattles and replicas. They also gave the green light for globes, with a minor modification.

After the Committee completed the agenda, they commenced their first formal cultural discussion. This month's topic was life in Requa, during the 1930s. Tribal elder Lavina Bowers, who was raised and still resides in Requa, spoke first.

"I can remember Fannie Flounder coming to our house," said Bowers, who was a child at the time. "She always brought something for my mom when she visited."

Aawok Flounder was a famous Yurok medicine woman, whose house overlooked the Klamath River estuary. Bowers's mother often assisted the sucking doctor as she worked on local Yuroks to remove their illnesses. Because she was a child, Bowers stood in the corner, while the women worked, and the events that she witnessed, during complex procedure will be forever etched into her mind.





“Momma would sing for Fannie when she’d have someone come to her for medicine. Fannie would start dancing,” said Bowers. “Fannie would take her pipe and three times she would puff on it really hard and blow it out. She would suck on the (patient) in different places. I seen different little things moving in her hands. It was amazing. I often wonder what that power was that they had.”

Bowers has mostly positive memories of that era, when most people still spoke the Yurok language.

“It was a wonderful life down there. I don’t remember ever saying that we were hungry. I remember eating wild greens and Indian potatoes,” Bowers said.

Bob McConnell, the Tribal Heritage Preservation Officer, asked Bowers to talk about Oregos.

“When the Creator left, he said he would leave this rock to look over the fish and the people,” according to Bowers. “My mother said you didn’t worship it, but it was left for us for a little bit of guidance — to help us.”

In addition to offering Oregos to the Yurok people, Creator also put everything in place for the Tribe to thrive, such as plentiful fish and game, clean water and the protocols for Tribal traditions. As Woh-pe-kue-mew walked over the horizon the Creator’s feet left large impressions down by the banks of the lower Klamath.

(Awok) “Minnie (MaComber) said people used to pray in those footprints,” Bowers said.

The discussion then turned to the topic of the First Salmon Ceremony and several Culture Committee members shared what they know about the rite. “The first fish, was the first fish that was caught, not necessarily the first fish that came up the river,” Committee member Mel Brooks said was his interpretation of the beginning of the ceremony.

“The fisherman ran up the spit to the first village. There, a man works on it and then brings it down to the original spot. The man would say all of the prayers. You had to be pure to work on that,” according to Committee member Frank Lara, . “My grandfather from Morek was in on that. The next step happened at Kepel.

“When the medicine man would talk to the fish he’d flop like he knew what the medicine man was talking about. He cooked it nearly in the same place as the girls’ dress house at Wehl-kwel. The fish was cooked with Indian root. It turned out black and it tasted bad, but they ate it. The second fish went all the way to Ishi Pishi. When it got there, the people started eating fish. That’s what I heard about that—the First Salmon Ceremony,” add Walt Lara Sr.

“The prayer person had to be humble. He worked on behalf of the people, so the fish would come in. They would crawl across the spit. You had to be humble and appreciate what you have,” Committee member Maria Tripp followed up.

Following the detailed cultural discussion, the Committee heard from Yurok Tribal member Frankie Myers. Myers and others are working on building a sweathouse on the upper Reservation. He asked for their approval to use some of the Tribe’s cedar planks for the structure, which will be used to help Tribal members reconnect with their culture. They voted in favor of Myers using the cedar.

### **Project Updates**

THPO Robert McConnell reported that the California Office of Emergency Services has started planning for the removal of the Red Mountain telecommunications compound. McConnell asked the Committee to start thinking about what they’d like to see the site look like after the radio equipment, lookout and other structures are removed. “There’s a road up to the site. Do want the road to remain in place? Do we want them to remove every trace of the sites former existence?”

Cultural Program manager Rosie Clayburn gave updates on Redwood National Park’s DeMartin House and a paving project, which will take place this summer on Bald Hills Road. The former hostel sits on site containing cultural resources. It has been the Tribe’s position that there needs to be plan, which creates the least ground disturbance, for the removal the site.

Karin Grantham from NPS added that there isn’t funding available to remove the site right now. It is in the coastal zone and would require a permit from the California Coastal Commission. They would also need a National Environmental Policy Act approval.

In late September, 3 more miles on Bald Hills Rd. will be paved, starting where the asphalt ends on the Orick side and ending at Williams Ridge. After this project is complete only three unpaved miles will remain. Clayburn played an instrumental role in this project.

Lastly, McConnell announced the name of the new Tribal Heritage Preservation Officer. Last month, McConnell informed the Committee that he is leaving the Tribe to work as the Cultural Fire Management Council’s executive director. Frankie Myers, a lifelong cultural practitioner from Sregon, will be the new THPO. Myers fielded a few questions from the Committee, many of whom he’s known for most of his life. Myers started working for the Tribe in 2000 in the Planning and Community Development Department, where he was the liaison to the Culture Committee. He has been doing fisheries restoration work for the past ten years. Myers is one of the leaders in the long running campaign to remove the Klamath dams. This work has taken him from Scotland, the place of the dams’ former owner’s headquarters, to Omaha, NE, the nerve center of the investment group, which calls PacifiCorp a subsidiary.

