

bá.yak The Talking Raven

A Quileute Newsletter



Ocean conditions looking bleak for salmon

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By Quileute Natural Resources and Quileute Natural Resources Committee

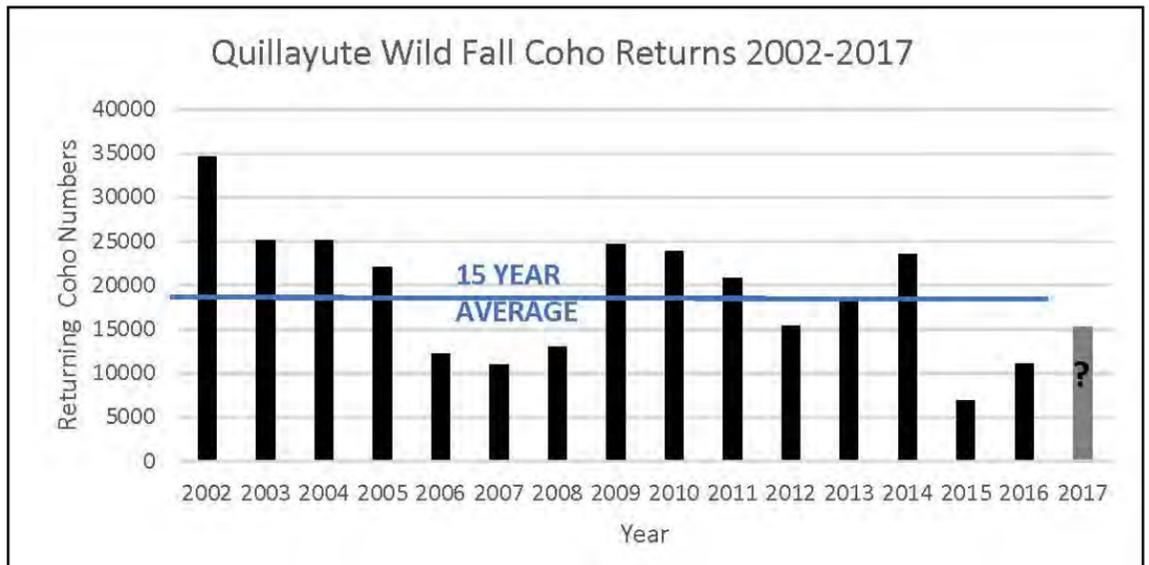
To say that the last two years of fall fishing in the river have been troubled would be an understatement. Strange weather, low flow, and the infamous “Blob” have caused Quillayute salmon returns to be difficult to predict and harder to rely on.

More problems

This September the Northwest Fisheries Science Center (NWFSC) released the results of their annual survey. For the past 20 years this survey tries to gain insight into how healthy the ocean is for salmon. This is partly based on how many juvenile salmon they can find at sea. This year the results for both Coho and Chinook were among the lowest in 20 years. Based on past data, this is not a good sign for Washington Coho and Chinook.

What does this mean?

The NWFSC warns



This chart shows the amount of Wild Fall Coho returning to the Quillayute River over the past 15 years, alongside the current projection for 2017. You can see that the past two years have come in well below the 15-year average. It is possible to have a strong hatchery run and a weak wild run. That’s why we have crews sampling the catch so that we can estimate run sizes.

that for *the next one to three years, salmon runs in the Pacific Northwest could be much smaller than average.* There is also the possibility of runs becoming harder to predict, making it much more difficult to provide fishing opportunity while trying to meet escapement. Escapement is the minimum number of salmon that is needed to return to the spawning

grounds to help keep the runs healthy. If escapement is not met then sustainability becomes very difficult, especially if ocean conditions remain hostile to young fish. The fewer fish spawning typically means there are fewer fish returning. Our ability to ensure fishing opportunity for future generations depends on our ability to set and meet escapement goals.

What can we do?

Quileute Natural Resources Committee (QNRC) and the department of Quileute Natural Resources (QNR) are committed to preserving these stocks and providing future harvest. Since last year, we have developed new tools that are helping give decision makers more information mid-season to understand how healthy a run is based on catch. More long-term solutions will have to come from new science, community engagement, an ability to adapt to a changing environment, and patience. Climate change affects us all in a lot of ways, including our fisheries. Moving forward is going to require difficult conversations as warm water in our ocean and streams may become the new normal.

If you would like more information or have questions, please call one of the numbers below, or visit QNR during business hours:

Joshua Baine Etherton (Harvest Management Biologist): 360-374-6074
QNR Main Office: 360-374-2248

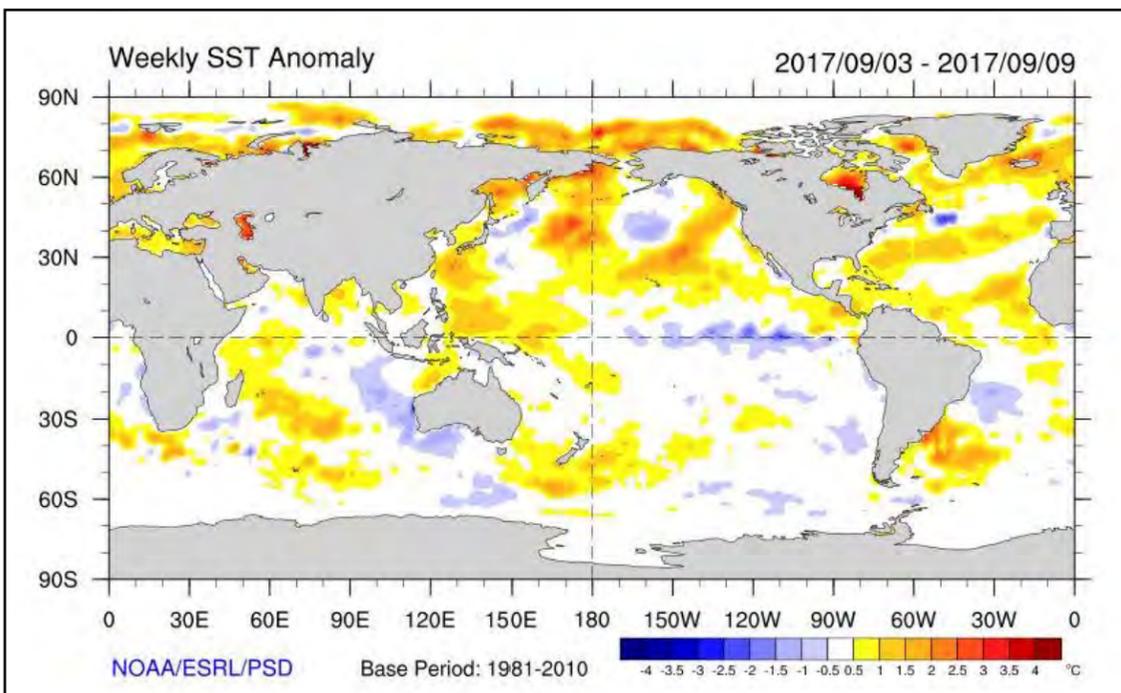


Image from: <https://www.esrl.noaa.gov/psd/map/clim/sst.anom.anim.html> shows the scale of anomalies, or irregularities, of warm water off the coast of the PNW early this September. Yellow, orange and red are waters that are warmer than the 29-year average. Blue are colder than average. Looking beyond the Pacific Northwest, you can see that there are lots of anomalies all over the world, especially in the Northern Hemisphere. This is linked to climate change and is damaging for lots of ocean life, not just salmon.

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

Photos that are uncredited belong to Bayak The Talking Raven.

A Note from the Editor

Dear Talking Raven Readers,

The distribution of the October and November issues was interrupted due to the devastating and unexpected loss my family recently experienced. Thank you all for your support, patience, and understanding during this difficult time.

—Emily Foster

Move to Higher Ground Updates: Quileute Tribal School Moving Forward!

By Susan Devine

By now, you've seen the progress at the future Tribal School site, as the 25-acre area is logged in preparation for future construction of a new 60,000 square foot K-12 school on Higher Ground. This activity is the latest step in a process that began in August of 2015, when the Tribe applied for a No Child Left Behind school replacement grant.

As Dan Galvan, Division Chief, Division of Facilities Management and Construction, Office of Facilities, Property & Safety Management has stated:

"Quileute Tribal School is one of ten school locations selected for a complete campus replacement as part of the Indian Affairs School Replacement Construction program. As part of that process the school and Tribe participated in a competitive selection pro-

cess among all other BIE supported schools. The Quileute Tribe elected to perform the planning phase themselves, and completed that process in early August 2017, which placed them as the second school complete and ready to move forward to design and construction.

"The Tribe elected to pursue a design and construction process where the Tribe, School, and Community develop the requirements and conceptual layout of the future school and then Indian Affairs will advertise this nationally and manage the final design and construction with continued involvement from the Tribe, School, and Community."

Although the site is quickly being cleared, there is still much to do, and many ways you and your student can be involved in the schematic design process. We are working under a very tight design schedule as required

Important Dates

- **December 13:** 9 a.m. — 2 p.m. at West Wing Open Design Team Work Session and Student Lunch and Learn
- **January 9:** 6 p.m. — 8 p.m. at Akalat Community Dinner and School Project Update
- **January 10:** 9 a.m. — 2 p.m. at West Wing Open Design Team Work Session and Student Lunch and Learn

by the BIA, but we do have several opportunities for your input.

