

The Little Narrows ^{was} ~~were~~ called the Short Narrows and Les Petites Dalles or Little Dalles by the voyageurs. Today ^{it is} ~~they are~~ known as the Ten Mile Rapids, receiving that name from the Corps of Army Engineers because of the ~~the~~ estimated distance from the Dalles.

The Long Narrows, later called The Dalles and sometimes the Great Dalles, ^{is} ~~are~~ the Five Mile Rapids and ^{was} ~~were~~ also named by the Engineers.

The present Spearfish was formerly Spedis and is close to the Wakemap mound on the Washington shore where the University of Washington is continuing its second year of excavations. This was the home village of the old chief, Colwash, one of the minor Dreamer prophets who followed the faith of Smowhala, the Dreamer of Priest Rapids.

Alexander Ross, who visited that section of the river in 1911 wrote that as many as 3,000 Indians lived along the river during the salmon season. He wrote that the constant residents of the place were the "Wyampams" (cq) and did not exceed 100 persons.

The early explorers wrote that the Wasco Indians, who formerly occupied the southern shores of the Columbia at The Dalles, were closely related to the Wishrams and were the most easterly members of the Chinookan stock. The Yakimas and other peoples living to the north and east were of Shahaptian linguistic stock.

In 1892 the subsequent Spearfish was called Tumwater according

to J.T. Rorick, a settler. When the SP&S "allway complet~~ed~~ its line and established a sidetrack there about 1906, it was named for an old patriarch, Bill Spedis. Celilo was called Upper Tumwater.

^{Another} feature of the area on the Washington shore, also to be covered by the rising water, ^{are the} ~~is the abundance of~~ petroglyphs and rock paintings or pictographs. So profuse were these evidences of a prehistoric culture that W.E. Schenck and W.D. Strong, students of anthropology at the University of California ^{named} the area Petroglyph Canyon. The most noted of these carvings was Tsa-gig-la'-lal, or She Who Watches You as You Go By.

Now there are only scattering ^{shacks} ~~Indian huts~~ on the Washington shore along that stretch of river, ^{and they are,} occupied by fishermen who are enrolled on the Yakima Reservation. ~~But it is different~~ Across the river at Celilo, ^{it is} ~~different.~~

One might think that when the day comes for the Old Village to go, the contractor and his heavy equipment will pick up the wobbly houses and transplant them beyond the wet reach of the Dalles Pool. That that will not be done. Nor will ~~be~~ the New Village built on 34 acres south and across the Columbia River Highway, be enlarged.

Most of the ~~old~~ shacks in the Old Village are on private land and are occupied under terms of treaties which gave the people the right to occupy accustomed fishing places.

Villages are born when some motive draws people to live together.

Founded in that manner they mature into small towns which expand and become cities if surroundings are progressive and the life is wholesome.

Salmon, and a cross-roads for trading attracted the original occupants to Celilo Falls. But as the salmon ~~disappeared~~ ^{Runs slackened} and when trading was made easier, first by use of the horse and then the automobile, the Old Fishing Village ceased to grow with the Northwest. In fact it commenced to decay.

~~Now there are~~ ^{There were} frequent squabbles over fish and fishing stations in contrast to ancient times. And whereas the old social gatherings were carried out with a deeply religious significance, there are not so many believers now in the old culture who beseech the Earth Creator to assist them while they thump out their spirit-given songs of their forebears on hand drums. ~~Now~~ ^{ed} The social gatherings sometimes turn into brawls, disgusting to those who have not lost their respect for ancient ways and the Earth Creator. Yet those who criticize have done so cautiously, remembering that the white man, not the Indian, first brought liquor to Celilo.

~~There will be at least 20 families now living in the Old Village,~~
affected by the change.

Joel Palmer, while superintendent of Indian Affairs for Oregon negotiated a treaty with the Tribes of Middle Oregon on June 25, 1855. It was ratified four years later and the Warm Springs Reservation was created.

The signatory chiefs represented The Tigh or Upper Deschutes Band, the Wyams or Lower Deschutes, the Teninos, John Days, the Dalles Band of Wascos or Wascopums and the Dog River Band of Wascos, Dog River being the original name given the Hood River. An ancestor of Tommy Thompson who has the name Chief Kuni and lives in the new village, was one of the signers of the treaty.

