

Individual reservations should be considered in "policy," rather than a broad over-all viewpoint.

For instance: The grade level of those receiving Celilo compensation is slightly higher than 3. This is compared with a grade level of 10, 11 and 12 for the non-Indians with whom the Yakimas are in contact.

This should be realized in considering land.

How could third grade children be expected to retain anything if placed in direct competition with those of 10th and 11th grade level?

It should also be remembered that since fee patents, 35 per cent of such land trust deeded to Indians ~~had~~ (the Yakimas specifically) in this case, has passed into non-Indian ownership and the original owners have become virtual "wards" of society.

This points to the need for a guarantee for the protection of the Indian land base.

Yakima agency-Yakima reservation: Klickitat, Palouse, Topnish and Yakima
800,000 acres(c) or 1,250 square miles. Treaty of Walla Walla, June
9, 1855 (12 U.S. Stats., p. 951) Report on Indians Taxed and
Indians not Taxed in the United States at the Eleventh Census, 1890--
52d Congress, 1st session, House of Representatives, Ms. Doc No. 340,
Part pt. 15, Government printing office, 1894.

(c)

9 in footnote denotes partially surveyed.

Yakima Reservation: (Father Wilbur)

I would recommend that a portion of the principal reservations, those that have large tribes of Indians settled upon them, be surveyed into small tracts in order that the Indian department may be enabled to give to each Indian a home in his own right, for the use of himself and family.

From my personal knowledge having been in the field in this Territory for the past seven years as a deputy, I am satisfied that there is nothing that could be done that would tend so much to civilize as well as christianize the Indian as to give him a small tract of land and let him realize that he is a man and that he must depend upon his own exertions to procure a livelihood. This would serve to break up his tribal relations; it would create a desire for agricultural implements, a permanent house instead of the bark shanty and a thousand other wants of the civilized man thereby inducing him to become an inhabitant of one locality rather than a wanderer seeking a precarious living by the chase as his forefathers have done for centuries before.

The only reservation in this Territory, and the only one in the United States, so far as I know where the Indians are increasing in number, is the Yakima agency.

The Rev. J.H. Wilbur has induced about two hundred families to "adopt the habits of the whites" to the extent of becoming farmers. They have selected small parcels of land, built comfortable houses, have good churches in which they hold regular services and are fast becoming not only civilized but christianized. A survey of a portion of the best lands in each principal reservation would be a great blessing to the remaining few who are fast passing away.

They want "something they can leave their children when they go to the happy hunting ground. The reservations, if surveyed into small

tracts and a portion set aside to such as are willing to occupy it with a proviso that it shall never be sold out of the tribe would in my opinion work a lasting good to a race of people who are rapidly decreasing in number. L.P. Beach, surveyor general, Washington Territory. 1870?

By Alex Saluckin.

5-26-57

Sunrise Side Dam Salmon Fisheries Sunday May 26. 1957.

The first Salmon festival on which I had an occasion to take part was in the year of 1907. My father George Saluckin Alack Schumaway, John Wildman, Charley Washington, Poal-oot-kin, AND many others fished at the fisheries A-WA-TUM, as a boy about 11 years old, I carried the salmon which the fisherman caught to my grand father's place, "Chief Saluckin's". There the women take full charge of the preparation of the salmon for the feast.

Many people came to the Salmon feast the festival was rejoicing the first salmon catch of any young fishermen, or for the thanksgiving to the great maker of all things, in accordance with their religious beliefs and teachings.

What I could understand from the old people whom were the head of the Salmon feast was that their forefathers had held feasts to thank the lord and pray that there would be abundance of Salmon migration up stream to their spawning areas.

The "A-wa-tum", fisheries were always there before the construction of the Sunnyside Irrigation Dam - where the aboriginal Yakind tribe had fished from time immemorial.