On December 13, the school design team (architects, engineers, and planners) will be working in an open session in the West Wing, from 9 a.m. to 2 p.m. You are welcome and encouraged to drop in ANY TIME during those hours. We will also have a special lunch session with the students, where they can hear and see the school design progress and provide their own input.

On January 9, we are hosting a Community dinner and project update, from 6 p.m. – 8 p.m. in the Akalat. The design team will give an update, show progress to date, and answer questions from the Community. We hope to see students, parents, elders, staff, and all interested community members at the meal and presentation!

The following day, January 10, we will have another open design session in the West Wing, from 9 a.m. to 2 p.m. There will also be a student lunch and learn during the noon hour. The community is welcome to drop in, see design options, and provide input to the team.

The December and January meetings are critical for hearing from you! We have to deliver our first items to the BIA by January 22 – after that date, it will be difficult to change the design direction, and the Tribe and School Board will need to commit to a specific approach for the school.

PLEASE feel free to contact Susan Devine, MTHG Project Manager, at [su-san.devine@quileutetribe.com](mailto:susan.devine@quileutetribe.com) or 360-280-6155, if you have any questions or concerns!





**WE NEED
COMMUNITY MEMBERS!**

Community meetings are starting soon!

We will provide updates on the Technical Assistance Project and ask for advice and ideas for improving the Quileute Child Welfare program.

Every month will be a new topic!

Please join us & be a part of program development.

December 11, 2017 @ 1:00 - West Wing

Quileute Technical Assistance Project-
ICW vs. ICWA and the TA Plan

January 8, 2018 @ 1:00 - West Wing

Quileute Child Welfare-
Mandated Reporting Process

Questions?
Contact Nicole Earls:
360-640-8795
nicole.earls@quileutetribe.com



**Bá·yaḵ
The Talking Raven**

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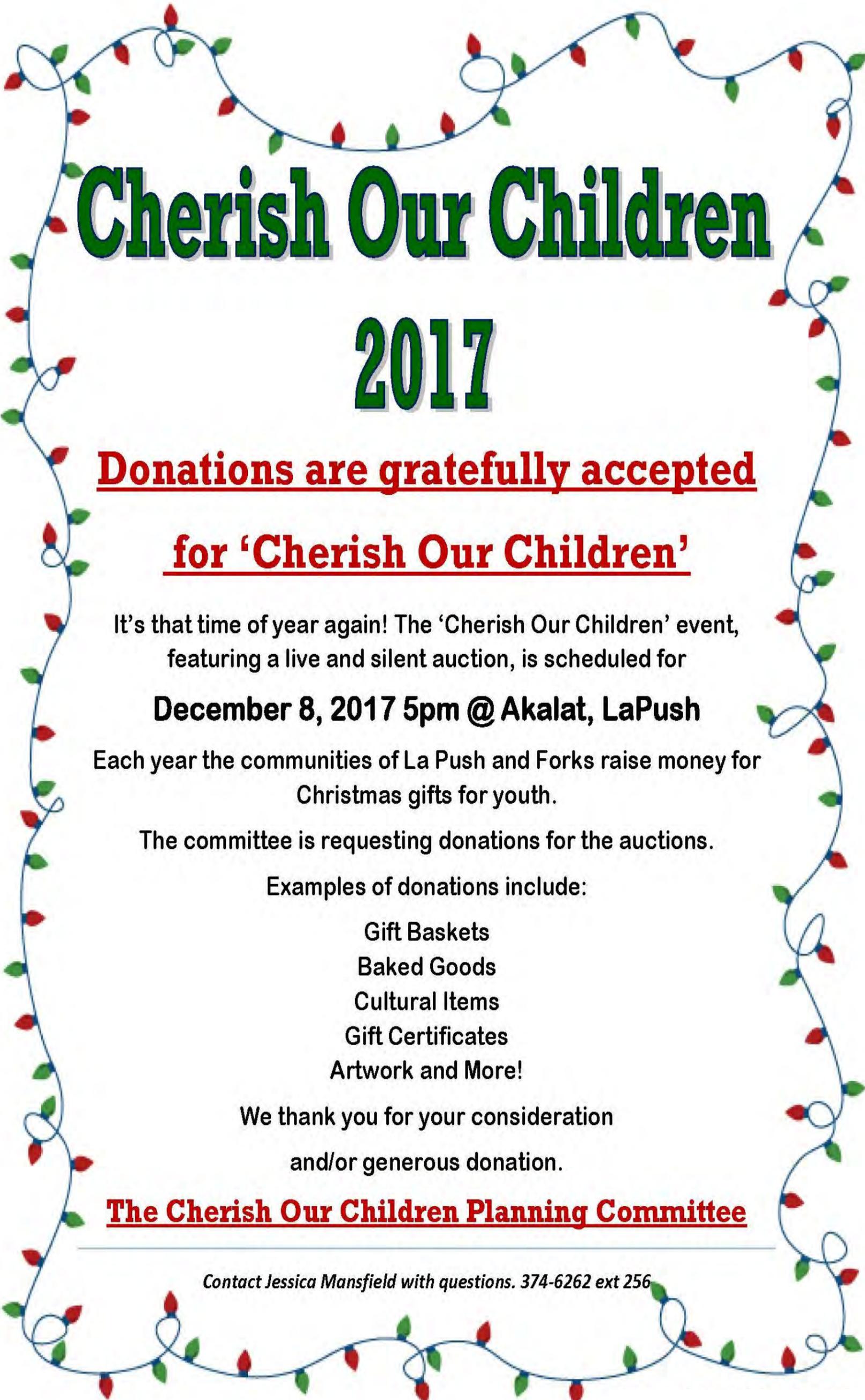
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Gerald Smith
General Manager



Cherish Our Children 2017

Donations are gratefully accepted for 'Cherish Our Children'

It's that time of year again! The 'Cherish Our Children' event, featuring a live and silent auction, is scheduled for

December 8, 2017 5pm @ Akalat, LaPush

Each year the communities of La Push and Forks raise money for Christmas gifts for youth.

The committee is requesting donations for the auctions.

Examples of donations include:

Gift Baskets
Baked Goods
Cultural Items
Gift Certificates
Artwork and More!

We thank you for your consideration
and/or generous donation.

The Cherish Our Children Planning Committee

Contact Jessica Mansfield with questions. 374-6262 ext 256

Honoring all Quileute and Community Veterans for their Sacrifice and Service

Active Military:

James Salazar (AIR FORCE) Mario Black—Perete (MARINES)
Men and Women of the United States Coast Guard Life Boat Station Quillayute River

Quileute and Community Veterans

Leroy Black (ARMY)
Roger Jackson Sr (ARMY)
Mike Marshall (ARMY)
Willie Penn (ARMY)
James Ramsey (ARMY)
Leo Williams (MARINES)

Edward Bouck (NAVY)
Thomas Jackson (ARMY)
Carl Moore (ARMY)
John Pinon (MARINES)
Jose Salazar (ARMY)

Robert Bouck (NAVY)
John Jones (MARINES)
Joe Moore Jr (USAF)
Charles Rice (NAVY)
Joshua Smith (ARMY)

Gene Harrison (ARMY)
Theresa Lazzar (Navy)
Chris Morganroth III (USAF)
Richard Rice (ARMY)
Kelly Story (MARINES)

Willa Bouck (ARMY)
Eugene Haynes (MARINES)
Gary Ratliff Sr (USCG)

Jay Cooper (USCG)
Morris Jacobson Sr (ARMY)
Vincent Rosander Sr (ARMY)

Kenny Damon (MARINES)
John King (USAF)
Russell Sabia (USCG)

Joseph Garrick Sr (USCG)
Jerry Matson (ARMY)
Taylor Webb (ARMY)

Karen Beyer (USCG)
Vivian Watson-Gaither (ARMY)

Gene Ewan (NAVY)

Wayne McNealey (ARMY)

Bill Lyon (ARMY)

Survived By

Mary Eastman—Theodore Eastman Sr (MARINES)
Beverly Loudon—John Jack Loudon (ARMY)
Michelle Pullen—Douglas Pullen Jr (NAVY)
Bertha Wallerstedt—Cecil Wallerstedt (USCG)

Carol Hatch—Lloyd Hatch Jr (MARINES)
Eileen Penn—Christian Penn Sr (ARMY)
Linda Reid—Donald Reid (ARMY)

