

# KLAMATH TRIBES NEWS

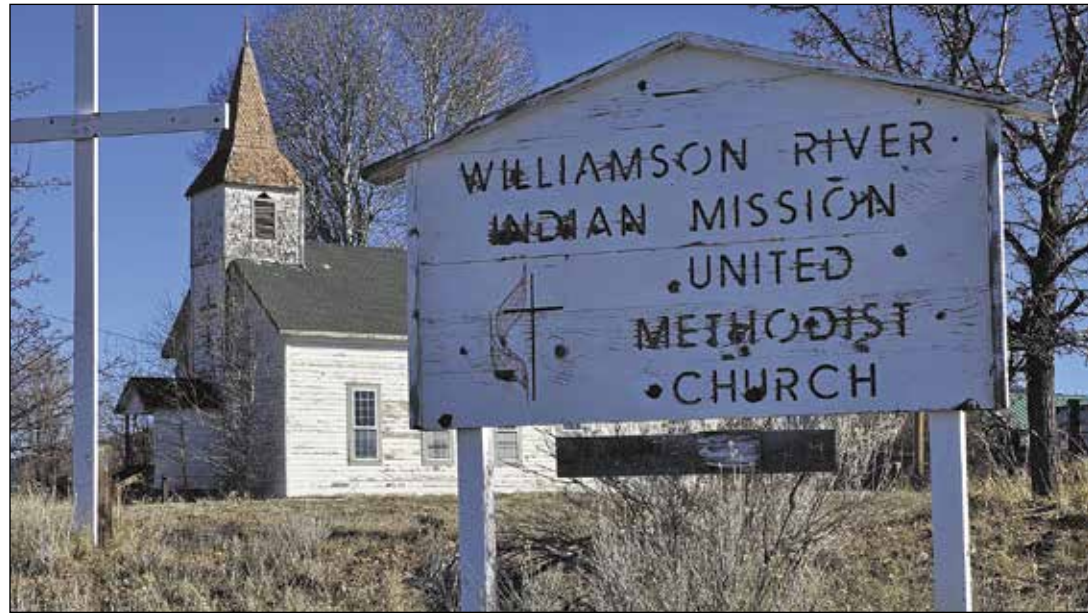
KLAMATH - MODOC - YAHOOSKIN

VOL. 29 NO. 2

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March / April 2025

## The Williamson River Indian Mission United Methodist Church: A piece of 19th century history



The Williamson River Indian Mission United Methodist Church is in dire need of renovation. (Christopher German/Klamath Tribes News)

By Christopher German  
Klamath Tribes News

The Williamson River Indian Mission United Methodist Church stands overlooking Modoc Point Road and the Williamson River, just as it did for the last century, but the time has taken its toll. The clapboards bear peeling paint, and evidence of a roof leak where the community building meets the Church shows how it has been forgotten by all but Mother

Nature. (A Barn Owl has taken up residence under the eave and buzzed my wife's head on a visit we made a few Sundays ago) Its current condition, however, belies its auspicious, if not somewhat sad, history. Over the years, the Williamson River Indian Mission Church served hundreds, if not thousands, of Tribal families, and it was this service to the tribal community that led us to investigate how this church, which boasts a history as long as the county

itself, came to stand here. Constructed in 1876 from land donated by a white settler named Jack Palmer, it was created to serve the Native community, but for the first decades, it was a method to indoctrinate Native families. A letter written in 1936 that recounted the advent of the church reads that Klamath Tribes news received from the State Archives in Salem, "Soon after the close of the Modoc War in 1872, Thomas Paun

of the State of Washington preached the first sermon to the Klamath Indians. This was at Klamath Agency. Mr. Paun preached a series of sermons which the Klamath Indians greatly enjoyed."

It goes on to tell the story of how the natives built the church using their own timbers and harvesting used lumber from the burned remains of Fort Klamath, reading, "And finally in 1876, the Klamath Indians built the first church which (in 1936) is still in use at Williamson, River. The Church was built almost entirely by Indian Labor. The Indians felled the trees, hauled the logs, sawed the logs, hauled the lumber, did most of the carpentering- in other words, did all the work except the supervision and provisioning of such materials as nails, etc."

Rumors about how the church arrived here have abounded in local lore. A story about how it was built in Medford and hauled over the mountains to its current site

See page 4,  
Indian Mission Church

## Klamath Tribes firefighters share their experiences assisting in Eaton Fire in Pasadena and Altadena

By Ken Smith  
Klamath Tribes News

The Eaton Fire in Pasadena and Altadena, which started on Jan. 8, destroyed approximately 7,000 homes, and the fire spread from private lands to the Angeles National Forest. Five members of the Klamath Tribes wildfire team, including Division Chief Mike Appling and Assistant Engine Captain Chad Rich, along with team members Zach Osborn, Gus Miller, and Ron Schroeder responded with two engines. Fueled by high winds and urban structures, the fire led to significant destruction and evacuation. The community faced looting issues. The fire was suspected to be caused by humans, possibly by power lines. The response involved 19 days of effort, with significant

See page 16,  
Eaton Fire

## The science of saving the c'waam and koptu suckers

By Christopher German  
Klamath Tribes News

With the addition of Agency Barnes wetlands to the Upper Klamath Basin system last December, one could hope that the c'waam and koptu might make a return to sustainable numbers the way the salmon did last fall. However, in what is described as a death by a thousand cuts, the sucker populations of the Klamath basin are inching perilously closer to extinction with every day that passes.

The existing, imperiled populations are now some of the oldest fish ever seen in the Basin, reaching the end of their life span, but most of their offspring are not surviving in the wild long enough to join the spawning aggregations to create a new generation. They are doubling down at Ambodot to save the

c'waam and koptu using science. On a snowy afternoon in February, the Klamath Tribes News visited with Ambodot Fish Biologist Ryan Bart and Ambodot Aquaculturist Carlie Sharpes Barrera to learn all the ways Ambodot is working as an advocate for the sucker fish in an effort to save the native populations from extinction.

Whether it's harvesting eggs from native fish in the lake or lovingly rearing the babies to become adolescent fish in the hopes that someday they can be released as adult fish into Upper Klamath Lake, Ambodot is making discoveries, all in an effort to save the sucker populations.

On the day we visited with the Ambodot staff, the final bids were coming in for an ambitious project to nearly double the total size of their ponds. Carlie Sharpes Barrera punched

a few keys on her computer. A quick calculation, and she explained that the current size of the Ambodot ponds used for rearing fish is at .62- surface acres. A few more keystrokes, and to her surprise, she said that after the new ponds are built, they will be at .99 surface acres for the pond area. Nearly doubling the capacity for rearing fish.

This expansion of the pond area makes the current strategy to save the fish possible.

The current population of c'waam and koptu living in the lake are, in a word, Old. Some of the c'waam currently living in the lake were born in the 1990s. Many koptu, which have shorter life spans than c'waam, are reaching ages

See page 8,  
Sucker Fish Science

The Klamath Tribes  
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**2025  
LISTING OF  
ACCEPTANCE OF NOMINATION**

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Patricia L. Davis

Please make sure to update your current address with Member Benefits Department to assure that you receive your ballot.

**2025 KLAMATH TRIBES ELECTION TIMELINE**

Monday, March 10	Deadline for submittal of 1-page campaign insert; 4,684 copies mailed directly to company
Monday, March 17	Ballot will be postmarked and mailed out to eligible voters, per the Enrollment Mailing List
Wednesday, April 16	Election Day. Deadline for ballots to be received. Postmaster will be instructed not to place any additional ballots into the post office box after 5:00 pm on this date.
Thursday, April 17	Ballots will be picked up from the post office by the Election Service Company representatives and Board Members and delivered to the facility where ballots will be tabulated. Tribal members interested, may be present.
Saturday, April 26	Deadline for receiving any Claim of Irregularity (Must be by Certified Mail)
Thursday, May 1	Written determination and findings from Election Board on any Claims of Irregularity

# Oregon delegation demands reversal of Trump attacks on programs serving tribal communities

Oregon's U.S. Senators Jeff Merkley and Ron Wyden—along with U.S. Representatives Suzanne Bonamici (OR-01), Val Hoyle (OR-04), Andrea Salinas (OR-06), Maxine Dexter (OR-03), and Janelle Bynum (OR-05) – joined over 100 Members of Congress to demand that the Trump Administration stop and reverse its dangerous efforts to fire employees and defund programs that serve Tribes and Tribal members.

The lawmakers directed President Donald Trump, U.S. Department of the Interior Secretary Doug Burgum, and U.S. Department of Health and Human Services (HHS) Secretary Robert F. Kennedy, Jr. to “take immediate action to halt, exempt, and reverse the impacts to federal employees and funding serving Indian Country, as those positions and programs are essential for the administration of legally mandated Tribal programs and services.”

Outlining the impact of the Trump administration's actions to date, the lawmakers further wrote, “Your administration's recent executive actions undermine Tribal sovereignty, existing federal law, and the federal-Tribal government-to-government relationship.”

“In the past month, your administration has taken aim at thousands of federal workers across various government agencies. Reports indicate that this includes more than 2,600 federal employees at the Department of Interior, including more than 100 Bureau of Indian Affairs (BIA) employees, more

than 40 Bureau of Indian Education (BIE) employees, several employees at the Office of Indian Affairs, as well as social workers, firefighters, and police that work on behalf of Indian Country, plus some 950 Indian Health Service (IHS) employees at the Department of Health and Human Services,” the lawmakers continued.

The lawmakers further reminded the President and Secretary Burgum that “Tribal Nations are sovereign governments with a unique legal and political relationship to the United States.

The inherent sovereignty of Tribes is recognized in the U.S. Constitution, in treaties, and across many federal laws and policies, and it has been consistently upheld by the U.S. Supreme Court.”