“I am a man of the sweathouse at Pecwan. My passion is the river,” Myers said. “I look forward to coming to work.” ✨



# Signing party for dam removal pact







**IN-SEASON ADJUSTMENT TO THE  
YUROK TRIBAL FISHING RIGHTS ORDINANCE**

NUMBER: 2016-01

EFFECTIVE DATE: April 13, 2016 (9:00 a.m.) through July 30, 2016

SUBJECT: Sturgeon and Spring Chinook Conservation Regulations

The Yurok Tribal Council is concerned that Klamath River sturgeon may be in decline and that the abundance of wild spring Chinook (primarily the Salmon and South Fork Trinity River populations) has been extremely low during recent years. Therefore, the Council has adopted the following regulations as conservation measures:

1. No fishing, except angling, will be allowed from Monday at 9:00 a.m. through Friday at 9:00 a.m., except for Memorial Day and July 4th, when the fishery will remain open until 9:00 a.m. on the following Tuesday.
2. Tribal members may only barter up to 10 spring Chinook salmon per week (defined as Sunday through Saturday) with other Yurok Tribal members and other Indians<sup>1</sup>.
3. All white sturgeon must be released.
4. No fishing shall be permitted within 1300 feet below Coon Creek Falls.
5. Each fisher may keep no more than two green sturgeon during 2016. Sturgeon must be tagged when removed from the net, through a hole punched through the dorsal fin near the front edge, and the tag cinched snugly. Fishers can only possess fish tagged with the individually numbered tags issued to them by the Tribe or given them by an elder to catch the elder's fish. Tags can be obtained from the fish counters, Diane Bowers at the Klamath office, or Elizabeth Davis at the Weitchpec office. Possession of untagged sturgeon is prohibited. Elders need to get their own tags and may assign their tags to a particular fisher to catch their fish.
6. Penalties for violation of this inseason adjustment sections 1, 3, and 4 shall be at Level 2 as defined in the Fishing Rights Ordinance, and level 3 for sections 2 and 5.

Thomas O'Rourke, Chairperson  
Yurok Tribal Council

4/14/16  
Date

- (a) **Barter and Sale Prohibited.** Sturgeon are subsistence fish, but no fisher shall barter, trade, or sell sturgeon for commercial or subsistence use. Sturgeon is only for direct subsistence by a Tribal member and his or her family and may not be bartered with anyone, including with Tribal members.

**SECTION 1302. Use of Subsistence Fish**

Barter, trade, or sale of fish to Yurok Tribal members for direct consumption as food shall be generally permitted. Bartering of fish must be conducted in accordance with section 1309. Barter, trade, or sale of sturgeon is prohibited. Spring Chinook salmon may not be sold. The Tribal Council may impose any limitations on subsistence that are necessary to protect fishery resources or to ensure that all fish caught are used for subsistence purposes.

- (a)  **Holding of Sturgeon.** A fisher shall not hold sturgeon alive, except while the fisher is tending his or her net or processing fish on site. Any sturgeon found alive shall be released if it appears healthy enough to survive, otherwise the sturgeon will be confiscated and distributed to elders.
- (b)  **Release of Large Sturgeon.** A fisher shall release all sturgeon 6 feet or longer, measured in a straight line from the nose to the tip of the tail.

**SECTION 1303. Dorsal Fin Clip of Subsistence Salmon and Steelhead**

All subsistence salmon and all steelhead must have the dorsal fin completely removed to within one-half inch of the fish's back, except Chinook salmon that meet Elders Fishery requirements in section 1312 are not to be clipped. The dorsal fin must be removed prior to cleaning, gutting, or transporting and within 15 minutes of first handling the fish. Any salmon taken in the Middle or Upper Klamath, including salmon to be smoked for commercial use, must be clipped.

**PUBLIC SAFETY - ARREST LOG**

\* Those arrested are considered innocent until proven guilty in Tribal Court.

- Patrick Tracy - 3/24/16 - Public intoxication  
Juan Sandoval - 3/17/17 - Public intoxication  
Timothy Lesondak - 3/4/16 - Public intoxication  
Henry Aubrey - 3/2/16 - Outstanding Warrant

• Two juveniles were arrested on 3/25 and another on 3/13. The charges include: trespass, burglary, theft, assault and battery.

**Youth Council Genesis  
Event**

Free Ice Cream &  
Smoothies

Thursday  
May 12th  
4-6pm  
@Weitchpec

Wednesday  
May 11th  
2-4pm

@Klamath Amphi-

GRAND PRIZE Give-

Monday  
May 9th  
3-5pm  
@Worthington

Music &  
fun

Everyone's invited to come out to learn more about our soon to be starting youth councils, register, and hear about future youth driven activities!!!