In 1865 J.W. Perit Huntington, superintendent of Indian Affairs negotiated a treaty with the Warm Springs Confederated bands whereby they relinquished their rights to take fish at accustomed places. Celilo was such a place. But many of the river people refused to be confined to the reservation and since they were not warlike, and were employed by early settlers along the river, they were not confined on the reservation. This was true not only with many Wiyampums on the Oregon side but the Skinpahs who were one of the 14 tribes making up the Confederated Yakima Nation and who continued to live at Skin or Cradle Board place ~~on the Washington~~ ~~shore~~ across from Wyam.

In an attempt to remove the eyesore where so many shabby houses were built the government undertook a \$250,000 reconstruction program at the Old Village 10 years ago. The New Village was built but not all of the people could be persuaded to move. The rest clung to the old shacks, claiming among other things that freshly caught salmon would not dry on

Set against racks ~~close to~~ the bluff. ~~The~~ ^{two villages} ~~population of the~~ ^{two villages fluctuates from its 200 and more present residents, to 2,000}
Chief Kuni or Tommy Thompson, born not long after the treaties were

negotiated, was a little boy when his father, Jim Kuni died. He chopped kindling and did other chores ^{to} ~~to earn bits of money from~~ the early settlers ^{who} ~~and they~~ called him Little Chief Tommy Thompson. ^{He} ~~He~~ was called Chief

Lo-Wit years ago by the tribesmen but more recently took his father's name. The route of the relocated Columbia River highway is close to the burial place of his father, ^{Jim Kuni,} a few miles upstream, but will not disrupt it.

However Chief Kuni is anxious that no one molest the grave.

^{the} Standing outside his home in the New Village, Chief ~~Kuni~~ pointed ~~down~~ to the old Wyam village, ~~now~~ overrun with the ungainly shacks and drying racks. At the upper end ^{where was} ~~he pointed out~~ the ancient burial place of the people, Yah-Wah-Tosh, ^{now} barren, ^{and} unmarked and ^{doomed} ~~destined~~ to be flooded.

He thinks it unlikely that the dead will be removed to the later-day ^{graveyard} ~~burial grounds~~ atop the bluff. ^{Called} ~~The place is named~~ You-Wit.

^{All of the} ~~The~~ old burial grounds were located close to the village until the people acquired horses, ^{making that made} ~~that made~~ it easier to carry the bodies up the steep slope of the bluff.

The chief's uncle, Stocket-ly, a treaty signer for the Wyampums, was killed in a massacre by the Snake Indians. He was buried in ^{an} ~~the~~ old graveyard, near where Chief Kuni's father is buried at a place called

When the Spring Church Salmon River Indians were in the Spring and summer for six weeks (over)

Khlow-Wee Khlow-Wee. ~~Spent by~~ When the first highway was put through, it disturbed the burial ~~and the remains were taken~~ ^{so it was removed} to the burying place on the bluff.

The chief expressed the hope that should any burials of his people be ^{accidentally} disturbed during the reconstruction work, that the graves not be ~~lost~~ ^{destroyed} but that their contents be removed to the high place overlooking the river, where they will always be protected. (State laws provide heavy penalties

for disturbing burial places, making no distinction if they are those of red men or white. The graves up and down the river are known to the people living at the fishery as graves of their relatives. And it is only because the people have been patient that they have not demanded ~~prosecution of~~ ^{that} those who dig burial sites in search of relics. ^{be prosecuted.}

The first man buried in the new graveyard on the bluff was Pe-Yo, a ~~first~~ cousin of Stocket-ley, the Wyampum. The last man buried in the old cemetery ~~close to the river~~ ^{father of} was Hanko, ~~whose son was~~ Tock-See-No.

Chief Kuni is the last of a family that always lived along the Columbia at the great fishery, yet he holds only a moral right there. He is the leader of perhaps 16 ^{surviving} ~~remaining~~ Wyampums and other remnant non-treaty people called the Celilos or Mid-Columbias. The so far undetermined number of people who are enrolled on no reservation, if negotiations are completed, will be paid \$3,750 each in a manner not yet ~~determined~~ ascertained.