“These trust and treaty obligations in some cases predate both the establishment of all of the agencies in question as well as the United States itself. Pursuant to those legal obligations, we must adequately fund and staff agencies that provide these essential services and programs, including at BIA, BIE, and IHS,” the lawmakers stressed.

The letter is the latest in a series of actions by the Oregon delegation to sound the alarm on the Trump Administration's attacks on Tribal communities, including staffing shortages at the IHS, layoffs at the IHS, and wrongful searches and interrogations of Tribal members by Immigration and Customs Enforcement (ICE) agents.



# KLAMATH TRIBES NEWS

**KLAMATH – MODOC – YAHOSKIN**

By Phone: (541) 783-2219 / By Email: News@klamathtribes.com / By Mail: P.O. Box 436 Chiloquin, OR 97624

Editor: Ken Smith / Reporter: Christopher German / Production: Mary Hyde

# KLAMATH • TRIBES • LANGUAGE • PROGRAM

**MARCH**  
TAMANO MEHA  
(TAH'MAH'NOH MU'HA)  
"SPRING MONTH"

SUN  
TABA  
(TAH'BAH)

DOG  
SOGO PIKKA  
(SOH'GON POO'KOO)

HOUSE  
NOBI - (NOH'BEE)

FLOWER  
TONIJA  
(TOH'NEE'YAH)

HAPPY SPRING  
SUNAMI TAMANO  
(SOO'NAH'MEE TAH'MAH'NOH)

**APRIL**  
PAUMA MEHA  
(POW'MAH MU'HA)  
"RAIN MONTH"

THAT'S ENOUGH  
MAA'NUSAPA  
(MAH'NOO'SAH'PAH)

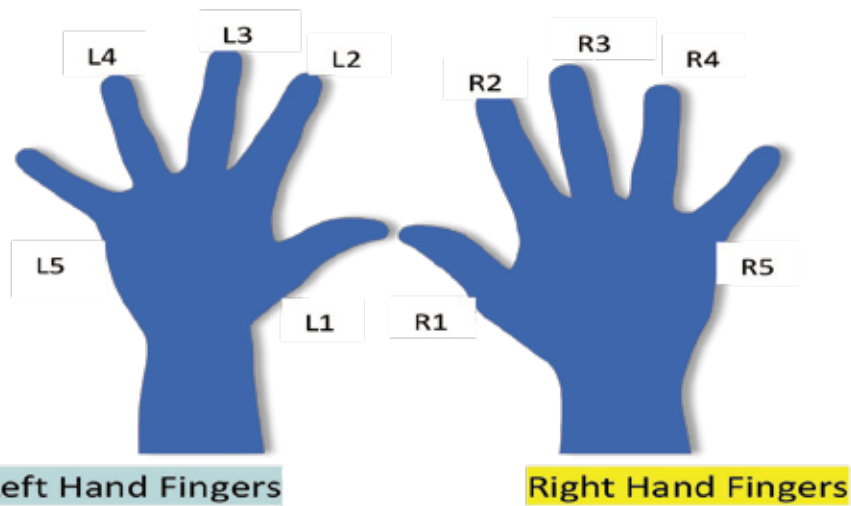
THAT'S COOL  
WETSAWA  
(HET'SAH'WAH)

ANGRY - SAGWA?I  
(SAH'GWA'EE)

RAIN - PAUMA (POW'MAH)  
WET TO BE - NASHI (NAH'SEE)  
COLD - UZEZE (OO'SU'SU)  
WIND - HIKWA (HEK'KWA)  
LIGHTENING - TEKWEKWEDZE (TELH'WUK'WURD'ZEE)

**maqlaqsyals (Indian talk)**

Months: In Klamath and Modoc culture, months (sasa?bas) were counted on the hands



- |   |   |   |  |
|---|---|---|--|
|   | <b>Left Hand Fingers</b>                            | <b>Right Hand Fingers</b>               |  |
| <b>R1</b> and <b>L1</b> tq'op'oo              | <b>Right thumb</b> starts the year August-September | <b>Left Thumb</b> is for March          |  |
| <b>R2</b> and <b>L2</b> spe'lwis              | <b>Right index finger</b> is September-October      | <b>Left Index</b> is April              |  |
| <b>R3</b> and <b>L3</b> datglamni             | <b>Right middle finger</b> is October-November      | <b>Left Middle</b> is May-June          |  |
| <b>R4</b> and <b>L4</b> kaptchelum sino'kstis | <b>Right ring finger</b> is December-January        | <b>Left Ring</b> is June                |  |
| <b>R5</b> and <b>L5</b> k?optc'a              | <b>Right small finger</b> is February               | <b>Left small finger</b> is July-August |  |

Contact Information: Klamath Tribes Language Department  
 Address: 116 E. Chocktoot St. (Old KT Court Building) corner of Chocktoot St and 2nd Ave.  
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 City: Chiloquin St: OR Zip: 97624 email: [ktlanguages@klamathtribes.com](mailto:ktlanguages@klamathtribes.com)  
 website: [www.klamathtribes.org/language](http://www.klamathtribes.org/language) language book  
 downloads available on the website. Download to smartphone.

## Indian Mission Church

*From front page*

has long circulated. However, the abundance of lumber and labor in the region and the very unreal possibility that Oxen would have had extreme difficulty making it through the mountain passes on dirt roads hauling a church in 1876 make these rumors suspect. The receipt of a primary historic account of how it was built here using Native labor should quell any other theories.

The early days of the Church could have been best described as the altruistic domination of the local Natives. In many ways, the church was created to subdue the native populations and indoctrinate them into the agricultural lifestyle. The first minister, a man named Nickerson, was an agent of the US Government Indian Affairs. He was replaced by what the author describes as “a stern disciplinarian as well as an able preacher and a very forceful speaker” named Major Joseph Emery, another US Indian Affairs Agent.

Under Major Emery, the author states that the Indians made their greatest “progress in Christian Endeavors and in agricultural pursuits and husbandry.” He says, “On Sundays, all the Indians were induced to attend church... Major Emery set this example by faithfully preaching and lecturing on home building, farming, and stockraising. No one on the reservation was permitted to do any kind of work or hunt or fish.”

Major Emery also performed the duties of a court, sternly pursuing justice for the Indians. Under the leadership of Joseph Emery, the Klamath Indians reached a very high stage of development in the Christian Religion.

According to tax records, each Native was given 20 acres of land and ordered by the Indian Agency in charge of adopting an agricultural life. The letter states, “In addition to the apostolic program by Major Emery, all of the government field employees were compelled to be out in the field during the week-end days. There was no loafing at the agency. These employees were only permitted a weekend stay at their respective quarters at the agency. This also applied to the Indians. No Indians were permitted to loaf at the agency

or anywhere on the reservation. This accounts for a very marked degree of advancement of the Klamath Indians in all branches of activities, especially along religious lines on the Klamath Indian Reservation.”

In the fall of 1890, Jesse Kirk, a Native man, took his wife and family to Grant’s Pass in a lumber wagon to the annual Methodist Conference. The letter states that the Kirk family saw their first railroad, which sent “many a thrill through the hearts of the family.” It was at this conference that Kirk met Reverend Starus, and the nature of the relationship between the minister and the congregation began to change.

Reverend Starus took the time to visit with the Natives in their homes during winter and developed relationships with each of the families. The letter states, “At that time, Yainax, Oregon was the sub-agency where a boarding school was maintained for the education of Klamath Indian Children from the eastern end of the Klamath Indian Reservation. While Reverend Starus was on the eastern end of the reservation, he preached to the children at the school before returning to the Williamson Mission.”

By 1906, Reverend J.L. Beatty had arrived at the Mission. Reverend Beatty was stated to be “a different sort of man than Emery” and made friends with the natives. He was known to visit their homes, hunt, fish with the Natives, and enjoy their hospitality. Beatty kept an open-door policy with the Native families he served: “Where they were always welcome to his hospitality and fatherly advice in all their troubles.” It was his commitment to the families of the Klamath Tribes that prompted the federal and local government to name the town of Beatty after him.

In 1934, the Reverend Beatty asked the general council of the Klamath Tribe for the right to fish on tribal lands. The General Council unanimously voted to allow Reverend Beatty to fish on tribal lands for the remainder of his lifetime.

In the subsequent years, various ministers took leadership of the church, but the nature of their relations with the Tribes was distinctly different from those of the early ministers. The very name of the church changed at this time to the Wil-

liamson River Indian Mission Church, and the focus of the ministers seemed to shift from changing the members to leading their spiritual well-being.

In 1959, the official name was codified into law when the United Methodist Church transferred the property through a quit claim to the Williamson River Indian Methodist Mission. In 1976, the church celebrated its centennial, which was commemorated in the Herald and News on May 27, 1977.

The article begins, “Knowing your parents, grandparents, and great-grandparents worshipped in the same Church 80 to 100 years ago is key to the continued popularity of the Williamson River and Beatty churches, which form the only Indian Mission Parish of the United Methodist Church in Oregon.”