If you're interested in attending or would like more information about this event please contact Springwind Marshall @ (707)445-2422 ext.1915 or a Yurok Social

**IMPORTANT DATES**

- Youth Genesis - May 9 - 3-5pm - Worthington site  
Youth Genesis - May 11 - 2-4pm - Yurok Country Visitor Center  
Youth Genesis - May 12 - 4-6pm - Weitchpec Tribal Office  
Youth Summit - May 14th - 10:30am to 3:30pm - Weitchpec Office

- Tribal Council - Planning - May 18 - 10am - Weitchpec office  
Tribal Council - Action - May 19 - 10am - Weitchpec office

Culture Committee - May 20 - 10am - Weitchpec office

- Tribal Council - Finance - May 31 - 10am - Klamath office  
Tribal Council - Planning - June 8 - 10am - Klamath office  
Tribal Council - Action June 9 - 10am - Klamath office  
Tribal Council - Planning - June 22 - 10am - Klamath office  
Tribal Council - Action - June 23 - 10am - Klamath office  
Tribal Council - Action - June 27 - 10am - Klamath office

# Tribal scholar travels to New Zealand

## Brook Thompson finds many commonalities with Maori

Yurok Tribal member Brook Thompson recently returned from a trip that took her 7,000 miles from her birthplace to a part of the world where she couldn't have felt more at home.

"In New Zealand you are constantly surrounded by indigenous people," said Thompson, who hails from Yurok Country. "I didn't have to explain things that come as second nature to me, like feeding my elders first. One reason I went to Portland State because it is the most diverse public college in Oregon...but Native Americans make up less than two percent of the student body."

While abroad, the Gates Millennium Scholar and Portland State University Honors College student spent a semester studying at the University of Auckland. During the five-month stint, Thompson completed courses in social studies, film, science and the Māori worldview. The latter being her favorite class because it was taught by local scholars.

"Brook made an amazing koha (gift) to our class by sharing with the lecturers, tutors and students her insights into the connections we share as first peoples of the Pacific, expanding our understanding of what it means to be tangata whenua (people of the land) in the modern day," said Tiopira McDowell, Thompson's Maori worldview instructor.

After the civil engineering undergrad finished her schoolwork, she spent time with the many Māori friends she made, and they swapped stories about their respective lifeways and history.

Early on in her travels, it became clear to Thompson that Yuroks' have much in common, in terms of culture and overcoming systemic subjugation, with Māori people. For example, the indigenous residents of the Northwestern and Southwestern Pacific are both masterful boat builders. They use massive trees to make seagoing watercraft. Like Yurok canoes, Māori vessels carry numerous individuals and are capable of travelling long distances on the open ocean and are projected by paddle. Moko kauae (which are like chin tattoos) are a significant part of the Māori and Yurok cultures. Thompson met Māori women with traditional tattoos that resemble the 111 worn by female Yurok Tribal members.

"I knew a lot of people on our side of the Pacific did it, but I didn't know people did it half way across the world," Thompson said. "Their tattoos will be in between the two sides of the lips as well, but they will be more intricate and have more curves. Usually they will blacken the lips, too."

The Māori, as with Yuroks, share their knowledge and history verbally, rather than through written words and use parables to teach life's lessons to younger generations. Both native nations have stories about sister stars. The Māori account has seven sisters. The Yurok version has six, but

the siblings are visited by coyote.

While the Māori are in the southern hemisphere and Yuroks in the north, the Tribal peoples were terrorized by British, starting in the early-1800s. Following European contact, the Māori's experiences with white "settlers" and the aftermath of the ensuing occupation was analogous to what Yurok people endured in the 19th century. Their first treaty with the British Crown was signed in 1840, just nine years before the beginning of the California Gold Rush, which nearly ended in genocide for the Yurok people. The Treaty of Waitangi, written in Māori and in English was billed as a word-for-word translation, but the Māori words were mistranslated in English. In the English version, there were stipulations requiring that the Māori signatories give up sovereignty over some of their homeland. The Maori document made no mention of this and explicitly stated that the Māori would continue to have control over their land.

"At the moment, the Māori don't have sovereignty over their land because of that," Thompson said.

Less than 10-years after the Treaty of Waitangi was signed, thousands of Europeans traveled to Yurok Country in hopes of finding gold. Yuroks fought fiercely to protect the Tribe's ancestral territory and approximately 90 percent of the Tribe perished in combat against state and from deadly diseases spread by the miners. During the same time period, the Māori fought in The New Zealand Wars, which were part of an ongoing, coordinated resistance movement against British Crown. When the search for gold abated in California, many of those miners came straight to New Zealand. Their environmentally damaging mining practices wreaked havoc on Māori lands. Also, the miners were given voting rights and their own seats in Parliament before Māori people obtained those same rights. In the following five decades, both Yurok's and Māori's, battled against colonization, despite not having an equal arsenal and being weakened by the new pathogens brought by Europeans.

In the mid to late 19th century, the Māori would often trade with the British, who for years struggled to survive in New Zealand, and they would sometimes permit them to temporarily occupy parcels of land with an understanding that the parcels be returned to its compassionate owner.

"The British saw this as them selling the land. In the Māori language there is not even a word for selling land," Thompson said. "The British took over a large part of New Zealand just like that."

Around the same time period, Yuroks made destitute by having to fight off genocide, were told they could make money by forming agreements to sell trees on their land to lumber companies. These unscrupulous pacts were also written in English, which Yuroks had yet to



pick up. The sales contracts included the land, along with the timber.