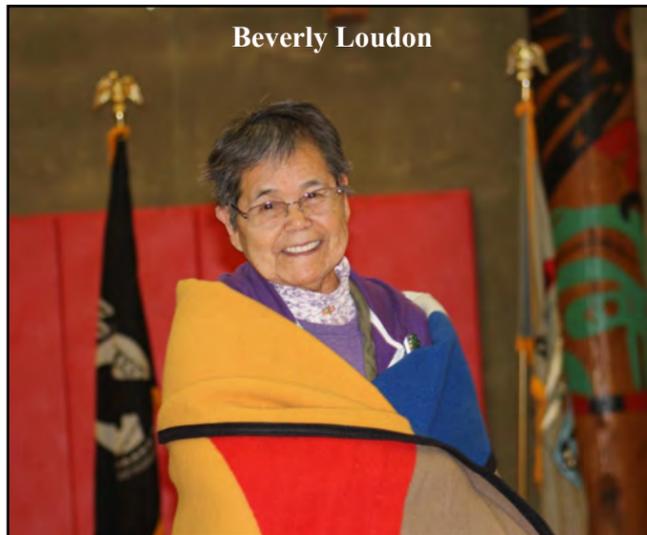
In Memoriam

Clarence Black
Vern Black Sr
Robert Coberly Sr
Calvin George
James Hobucket
Frank Jackson
Oliver Jackson
John Jack Loudon
Kenneth Payne
Morton Penn
Douglass Pullen Jr
Paul Richards
Cecil Wallerstedt
Reginald Ward
Gordon Williams

Clyde Black
Alfred Bryan Sr
Leslie Conlow
Charles Harrison Sr
Tyler Hobucket Sr
Henry Jackson
Walter Jackson Sr
Miller Mason
Christian Penn Sr
Steven Esau Penn
Donald Reid
Herman R Sablan
Herb Ward
Walter Ward
Fred Woodruff Sr

Roland Black Sr
Aubrey Cleveland
Theodore Eastman Sr
Lloyd Hatch Jr
Floyd Hudson
Larry Jackson
James E Jaime
Chris Morganroth II
Earl Penn Sr
William Penn Sr
Robert Rice Sr
Martin Saux
Phillip Ward Sr
William Wilken Sr

Samuel Black
Charles Cleveland Sr
Herb Fisher
Glenn Hobucket
Eugene Jackson
Melvin Jackson
John Harvey
Kilbane Obi
Glenn Penn
William Penn Jr
James Richards
Wesley Schumack
Ray Ward
Archie Williams



Photos By Bonita Cleveland

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



Jay Powell transforming into kwashkwash, the Blue Jay

As I sit down to write this newsletter article, I think about the 84 times I have done so before. I also sometimes think, "This article ought to be a book." And that is truly the case with the subject of this one—tribal friend, accomplished artist, and Assembly of God pastor Esko Rentola. He was known as Bayak [Raven] and many elders still remember him well.

I heard of Rentola Bayak when I first arrived in La Push in the late 1960s. Everyone remembered him as the minister who made chalk drawings while he preached, played the sax, and made going to church "fun." He had moved to La Push, living with his family in the "parsonage" next to the Assembly of God Church, from 1961 to 1965. His ministry took him to several reservations on the Olympic Peninsula and elsewhere in Washington, B.C. and, once, to Minnesota. He was a known figure in the whole area. The details of his time in La Push and life would fill a book. Here are some of the things peo-

ple told me about him and a few of his signs, drawings and illustrated maps.

Esko Rentola (1921-2009)

The term **K^wo[?]liyo[?]fitok^w hák^wti** ("friend of the Quileutes") certainly applies to Rentola Bayak. He lived in La Push twice. He was a bright spot and a memorable character. He deserves to be remembered. When I first decided to do an article about him, I made a number of phone calls, starting with Russell Woodruff, Sue Payne and Vi Riebe; each suggested others to talk with. In all, I made about a dozen calls, one of which lasted almost three hours! People were happy to talk about Old Rentola Bayak. Some of them had never met him, but were fascinated by his talent and by his reputation throughout western Washington. I struck gold when I contacted Margaret Owen, who lives in Joyce and is the "curator" of the Joyce Depot Museum. Years ago, she bought an old copy of Rentola's West

End Map at the Joyce Grange Rummage Sale. She told me, "When I took the museum job I brought in the map and hoped to meet someone who might tell me more about this Esko Rentola. He fascinated me. I gradually added to my little 'yard sale collection' of his art and hoped someone would see it who knew something. I hit the jackpot when Rentola's son David and his wife Liz came in." Margaret was kind enough to pass along to me Esko's son's phone number. David lives south of Little Boston, and he was the contact that allowed me to find out about the "inner circle" of Bayak's life.

Esko Rentola was of Finnish ancestry. His parents had immigrated to the U.S. but were "bone deep Finnish," staying in close contact with Finnish families and communities in western Washington. His parents, Otto and Sylvia (Kolojonen), lived first in the Grays Harbor area, and Esko was born in Aberdeen. This was during the Depression and times were hard for a couple that didn't speak English. Otto worked in the cranberry bogs and logged. He got permission from a Quinault Indian named Sampson Johns to build a small beach cottage on his property, which is where the Quinault Casino Resort is now located. The family later moved to a small farm in the Grayland area, and Otto worked in the sawmill and raised cranberries.

Esko's mother, Sylvia, was a poet and actress...a wise woman. She volunteered her talents in the Finnish community theater in Aberdeen. She was a gifted actress. Otto would take Esko to the plays and reported that even as a small child he would become drawn into the action and cry when the plot became sad. A reporter from the *Aberdeen World* once attended the theater and wrote in his review, "I didn't understand a word that was said in Finnish,

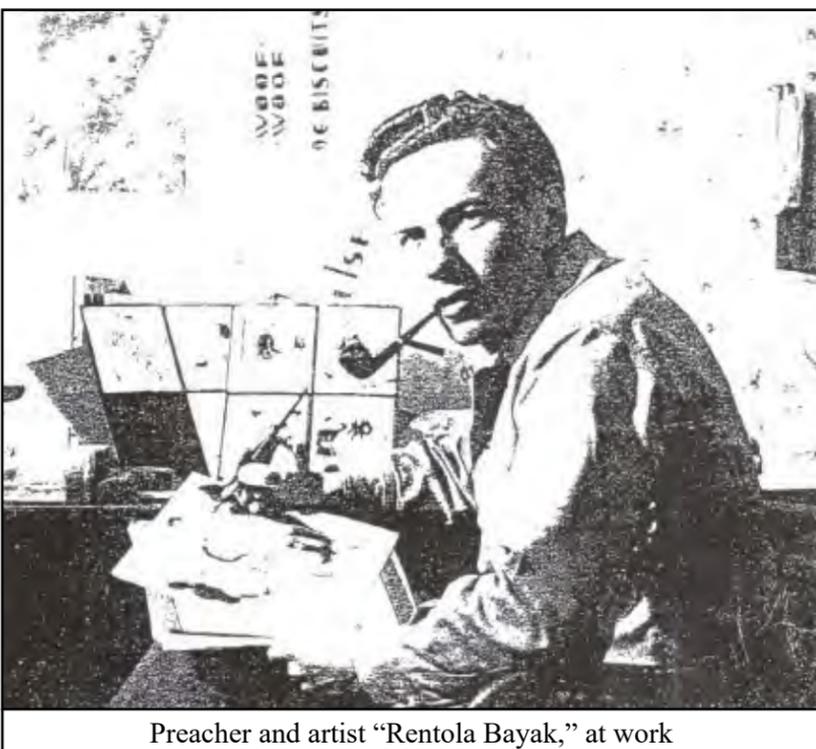
but Sylvia Kolojonen's acting spoke more clearly than words." Those performances clearly had an effect on Esko. He grew up with a sense of the skill and enjoyment of performance, and that certainly affected his preaching style later.

Esko spoke little English when he entered first grade. But he could draw! He sketched and drew through grade school and high school. He also acted in the school plays and joined the band, at first playing the clarinet and then moving to the saxophone. In the late 1930s, after graduation, he received a scholarship to attend Grays Harbor College. There he not only studied, but used his art and designer talents to come up with the first draft of the college's emblem figure, the 20-ft high "Charlie Choker" that welcomes students entering campus. He joined the army and they put his talents to use primarily painting military vehicles with camouflage paint. After the war, Esko used the GI Bill (a benefit program that allows veterans to pursue college or career studies) to attend Washington State University. He graduated with an MFA (Master of Fine Arts) and then attended the Academy of Advertising Art in San Francisco. This schooling gave him the skills and credentials to get a job teaching at Ellensburg College.

Then his life changed. According to Rentola's oldest son, David, here is what happened.

One weekend, Esko went home to visit his parents and friends. He was driving, heading south on the narrow road toward Naselle, with no sense of what was about to happen. Slowing down as he approached a curve, he noticed a hill that had recently been logged off. On top of that hill was a spar tree that appeared to be a cross. Looking closer, there seemed to be a figure hanging

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Preacher and artist "Rentola Bayak," at work



The sign done by Esko Rentola for the Quileute gear shop and fish plant. Although Rentola painted signs for almost all of the stores, resorts, restaurants, and charter boat operations in the village, this is the only one that survives. After the sign was taken down, and the building razed, the workmen simply left the sign in the pile of junk and lumber where it certainly would have been ruined. A Seattle family spending the summer in La Push found it and had it mounted over their fireplace. They have provided the tribe with a full-sized color poster of the sign.

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



Rentola painted the sign for the Eversman Grocery and later did another when it changed ownership



The sign for the La Push Grocery also had a killer whale displayed above it that Rentola didn't paint.