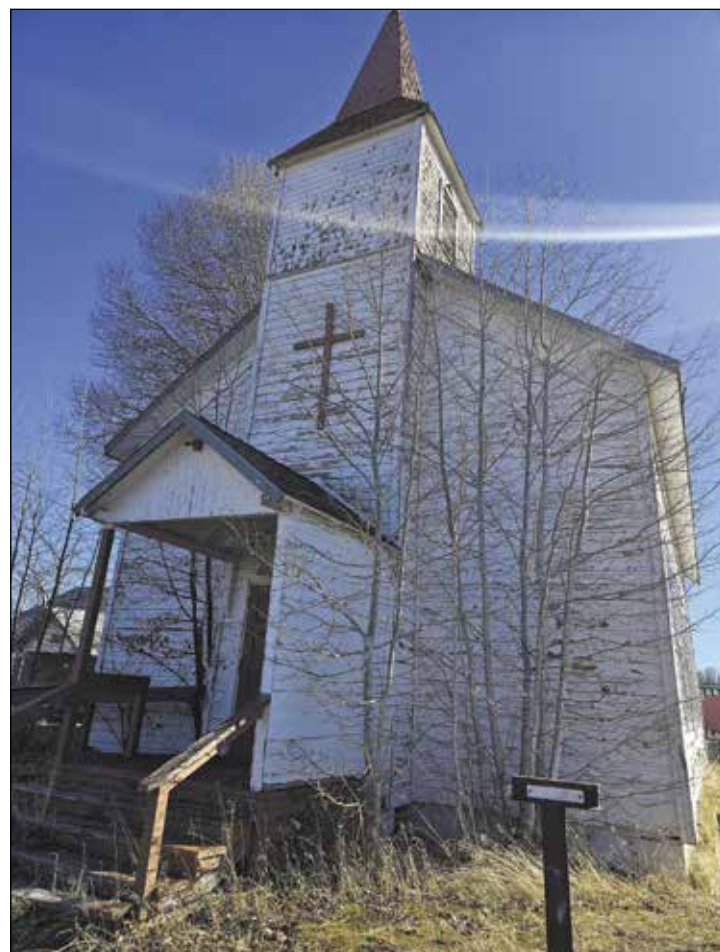
But it is this heritage that makes the current condition of this Church so sad. Since the early 2000s, this church has gone unused. Where once there were baptisms and Christmases, Sunday meals, and Easter vigils, now time has taken its toll. The harsh winters and hot summers have caused the boards on the side of the church to buckle and fade the carpet, which was selected to be representative of its Native parish.

But this Church, with its storied history that seems to mirror the tribulations of its members and slowly sinks into the annals of forgotten history, deserves a better end.

Estimates to fix this building are upwards of \$4 million. It deserves to be a historic landmark if just for the shepherding it has offered people for the last century. It deserves a place in the memory of the people it served through wars, death, and sorrow. It deserves a life with smiling children, happy times, fellowship, love, and all the things churches can do for the people they serve. It deserves a place in Klamath History.



The carpet which fades with time was selected as a nod to the Tribal members of the church (*Ken Smith/Klamath Tribes News*)



The entrance to the Williamson River Indian Mission United Methodist Church. (*Christopher German/Klamath Tribes News*)



The peeling paint tells the story of its neglect, but its history tells an even greater tale. (*Christopher German/Klamath Tribes News*)



# In Memoriam

**Richard Paul (Foltz) Garcia, 64**



Richard Paul (Foltz) Garcia, a beloved father, grandfather, and friend, passed away on December 9, 2024, in Albuquerque, New Mexico. Born on December 12, 1958, in Portland, Oregon. Richard lived a life rich with adventure.

A true cowboy at heart, Richard found joy in the open skies and rugged landscapes. He cherished attending rodeos,

where he could immerse himself in the spirit of competition and camaraderie. His passion for horses was matched only by his love for travel. Whether exploring new places or revisiting old haunts with friends by his side, each journey added to the tapestry of memories he wove throughout his life.

Richard is survived by his four children: Taw "TJ" Foltz of Warm Springs, Oregon; Joseph Foltz of Wapato, Washington; Cynthia Crume of Klamath Falls, Oregon; and Cameron Carter of Medford, Oregon. He also leaves behind grandchildren, siblings, and numerous nieces, nephews, and cousins.

During his final days battling stage 4 cancer—a fight marked by courage—he had the support of his special friend Gloria Begay at his side. Their bond brought comfort during this challenging time.

Richard's passing marks not just the loss of an individual but also a profound absence felt among those who knew him best. He was pre-

ceded in death by his mother, Cynthia "Toody" Robinson; father, Crosby Garcia; and grandmother, Lura Robinson—all figures who shaped him into the man he became.

As we remember Richard Garcia today—not just as someone who loved rodeos or traveled far—but whose laughter echoed through gatherings—and a life well-lived full of stories not yet told.

In accordance with Richard's wishes, he was brought home, and no service will be held.

### In Memoriam Guide Lines

If you would like an In Memoriam included in the Klamath Tribes News, please email a Word document to [news@klamathtribes.com](mailto:news@klamathtribes.com). Limit the word count to 500 words or less and provide a photo as a PDF or JPEG.



The Klamath Tribes first fully outfitted police unit is on the streets with new decals. (Ken Smith/Klamath Tribes News)

### The Klamath Tribes News Website

Read current news, Listen to podcasts, and much more. Go to [klamathtribesnews.org](http://klamathtribesnews.org)

We welcome your feedback  
Email us : [news@klamathtribes.com](mailto:news@klamathtribes.com)

# 36th ANNUAL C'WAAM CEREMONY

## SATURDAY, MARCH 29th

10am: C'WAAM CEREMONY (OLD CHILOQUIN DAM SITE)

12pm: LUNCH (GOOS OLGIGOWA, 35601 CHOKECHERRY WAY)

1pm: ELDER'S HONORING

1:15pm: NAMING CEREMONY (LANGUAGE DEPARTMENT)

1:30-4:30pm: STICK GAMES (JOE MIKE, COMMUNITY SERVICES)

THIS IS A DRUG AND ALCOHOL FREE EVENT. PLEASE DO NOT BRING YOUR FURRY RELATIVES DOWN INTO THE CEREMONY SITE. AS A GROUP, LETS TAKE CARE OF THESE SACRED SITES.

FOR MORE INFORMATION:

GINETTE LEWIS 541-783-2219 X404

NAMING CEREMONY INFORMATION:

ADRIANNA JASSO 541-783-2219 X293

# Klamath Tribes c'waam Ceremony

## First Sucker Ceremony History



Figure 1 baby c'waam at ambodat Water Dept.



Figure 2 Captain Sky, Klamath qyoqs

## Return of the c'waam Ceremony.

“In the place of the first salmon ceremony common among the Northwest Coast Tribes, the Klamath have an observance over the first sucker.

The locale is *wokstat* on the bank of the Sprague River near the settlement *gomeeksi* [cave place], south of Bray Mill. Above this spot is a cave styled the home of *gmok'an'c*, the culture hero. The first sucker is roasted and allowed to burn to ashes. Those that follow must not be taken home but roasted there, or else no more will come. If the rite is observed, suckers will be plentiful.”

Reference:  
March 1930 *Klamath Newsletter* article

## c'waam STORY

Tribal members from *?iWLaLloon?a* (Klamath Falls) had a second Fish Feast which was held at *niLaqs* (Barkley Springs) A third feast was held by the Modoc and was probably held at the foot of Olene Gap along Lost River. The first, however, was always held at *wokstat*.

When *c'oms'am skodas* (blanket snow-falling large feathery snowflakes) or fishblanket snow fell in the little finger month, *koptcha*, the Klamath knew the *c'waam* would be not be far behind.

The last ceremony was conducted by Lee Snipes, aka Captain Sky. Captain Sky was a Tribal member who practiced shamanism. This ceremony was conducted and held at *wokstat* around 1932.

Klamath Tribes Language Department  
March 29, 2025

### Ethnography Information

In the late 1870s Albert S. Gatschet recorded in his journals that the Klamath practiced the First Sucker Ceremony. This is further supported by Leslie Spier in his ethnographic study of the Klamath Tribe.

### Klamath Tribes changed ceremony location

The Klamath Tribes changed the location from *wokstat* to the current location. The Chiloquin dam blocked *c'waam* from moving further up the river.

### GIVING THANKS

All Klamath Tribal members are asked to come together to pray for these fish. We give thanks for this fish, and pray for the waters and the fish to be restored to healthy status.

## EXTINCTION LIST

In 1988 the Lost River Sucker, c'waam and the Shortnose sucker, *koptu* were placed on the endangered species list. The Klamath Tribes responded by developing the Klamath Tribes Research Fish Hatchery.

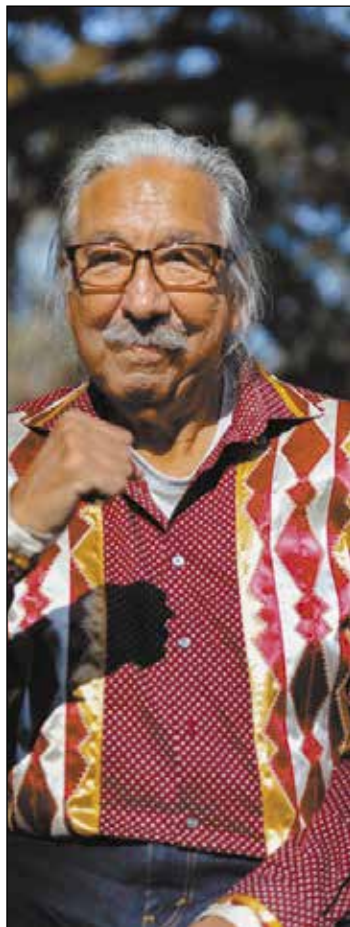
### TRIBAL ELDERS REQUESTS FIRST SUCKER CEREMONY

In 1988, Tribal elders requested the First Sucker Ceremony be re-introduced. The Culture and Heritage (C&H) Department staff researched the ceremony. The C&H staff also consulted with tribal elders of the time and some of those elders could recall the ceremony from when they were children. Besides the Ceremony, they also recalled activities such as gambling, feasting, and racing and included other tribes, such as Molalla, Pit River, Warm Springs, Modoc, Takelma, Yahcoskin and Klamath.

Figure 3 baby c'waam from ambodat Fish Hatchery



# Leonard Peltier released from 49 years of wrongful incarceration



tion. Mr. Peltier is an enrolled citizen of the Turtle Mountain Band of Chippewa Indians and will reside in his tribal homelands in North Dakota.

Upon Peltier's request, NDN Collective brings him home to the Turtle Mountain community. NDN Collective and partners built upon five decades of organizing and led the advocacy that secured Peltier's release. Tomorrow, the organization is hosting a celebratory event and community feed to welcome Peltier back to his homelands.