During that era, the US and Crown governments employed nearly identical plans to strip the indigenous groups of their identity and the strength that comes from it. Under British rule, Māori children were forbidden to speak their native tongue in school just as Yuroks were prohibited by the boarding schools.

“Unlike here, the Māori weren’t forced into boarding schools. If they wanted to get an education they couldn’t speak Māori,” said Thompson.

The destruction, caused by colonization, continues to linger for the indigenous peoples of the Southwestern Pacific and Pacific Northwest, especially in relation to cultural and language preservation. While the Māori and Yuroks have made great strides in protecting their language, it has been a difficult process involving great sacrifice. Similar to Yuroks, there were subtle dialectical differences all over the island. Some of them have been lost. The Māori have immersion schools, which kids of all ages have access to. However, the institutions were not around when their parents were students.

“They are at the same stage in their language that we are in,” Thomson said. “The children who learn the language at school are teaching it to their parents at home.”

While there are many similarities between both peoples’ history and culture, Thompson noticed a distinct difference between the way that non-Indigenous New Zealanders interact with the Māori and how non-

Indians in the US relate to Native Americans. Most New Zealanders have a more developed understanding of Māori culture and customs, than most US citizens have about Native American lifeways.

“Even though it’s not as common as it was back in the day for Māori women to have chin Moko kauae, you would see people walking down the streets with chin markings, and (non- Māori) people would know what they are and know what they are. I think that’s because there is a little more awareness about the Māori people in New Zealand. If I had chin markings in Portland everyone would be like what’s she doing — why does she have that?” Thompson joked. “It was interesting to see how people reacted to things I think people in America would find very strange.”

Thompson is pursuing a degree in Civil Engineering at Portland’s State Honors College and continues to learn Yurok while at school.

Some of the adventures Brook has got to experience while in New Zealand due to the Gates Millennial scholarship included: climbing an active volcano which is 9,177 feet, piloting a small plane over on the Pacific Ocean, participating in a canyon swing with a 200-foot free fall, snorkeling, visiting the Hobbiton, sand dune boarding, zip lining, underground cave exploring, and had the chance to try Maori basket weaving and fry bread. Brook’s experience was made so outstanding by great teachers and friends. “It was one of the best decisions I have made,” Thompson said. ✨

# Yurok develops plan for burgeoning business

Ms. Shirley Theresa Matilton recently completed the four-month training course entitled “Leadership Training for Entrepreneurial / Small Business / Economic Development,” conducted by CIMC from December 2015 to March 2016. During the training period, Ms. Matilton developed a business plan for her emerging business, Feather Hair Artistry.

This comprehensive course was presented in four multi-day training sessions in four California areas - Pala, Alpine, Oroville, and Tuolumne. Recipients of this unique training opportunity were selected through a competitive application process. Trainees received extensive training from a select group of individuals chosen for their outstanding skills, accomplishments and expertise in their respective fields and for their contributions to Native entrepreneurship. The culturally-relevant curriculum included development of analytical skills, and persuasive writing and presentation skills. Students learned to develop a business plan and received information on resources to start and grow businesses. Also, the group benefited from the experiences of several successful Native entrepreneurs.

To celebrate the accomplishments of these emerging Native entrepreneurs, a graduation ceremony was held as the finale to the

training in March 2016 at The Hotel at Black Oak Casino Resort in Tuolumne, California. Remarks were made by Ms. Lorenda T. Sanchez, CIMC Executive Director, and Honorable Robert H. Smith, Chairman of the CIMC Board of Directors.



Shirley Theresa Matilton

This training program was made possible by funding provided by the U.S. Department of Labor as part of CIMC’s Workforce Development Program and through donations provided by the Gold Country Casino & Hotel, The Hotel at Black Oak Casino Resort and Sage Capital Advisors, LLC. Information on upcoming training sessions is available online at [www.cimcinc.org](http://www.cimcinc.org) and updates are provided on the CIMC Native Entrepreneur Training Program Facebook page.

More than 350 Native American individuals have completed this Native entrepreneur training program during the past sixteen years. Through this training program, CIMC, a Native non-profit organization operating in California since 1978, makes every effort to provide leadership training to build healthy Native communities by developing the skills of Native entrepreneurs to be profitable and sustainable in the larger context of Native culture and sovereignty.

*Article submitted by Teresa Marie Willson, Native Entrepreneur Training Co-Coordinator California Indian Manpower Consortium, Inc. (916) 920-0285. ✨*

# Learn about YTEP's Wetlands Program

The value of wetlands and riparian areas to salmon and other native fish is tremendous. The Klamath River is the second largest river in California (by discharge) and flows 263 miles from Oregon through northern California, draining an area of 15,751 square miles that include the high desert of the Great Basin, the Cascade Range, and temperate rainforest of the California coast. The upper basin once supported vast freshwater marshes, which are now largely agricultural. However, the Klamath is still a very important coastal river for anadromous fish (salmon, steelhead, rainbow trout) in the Pacific Northwest; and these fish, in particular salmon, have been a vital part of Native American food and spiritual sustenance over the past 7000 years.