...Continued from Page 6

on the cross. Esko quickly pulled over to the side of the road and got out to get a better look. As he looked up, he realized that he was seeing the crucifixion of Christ. It seemed so clear that it was scary to him. Feeling confused, he got back into his car and drove off. He needed someone to talk to. Stopping at a café, he got out of the car and was surprised to meet the Finnish pastor, Hans Wirkkola, whom he knew. He told the pastor about his experience, and Hans said, "You'd better come over to my house." They talked long into the night and Esko became a believer there in the pastor's living room.

After that, Esko was a changed man. He gradually started to preach and hold evangelistic meetings, primarily in Finnish churches. He developed his trademark pulpit activity of drawing a picture illustrating the point of his sermon while he spoke. Later, he started to use chalk on poster-sized paper and, by the end of the sermon, he would have finished a picture. Then he would switch off the lights and turn on a "black light," which made the drawing come to life...illustrating the sermon's message. Those sermons had an impact on the congregation, and his reputation spread. But there wasn't a living in preaching. So, although Esko was recognized as a good preacher, he was only on the road preaching and holding evangelistic meetings part of the time.

He met his wife Margaret (Bridgman) in Ellensburg, and they were married in 1951. The family started to grow: David, Sylvia, Ruth and Anna. When he wasn't preaching, Esko did art work. He got jobs painting signs and did drawings and editorial cartoons for the *Renton Chronicle* and the *Aberdeen Daily World*. He taught courses at colleges, once as far away as

the Bowling Green branch of the University of Ohio. And, he started drawing detailed maps.

Esko and Margaret bought a small house in Maple Valley. The only running water in the house was in the kitchen sink and the outhouse was out the backdoor. There was only a single bedroom, so the four kids slept in the attic "with the daylight shining through the cracks in the shingles." Margaret's father, Neil Bridgman, and Esko's father, Otto, came over and put in a bathroom. The family was clearly living slim; as David noted, "We were one paycheck away from the soup line. One year at Thanksgiving a carful of people pulled up, rolled down the window and said, 'We've heard you could use a Thanksgiving dinner.' They brought in turkey, potatoes, cranberries and pumpkin pie for us."

As David described his father, "Dad was always on the go. He'd get fidgety, get bored and move on from job to job. That's the kind of guy he was. He'd work at a steady job like the newspaper for awhile, but always got tired of the nine to five part. He liked freelance work, liked to be his own boss."

One weekend, Esko happened to be in Skokomish preaching at the church when the pastor there, Alvin Oya, asked him if he had ever considered taking a position as a full-time church minister. In fact, Rentola thought of himself as an artist who also did some preaching and Christian service. But Rev. Ohya said "Why don't you consider applying for the position as minister of the church in La Push. George Efman, an Indian from California, was there for several years and the current minister, Jesse and Louise Blevens, are leaving. So, it's open at the moment."

Rentola applied and was offered the position as minister of the Assembly of God Church in La Push. It paid \$50 per

month and the use of the "parsonage," which was in Floyd Hudson's rental house across the street. Esko and Margaret were 40 years old when they moved to La Push. David was nine and in third grade.

Esko was appreciated from the start. According to David, a large crowd attended the very first sermon that his father gave in the church. They wanted to check out the new *hók'w'ál hačhakawołáktí* ("White preacher," literally an expert talker about goodness). That first sermon was about Elijah being fed by the ravens. After the service, there was a dinner where Charlie Howeattle stood up and made it official that Esko would be called by the Quileute word for Raven, Bayak (BAH-yak). And he was Bayak ever after. It wasn't an ancient Indian name passed down for generations, but still a powerful name in that Raven is a mythic character responsible for the creation of the animals and birds. As mentioned, after that many called him Rentola Bayak.

It's important to note that Esko made it clear from the beginning that he hadn't come to change things at La Push. It was the Finnish perspective to encourage ethnic cultural continuity rather than to force minorities such as the Finnish Laplanders to adapt "mainstream" ways, cultural change and homogeneity. And Rentola demonstrated clearly that he admired the Quileute traditional ways and wanted to encourage cultural pride and continuance rather than attempt to be an agent of change or encourage assimilation. Rentola became a close friend of Sluggo Jackson, officiant of the Shaker Church, and was invited to attend Shaker functions.

The whole family loved living in La Push. Ruth was four years old when they moved from Maple Valley to La Push and remembers, "My best friend ever was Judy Riebe. We wanted to be sisters and pricked our fingers to become 'blood sisters.' And the Jamie girls were neigh-

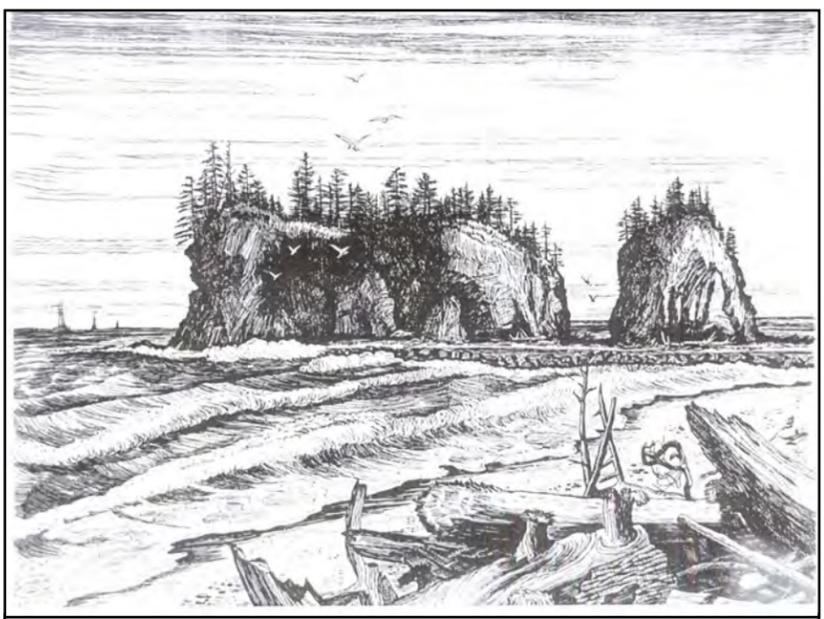
bors. At La Push we felt like we could be such adventurers. Even before I was five we were encouraged to go down to the beach! In late summer when the grass was dry and brown and slippery, we used to take pieces of cardboard up the hill behind the church and slide down. I screamed a lot in fun at La Push. Life was a big adventure, growing up there. I wasn't the only one. The whole family was happy there."

David had similar memories. "It was an adventure to grow up in La Push. My friends were Norman Jones (Casey Jones' son), David Jackson and Danny Payne." (The neighbor boys James "Dink" and Sandy Jaime were younger.) He said, "La Push was the ultimate playground for us kids. We all went to the beach and down by the river. I remember one day dad and I were down on the shore when a canoe pulled up. It was Buns Ward. He said, 'Do you and your kid want to ride in a canoe?' We got in and he took off down the river and into the swells beyond James Island. Then he turned back to shore and we just surfed in on a wave. I had been pretty scared in that tippy canoe. But Dad said, 'You'll never find another ride like that again.' La Push was a paradise that we got to live in. My friends would come over from the city and spend a few days with us. When they left, they'd shake their heads because we were so lucky."

Esko's wife Margaret was close to Vi Riebe. When I talked with Vi, she told me that besides being her good friend, Margaret was also her mentor in many ways. Phil Riebe drove Judy and Ruth to kindergarten in Forks every day.

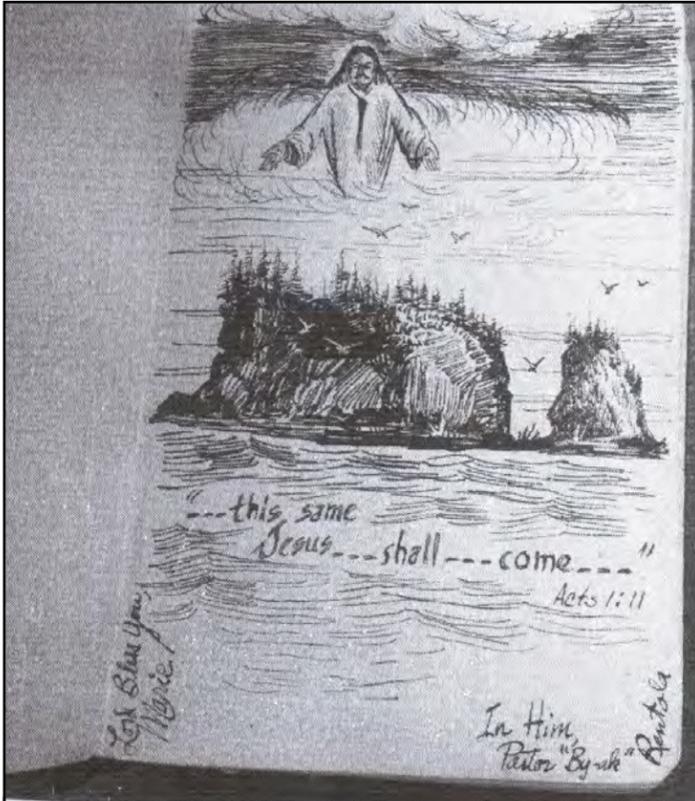
According to Chris Morganroth, "Rev. Bayak made the church kind of a community center. His preaching style involved dramatic illustration of the point he was trying to make, sometimes with humorous outcomes. Once when discuss-

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James Island with driftwood in the foreground

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



A drawing with James Island made by Rentola Bayak in Marie Riebe's Bible. He often did drawings in peoples' Bibles.