"Today, I am finally free! They may have imprisoned me, but they never took my spirit!" said Peltier. "Thank you to all my supporters throughout the world who fought for my freedom. I am finally going home. I look forward to seeing my friends, my family, and my community. It's a good day today."

"Leonard Peltier is free! He never gave up fighting for his freedom so we never gave up fighting for him. To-

day our elder Leonard Peltier walks into the open arms of his people," said Nick Tilsen, NDN Collective Founder and CEO. "Peltier's liberation is invaluable in and of itself – yet just as his wrongful incarceration represented the oppression of Indigenous Peoples everywhere, his release today is a symbol of our collective power and inherent freedom."

"This moment would not be happening without Secretary Deb Haaland and President Biden responding to the calls for Peltier's release that have echoed through generations of grassroots organizing," said Holly Cook Macarro, Government Affairs for NDN Collective. "Today is a testament to the many voices who fought tirelessly for Peltier's freedom and justice."

*This is a press release written by the NDN Collective, an Indigenous-led organization dedicated to building Indigenous power.*

On Feb. 18, Leonard Peltier was released from over 49 years of wrongful incarceration.

# Chiloquin School Library undergoing cultural transformation

*By Shuina Sko' Special to the Klamath Tribes News*

Gone are the days of cluttered bookshelves housing outdated, inaccurate, and heavily biased materials as the Chiloquin Junior/Senior High School library is undergoing a remarkable shift from having an institutional look to becoming a culturally responsive space designed to inspire learning, creativity, and collaboration.

The school rests in the heart of the Klamath Tribes' homelands in Chiloquin, Oregon. This rural community has a dynamic story and highly adaptive and innovative members who have navigated significant changes since the late 1800s.

The story begins in 1874, when the first school in the area, the Klamath Agency Boarding School, was built a year after the Modoc War ended and a decade after the Klamath treaty was enacted.

The live-in boarding school housed 100 percent Indigenous children from infants to young adults until its closure in the 1920s due to a major fire set by the students; following this event, Indigenous children were sent to boarding schools in other areas. The non-Indigenous children received separate schooling in a single-room schoolhouse until 1926 when the public school was constructed. This same year, the city of Chiloquin was incorporated, and according to Chiloquin.com, it was "the only city to be incorporated on an Indian reservation."

By the 1960s, when Chiloquin Junior/Senior High School and its library were constructed, residents had persevered through several major societal events, including the Great Depression in the 1920s, World War II in the 1930s, Japanese

*See page 10, School Library*

*c'waam Ceremony Vocabulary*

**n'anokeen's ?a gelidanka gi** c'waam Ceremony 2025 **kimmau me** c'waam Ceremony 2025

Welcome Everyone

Klamath & Modoc Vowels: a (ah) e (a) o (oh or oo) i (ee) Paiute vowels: a (ah) i (ee) o (oh) u (oo) e or i (uh)

?ewksgiism	The Klamath Language	Modoc Language	Translation	neme yadua	Paiute Language
c'waam [tchooam]	mullet	c'waam [tchooahm]	mullet	kuyui [koo'yoo'ee]	sucker
yeen [yään]	mullet	yeen [yään]	mullet	nayakwi [nah'yah'kwee]	play handgame
hist'yis [heest' yees]	mullet	hist'yis [heest' yees]	mullet	nayakwina yisi tenikwehe	they sing when playing handgame
sakals [sah kah ls]	bone game, hide bones under a winnowing mat	sakals [sah kah ls]	bone game, hide bones under winnowing mat	nayakwide [nah'yah'kwee'duh]	gambler
c'ewa [tchawah]	hide the bones	c'ewa [tchawah]	hide the bones	pisa temadeke [pee'sa tuh'mah'duh'kuh]	tradition
sakl'a [sah k l'ah]	gamble	sakl'a [sah k l'ah]	gamble	agai [ah'guy]	trout
sqos? [skoh s?]	counter stick in hand game	sqos? [skoh s?]	counter stick in hand game	tsia?nasi [see'ah? nah'see]	salmon
sqos?as [skohs? ahs]	counter	sqos?as [skohs? ahs]	counter	ne tsiaya?i [nuh see'ah'yah?e]	I'm hungry
nayat'iya [nai aht' ee eeyah]	handgame, play	nayat'iya [nai aht' ee eeyah]	handgame, play	paa ne hibigya?a [paah nuh hee'bee'gya?ah]	I am thirsty
kikj'am [keekj' ahm]	handkerchief	kikj'am [keekj' ahm]	handkerchief	uka paa l gia [oo'kah paah e gee'ah]	Pass me that water
dookanga [doo ook ahn gah]	shift bones from hand to hand	dookanga [doo ook ahn gah]	shift bones from hand to hand	uka atuku l gia [oo'kah ah'too'koo l gee'ah]	Pass me that meat
siw'anyagyea [seew' ahn yahg ee? ah]	outdo one another in a game	siw'anyagyea	outdo one another in a game	pisa ee [pee'sa uh]	Thank you, you're good

Klamath Tribes Language Department

c'waam Ceremony March 29<sup>th</sup>, 2025

Created by GW Nelson, Director

**Sucker Fish Science**

*From front page*

upwards of 50 years. This means that many of these fish will begin to die off in the next few years.

However, while they are still actively breeding in the lake, the Ambodot staff must capture as many eggs as they can. This is vital to their survival because the young c'waam and koptu are not surviving in the lake.

That is the death by a thousand cuts. Whether it's poor water quality, a lack of habitat in which to grow, or predation by birds, the fish have not survived meaningfully in the lake since the 1990s, resulting

in the collapse of the species in the natural environment. When the old fish start to die off, there are no juvenile fish to take their place in the lake.

And that is where science takes over where Mother Nature cannot.

Ambodot has been rearing juvenile suckers for several years. But the real challenge is when they release the fish into nature, and they don't survive. Accordingly, the new strategy is to keep the fish in captivity until they reach at least 12 inches long before releasing them, hoping that the larger fish will benefit from a few years of Lake restoration

and be better suited for surviving in Upper Klamath Lake.

As Sharpes Barrera explained, "We have juvenile fish on site that are from several year classes, between 2021 and last year, 2024, and then each year we collect gametes from the wild, meaning eggs and milt from the adult wild brood stock on the east side springs, and then we'll incubate those eggs, and they'll turn into larvae, and those will be the "young of the year." And then we also regularly go out on the Williamson to collect the larval drift coming down to Williamson. And so those fish can be a mix of c'waam river spawners

or koptu. The whole goal of the program is to supplement the fish past this bottleneck, where they can't survive in the wild. So we're trying to raise fish here in their most vulnerable life stages, and once we feel confident that they're past those vulnerable life stages to the best of our ability, then we will put them back into where they once belonged in the wild."

Having more space in the rearing ponds allows the fish to be held longer, helping to ensure their better chance of survival in the wild. Ryan Bart added, "Our 300-millimeter minimum length before release is with the goal of increasing survival post-release. It increases our ability to make a bigger punch for every release event ...and then it also creates redundancy in these assisted rearing efforts."

Bart continued, "There are only two facilities that rear Klamath Basin suckers and that's Ambodot and the Klamath Falls National Fish Hatchery, south of town. So, through those two efforts, habitat restoration and getting a better understanding of water quality, of the 1000 cuts that are against suckers, our goal is to augment and pretty much get past the recruitment bottleneck to increase the amount of fish that are recruiting to adult population."

Bart explained that while they are still learning how to best protect and save the Klamath Basin sucker populations, other lakes out west have researched and discovered how to save native fish. "We know from other sucker populations, such as the June Sucker in Utah Lake, and then the Razorback in the Colorado River system, their assisted rearing efforts. They release a larger fish. And what we do know is that there is a recruitment bottleneck at the juvenile lab stage. When you get past that, there'd be more fish that have the potential to join the adult population."

He continued, "If we were to find one single cause for sucker recruitment failure,

we would have solved it by now. It's been, to be honest, a death by 1000 cuts. We have a system that's highly altered relative to what it used to be. So, you have lower Klamath Lake, Tule Lake, that used to be part of the system. You have upper Klamath Lake, where lake levels change throughout the year, and then you have the change in nutrient dynamics coming in from the Sprague River and the upper basin. And then you have all these other things, such as parasites and predation by birds. So, there's all these things working against suckers. And what we do know is that through other efforts, and for Western Lake sucker populations, there's been success. And through these efforts, and through learning as much as we can, along the way, we can increase their ability and really buy us time to improve the habitat, to facilitate natural recruitment, and then hopefully either replace and increase the current spawning population."

Bart explained that by holding the fish in the newly expanded ponds at Ambodot, the fish can grow larger and more hardy while allowing the Klamath Basin's restoration efforts to take effect and improve the water quality.

However, while Ambodot's staff is working on breakthroughs in the science of saving the sucker fish, the clock ticks by on the aging populations of fish that live in the natural landscape. While the Government thinks about its plans to clean Upper Klamath Lake and decides whether to fix the out-of-date dams that contribute to the issues and make the businesses that line the river and cause so much of what is killing the existing fish populations compliant, the Klamath Tribes are working feverishly to rehabilitate a landscape that was devastated by the hand of local agriculture. While all those efforts are happening, the scientists of Ambodot are nurturing baby fish that may save this population from extinction someday soon.




## CHILOQUIN LEARNS AFTER SCHOOL (CLAS)

**Chiloquin Learns After School (CLAS)** is an integral after-school program within Chiloquin Visions in Progress (CVIP). Since its inception in 2004, it has served students from kindergarten to sixth grade from 3 pm to 5 pm Monday through Thursday throughout the school year. Operated in strong collaboration with Chiloquin Elementary and the local homeschool community, CLAS has steadfastly aimed to furnish a secure, nurturing learning environment for children in the area, with the active involvement of the community.