As Yurok Tribal lands extend one mile on either side of the lower Klamath River, the Yurok Tribe puts a major focus on restoring marshy habitat along the Klamath River and its tributaries. Since 2000, the Yurok Tribe in northern California has been developing a vibrant and diversified wetland management program along the lands of the lower Klamath River.

EPA grants have supported a broad range of wetland program development activities that reflect the tribe's interest and capability of assessing wetland diversity and values, promoting wetland habitat conservation, and, most recently, researching climate change and sea level rise impacts. Projects for the EPA Wetland Grants Program and former Estuary Initiative (Watershed Management Grants) have been integrated into the Tribe's Performance Partnership Grants (PPG) with funding under the Clean Water Act and General Assistance Program (GAP) authority for environmental programs.

"The Yurok Tribe started to define the universe of wetlands on the Yurok Reservation in 2007," explains William Patterson, Assistant Director for the Yurok Tribe Environmental Program (YTEP) and project manager of the Wetlands Program since its inception. "We started with the goal to train our staff in the different ways to inventory and assess the condition of wetlands using various established protocols such as the US Army Corps wetland delineation protocol, the US Fish and Wildlife Service (USFWS) Cowardin classification, a National Wetland Inventory field truthing methodology, and the California Rapid Assessment Methodology (CRAM). The EPA Level 1-2-3 monitoring framework was a big influence on how we prioritized activities, especially in the beginning. Right away we gained insightful information that allowed us to be more active in the realm of wetlands science, such as compensatory mitigation for wetland impacts. After we completed some very important initial training, we developed a Wetlands Program Plan (WPP) which guides our future efforts, and has a theme of always building on the past."

EPA 1-2-3 Framework was an approach that first addressed landscape scale inventory, then rapid assessment, then more detailed study of wetland conditions. The rapid assessment provided by the CRAM methodology is a scientifically defensible method for monitoring the conditions of different types of wetlands in California. Using the CRAM



methodology, YTEP inventoried and assessed the ambient condition of the Klamath River Estuary wetlands. With the results of this assessment they developed a compensatory mitigation guidance document entitled "Klamath River Estuary Wetlands Restoration Prioritization Plan" [[http://www.yuroktribe.org/departments/ytep/documents/FinalKREWetlandRestorationPrioritizationPlan102009\\_000.pdf](http://www.yuroktribe.org/departments/ytep/documents/FinalKREWetlandRestorationPrioritizationPlan102009_000.pdf)]. This plan identified the importance of restoring severely degraded habitat in the Klamath River Estuary and the special significance the estuary to basin-wide salmonid populations, which are declining throughout the Klamath River. It also highlighted areas where CRAM data could be used to help prioritize restoration projects with an increased likelihood for success.

The Wetlands program has continued to expand its wetland condition assessment activities from the generalized assessments of CRAM into higher level specific studies, including water quality monitoring, and macro-invertebrate studies. Primary project goals included understanding the relative difference in water quality between distinct wetland complexes, investigating the functional relationship between water quality and salmonid habitat, and investigating potential food sources or other conditions that would make it a reference wetland for future restoration or mitigation projects.

Working with the Yurok Tribal Fisheries Program (YTFP) (2010-2011), YTEP began to assess wetlands using multiple sources of information including reports from different evaluation and scoring methods, creating a kind of decision matrix. Together, three data sets - CRAM, water quality, and a fish habitat evaluation - provided a more in-depth characterization of the current condition of the Klamath River Estuary (KRE) wetlands. Exploring how wetland condition relates to salmonid



productivity is useful when prioritizing and justifying wetland monitoring, mitigation, protection, and restoration. [Klamath River Estuary Wetlands 2010 Water Quality Monitoring Report at <http://www.yuroktribe.org/departments/ytep/documents/final.pdf>; also [http://www.yuroktribe.org/departments/ytep/documents/Klamath\\_River\\_Estuary\\_Wetlands\\_BioassessmentReport\\_2012\\_2013.pdf](http://www.yuroktribe.org/departments/ytep/documents/Klamath_River_Estuary_Wetlands_BioassessmentReport_2012_2013.pdf).]

The Yurok Wetlands Program has since expanded from the Klamath River Estuary to also include other types of wetlands. Although specific information is kept confidential, the wetlands program has also been involved in protecting Cultural Sites. Through the use of inventory and assessment methods, YTEP has been able to document baseline conditions in remote mountainous depressional wetlands which are to this day sacred ceremonial sites.

Additionally, YTEP is focused on climate change adaption and identifying potential impacts from future sea level rise. YTEP has collaborated with the Yurok GIS department to produce climate change impact models to the Klamath River Estuary utilizing the Sea Level Affecting Marshes Model (SLAMM) [<http://www.arcgis.com/apps/Viewer/index.html?appid=f39946b849e64021b6cd9f8ce72c24ec>].

A goal of this modeling was to identify culturally significant resources located in specific wetland classes and determine whether they are at risk under various sea level rise scenarios. The image below of the model interface shows a map of different wetland types in the Klamath River Estuary and inundation patterns under a worst-case scenario of 2 meter sea level rise projection for the year 2100.