Esko did drawings of landmarks up and down the Pacific Coast and other areas of the Peninsula.

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ing the admonition to 'take off your old garments and put on new, Godly garments,' he pulled off his shirt to illustrate what the Bible was telling people to do. But in doing so, he accidentally ripped his shirt in two. And another time, he was discussing 'Let us lay aside sin and let us run with endurance the race that is set before us;' and he ran down the aisle of the church, hitting and breaking the swinging church door." David added, "Nobody slept through Dad's sermons. He was full of passion. You couldn't take your eyes off him." David remembered that, "the words just flowed out of him."

Music was an important part of the Rentola church experience. Of course, there was hymn singing, but the piano was old and out of tune. So, playing various instruments usually served both as accompaniment to the hymns and as a concert. Esko played the sax, often as a solo instrument, with Margaret and, later, Ruth on the piano. Vi's husband, Phil Riebe, and Ivan Cleveland played the guitar. Casey Jones led the singing, directing the rhythm with his hands. It was a joyful noise! Ruth told that when her father was playing the saxophone, he would wink at her, and that made her feel like he was playing for her personally. It wasn't until later she realized that, in fact, everyone in the audience thought he was winking at them. The effect was to make the audience feel like they were participants rather than simply listeners.

Rentola Bayak also had instances of what he thought to be miraculous spiritual occurrences. For example, once he had a dream that a woman wear-

ing a green coat and cupping her hand around her ear (clearly hard of hearing) threw her hands up in the air, suddenly able to hear. So, the following evening at a service, he looked for a woman in a green coat. Not seeing one, he asked whether there was a woman in a green coat present. Someone pointed out a woman sitting on a green coat, who, he noticed, was holding her hands up to her ears. He told her to come forward because God wanted to heal her ears... and, as he spoke, she threw up her hands, able to hear, just as in his dream.

There was always Sunday school and church on Sunday mornings, Sunday night ser-

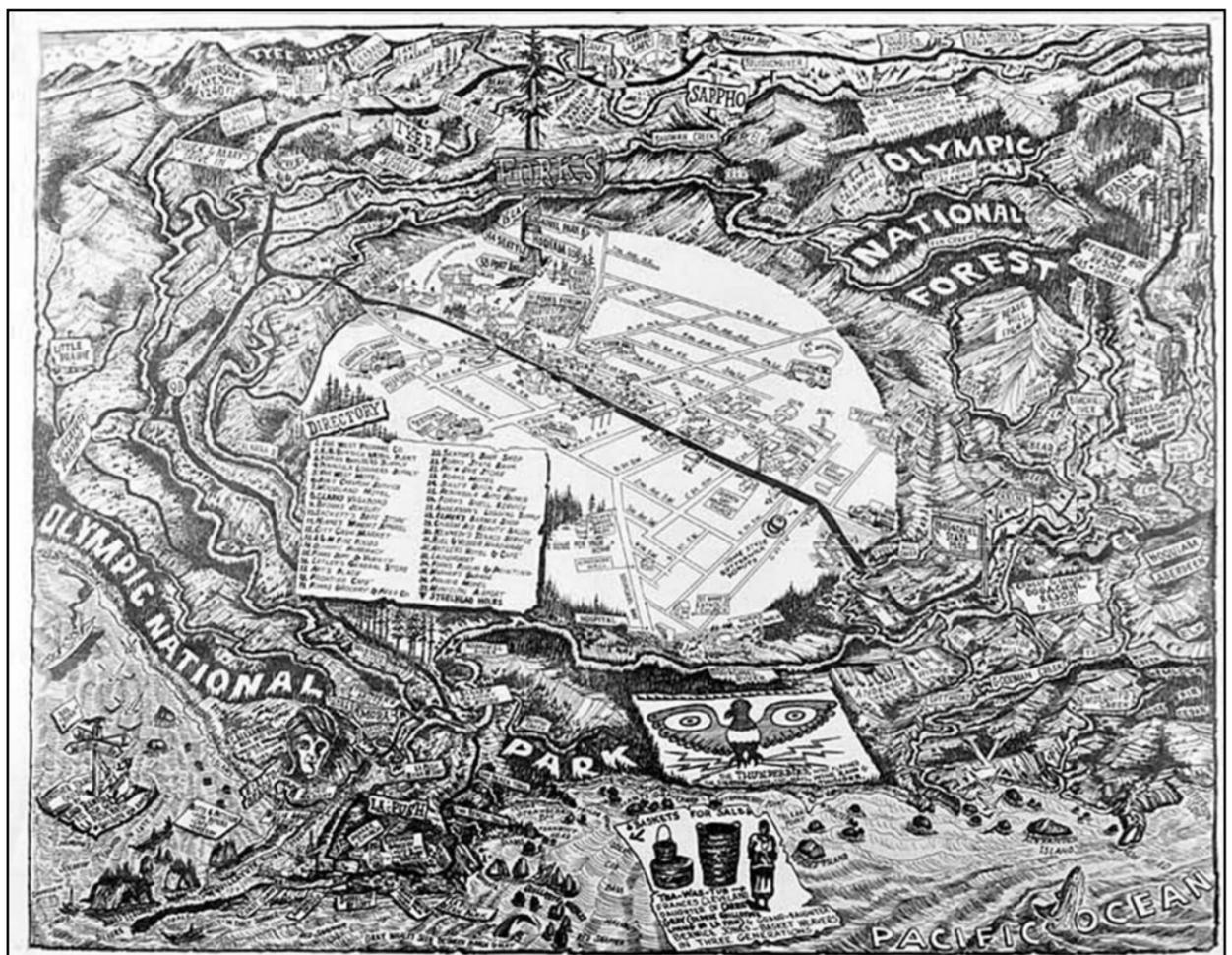
vices, and a prayer meeting every Wednesday night. Church could be characterized as informal. Seejay (Casey Jones) worked at the fish dock on Sunday morning and, on occasion, would have to come over in his hip boots, sometimes ending up leading the singing in his boots.

Sunday school had more kids than there were adults at the morning church service. Many of those in Sunday school were the friends of the Rentola kids. And the "missionary barrel" was an added reason for kids to attend. Members of churches over on Puget Sound would contribute a barrel full of good, used clothes so kids in La Push would go home with a memory verse

from the Bible and a new shirt or dress.

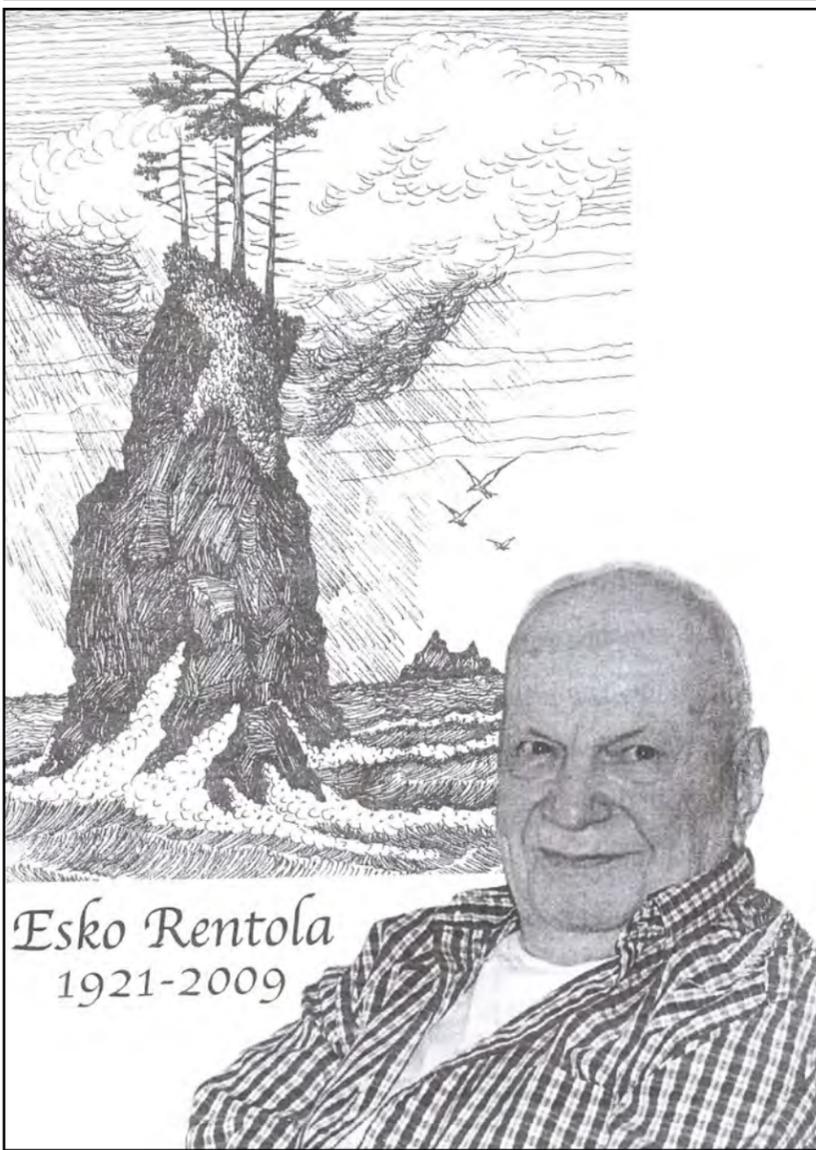
Both Ruth and Chris Morganroth remembered the yearly church Christmas parties. Ruth recalled, "At the Christmas party, each kid got a bag of candy. The church was full." Chris said, "I used to go to both the Christmas party at the Assembly of God and at the Shaker Church. You got candy at both of them. But the Shakers did the Pearly Gates show. That was a skit where a boy goes to the Pearly Gates with a bottle in his hand and gets turned away as a sinner. Then another person comes up with a Bible in his

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Rentola's map of Forks, Highway 101, the Quillayute River system and the river mouth at La Push

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



...Continued from Page 8

hand, and he'd go up to Saint Peter and be welcomed. I used to watch that performance and chew on my hard candy. As good as it was, the Assembly of God Christmas party didn't have that Pearly Gates show.