In the year of 1910 - June 6. William Pines drowned while fishing at the Sunnyside Dam. Chief Saluskin declared the day for mourning. organized a party to search for the body, ^{but} the body never was found. The fishing

1910 June 25. 1910 while searching for the body Sostillo Wildman fell into the river and drowned. his body was found later year following 1911 May 24. Joseph Saluskin, Charley Saluskin, and Te-ga-ya-nell Wynaco went over the dam - Charley and Te-ga-ya-ne were rescued, Joseph, lost his life by drowning. "Chief" Saluskin loved his grandson and in his deep sorrow, again he declared the day closed to all fishing and etc. May 24. 1925. Charley Harrison, Jake Felix, Frank Andrews, and Frank Johnson fell in during heavy fish run. Mr. Johnson was the only one survived.

After this tragedy, it be-came a tradition by mutual understanding and agreement that one day each year they should have a "memorial Salmon day Feast". Jimmy and Charley Seluckin organized Salmon day Rodeo. So this day Sunday May 26. 1957 is a day which we as the Yakima's, dedicate it to the leaders who have reserved the exclusive right to take fish on all streams running through and bordering our Yakima Reservation and also to hunt and fish at the usual and accustomed place's in common with the citizens of the Territory.

The stories of the old people are always repeated that in the days when there was Salmon in abundance in all of the streams, the fisherman was able to catch all the fish they needed to cure and preserve for their use, six days a week and on Sunday no one was allowed to fish for Salmon, and no one violate the Tribal law.

Not too many years back it was still the general practice to follow closely to the old traditions and custom laws.

of course some fisherman traded their catch for vegetables, fruit, meat and etc to farmers, who come from across the river. no one said anything about it and the practice was not disapproved by the leaders of the tribe. The fisherman supplemented their food needs, in absence of any specific language in the 1855 treaty, that the Salmon caught by the Yakima's shall not be sold or exchanged for other articles or bartered.

It was always the general understanding by the Yakima's that they can do what ever they can with the fish. The right to take fish, is the right reserved in the Yakima 1855 Treaty.

The need for irrigation water and the building of the many irrigation systems and the uncontrolled intake's of the diversion head gates caused the destruction ^{and depletion} of the Salmon run in the Yakima river.

The impounding ^{of water} and flooding the spawning areas and pollution is also the major factor in reducing the Salmon population in Yakima River.

7

The late years since 1980 the ^{Yakima} Indians were limited to very few fishing locations out side of the reservation, Horn Rapids, Prosser fisheries, and the Celilo Falls. to day the "Horn Rapids" and the Celilo is gone for ever. The experts has claimed that large percent of the salmon escapement which passed the Boninville Dam was caught by the Indians at Celilo Falls. of which 77 percent ^{of the total Indian catch} was caught by the Yakima fisherman. The run in the Yakima river is increased due to no more fishing at Celilo. only place the Yakima's can fish is at Sunnyside Dam that right to take fish is the exclusive right which cannot be abrogated by state or the Federal Government. because it is the supreme law of the land in equal status with the constitution of the United States. It is the authority of the tribe to regulate their people. The Yakima Tribal Council is making a study of the situation may be in one or two more seasons, a reasonable regulation may be enforced. Lower Columbia River commercial fisherman are the cause of depletion,

The Yakima Indians are provided the same services as are available to Indians of other reservations. They are entitled to Old Age Assistance, Aid to Dependent Children and other categorical public assistance benefits to the same degree as non-Indians. Indians residing on the reservation are given medical services by the U.S. Public Health Service and hospital facilities in non-Indian hospitals are also provided for those Indians who are classified as medically indigent. The Yakimas attend public schools serving the Yakima Reservation area. There are no Indian schools on the reservation. However certain Indians who are in a special status, do attend Indian schools outside the reservation such as the Haskell Institute in Kansas...

--

Robertson to Vance, March 29

...I do not have any pictures of Indians showing their fishing on scaffolds on the Columbia River. I am not certain as to where you could obtain such pictures but would suggest you write to Click Relander... it might be he could give you a lead as to where you could get the pictures you desire.

So far as obtaining a picture of the Chief of the Yakimas, there are actually no real chiefs in the tribe any more. The installation of a General Council and Tribal Council back in 1946 placed the responsibilities for representing the Indians in those bodies and it seems that with that the old time chiefs have passed out of the picture...