In 2015, YTEP was awarded a two-year Wetland Program Development Grants (WPDG) for additional data collection and analysis of wetlands water quality. They will also update and revise the Yurok Water Quality Control Plan and permitting process to include wetlands, develop water quality standards for wetlands, and conduct accretion studies as part of assessing climate change.

Water quality standards will contribute to the protection of wetland functions and condition, primarily in regards to salmonids. These standards may be enforced through several protection measures including an envisioned Wetlands Protection Ordinance, and the existing Yurok Tribe Water Quality Control Plan - Water Quality Certification process.

The accretion surveys to monitor rates of sedimentation in the Klamath River Estuary will help elucidate how this process interacts with projected sea level rise and geologic uplift in future climate change impact modeling. Future water quality monitoring activities will include the installation of an additional monitoring gauge in the South Slough of the Estuary. These efforts will create benchmarks for long term monitoring of sea level rise impacts and help to establish baseline conditions. YTEP will also install a time-lapse camera to monitor hydrologic interactions and sandbar formation processes between the Pacific Ocean and the Klamath River.

YTEP hosts other related wetland and water quality reports and reference documents on their website at [[http://www.yuroktribe.org/departments/ytep/water\\_division.htm](http://www.yuroktribe.org/departments/ytep/water_division.htm)]. This article was written by YTEP assistant director Bill Patterson and representatives from the US Environmental Protection Agency. ❄

## 2016 ELECTION SCHEDULE

OCTOBER 12, 2016	PRIMARY ELECTION
NOVEMBER 9, 2016	RUNOFF ELECTION
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JUNE 20 (8:30AM)	FIRST DAY TO ISSUE NOMINATION PAPERS FOR COUNCIL OFFICE
JULY 12 (5:00PM)	LAST DAY TO REGISTER WHEN MOVING INTO A DIFFERENT DISTRICT (90 DAYS)
JULY 22 (5:00PM)	LAST DAY TO FILE NOMINATION PAPERS
AUGUST 12, (5:00PM)	LAST DAY TO FILE INITIATIVE(S)
AUGUST 12	PUBLICATION OF NOTICE OF ELECTION (60 DAYS)
AUGUST 19	LAST DAY TO RECEIVE CANDIDATE STATEMENTS FOR THE SAMPLE BALLOT (250 words) AND NEWSLETTER (750 words)
AUGUST 26	LAST DAY TO REGISTER FOR PRIMARY ELECTION (45 DAYS)
AUGUST 29-31	ELECTION BOARD CERTIFICATION OF NEW REGISTRANTS
SEPTEMBER 2	MAIL OUT SAMPLE BALLOTS TO REGISTERED VOTERS (40 DAYS)
SEPTEMBER 9	MAILING OF ABSENTEE BALLOTS (33 DAYS)
SEPTEMBER 28	LAST DAY TO RECEIVE ABSENTEE BALLOT REQUEST BY MAIL (14 DAYS)
OCTOBER 11	LAST DAY TO PICK UP ABSENTEE BALLOT IN OFFICE (1 DAY)
OCTOBER 12, 2016	PRIMARY ELECTION
OCTOBER 21	LAST DAY TO RECEIVE ABSENTEE BALLOT REQUEST BY MAIL FOR RUN OFF (14 DAYS) <i>ONLY IF YOU DID NOT REQUEST AN ABSENTEE FOR THE PRIMARY ELECTION</i>
OCTOBER 21	MAILING OF ABSENTEE BALLOTS FOR RUN OFF (19 DAYS)
NOVEMBER 8	LAST DAY TO PICK UP ABSENTEE BALLOT IN OFFICE FOR RUN OFF (1 DAY)
NOVEMBER 9, 2016	RUNOFF ELECTION

### 2016 VOTING DISTRICTS EAST, PECWAN AND SOUTH

Statistics show that.. "Only 5% of teens are willing to call phone crisis lines, but they're more willing to text. Text 741741 to text anonymously with a crisis counselor."

Please share this information!

# Looters target family, Tribal cemeteries

The person or persons, who pilfered property from the new Yurok Veteran's Cemetery, are part of long lineage of looters, whose North American roots date back to the early 1500s. A few months ago, the letters Y and U were stolen from sign at the entrance to the burial site for Native American military veterans and their families.

In the 1500s, the first Spanish "settlers" in North America dug up indigenous people's tombs, hoping to find gold buried with deceased Tribal leaders. When Europeans started arriving en masse to North America in the 1600s they stole copious quantities of corn seeds and other items from the graves of Nauset, Masachusett and other East Coast Tribal peoples. These precious items were meant to follow the departed into the afterlife. Beginning around 1850, when Europeans began immigrating to Yurok Country in search of gold, they brought with them anthropologists, archeologists and criminals who unearthed Yurok burial sites for study, profit or both. This type of activity was so common that in the early 1900s men like Ales Hrdlicka, a curator from the Smithsonian Museum, published a how-to manual for excavating these sacred sites.

In 2009, a Humboldt County Superior Court judge sentenced James Truhls to 30 days in jail, a \$530 fine and 60 hours of community service for posting to YouTube.com a video of himself digging in a Yurok funerary site at Patrick's Point State Park. Law Enforcement officers found a cache of Tribal objects at his house.