But Bayak played 'Away in a Manger' on the sax. That was cool."

Chris also mentioned that Bayak had given him and others art lessons in drawing with pen and ink, showing him how to do, for instance, the detail of each feather when drawing a crow, blue heron, raven or eagle. Esko also taught art classes in Forks, starting students drawing with a quill pen and then moving them up to using a refillable ink pen.

Ruth told that despite the busy preaching and pastoral responsibilities in La Push and a schedule of programs and evangelistic meetings far and wide, money was usually in short supply. But there were ways for Rev. Rentola to earn some money on the side, creating art work for the businesses in La Push. Grocery stores, charter boats, resorts, fish buyers...they all needed signs, and Rentola Bayak was known as a quality sign maker. He painted them right in the church building. Often community members would come by and watch him paint, regularly saying things like, "You don't have the fish right," or "The harpoon line has to lay beside the whaler or it'll get tangled up." His paintings were so real, al-

most photographic, that people felt the details had to be correct as well.

Old Man Woody Woodruff, long-time chief of the tribal council, became a good friend of Bayak and the family. One time, they were having a tent meeting over at Elwha and lots of Quileutes went over. Without Esko knowing about it, Fred arranged to drive his new red Pontiac down to Grayland and pick up Esko's father, Otto. It was a big surprise for Bayak to see his father walk in with Woody. That's the kind of friends Esko made among the Quileutes, David recalled, "Dad was good-natured and enjoyed a laugh, just as did the Quileutes...and especially like Floyd Hudson, our landlord. I still remember how Floyd laughed the day he was parking his big Lincoln Continental in his garage. He had to get out to open the garage door and told his father, Billy Hudson, who was sitting in the passenger seat, to put his foot on the brake. But before Floyd could open the garage door, his father tried to put his foot on the brake and pressed down on the accelerator by mistake. The car roared right through the garage door, through the garage, and out the other side, ending up with the front wheels down and the back wheels in the air spinning! Floyd just laughed and laughed about that.

"Occasionally Floyd would come over to visit us (possibly after drinking) and start to sing *Amazing Grace*. Dad would join in. And when



the song was over, Floyd would say, as he often did, 'I know the law there! Sing it again!' And they would sing it again, laughing as they sang."

The years went by. Rentola kept the energy flowing at the church in La Push and became a known figure among the neighboring tribes. Every summer he would organize and lead a week-long tent meeting at Elwha where families came and camped and got the spirit. Bayak exerted a leadership and energy in the spiritual life of the north end of the Peninsula. But then, as now, it was the custom for pastors to move on eventually. So, after several years, Rentola Bayak and his family left La Push, going back to their house in Maple Valley.

Even back home, Esko found it difficult to support the family, even with his talent as an artist and his reputation as an evangelistic preacher. He did a trip around Finnish churches in British Columbia, and while preaching in Vancouver, the local minister suggested that he do a speaking tour of similar churches in Minnesota. There was a large Finnish community in the northern American Midwest, so he was there for some time.

When it was time to return home to the family, Esko felt led to apply for the position of pastor of the church at Little Boston. He was accepted and stayed in the position for 14 years before retiring. He also directed the American Indian Fellowship, and he and Margaret adopted another child, Victor, as part of the family.

Slowly Esko's life became medically complex and less stable. Home life also deteriorated. Margaret left and after the divorce, moved to Eastern Washington. Esko bought a small travel trailer and then lived with David and his wife Liz for a while. Quileutes were surprised to see Rentola show up at the Kingston ferry dock, selling his drawings.

Possibly in hopes of recapturing the successful life he had enjoyed among the Quileutes, Bayak decided to come back to La Push early in the 1980s. Russell Woodruff drove over to Little Boston and towed the trailer back to La Push. They parked it up on the turnaround at

the top of the hill where the Senior Center parking is now. Esko got his lights using a long extension cord plugged in at Earl and Pat's, and he got water by hooking a hose up to their outdoor spigot. His sewer line emptied into a 50-gallon drum shot full of holes with Earl's 30-30 that Bayak and Calvin buried behind the trailer.

During this second time at La Push, Esko started one of the many Quileute village newsletters that have been produced over the last century, beginning with Harry Hobucket's *The Chieftain* in the 1930s to the current *Bayak* monthly one produced by Emily Foster. Esko's newsletters always had a big drawing at the top of the cover page of each issue. Although I made a lot of inquiries while preparing to write this article, not a single copy of one of Esko's newsletters has turned up.

Esko Rentola's health continued to deteriorate and his hands got shaky, so he quit drawing after a while. As Ruth said, "Dad was such a giving person. He gave away a lot of the artwork. I wish he'd saved them for us. Especially the early Grayland pieces." And then she added, "Now occasionally people give those drawings back to us as if they belong to the family. We, of course, treasure them." So do others. When I spoke with Vi, she immediately told me, "Oh, he did a drawing in both Phil's and Marie's Bibles."

It's amazing that all those years of chalk sermon drawings have also simply disappeared. David tells that he and his wife Liz stopped at a store called FinnWare in Astoria about 20 years ago. Speaking with the elderly clerk, they mentioned Esko and how he had preached sermons illustrated with chalk drawings. David said, "That clerk's eyes got big and she said, 'I have one of those chalk drawings in the attic, rolled up!' She told us that at the end of the sermon, dad would give the drawing to the person who had invited the most people to the service." Alas, chalk is impermanent and doesn't hold up. I just hope that one of those drawings may yet turn up. It would be nice to have one to put

Continued on Page 10...

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

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up in the eventual Quileute museum.

What the Quileutes *will* have is a 4x8 ft color copy of the Rentola Bayak sign that he did for the tribal gear shop and which was on the side of the building when it was torn down. It was found by a visitor from Seattle, discarded after the building was razed. She took it back to Seattle, had it mounted carefully and has had a copy made for the Quileutes. Reproductions of that sign and other artwork by Rentola Bayak relating to the tribe and their territory are included with this article.

It should be noted that many Quileutes remember the last period of Esko's life as inconsistent with the Bayak they had known in earlier years. Probably the most appropriate way to discuss those latter years from the 1980's until his death in 2008 is to include what son David said in his funeral oration to describe this final period in his father's life, the end of the life of a remarkable man:

"The last chapter of Dad's life is the most difficult to talk about. But, this wouldn't be complete without including it. It would be wonderful to say that he finished stronger than when he began. But, the truth is that he didn't. Dealing with depression, he slowly changed into someone we hardly knew. It wasn't until after the fact that we learned that he had suffered a series of mini-strokes along with the dementia that was affecting his ability to cope and act rationally. In Tacoma, under proper care, we started to see a change happen. He had peace in his life again. In the last hours of his life we said goodbye. Margaret arrived and there was a sense of a final goodbye."

When Margaret arrived, Esko awakened and smiled and waved to her. And then he died. She encouraged the family not to bury him in the Finnish plot at Grayland, so he was cremated instead. A few years later when Margaret was buried in Sunnyside, the family ordered a tombstone with both their names on it, a fitting end for a long-time friend of the Quileutes.

Words of the Week for December

December 4-10: Santa Claus was called **Sáhta Kísbis** (sahd-tah-KISS-biss). Christmas becomes **Kísbis**, since the Rs are left out and the M becomes B. Santa Claus was a big hit among the early Quileute kids. The big Christmas parties were in the Shaker dining hall and, later, in the Assembly of God Church. Both of them were well attended because every kid got a bag of hard candy. Oldman Chris Mor-

ganroth remembers that both of the churches had preachy plays at the parties. Chris remembers the "pearly gate" show at the Shaker party in which a boy carrying a whisky bottle comes up to the pearly gate and St. Peter turns him away and a boy carrying a Bible comes up next and is welcomed into heaven. Christmas was looked forward to during the early days.

December 11-17: "Christmas present" is called **Kísbiská?** (kiss-biss-KAH)

We know the word for Christmas (**Kísbis**) from last week's Word of the week. And the "ending" that means "a present" is **-ká?** (-kah). So we can talk about various kinds of presents:

X^wa?alisíktiyaká? – birthday present (hwah-ah-liss-

SECK-tee-yah-KAH)

Hífishíktiyaká? – wedding present (hay-tay-SHECK-tee-yah-KAH)

But Christmas presents seem to be the ones that we look forward to as kids and continue to enjoy looking forward to our whole life.