The program provides nutritious meals, physical exercise, time for homework and learning, and enriching activities such as art and science instruction, computer opportunities, and interactive games. Our desired outcomes are to help students succeed, and families prosper, thereby improving the quality of life for all members of the Chiloquin community. The positive impact of CLAS on our students and community is a source of pride and optimism for the future.



Noteworthy achievements have included a 91% homework completion rate and a significant decrease in behavioral issues. Daily attendance surged by 32% during previous years, leading to a program cap of 40 participants with a continuous waiting list throughout the school year. These successes testify to the program's effectiveness and should make the community proud of its contribution to the student's growth.





With the onset of the COVID-19 pandemic, CVIP was forced to suspend CLAS operations at the request of the Klamath County School District.

**IN 2024, CVIP, CHILOQUIN ELEMENTARY, AND THE KLAMATH COUNTY SCHOOL DISTRICT JOINED FORCES TO REVIVE THIS CRUCIAL PROGRAM FOR OUR YOUTH. THE PROJECTED 2024-2025 ACADEMIC YEAR BUDGET IS \$35,000, WITH KCSD CONTRIBUTING \$15,000 AND A GOOD NEIGHBOR GRANT OF \$18,161 FROM THE FORD FAMILY FOUNDATION.**

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*"We are very excited to support CLAS (Chiloquin Learns After School) in its return to Chiloquin Elementary School for the 2024-25 school year! This program provides a wonderful opportunity for our students. Students will be able to sign up to stay 2 hours after school for additional support in academics and hands-on activities. This program is not run through CES, but it is supported as we are very excited to offer this opportunity for our students." Rita Hepper and Janelle Emard, Chiloquin Elementary School*

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Research on after-school programs for K-6 students, such as Afterschool Alliance "America After 3 PM," has consistently shown numerous benefits across academic, social, emotional, and behavioral dimensions. After-school programs have been linked to improved academic performance. Students participating in these programs often demonstrate better grades, improved test scores, higher homework completion rates, and school attendance.

Parents report that afterschool programs are a lifeline for working families, with 78% of parents with a child in an afterschool program agreeing that the program helps them keep their job or work more hours, and 83% of parents overall agree that afterschool programs provide working parents peace of mind.

**The Klamath Tribes News Website**

**Read current news, Listen to podcasts, and much more. Go to [klamathtribesnews.org](http://klamathtribesnews.org)**

# Celebration of Agency Barnes Restoration is the start of things to come



Jeff McCreary, Western Regional Director of Operations for Ducks Unlimited, speaks at the "Breach Celebration" hosted by the Klamath Tribes Jan. 10. (Christopher German/Klamath Tribes News)

By Christopher German  
Klamath Tribes News

In the early days of the New Year, the Klamath Tribe hosted a long-awaited celebration for all the people who played a role in the Agency Barnes Restoration Program. On Jan. 10, the Klamath Tribes hosted the event, which welcomed representatives from U.S. Fish and Wildlife, Ducks Unlimited, Sen. Wyden, and Merkley's offices, and a video address from Gov. Tina Kotek.

The celebration marked the first of what is hoped will be several milestones in the overall restoration of Upper Klamath Lake to save the c'waam and koptu from extinction. In November, Klamath Tribal Chairman William Ray declared an emergency, setting a 3-5-year timeline to save the c'waam and koptu.

However, as restoration efforts go, this effort to reclaim more than 14,000 acres of farmland is expected to have major impacts on the quality of water in Upper Klamath Lake and provide the beleaguered fish populations with their first opportunity in decades to have cold, fresh water to call home.

Jeff McCreary, Western Regional Director of Operations for Ducks Unlimited, attended the celebration and said this project was nothing short of historic, saying, "I think that when we look at salmon, when we look at waterfowl, where we look at c'waam and koptu, never underestimate a wild animal or a fish, because I would make an argument that there's salmon in Upper Lake right now. We just haven't counted the handful of them that made it there, but I'd venture that they're here, and I think in no time, they might be using the Barnes agency site."

"c'waam and koptu, are amazing species," he continued. "They're long-lived, 40 years. They're designed biologically to make it through the hard times and take advantage of the good times. Because in this kind of environment, in the Great Basin here, ecosystem here, we're looking at drought and floods. And when those times are right, they make it. And, so, these species are waiting for something like this to happen, and I think that they will take full advantage of it faster than we know. Maybe I'm the optimist, but if it's like the Chinook, I mean, they were banging on the door to come up here, and it didn't take long to get up and ready to go. And it seems like everybody's ready to make this happen."

The project's very nature had a number of challenges. According to the three Porter brothers from BCI Contracting, Inc., out of Portland, Oregon, re-watering over 14,000 acres of the land that had been turned into farmland required some very specialized equipment and knowledge.

"I think we have probably the largest amphibious excavator around," explained Dan Porter. Dan, Dave, and Drew Porter are the brothers who headed up much of the heavy construction work in the restoration process.

"Yeah, it's, it's very unique." He continued, "So our first amphibious project was back in 2013. Our brother Drew is kind of the mad scientist of the brothers. He went and found a manufacturer that would build one to our specs. Typically, they are really tall and really narrow. We had them build it lower and wider to work in marshes versus whatever the application was. So, it made a really stable platform. He also had it built

so that it should be able to do what a much larger machine can do if you ever wanted to in the future. We haven't had a project that we wanted a bigger machine for until this job. So, halfway through the job, we started finding and getting the elements we needed to make it into a bigger machine. And so now it's in the range of should be about the largest excavator in the world."

The project was divided into three phases of restoration to be completed by the summer season. Phase 1, which was just completed, costs are estimated at \$10 million, with Phases 2 and 3 cost estimates at \$10-\$12 mil-

lion, with funds provided by the U.S. Department of the Interior.

As the largest wetland project in the west, the project will provide a multitude of beneficial solutions in enhancing the wetland ecosystem, not only for waterfowl but for the c'waam and koptu and for water quality improvement.

Upper Klamath Lake has been struggling recently with toxic algae and low oxygen. This poor water quality has contributed massively to the extinction of the culturally significant fish to the Klamath people.

Historically, the area was known as the "Everglades of the West," with the lake fringed in wetlands as far as the eye could see. However, when the settlers arrived in the late 1800s and early 1900s and began pushing the establishment of agriculture as an economic driving force, much of that marshland was drained and turned into farmland. In 2025, official estimates say that anywhere from 75 to 90 percent of the marshland was converted to farmland, thereby making the Upper Klamath Lake a stand-alone body of water independent of the surrounding watershed.

By reconnecting Agency Lake, the Wood River Marsh and returning the areas of adjacent farmland to wetlands, scientists believe the water quality will substantially improve and prove to be a great step forward in saving the c'waam and koptu from extinction.

"It's really, truly an honor as the tribal chairman of the Klamath tribes," said William Ray Jr, to be here with you to bless and be a part of the celebration." Said Chairman Ray at the event. "And here again, I think the beauty of a day like this is being able to celebrate with our partners. And it takes a lot to do these projects. It takes a lot to do anything in our world, and without partners, that's the most critical part of it. And here again, this was a huge effort as partners, and not only from the federal, state, the foundations, but it was also the most critical part was the landowners. Without the landowners there, we wouldn't be able to operate. We won't be able to do this, and that's what it's going to take for many other projects that we are hoping to restore. It's going to take major efforts in the partnership."



**CHILOQUIN VISIONS IN PROGRESS**

**Job Posting**

**CHILOQUIN LEARNS AFTER SCHOOL Program Aides**

(Chiloquin, OR) – Chiloquin Visions in Progress (CVIP) is seeking part-time program aides to work with the elementary school children in K-6 after school Monday through Thursday, from 2:45 to 5:15 pm for the 2024-2025 Chiloquin Learns After School (CLAS) program. These positions are contracted positions for 10 hours per week and will pay \$13-\$14/hour, depending on experience. These positions start in mid-September.

Through CLAS, area grade school children can access a safe and supervised after-school environment during the school year to experience educational and cultural mentoring by caring adults. Participants receive daily assistance with homework and reading. In addition, art, dance, drama, food preparation, science, physical fitness, and character education are all offered at some point during the program year. The participants also receive a hot meal.

The aides are responsible for

- helping the students with reading and math
- offering enrichment in science and the arts
- supervising outdoor exercise
- serving a meal

Applicants should have education or youth service experience with K-6 school children.

If interested, call (541) 783-7780, email us at [admin@chiloquinvisions.com](mailto:admin@chiloquinvisions.com) or stop by the CVIP offices at the Chiloquin Community Center for more information.

Chiloquin Visions in Progress  
PO Box 204  
Chiloquin, OR 97624  
(541) 783-7780  
[admin@chiloquinvisions.com](mailto:admin@chiloquinvisions.com)



## KLAMATH TRIBAL COMMUNITY NEEDS ASSESSMENT

LAUNCHING APRIL 4TH IN BEATTY, CHILOQUIN, AND KLAMATH FALLS

### ABOUT THIS SURVEY

The Klamath Tribes of Oregon are conducting a Tribal Community Needs Assessment ([tinyurl.com/klamathsurvey](http://tinyurl.com/klamathsurvey)) to collect up-to-date, accurate information about the characteristics, needs, and priorities of the **households and communities served by the Klamath Tribes in and around Beatty, Chiloquin, and Klamath Falls**. As a tribe with a large service area, we want to understand:

- Which programs are **working well for you**? Which could work better?
- What **new programs** would you like to see?
- **Where** would you like new programs, services, housing, and economic development to be located?

Tribal leadership will use this data to inform prioritize community needs in the development and delivery of programs and services and enhance applications for grants and other funding.