No one knows the extent of Native American grave looting in Yurok Country, but there is a consensus that it is common even today. Yurok Tribal member, Rose Sylvia recalls a time not long ago when her brother chased off trespassers from her family's cemetery on a regular basis.

"The desecration of our burial sites is something that we've had to deal with for centuries," Sylvia said. "Cemeteries, whether they are hundreds of years old or relatively new, are sacred sites. If someone knows who did this I encourage him or her to report it."

The Yurok Veterans Cemetery was built to honor Native American service members and their families for sacrificing so much to protect the Tribe's homeland. Aside from the Civil War, Yurok Tribal members have served in every major armed conflict in United States' history.

Approximately 90 percent of young Yurok men chose to fight in World War I. When the US joined the war in April of 1917,

Yurok people were not considered American citizens and were exempt from the rules of the draft. They enlisted anyway to make sure that the conflict never made it to Yurok shores. A similar percentage of the Yurok population participated in WWII, according to the most accurate statistics. Yuroks also served in the Korean and Vietnam wars.

Most recently, Yuroks have fought in Afghanistan and Iraq wars, which started in 2001 and 2003. While the conflicts are officially over, fighting has continued in both countries and there is no end in sight. Yuroks will continue to be involved until the so-called War on Terror abates.

The combination of the unending threats to Tribal graves sites and the fact that so many Tribal members have served overseas elevates the impact of the theft at the Yurok Veterans Cemetery. It is an offense against the entire Tribe. The Veterans Cemetery and the many family cemeteries on the Yurok Reservation are places that should be treated with the utmost respect and where all of the relevant traditional rules should be observed.

**If you have information related to the theft at the Veterans Cemetery, please contact the Yurok Public Safety Department at (707) 482-8185. ✨**

**The individuals below are potential heirs of the Jessie Short, et. al. v. United States. Should anyone have information regarding their whereabouts, please contact Christa Norton in the Office of Tribal Attorney at the Yurok Tribe as soon as possible. Christa can be reached at (707) 482-1350 x 1304 or [cnorton@yuroktribe.nsn.us](mailto:cnorton@yuroktribe.nsn.us).**

Estate Mary Alcaraz	Lottie Whitten Ammon	Tarquin Cameron
Shelly Christensen	Gaylord Dowd	Annie Gensaw
Evelyn Gensaw	Raymond Gensaw	Bryon Hostler, Jr.
Lillian Hostler	Beverly James	Harold Johannsen
Jeraldine Johannsen	Sonny Johannsen	Adam Johnson
Brenda McCluskey	William McCovey III	Deanne Meyers
Tammy Mitchell	Michael O' Hagan	Frederick Trimble, Jr.
Cameron Trippo	Beverly Walsh	



# Yurok Obituaries



On September 13, 1932 Myrtle Jean Roberts Waggoner entered the world humbly as the youngest of 4 daughters born to Archie Roberts and Francis James Roberts, in Wau-tekw village. Her friends and loved ones came to know her as Myrt. She was tiny in stature, she was mighty in faith, and her marriage to her husband of 62 years, Ellis Waggoner Sr. is what the words 'happily ever after' were trying to capture.

Myrt was one of the relatively few remaining Yurok tribal members to trace her

full lineage to the Yurok people of the Klamath rivers. She was energized by the people and terrain of "downriver," and she passed on a love for her land and culture to her family.

Part of that culture was the selfless giving of whatever she had, and sometimes even what she did not. Unexpected visitors were welcomed, fed, and expected to stay the night.

Myrt came from a line of tenacious women who cared for loved ones with a tender thoughtfulness, a touch of humor, and occasionally a stiff dose of reality. The depth at which she was able to love each of her family members was what made her life extraordinary.

She was curious about the world. Myrt started every morning with the paper and generally read every genre of book and novel available to her. She enjoyed the bible, crossword puzzles and sudoku. She went back to school as an adult to get her high-school diploma from Anderson Union High School, she tried needlepoint and quilting, she even tried piano lessons. This deeply religious woman once decided to try smoking a pack of cigarettes she found while her young children looked on. She may have been curious, but she wasn't a smoker.

She was happiest when her dining room table was filled, her husband, Ellis was at her side, a family-made dinner was on the table, and there was a pie on the way.

Myrt had one love of her life. The man she met working alongside her in a cannery in Crescent City, Ellis Waggoner. Whenever you'd travel with them along Highway 299, she would always point out the old bridge that she and Ellis crossed on their way to their elopement. They loved one another fiercely and rarely left one another's side over the course of the next six decades. They were known for their banter, and yet no one ever doubted they were best friends, life partners, and soul mates.

She kept her faith despite hardships in life. When she lost her sister Ollie almost exactly seven years ago, she paused her tears to remind us "I'm happy for her, I know she returned home..." This faith also allowed Myrt to gracefully accept the role of her own passing and to prepare her family for her departure.