December 18-24: Christmas tree is called **Kísbis há?ba** (KISS-biss HAH-ah-bah)

It was a big new development for Quileute families to bring a tree into the house at Christmastime. I have never heard when the first Quileute Christmas tree happened. One time I asked Oldman Woodruff and Roy Black when was the first time they ever remember seeing a Christmas tree in a Quileute family home and they both remembered that there was a Christmas tree in the Mark-

ishtam family house when he was teacher in the village, about 1912; but they couldn't remember when they saw the first decorated tree in a Quileute family home.

December 25-31: Merry Christmas is **Wisá Kísbis** (Wiss-SAH KISS-biss).

Wisq (wiss-SAH) is the word for "happy or merry." We use it for a lot of special days, to wish our friends and everybody a happy day. So, **Wisá Kísbis, xabá?**, Merry Christmas, everybody (Wiss-SAH LISS-biss, hah-BAH).

So that's it for December.

—Kwashkwash

jayvpowell@hotmail.com

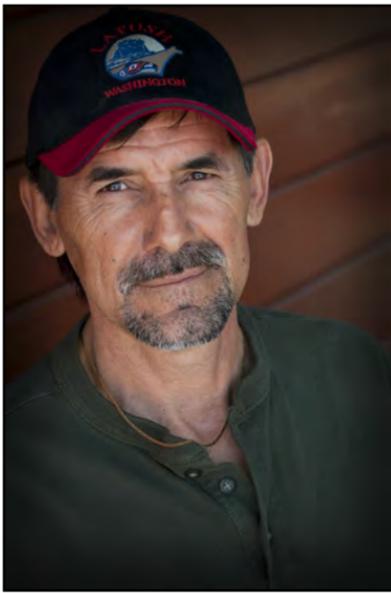
2017 Cherish Our Children Gift Giving Program in La Push - Signups Available Now!

Parents/Guardians of youth ages 0-18 living in the La Push community and/or parents/Guardians of Quileute youth living in Clallam county:

Signups for the 2017 Cherish Our Children Gift Giving Program in La Push are now available. Stop by the Human Service building in La Push between 8am-4pm Monday-Friday to complete the signup form.

If you have any questions or need more information, please call the Human Services Front Desk at 360-374-4306.

In Loving Memory



Lonnie Thomas Foster, 61, of Forks, WA, born April 10, 1956, passed away at his home on November 10, 2017, after a brief yet aggressive battle with cancer.

Lonnie had recently married his longtime love and business partner, Karen, on October 29, 2017, after a 35-year courtship and three (adult) children.

Known for being a hard worker, Lonnie, who was nicknamed Lonzo, was both a logger and a fisherman. After working in the woods for years, he switched careers to the ocean to become a deck-hand in La Push. He eventually purchased the 37' F/V Vega, making him a captain and business owner. He earned his Captain's License after a rigorous course, and later he upgraded his vessel when he bought the 68' F/V CF TODD.

He served on the Quileute Natural Resources Committee, also known as the "Fish Committee," from the 1990s through present day, helping to make policy decisions and preserve treaty rights. For one term, Lonnie also held a seat on the Quileute Tribal Council from 2010-2013.

People cannot talk about Lonnie without mentioning his generous and kind

spirit and how he always wore a smile. He shared freshly-caught seafood with countless family members, friends, and even strangers; he donated fish and crab to numerous events and local auctions and was always willing to help others, even the four-legged kind. Lonnie was a friend to the reservation dogs of La Push. They would come running whenever they heard his truck driving through the village or his boat returning from a trip, because they knew he always had a can of dog food on hand.

He was a Seahawks fan for life.

He was a fisherman who did not like to eat fish, unless it was sushi.

He had an energy that nobody could ignore.

And above all, family meant everything to him.

Lonnie is survived by his wife Karen Foster; sons

Josh (Lindsey) Sims and Rio Foster; daughter Emily Foster; brothers Tony (Narcissus) Foster, Ed Foster, Charlie (Bonnie) Sampson; sisters Rae Lynn Martinez and Ardis Minter; Father Vern (Alice Mae) Foster; many loving nephews, nieces, grandchildren and extended family; and pets Maddie, Fallon, and Quinn.

He is preceded in death by his mother Marvella Sampson; stepfather Wilbur Sampson; sister Ardis Foster; and cats Snuggles, Garfield, Bunny, and Bug.

Services were held at the Akalat Center in La Push, with a candlelight service on November 20 at 7 p.m. and a funeral service on November 21 at 11 a.m.

The ocean will be lonelier without him. So long, Captain.

WANTED

Atlantic Salmon have been found inside the Quillayute River. These fish are invasive and potentially carry diseases. The sighting of an Atlantic Salmon needs to be reported as quickly as possible to help keep our runs safe!



You can identify these fish by:

- Large, dark spots on the gill plate
- Spots on the body are "x" shaped
- Base of the tail is very slender
- The tail fin will often have NO spots

**IF YOU FIND AN ATLANTIC SALMON, PLEASE CONTACT
QUILEUTE NATURAL RESOURCES**

QNR Main Office: 360-374-2248

QNR Tech Office: 360-374-2478

Chris Wagemann (Chief of Fisheries Services):
360-640-0045

Quileute Natural Resources

BIOTOXIN NOTICE

Tribal Shellfish Harvesters

Posting December 6, 2017



Sampling at Second Beach, Ruby and Kalaloch Beaches has revealed that biotoxin levels in clams and mussels are at levels considered **NOT SAFE** for human consumption, therefore harvest should NOT occur until further notice.

Please note that shellfish from areas to the North of La Push and South of Queets are also experiencing high levels of biotoxins as well. QNR will continue to provide the most updates on samples from Kalaloch, Ruby and Second Beaches.

For updates information call the shellfish **HOTLINE (360-374-5636)** before collecting any shellfish, or visit our website at: www.quileutenation.org/shellfish-hotline.
(Information can also be found by calling our partner, Washington Department of Health at 1-800-562-5632 or visiting their website at www.doh.wa.gov)



Antonellos earns PhD after extensive research on Quileute

By Steven Antonellos

I'll never forget the first time I journeyed to La Push. It was February 15, 2010 and I remember sitting on the bus as it made its way through the twists and turns of La Push road. It was winter, a light dusting of snow covered the otherwise green trees and a thick mist hung over the forest. My heart was racing with excitement. Suddenly, the trees parted and the bus burst into the reservation, making its way down towards the lower village. I stared out the window, taking it all in. I moved to the other side of the bus as it turned toward the lower village and then I saw it, the roaring Pacific Ocean, its giant waves crashing against the magnificent James Island, which soared out of the swell like a rock-like fortress. I immediately knew I was somewhere special.

I had traveled to La Push to ask for permission from Tribal Council to conduct research for my PhD, which involved oral history interviews with tribal members. I had just begun my degree at

La Trobe University in Melbourne, Australia and I was particularly interested in cinematic depictions of Native Americans and the impact of such films on tribal communities. I initially thought I would spend three months in La Push. Three months became six, which became nine, and in the end, I stayed for an entire year. During that time, I heard about the fight for the land legislation and extension of reservation boundaries for ongoing treaty and fishing rights. I saw the cultural revival within Drum Group and the Canoe Journey and realized how much more there was to explore, and so my thesis evolved—as such projects inevitably do.

My finished thesis is titled *Running With Wolves: The Quileute Tribe Beyond Twilight*. It is an examination of the Quileute Tribe from 1855 until 2014, with a focus on contemporary tribal history. Using oral history interviews that I conducted with tribal members from youth to elder, my study combined Quileute voices with various his-

torical events to illuminate recent struggles and their significance for the Quileute today. The chapters of my thesis explore the ways that the Quileute responded to numerous challenges to their identity, culture, land and treaty rights that underlie the ill-effects of contact, governmental policy and the tribe's fictional depiction in the novels and films of the Twilight series. Tracing tribal responses together with Quileute perspectives shows that the Quileute were neither static nor unchangeable but rather, adapted in ways to resist measures that could displace them from time and space to send a clear message of their survival and contemporary presence as a modern day Native people.

During my time in La Push and for an additional three-month period in 2012 when I returned to complete additional research, I conducted over 40 interviews. Once I had returned from the village, I went through each and every interview to look for themes to explore and similarities between testimonies. Each interview contained so much information, lived experience and emotion; it was impossible to include everything! But from these interviews I drew my analysis and balanced these testimonies with other scholarly work and archival material. From Melbourne, Australia to La Push, Washington it is an incredible 8,100 miles—crossing oceans, mountains and time zones—so being able to come back and forth when I had questions or needed clarification was not an option. However, the internet is truly remarkable and with that tool I was able to keep in contact with so many tribal members in La Push who kindly provided me with further information and assistance whenever I needed.