### APPLY NOW

#### FIELD STAFF

\$17.88 / HOUR

[KLAMATHTRIBES.ORG/TRIBAL-COMMUNITY-NEEDS-ASSESSMENT-SURVEY-FIELD-STAFF](http://KLAMATHTRIBES.ORG/TRIBAL-COMMUNITY-NEEDS-ASSESSMENT-SURVEY-FIELD-STAFF)



### HOW TO PARTICIPATE

**Starting on April 4th**, randomly selected homes in Beatty, Chiloquin, and Klamath Falls will be **visited by members of the Klamath Survey Field Staff Team**. These staff, who will be identifiable by their **orange vests and field staff ID cards**, will deliver a **doorhanger with your household's unique survey code**, a link to take the survey online, and instructions for requesting a paper copy of the survey if you prefer.

- These staff will re-visit selected homes to complete the survey in-person on a tablet between April 4th and mid-June.

Your responses will remain **confidential**, your name will not be collected, and your eligibility for programs and services will not be affected by your answers or your choice not to participate.

#### QUESTIONS?

[randee.sheppard@klamathtribes.com](mailto:randee.sheppard@klamathtribes.com)

### EXCITING GIFT CARD AND RAFFLE OPPORTUNITY

To show our appreciation for your participation in the needs assessment, the Tribes are giving each household visited by field staff that completes a survey a **gift card**. These households will also be entered into a series of **raffle drawings** to win various collections of outdoor equipment worth \$100!

**Your participation in this survey is vital.** Your voice matters, and your feedback will guide us in planning and prioritizing the resources and support that our community needs most. Let's work together to build a stronger future for all Klamath tribal members!

### School Library

From page 7

concentration camps in the 1940s, the ending of racial segregation in schools and the beginning of the Klamath Tribes termination in the 1950s.

Indigenous and non-Indigenous students started filling the classrooms as more and more books made the new library their home. Decades came and went, with bellbottoms in the 1970s, mullets in the 1980s, and grunge in the 1990s—memorable styles that influenced modern trends in the twenty-first century.

However, the library's bookshelves were not as quick to reflect the significant cultural, legal, and scientific changes occurring over the next half-century, from the mid-1900s to the present day.

Dust collected on many non-fiction books carrying now outdated and inaccurate content, as well as a large percentage of fiction books that were no longer enticing to the current student body who were born long after these books were published.

The dust began getting cleared after summer

break ended, and school resumed in the fall of 2024.

A vision for a redesigned culturally inclusive library, with bookshelves that would draw students in and reflect their modern educational needs, was born.

That was my vision as a Klamath Tribes citizen, and it began in October 2024 with the support of the school's leadership.

This is a project-focused person with a social services, advocacy, and design background. The moment I entered the school library, I immediately noticed a need for a shift that would benefit the students and, ultimately, our greater community.

In September 2024, I met with the Southern Oregon Education Service District (SOESD) School Library Media Specialist to review the library's current statistics and quickly realized the significant challenge ahead.

The Chiloquin Junior/Senior High School library ranked lowest among the other Klamath County school libraries.

The statistics revealed that the average book is almost

*See next page, School Library*



# KLAMATH Community College



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- Competitive health benefits
- Retirement package
- Paid holidays, significant time off
- KCC tuition waivers for self and qualifying dependents
- Additional opportunities for personal, professional growth.

To learn more, email: [HR@klamathcc.edu](mailto:HR@klamathcc.edu)

## Job openings at KCC:

**Athletic Director:** Full-time, \$67,000 to \$75,000 annually

**Director of Facilities:** Full-time, \$64,000 to \$113,109 annually

**Director of Financial Aid:** Full-time, \$53,066 to \$93,475 annually

**Director of Business Services/Controller:** Full-time, \$67,497.00 to \$112,463.00 annually

**Administrative Assistant to Director of Nursing:** Part-time \$18-\$25 per hour.

**Carpentry instructor:** Part-time, \$47.04 to \$56.14 per hour

**CPR coordinator:** Part-time, \$25 to \$35 per hour

**Developmental Education Writing:** Part-time, \$47.04 to \$56.14 per hour

**Teaching Faculty — Nursing:** 9-month, full time, \$50,251 to \$82,448 annually.

**Addiction Studies Instructor:** Part-time, \$47.04 to \$56.14 per hour

**Community Education instructor:** Part-time, \$20 to \$35 per hour

**Cosmetology instructor:** Part-Time, \$47.04 to \$56.14 per hour

**Bilingual Teaching Assistant:** Part-time student worker, \$13.70 per hour

**Driver's Education instructor:** Part-time, \$20 per hour

**Fire Ecology instructor, Online:** Part-time, \$48.13 to \$57.44 per hour

**Tutor Part-time:** \$16.64 to \$24.97 per hour

Apply today at [www.klamathcc.edu/jobs](http://www.klamathcc.edu/jobs)

for all open positions, full job descriptions and application instructions.

KCC is an Equal Opportunity Employer and Educator.

**School Library**

*From previous page*

half a century old and that over 70% of the non-fiction section needs to be removed.

Equipped with the school district's weeding criteria and a clear vision, I meticulously reviewed thousands of books and rearranged the seating.

"The library hasn't changed much—until now; It's not stuffy," said Suzi Lockrem, a school employee of over 20 years. "Many other staff members, including the students, have expressed excitement about the transforming library.

The wedding exposed numerous books containing heavily racist content against Indigenous peoples, which had remained on the shelves for decades, potentially negatively impacting several generations of students. Removing this material is imperative due to over half the student population identifying as Indigenous and all of the students residing within the Klamath Tribes' original treaty boundaries.

It is my goal is for the library to be a safe space where all of the kids feel seen and valued. Ensuring the students access culturally accurate and responsive books supports a healthy development of identity, positive self-esteem, and

a sense of empowerment. These are preventative factors that decrease the risk of major social issues commonly experienced by Indigenous families, such as interpersonal and mental health challenges. The wellbeing of these students must not be overlooked."

Youth suicide has been on the rise and is one of the leading causes of death for their age group, per the U.S. Centers for Disease Control and Prevention (CDC) website and Yale School of Medicine research article, "Youth Suicide Is on the Rise: Yale Aims to Save Lives."

By the school's Winter Break, the stack of weeded books had grown into an impressive mound, and the need for donations had also grown. As knowledge of the project has spread, donations trickled in. New science and history books, Indigenous-authored books, and other relevant and inspiring books have been gifted to the library from Klamath Tribal members, non-Indigenous Klamath County residents, and even a First Nations author in Canada.

Since the school's Spring Break, over 100 books have been donated, making the Indigenous-authored section larger than ever.

Additional designated reading areas have also become possible through do-

nations from DonorsChoose, an online non-profit organization, and a program within the Klamath Tribes.

Changes in seating arrangements create a more open and welcoming environment. After seeing the new chairs, one student exclaimed, "Oh my gosh, I love this area!"

Another commented, "Thank you for the new chairs; they make the library much nicer to sit and read in."

Teachers have said, "It looks so beautiful in here! Now I know why my students are always asking to come down!"

The Klamath Tribes has been the biggest contributor to the school's blooming library thus far, donating new books and furniture, a flag to hang alongside flags from the other eight federally recognized Indigenous nations of Oregon, and supplies for a stunning mural.

The mural is approximately 8 feet high by 34 feet wide and will feature the black panther mascot on the far left, the word "Library" boldly displayed in the center, and the traditional quail basket design on the far right.

This artwork will enhance the library's visual appeal and serve as a tribute to the school's cultural heritage and spirit of community.

"Shuina has turned the library into a sanctuary, a



Chiloquin High School students gather to read in library. (Photo courtesy of Shuina Sko)

peaceful place for students and teachers," said Ms. Anderson. "This space has made a positive turnaround, and things are continuing in that direction," stated Ms. Anderson, the art teacher at Chiloquin Junior/Senior High School."

Some students put together a poster expressing their gratitude. On it, one student wrote, "The library is now coziest it's ever been," and another, "I love the chairs. When you want to just sit or read and do your work in here, it's so peaceful, and it's awesome to have them!"

The project has made great progress thus far and is on a bright path. The next steps include completing the mural and applying for grant funding.

Working with Miranda Doyle, a School Library Media Specialist for SOESD we are in the process of applying for

a grant that will help fill the emptying shelves, provide digital and technology resources, and allow for guest speakers to offer workshops that assist the youth in developing critical skills for their future.

In the meantime, new book donations continue to be needed as over 1,000 books have already left the shelves, and many others still meet the criteria for removal. Donations can be brought directly to the school or mailed.

With a fresh design and enhanced resources, the library is becoming a safe and inviting destination for students that honors the value of community and inspires hope, which hopefully persists for generations to come. *Shuina Sko is a Paraprofessional within the Klamath County School District.*

# Introducing the Tribal Employment Rights Office (TERO) Team

The Klamath Tribes is proud to introduce the Tribal Employment Rights Office, also known as the TERO, a dedicated team committed to supporting our local tribal community. The team is currently made up of: TERO Director Joshua S. DeLorme, and TERO Compliance Officer for the Klamath Tribes, Elizabeth Jackson.

In the upcoming months, the TERO team will also be recruiting for a TERO Office Manager and a TERO Training and Development Coordinator. Together, the team will work to address the critical issues of underemployment and unemployment among enrolled federally recognized Tribal Members.

The TERO department's mission is "To create a highly skilled workforce of federally recognized tribal members



Joshua DeLorme, Klamath Tribes TERO Director, speaks at a meeting alongside Elizabeth Jackson, TERO Compliance Officer. (Photo courtesy of Tribal Employment Rights Office)

who provide a variety of skilled labor services, creating economic betterment opportunities for our Tribal Community at large using a culturally informed and sensitive approach

while capitalizing on and strengthening the inherent sovereignty of the Klamath Tribes." Please contact us today to inquire about joining our skills bank and participating

in upcoming training and development opportunities. Our team is available via phone at (541) 783-2219 using ext. 162 or 138 or via email at TERO@klamathtribes.com.