Walter Heubrech, chief of enforcement division, Department of Game,
600 North Capitol Way, Olympia, Jan 15, to Vance

...Persons belonging to a tribe of Indians who have a treaty with the United States Government may fish within their reservation in any manner they see fit.

The Yakima tribe still fishes to a limited degree with spears. The bulk of the treaty Indians in the state of Washington use nylon nets, fine boats and motors...

Justice William O. Douglas, Supreme Court of the United States,
March 1, 1962, to Vance

I have your letter of March 1. I hope you do write your piece on the Yakima Indians. The definition of Indian for reservation and other purposes is, I imagine, defined by the Solicitor of the Department of the Interior.

U.S. Department of Interior, Frank J. Parry, solicitor, to Sen. Henry M. Jackson, Dec. 21, 1961

Your transmittal on Nov. 13, 1961 of a letter from makes further inquiry regarding a case involving the rights of Indians to spear salmon in the rivers of the State of Washington.

We have made further search...it appears in reference to the case of State v Meninock, 197 Pac. 641. This case arose on a real from the Superior Court of Yakima County, Washington, wherein four Yakima Indians were found guilty of fishing within 400 feet below the Prosser Dam on the Yakima River in violation of the laws of the State of Washington. This conviction was affirmed by the Supreme Court of the State of Washington.

Following the decision of the Supreme Court of the United States in the case of Tulee v Washington 315 U.S. 681, the Supreme Court of the State of Washington overruled the decision of the Meninock case in State v Sataicum, 314 p 2d 400.

Certain Indians to have treaty fishing rights within the State of Washington. This is stated in the treaties to be the right to take fish at the "usual and accustomed places" along with other people of the territory.

Indian Agents

Click Relander

(List ..acknowledged possibly not complete.. in office of
Yakima Indian Agency , 3/ 3/53.

R.H. Lansdale-----1860-61.

A.A. Bancroft----- 61-65.

James H. Wilbur----- 66-82

R.H. Milroy----- 82 to fall of 85.

Timothy A. Byrnes----- few months in 1885.

Charles H. Dickson----- few months in 1885.

Thomas Priestley----- 86-89.

Webster Stabler----- 1890

Jay Lynch----- 91-93

L.T. Erwin----- 93-97

Jay Lynch----- 91-93

S.A.M. Young----- 1/ 1909 to June 30, 1912.

Don H. Carr----- 7/1/1912 to 1924.

E.W. Estep----- 10/1/24 to 8/1/ 30.

H.W. Camp----- 8/1/30 to 8/24/30.

C.W. Whitlock----- 8/25/30 to 4/30/43.

M.A. Johnson----- 8/1/36 to 4/30/43.

Luman L. Shotwell----- 5/1/43 to 1/1/50.

Perry Skarra----- 8/1/50----- --to current.

Darby Le Crone-

Floyd Phillips -

Wapapum life, July. Memorial Dance. War Dance. Circle Dance. Owl Dance
Traditional council gathering at Topnish, ~~SW~~ White Swan,
10-day event, after 4th July, starts Tuesday, finishes Thursday.
Dances..Yakima.

Monday, July 16th (Council opened Tuesday, July 10.

Dance for the dead and giving away. Family groups, dressed up.
Leading men preside. One was Walter Cloud, another ---Spencer
First to appear, three girls, dressed in buckskin and beads, old
style. They stood for a time and then were seated on a bench.
Men (leaders) spoke, 3 to 10 minutes..Maybe prayer. Then
everyone quite for five minutes. Everyone respectful..dogs shoed
away.

Boys entered dressed in war dance costumes, came in separately,
stood, finally seated. Same repeated. Names mentioned-Saluskin and
others. (Dance started at 3 o'clock, maybe little later.) As
women or boys appeared, dressed, family groups would gather and
take "places of honor on either side of speakers toward front, but on
side of long house. Chief William We-yallup, Johnny Whiz and other
'dignitaries' seated behind speaker. This part of the ceremony
took approximately an hour.