From beginning to end was seven years, inclusive of research, travel and a few periods where I took extended study leave. I am happy to tell you that on August 10, 2017, I received word that my PhD had successfully passed examination and that I had completed my degree. In Australian academia, a PhD thesis is the highest academic degree awarded and must represent a substantial and original contribution to scholarship deter-

mined by two examiners: one international scholar and one from Australia. In my case, Professor David Martinez of Arizona State University and Dr. Rebecca Sheehan from the University of Sydney were my examiners. Both passed my thesis with praise. Professor Martinez, a Native American scholar, wrote that, "through an expert use of archival material, government documents, visual media and on-site interviews with Quileute Nation members, Mr. Antonellos has woven together a compelling narrative of Quileute sovereignty, treaty relations, and the issues generated when Hollywood stereotypes of Indians collide with an actual tribe's political issues with state and federal government."

I would like to take this opportunity to express my sincere appreciation to the original members of Council who approved my research; Bonita Cleveland, Tony Foster, Carol Hatch, Deanna Hobson and the late Lonnie Foster, as well as to Jackie Jacobs for all her assistance and support during my time in La Push. My deep gratitude also extends to all those who participated in this project and helped me in so many ways. To the Quileute community and friends of the tribe with whom I danced, sang, drummed, paddled, hunted, cooked, camped, carved, cried, laughed and learned from: thank you for showing me such warmth, generosity, and hospitality and for sharing with me experiences and knowledge that have forever changed my life and made La Push feel like home.

Although I have completed my PhD, I like to think of it not as the end of anything, but rather the beginning of a whole new adventure. I still have so much to learn! I also would love to give back to the Quileute community that has given me so much and continue my journey with Quileute. I have a few ideas about new and creative ways in which I can achieve this, but for now all I can say is, watch this space!



Steven Antonellos dancing at 2010 Welcoming the Whales ceremony. Photo by Cheryl Barth



Quileute Elders
Meeting
December 13, 2017
Quileute Elders Center
12:30

Question | Persuade | Refer

Gatekeeper Suicide Intervention Training

Learn To

- Recognize the Warning Signs
- Know how to Offer Hope
- Know how to get Help & Save a Life

Date: Wednesday December 20th

Time: 1-3pm

Location: Quileute Teen Center

For: Everyone!

Brought to you by:

Quileute New Beginnings in collaboration with
Quileute Youth and Family Intervention & Quileute Youth Program



Please help support
Head Start with
Yankee Candle
Fundraiser

GO TO: WWW.YANKEECANDLEFUNDRAISING.COM
ENTER GROUP #990071778

ORDERS NEED TO BE PLACED BY JAN. 10, 2018

Buy online! Everything from gifts, magazine
subscriptions, to kitchen assessories!

QTS Senior BINGO

The Quileute Tribal School hosts
BINGO on the following dates, from
12 p.m. to 1 p.m. at the Senior Center:

- December 15
- January 26
- February 23
- March 23
- April 27
- May 25

Senior Center Updates

Senior meal times are:
Monday-Thursday, dinner is
served from 3:30 p.m. through
4:40 p.m. **Friday**, brunch is served
from 11:30 a.m. to 12:40 p.m. El-
ders eat first. Also, a reminder for
home meal deliveries: if you have
dogs, please tie them away from
front doors. This is for safety of em-
ployees. Those receiving delivered
meals, please call the Senior Center
in advance if you will not be home.

Please note: animals are not
allowed in the Senior Center.

Thank you to Gene Gaddie,
Darryl Penn, and Mygene Jackson
for fish donations and delivery of
fish. Thanks to Chris Penn and Dar-
ryl Penn for donation of candy to
hand out on Halloween to Head
Start children.

ONE FACT YOU SHOULD KNOW ABOUT DISABILITY



By Kirk Larson, Social Security Washington Public Affairs Specialist

Disability is something many people aren't faced with in a direct way. The reality is, a 20-year-old worker currently has a one-in-four chance of becoming disabled before reaching retirement age. In Washington there are over 178 thousand people receiving disability payment. In Idaho there are over 44 thousand. Nationally there are over 8.75 million. That makes Social Security disability benefits something you should learn about and understand.

One fact you should know is Social Security's definition of disability: the inability to work because of a severe condition that is expected to last for a year or end in death.

Social Security disability benefits replace part of your income when you become disabled and are unable to work. Other disability programs may have partial disability or short-term disability, but federal law requires a stricter definition of disability for Social Security benefits. The definition of disability used to qualify you for Social Security Disability Insurance is generally the same one that is used for Supplemental Security Income benefits.

Most people focus on the medical severity of their condition when filing for disability benefits. They provide medical records that show how severe the condition is. Since Social Security defines severity in terms of being unable to work, we also need complete work information.

You can read a description about the process of evaluating whether you can work or not and the severity of your condition in our publication, *Disability Benefits* at www.socialsecurity.gov/

pubs/EN-05-10029.pdf, under the section, "How we make the decision." Understanding how we make the disability decision helps you see the importance of information you provide about your condition and the types of work you have done. For more information about how we evaluate your work, you should review this section on our web-

site: www.socialsecurity.gov/disability/step4and5.htm.

Remember, when you provide the details about your condition and your work, you're creating a picture of your individual situation. These details show the extent of your disabling condition. These are examples of some of the types of specific information we need about your prior work:

- Main responsibilities of your job(s);
- Main tasks you performed;
- Dates you worked (month and year);
- Number of hours a day you worked per week;
- Rate of pay you received;
- Tools, machinery and equipment you used;
- Knowledge, skills and abilities your work required;
- Extent of supervision you had;

- Amount of independent judgment you used;
- Objects you had to lift and carry and how much they weighed;
- How much you had to sit, stand, walk, climb, stoop, kneel, crouch, crawl, balance;
- How you used your hands, arms, and legs;
- Speaking, hearing and vision requirements of your job(s); and
- Environmental conditions of your workplace(s).

Disability is an unpredictable element in our lives. Help us help you by educating yourself about disability benefits, and by providing all the specific information we ask for when you file for benefits. Social Security continues to secure today and tomorrow by providing benefits and financial protection for millions of people throughout life's journey.

Communities who Care

INVESTING IN YOUTH TODAY FOR A BETTER TOMORROW

MOVIE NIGHTS WITH DIALOGUE

A collaboration between New Beginnings, the Teen Center and Readiness to Learn brings you MOVIE NIGHTS at the Teen Center.

Every third Thursday of the month you'll have an opportunity to come watch a movie and participate in guided dialogue.

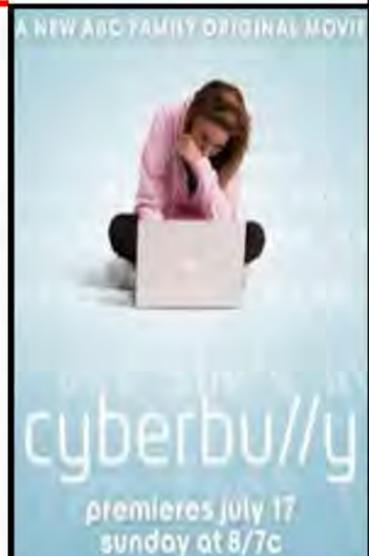
Join us! When you sign in and you'll instantly qualify for a door prize!

This month we'll be watching **Cyberbully** and talk about bullying, and all that it implies.

We'll have popcorn!!!

We'll have tea!!!

We'll have FUN!!



EVERY THIRD
THURSDAY
December 21, 2017
LA PUSH
TEEN CENTER
5 - 7 p.m.

September/October Happenings

Calderon appointed to Tribal Council



Council the best in their future endeavors, and wish the best for our Quileute people.

After careful consideration, Quileute Tribal Council then appointed Stephanie Calderon to the vacant seat.

Surrounded by friends and family, Stephanie was sworn into Council on October 17 at the Tribal Office.

The Tribal Council re-organized as follows:

Chairman: Tony Foster

Vice Chair: Naomi Jacobson

Secretary: Stephanie Calderon

Treasurer: Doug Woodruff

Member at Large: James Jackson

On September 21, 2017, Council Chairman Chas Woodruff issued the following statement, stepping down from Quileute Tribal Council:
To My Fellow Tribal Members,

Thank you for electing me to serve in the capacity of the Quileute Tribal Council these past two terms. It has been an honor to represent you and I did so to the best of my ability.

After much thought and consideration, I have made the decision to step down from my position on Tribal Council effective Friday, September 22, 2017. I wish the Quileute Tribal

Quileute Halloween Carnival



Photos By Cathy Salazar

Low Waters Caused River Closures in September

By Quileute Natural Resources and Quileute Natural Resources Committee

Due to the lack of late summer/early fall rain, the Quillayute River System reached its lowest flow levels in several years. These low flows had resulted in difficult passage for salmon within the rivers and prevented the annual migration back upstream to spawn. In response, the Quileute Natural Resource Committee with technical support from Quileute Natural Resources, had decided to close the Quillayute River System to fishing, to prevent overharvest of our salmon returns. WDFW also agreed to close their sport fishery for salmon throughout the Quillayute system for similar concerns.

Adult escapement to the spawning grounds are a very crucial component to the overall health of future salmon returns. Furthermore, low river flows can often be accompanied by warmer water, which is stressful to salmon as they migrate back upstream. For these reasons, closures were critical to ensuring an optimal adult escapement on the spawning grounds.