We look forward to collaborating with our tribal members and community partners to create lasting positive change.

# Q&A with Amanda Blodgett, new General Manager of the Klamath Tribes Health and Family Services



By Ken Smith, Klamath Tribes News

Amanda Blodgett began her role as the new General Manager of Klamath Tribal Health and Family Services on Nov. 24, 2024. In this Q&A with the Klamath Tribes News, she discusses her military healthcare background and transition to civilian roles at Cascade Health Alliance and Klamath Health Partnership. She highlighted the challenges of serving tribal

members, emphasizing the deep generational trauma affecting their health. Blodgett noted the difficulty of recruiting healthcare professionals in rural areas and the reliance on locum providers. She outlined goals for prevention programs to address chronic illnesses and stressed the importance of culturally appropriate care. Despite federal funding uncertainties, she expressed confidence in their current funding stability and her team's passion. This article was edited from a podcast conducted with Blodgett in February.

**Before we get into your work with the Tribes, how about we start with a little bit of history on your work in healthcare?**

Sure. Well, my background starts actually in the military. I spent eight years in the Air

Force, serving at Kingsley field, and from there, I transitioned to a civilian position with Cascade Health Alliance, which is the local Coordinated Care Organization that facilitates the Medicaid plan for residents of Klamath County. I worked at Cascade Health Alliance doing population health and quality improvement initiatives for a couple of years, and then I transitioned to Klamath Health Partnership, which is a federally qualified health center. I spent almost seven years in various executive leadership roles at Klamath Health Partnership before I joined the team here at Klamath Tribal Health facilities, which are run very similarly to community health centers or federally qualified health centers in that we receive funding through the federal government, and so I have quite a bit of experience in working with

the federal government when it comes to funding, grant reporting and the requirements for our malpractice coverages and things like that. What's new to me here being in this role is the learning curve for me is to learn how to serve tribal members and being culturally appropriate and culturally responsive to their healthcare needs. It's been learning as quickly as I possibly can over the past 90 days, and really getting a better understanding and a better foundation of how we can serve our Native population, and bring them outstanding healthcare.

**What have you learned in your 90 days?**

I've learned several things. I've learned that there's a lot of trauma with this population. I knew that before coming into this role, but I don't think

I understood the depth of the trauma that our tribal people have experienced, and that it's certainly generational trauma, but how it continues, even today, to be so incredibly impactful on not only mental health and well-being but just physical health and the tremendous effect that it has on all aspects of somebody's health and well-being. So that's been a really eye-opening experience for me and something that I'm really trying to be conscientious to frame my day-to-day work in understanding as best as I can, being a non-native person myself, trying to understand as best I can how that trauma impacts our patients and how it's so important for us to be informed about that trauma in order to serve or in order to

*See next page, Amanda Blodgett*

## ETSH

(Elders Temporary Supportive Housing)

39500 US-97 Chiloquin OR 97624 Formally known as Melitas



**REQUIREMENTS:**

- Income Verification
- Tribal Affiliation/ID
- Health & Mobility Assessment
- Independence
- Consent to a background check

These are required to verify ETSH eligibility

- A housing project for elders 60+ that are homeless or at risk of becoming homeless.
- The program is 1 year
- ETSH is temporary until a more permanent housing solution is established

For more information Contact: Amanda Starkey (Housing Director) 541-783-2219 Ext. 124

Sierra Godowa-Campos ( ETSH Housing Navigator) ext. 199

Stephen Macfarlane (Maintenance/grounds keeper) ext. 136

**Amanda Blodgett**

*From previous page*

serve or in order to deliver appropriate healthcare.

**How do you define and describe the trauma that you are referring to?**

Well, I don't know that I'm the one to just to define it. I think the trauma is different for each person there. I'm not a clinician, and so I can't speak from a clinical standpoint, but from just a human to human standpoint, everyone has a different level of trauma and their experience has been different. Some people, as I said, more significant than others, and so I think it's really important for me to not even attempt to define that trauma, but rather let each individual define it for themselves, and then we can make that unique approach to addressing their healthcare based on that individual person's experience.

**The facility we have down there that you're overseeing as general manager has a behavioral health department building, so it's a separate from the medical side. That's something, I guess is a challenge for you, to manage both and what to provide, and how to bring the services.**

Thank you for bringing that up, and I do want to make a small clarification. I'm based out of our administration building, which is at 3949 South Sixth Street, and our administration team oversees all of our facilities. Healing Place is just one of those facilities. We also oversee the Wellness Center in Chiloquin, the Pioneer Place, which is also in Chiloquin, and so we have a vast network of facilities. I wanted to make that clarification, but I forgot what your question was.

**At the Healing Place, you have a new behavioral health center, and I assume that is something that is ongoing for development and services.**

Yes, it absolutely is. We have a robust program at the healing place. The Youth and Family Guidance Center is what we call it, Y. F. G. C. but we also have services in Chiloquin as

well. We have a clinician that goes up there a couple of times a week and provides, provides support and warm handoff services in that setting as well.

**We have a state-of-the-art facility in Klamath Falls, now a multi-million-dollar facility that offers dental care, primary care, and children's care pediatrics. How is that developing? And where are we at with that? Because I know you had to get some doctors, you had to get some dentists, and it has been a challenge at first to fill those spots like it is for everybody in Klamath Falls.**

Absolutely, and that was going to be my comment, is that recruiting healthcare professionals in a rural area is particularly challenging, and not just for Klamath Falls. That's not unique to us. That's a challenge across the nation, is recruiting healthcare providers through rural areas.

So, we continue to be thoughtful in trying to be innovative in our approach to recruiting professionals from out of the area, working on different partnerships with different members of the community to better promote not just our health care services and what a career here would be at Klamath Tribal Health and Family Services, but also what our community has to offer when you're recruiting a provider from out of the area. I think it's important to explain both aspects of what they can enjoy in their professional life, but also what the amazing things that Klamath County offers for their personal well-being as well. And, so, we're trying to be innovative about that. We're seeking different partnerships with different recruitment firms from around the nation and really just trying to be thoughtful about expanding our reach so that we have a broader pool of healthcare professionals to pull from.

**How are things looking for staffing?**

I will be quite honest with you, they're a challenge right now. We are served by a locum provider, and while she does an outstanding job, I completely understand that a locum provider is not the ideal situation.

**What is locum?**

Locum means it's basically a temporary placement. It's someone who's agreed to provide services to our patients on a very short-term basis, very short-term, meaning anywhere from three to six months. Sometimes those providers extend for another three to six months with us, but again, it's a short time period. It isn't guaranteed that they will extend at the end of their time period. And, so, our ideal situation is that we're recruiting permanent providers who are contracting with our organization to stay for an extended period of time and again, as I mentioned earlier, recruiting in a rural health setting is challenging, and so the intent is to only use locum providers as kind of that stop-gap until we get a full, a full panel of primary care providers, but we're just not there yet. Presently, we do have a few people who are permanent. We recently hired a new family nurse practitioner who is a tribal member, not a clown with tribal member, but she is a tribal member. I believe this is her third week with us, so she's just started. She's not yet seeing patients, but we're training her to hopefully see patients within the next month or so.

**And on the dental side, is that all settled? We've been. We went in there and took a look a month ago or so, and there were some dentists there. And, I mean, it's a state-of-the-art dental facility.**

The dental facility is beautiful. I completely agree that's true at the Healing Place. And then we're looking forward to doing some remodeling and updating to the Wellness Center as well, and to bring that up to that state-of-the-art facility equal to the Healing Place, our dental staffing is a bit more stable than our medical staffing; we still do have one opening for a dentist position, but overall, that staffing has proven to be a bit more stable than the medical side.

**Looking into the next year or two, what are your goals?**

I'm so glad you asked that question. I'm still establishing the goals a little bit. As I said, I've been here 90 days. I still have a lot more to learn about

the unique needs of the tribal population when it comes to healthcare. I had a bunch of ideas when I first came in, and now I'm kind of stepping back and kind of rethinking. I still have the same ideas, but maybe I need to take a different approach. Some of those ideas are how we can help prevent chronic illness and how we can really build a robust prevention program, particularly on the medical side of the house, how we can prevent type II diabetes, prevent hypertension and obesity, things like this. But I think if we can really get a prevention program going, then we aren't going to be having to treat long-term chronic conditions. And instead, people are feeling healthy and are actually healthy and feeling well for a longer period of time again; those were kind of my initial thoughts coming in. Those are still my goals. But I'm recognizing that my approach, the approach that we took in my previous employment, is probably going to have to look a bit different in order to be culturally appropriate and meet the needs of our native patients, and so I don't know exactly what that looks like yet. I think it's going to be important for me to engage with our staff and our patients to understand how we can deliver those types of prevention programs in a

culturally appropriate way that will be well received and that the patients will be responsive to what we're trying to do.

**Do you have anything you wanted to add that I didn't talk to you about or ask?**

Actually, I just want to thank our team here at KTH. It's really challenging, because there's a lot going on right now, but every time I get to engage with any of our team members, particularly those who are tribal members, it's really apparent how passionate they are about serving their people. And I think that is such an important quality for somebody working in healthcare industry, you have to have passion for the work. The work we do is hard when the people we take care of don't feel well, and it can be overwhelming to staff, to be in a position where you're day in and day out, working with people who don't feel well, and it can start to affect you, but if you have that passion for what you're doing, it helps sustain you through those difficult times. This passion is something I've been privileged to witness, and I just feel really honored to be a part of it, and I'm excited to see what we can accomplish together as a team over the next couple of years.