Heads of families then took place, standing up, beside speaker
or interpreter. They started speaking quietly (individual appearance)
sentence by sentence interpreted, quickly. Family name mentioned.
One speaker was Chief Saluskin's daughter (Woman mentioned in
story of fishing along the river at Parker in June) She grew
more emotional, slightly louder, wiped eyes, dab-dab-first one
then both, then with both hands as emotion more unrestrained,
sorrow shown on face, sobs, gentle and soft, sobs, from family bench
and throughout crowd lining long house, 100 by 32 feet floor.
(only part of Indians at council attended, others continued in distant
part playing bone games etc. Curious Indians, trying to explain to

others. Those within 50 to 100 feet of long house very respectful.

Before heads of families started speaking or "singing" individuals who were hired to wear clothes of the dead people took places one at a time before the interpreter who "introduced" them using name of the dead person.

Women mostly did "testifying," Johnny Whiz however spoke while his wife remained seated.

Period of silence after each appearance of a head of a family.

This followed by "bringing in presents." These brought in bundles, tied in blankets (no exception) to center, front of long house to speaker. He opened bundle sometimes, sometimes they opened them. They were always brought in by women.

Leading man then picked up first article, raised it up and called it by name, repeated, repeated, Sap-cook, sapcook etc.. (like here is another bag, here is a blanket) Each item then tossed aside in one pile. Articles mostly beaded bags, fine blankets of Indian style, shawls, dressed hides (white) occasionally a bill of money which speaker put in his breast pocket. This continued until pile was five feet high. Sometimes families brought in one bundle only, sometimes two or three. When each bundle was finished speaker might mention number of blankets or baskets.

Then drummers, four, took place around eight-foot elk hide drum and chanted and played rather slow and rather quite, somewhat mournful piece..short and repetitious. With the start of this Jason Speelyia appeared on southeast (front of long house, on right side, to lead procession of dancers who had participated as family members in prayers and bringing in the presents from right side counter-clockwise around the long house, twice. Dancer garbed in feathered medicine man type headress that fit fairly close on sides (not war bonnet, bunched up down neck and overhung face, almost shielding mouth. He had plain buckskin shirt and pants, carried a snake

on right arm, tail nearly dragging ground, left arm free. Black and white tails, white tipped, hanging down side of buckskin giving effect of half chaps. Other furs. Simple but effective costume, never seen one like it. Dance, two half steps, one sidewise, pause and then move ahead;...slow, shuffling. Horns used in head feathers.

At completion of two rounds ~~and~~ group lined up by singers and speaker, then men, boys and girls dressed in the clothing of the dead passed around long house in same line, circle reversed, five trips being made this way, slightly faster dancing, with ~~no~~ ~~no~~ Apostle named leader again at head of procession. (Elijia) ~~no~~ Cy, said he had seen same outfit at Christmas dance at Wapato. Said Elijah is old war dancer.

Interpreter or leader then distributed blankets and other possessions of the dead people, ~~which~~ which then may be used. This was done by picking up the item and calling out the person's name it was intended for. Family help in this occasionally given. ~~Then~~ After start of distribution family joined in by coming to pile, picking out piece and going down sidelines and handing it to intended recipient. Others were called into the center to receive.

Time out for dinner.

Dance competition followed: 14 men at drum. Rhythm starts with drum beat, then singing starts, then on louder beat dancers start off, leading out single file, counter clockwise to long house, making one complete circle. Then pause. Then another. Then pause, etc. Judging: six picked. They make two circles, one to "slow" song, second to fast song. Judged on costume, appearance and keeping in step. Perfect time kept with feet (2 semi-charleston) dance bells jingling-jangling, throb of drum, earth shakes. 40 on floor at one time. Dance for little boys follows. Owl dance for girls, follows. This side-step, dancers back turned

men moving counter clockwise, women clockwise, then side by side, sidestep dance, women on inside. These dances restricted solely to those in costume. Later in evening others partially dressed in costume, even slacks permitted. Shouts of "More" , "More" (Moah) but war dance for men frequently danced more often than circle dance, men dancing continuously . In circle dance , at end of song and before beginning of the same song , men and women, walk side by side, women inside, slowly until drum starts, then singers, then drum and singers in louder tempo.