She embraced humor. Myrt's favorite memory of her time as a school

bus driver was cruising right along the path of impact sprinklers lining the road with the bus windows down. All of this, to the dismay and delight of her passengers, and later while reenacted with her grandchildren.

Myrtle is preceded in death by her parents Archie Roberts and Francis James Roberts, Her sisters, Ollie and her husband "Frosty" Foseide, Eleanor Logan, Francis Carroll, her nephews Lorentz, Joe, Mike, and Jonathan Sorrell, her uncle Jimmie James, her grandson, "Howie" Anderson, and others who long awaited her return "home".

She is survived by her husband, Ellis Waggoner Sr.; her children: Dennis and his wife Donna; Ellis Jr. and his wife Colleen; Andrea and her late husband Howard; and her son, Leland. She is also survived by her sister, Francis "Honey Girl" Snider; her nephew Marlen Sorrell; her niece Cleo Foseide and her late partner Doug Poffinburger; Judi Sorrell, Leo Canez, 11 grandchildren, 11 great-grandchildren, and one newly arrived great-great granddaughter. Myrtle's spirit is also survived in numerous in-laws, cousins, friends, and members of the Valley Christian Center and Redding Rancheria communities.



**Margaret Helen Frye-Carlson**

March 15, 1936-March 22, 2016

**Margaret Helen Frye-Carlson**, was the third of five children born to Walter Frye (Blue Creek) and Effie Boskey (Weitchpec) on March 15, 1936 in Hoopa, CA. She left this world suddenly on March 22, 2016 at St. Joseph's Hospital in Eureka, CA due to natural causes. Margaret was preceded in death by her parents and four siblings: Charlie Frye, Donna Martin, Patsy Hunsucker, and Sophie Frye; her beloved son Walter "Woodsie" Carlson; grandchildren Colt Carlson & Holly Marie Carlson; Nephews: Richard Martin and Gail "Jack" George; Niece, Penny Martin; and last but not least her life-time partner Nixon Hall. Margaret is survived by her children: Willard Carlson Jr., Anne Carlson-Hughes, Yvonne Mata, Bonnie Basey, and Shontay Basey; Grandsons; Daniel Whitehurst, Niqwich Carlson, Pergish Carlson, Paul Van Mechelen Jr., Gilbert Myers, Will-Bear Carlson, Mike Carlson, Nin Myers, and Gabriel "Woodsie" Hunsucker; Granddaughters: Chai Brazil, Halona St. John, Nena Carlson, Christina Whitehurst-Casarez, Tamara Guzman, Lorraine Myers, Shaleen Carlson, Peggy Orcutt, and Sharon Myers; and many more great-grandchildren, nieces, nephews, family and friends.

Margaret Carlson was a traditional healer and Indian Doctor, a fluent speaker of the Yurok Language, and a fearless activist who always enjoyed a good battle. A few of her endeavors included:

- Alcatraz Island Takeover (1969)
- Yurok Land Convention (1976)
- Longest Walk Ending in Washington, DC (1978)
- Fish Wars (1978)
- Blake and Carlson V. Simpson Timber Company (1981)

Margaret believed in Absolute Sovereignty, utilizing Federal Indian Law to protect the Fishing Rights and Religious Freedom for Yurok People. Her triumph in Federal Court caused indigenous people from afar to seek her legal counsel during their fight to retain their ancestral rights.

She was a strikingly beautiful woman; who spent her life surrounded by the beauty of her beloved Blue Creek after she was called home during her dreams to steward the land. She was an extremely diligent worker: gathering, hunting, fishing, picking berries and canning in great abundance with great skill. She loved Blue Creek, and Blue Creek loved her back by providing in abundance for all her and her family's needs.



## Yurok Tribe

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# Tribe, Rotary install new playground in Klamath

The Yurok Tribe teamed up with the Rotary Club of Foster City to install a new playground in the Klamath town site. It was completed on April 1. Again, we'd like to recognize and give our sincerest thanks to all who participated in this important endeavor, including: Rotary Club of Foster City, San Mateo High School's Interact Club, Richard Nelson and the Yurok Watershed Program staff, Austin Nova of Yurok PUD, Requa District Rep Ryan Ray, the entire Yurok Tribal Council, Oscar Gensaw, Elsie McLaughlin-Feliz and JOM staff, Yurok Environmental Program, James Gensaw and the Yurok Country Visitor Center, Yurok Economic Development Corporation, and all others who assisted in this project. An extra special thanks goes to Nicole Sager from the Yurok Tribe's Planning and Community Development Department, for seeing this project through from start to finish. She met with the rotary group back in February to discuss their equipment needs, lodging and logistics. The group of 30 stayed at the Redwood Hotel Casino. Sager evaluated five different sites to determine which one offered the greatest access. She and Jim McQuillen from the Yurok Education Department met with the Tribal Council to go over the places where the playground could be installed. At a second meeting with the Council, Sager explained the unique hurdles associated with each



location and they selected the Klamath site. The Planner reviewed the final plans to make sure all federal regulations, relating to safety, were followed. The Rotary members are trying to come back to install a similar playground in the Weitchpec area. The Bay Area philanthropy group has built more than 200 playgrounds in places as far away as Mazatlán, Mexico.