# KA'ILA FARRELL-SMITH

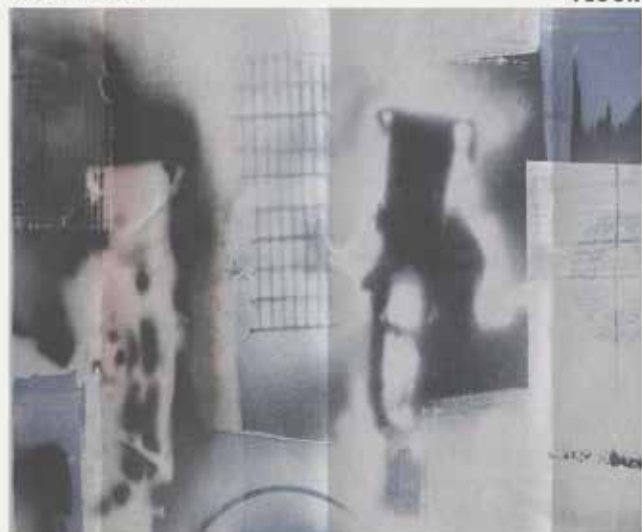
JANUARY  
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2025

## G'EE'LA LAND AND CREATION

A Retrospective of Work  
in Honor of Alfred Leo  
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1ST  
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Detail of "Ghosts in The Machine 019," 2023



City Exhibitions at The Hult  
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# a name TO CARRY

## Join Our Yearly Tribal Naming Ceremony



The Klamath Tribes started the Naming Ceremony when the First Sucker Ceremony started in March 1990.

Tribal families used to name their children in infancy, as was recorded by the ethnographer Leslie Spiers (*Klamath Ethnography*, *Spiers. I., pg. 59*). He noted that often times the names were given for appearance, gait, actions, or habits of a person. Spiers noted that the first name, hicwaska, was the most important.

The naming ceremony started upon request by tribal members who desired a name affiliated with their Tribe. The loss of language made it harder for names to be given by families. Our department staff is happy to help any Tribal member who desires to have a given Tribal name. The names can be given in ?ewksiknii, moddokish, or neme yadua (Klamath, Modoc, or Paiute).

The Tribal Name Honoring Ceremony will take place alongside the c'waam Ceremony on March 29, 2025. If you would like to receive a tribal name, you can schedule an appointment and visit our office or meet with us via Zoom. To begin the process, you'll need to complete a questionnaire, which will help determine your name. For more information or to participate in the ceremony, please contact the Klamath Tribes Language Department by phone or email.

Phone : 541-827-5295

Address: 116 E Chocktoot St. Chiloquin, OR 97624  
Email contact: adrianna.jasso@klamathtribes.com



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803 Main Street, Suite 200  
Klamath Falls, OR 97601

[www.OregonSBDC.org/Klamath](http://www.OregonSBDC.org/Klamath)

# 541-205-5404

Oregon Small Business Development Centers are funded in part through a cooperative agreement with the U.S. Small Business Administration, and by the Oregon Business Development Department. Programs and services are provided to the public on a non-discriminatory basis. Language assistance services are available for limited English proficient individuals. Reasonable accommodations for persons with disabilities will be made if requested at least two weeks in advance.



Contact Estella Woodley, 803 Main St., Suite 200, Klamath Falls, OR 97601, 541-205-5404.

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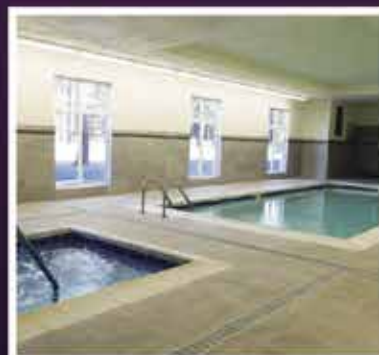
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## Eaton Fire

From front page

mobilization of resources. The impact was severe, affecting not just homes but entire communities.

Rich, who has been a firefighter for four years, said the firefighting differed from what they deal with in the Klamath Basin. "It was different from here, from timbers going down into the city and stuff. It was pretty devastating seeing all the homes and stuff. Brush and the high winds."

The team went down in a truck with a type 3 engine, and the Chiloquin Ranger District sent a truck with a type 6 engine. "They didn't have enough people to fill the engine, so they called and asked if we could provide a couple of firefighters to fulfill so that they could send the engine down," said Appling. And that's where Gus and Ron joined that module to head down with them. They were sent down and pre-positioned down in San Bernardino.

Osborn has over 14 years of firefighting experience, but nothing prepared him for what he experienced in the Eaton Fire. "It was pretty wild," he said. "I've seen some destruction, but nothing to that magnitude while we were down there."

"Mostly what we did. We were up on Mount Wilson, protecting the observatory up there on the very top of the national forest on the mountain," said Appling.

Appling described the destruction they witnessed as they drove through the rubble and the foundations of homes. "A lot of the folks, the power companies, were trying to rebuild and replace the infrastructure in there," he said. "They had a total evacuation. So, the roads were all shut down. They were using military folks to block the roads and close the area off so that they could avoid having looters. They did have some looters. Looting problems down there shortly after the homes burnt that, you know, pretty, pretty terrible, that folks would do that. But they did have multiple problems, over 10 different cases of folks trying to get into the fire area and sift through the rubble to steal stuff."

Appling said that the homes were stacked on each other

and close to each other, and accompanied by high winds in the double digits from the Santa Ana winds, homes burned faster and became another fuel type for the fire to expand. "So just like where fire would move through trees, fire is moving through the homes just direct contact from flames laying over, off of one burning house, right directly impacting the next home and so on, until it runs out of fuel or homes, and then, you know, it stops. So, in this case, it burnt right across the homes until the wind stopped and led up, and then they were able to get around it and hold it in its place and work on perimeter control."

The cause of the fire is still under investigation; speculation is that it was human-caused, but Appling said natural causes like lightning did not cause it. Still, widespread video showed that the ignition began around some power lines.

"I'm just speculating and trying to recall what I've read," Appling said, but I thought that might have been a hold-over from a fire that started back during Christmas, that something rekindled and in the winds from a fire that they had back then, and then turned around and jumped the lines and burnt."

The team was there for 19 days and encountered many people trying to escape the fire and evacuate. "They were scared, but they were lucky," Osborn said. "They were happy to be alive, happy that the whole community was coming together to help each other out, and grateful all of us were down there."

There were several fatalities reported at the time the team was there. They interacted with the people in the community, and it was an emotional time for the crew. The interaction with the public was a humbling feeling that you get when they're so thankful and grateful that you're there, and you're just there to help them," Appling said. "You want to help them, but they want to help you. You know, they don't know if that's a healing mechanism for folks in general, but I've noticed it on several fires where there's been homes lost that the folks that lose their homes are often times the ones that really want to help others. So it's, it's pretty humbling, and it feels a little

awkward going down there that we're knowing that we're here to help you, but yet you're asking us, you know, what can we do for you when bringing us items, clothing, things of that nature, that the community really pulled together down there. And boy, we're helping in anyway they could to the emergency responders that showed up down there on the incident.

"I think when we got there, we were the first engine that showed up as they were building up camp," Appling continued. "So that said, that's something that I think is unique. You know, when we got the call, I believe it was on a Tuesday morning, and we were rolling out of here within two hours that we were able to get into our engine and actually grab all of our gear and head down there and it and there were still resources showing up from out of California, you know, for several days. But when we got down there, there wasn't anybody else in the parking lot. They were still setting up camp and trying to figure out where to send everybody."

The magnitude of the response from emergency personnel was extraordinary, he said. Engines, dozers, and hand crews are showing up from around the country. "They're dealing with what we call a fire year down there in Southern California, where they don't really get much of a break or a season of fire season," Appling said. "It's, it's more of all year round, they're there. They got the potential to burn. And when they do burn and need help, you know, as you can see outside here, it's not fire season, you know. So, a lot of folks, the federal agencies, in particular, lay their folks off or just aren't set up to mobilize that fast to get down to help. So that's the challenges they have in Southern California and, in some cases, Arizona as well."

Appling said it was probably the largest mobilization of resources he's ever seen in one location.

"They had multiple staging areas," he said. "They had engine apparatuses, full type one engines, structural fire departments, aircraft. They brought in. It was a massive mobilization compared to others that I've seen. There's always a massive response to wildfires when they're in and



Zach Osborn on hose with Chad Rich assisting at Eaton fire location. (Photos courtesy of Klamath Tribes Fire Department).



Photos of our last shift on the Eaton Fire. LA County Fire Department Engine 116 and KLT Engine 341.



around urban communities. But in this particular case, usually during fire seasons, there's multiple fires going on, so the resources have to be split up and sent to different fires. In this case, there was nothing else going on in the country. All the resources were available in Southern California. And they showed up. And, I mean, there were fields of apparatuses and vehicles ready to go and pounce on any new start. And it proved to be effective. They did have a new start, I think, towards the end of our assignment there, where they pulled and emptied one of the yards of all the stage resources. I'm trying to remember the name of that fire, Hughes fire. The Hughes fire started right out of Santa Clarita and was threatening the town of Santa Clarita. I mean, it was charging hard at the town, and they were able to send all the resources they had down there to that fire and were able to keep it out of the town. So, it was effective in that manner."

Now, in his thirty-sixth year of firefighting, Appling said that

human factors impact him the most in these fires. "It's not so much the destruction, but it's the people that are impacted by it that kind of hold something with me, and I carry with me and have ever since," he said. "I go way back to when I lost my first home, you know, as a firefighter. Or that something that I was trying to protect, that I lost. And it comes back to me every time all these things kind of, you know, continue to build and, and then when you come here, like I said, 36th year into this, and drive down there and see the amount and the magnitude of the numbers of people that this impacted. It just multiplies out. You got the folks that lived there, but then you got the families that they impacted. You got the schools, people that went to those schools. You got all their history that folks lost, in that entire community into, I mean, it wasn't just a neighborhood, it was an entire community that lost all their businesses, lost their schools, lost their hospitals, you know, the whole nine yards. So pretty impactful."