Most of the residents of the Old Village, being enrolled upon the Yakima Reservation, will share in the compensation for the loss of

that has nothing to do with the river development. The ~~terminated~~ termination bills , as they are called , ~~have~~ are in no way connected with the work of the Army Engineers. The effects of the termination legislation, if ~~they~~ it becomes law, will extend to the reservations over the entire nation and the people belonging on the reservations. That means that most of the Indians having rights at Celilo are involved.

Not all the tribes wish freedom from government administration. Some leaders, like the heads of the Yakima Nation, feel that the people are not yet ready to be turned loose on their own. They believe that the Indian land holdings which ~~could~~ ~~once~~ once included all the nation dropped to around 155 million acres 80 years ago and then to 49] 49 million acres 10 years past will be gradually wiped out through the ~~taxing~~ taxation of Indian land. The story of the ~~continued~~ ~~shrinkage~~ shrinkage of the land holdings would confirm their belief.

The problems of the great fishery at Celilo and the dam construction ~~program~~ program are interlocked by circumstance along with the termination bills.

The Corps of Army Engineers , in approaching the problem at Celilo, acknowledged the rights of the Indians under the ~~Treaty~~ Treaty

the fishery when ~~the~~ negotiations, now under way, are completed or the sum is determined by lawsuit.

This will not be paid directly to them, but the money will be credited to the Yakima Tribe, since the treaty regards the fishery as a tribal possession.

~~Meanwhile the~~ Chief, Tommy Thompson or Kuni, weakening almost daily now, is living on, determined that he will lead the final salmon feast next spring, before the ~~falls~~ Celilo Falls, the most historic place along the stretch of river now being changed, are drowned out by The Dalles Dam Pool.

of 1855.

They also acknowledged that the fishery would be flooded by The Dalles Dam, and that fishing, as the old people knew it, would become extinct. This they admitted would come to pass although precautions such as fishways and creation of propagation areas are being carried out in the dam construction and in other far-reaching federal and state programs .

Then means were created to compensate the people.

After extensive research the Engineers and the Oregon State Fish Commission arrived at a valuation for the fishery. The figure was estimated at \$700,000 a year and was based on a catch of 2,800,000 pounds of salmon annually. The years 1947 to 1951 , admittedly a period of good financial times, were used for a five-year average.

Salmon fishing is big business.

The 1940 Columbia River commercial catch of chinook, silver, steelhead, sockeye and chum amounted to 19,658,381 pounds of which the Indian commercial sales was figured at 2,113,377 pounds.

The year 1941 was an especially good year and the catch at Celilo amounted to an estimated 4,628,000 pounds of which 27 per cent was retained for subsistence.

The compensation, \$700,000, was capitalized at 3 per cent to arrive at a figure of \$23 1/2 million, the total loss.

Two and one-half years ago the Engineers approached the various tribes. These were the confederated Yakima Nation, the Umatillas, Warm Springs and the Nez Percés.

The Warm Springs were made up of the seven Middle Oregon Tribes with whom Joel Palmer negotiated in 1855 and who subsequently relinquished their fishery rights to the United States in the Huntington Treaty of 1855.

The Umatilla nation, consisting of the Walla Walla, Cayuse and Umatilla tribes. They and the Yakimas signed separate treaties on June 9, 1855 with Gov. Isaac I. Stevens at the Council of Walla Walla in 1855. Fourteen tribes were named in the Treaty with the Yakimas and their original areas of occupancy were not then and since then have not all been clearly defined, even by the oldest men. These individual tribes were the Yakima, Palouse, Pisquouse, Wenatshapam, Klickitat, Kow-was-say-ee, Li-ay-was, Skinpah, Wish-ham, Shyiks, Ochechotes, Kah-milt-pah and the Se-ap-cat. Some of them were river dwellers and fishermen.

Of the various confederated tribes the Yakimas claimed the

Umatillas and Warm Springs tribes and good faith payments of \$200,000 have been deposited to their credit.

One million dollars was budgeted for the Nez Perces, providing those people could establish a claim. But recently the Idaho people have proclaimed that they intend to resort to legal action to obtain a larger amount. The Yakimas have never acknowledged that the Nez Perces were entitled to even a million dollars.

The remaining \$13,600,000 of the original determined \$23 1/2 million was offered to the Yakimas. Those people, represented by 4,000 enrolled men and children have reaffirmed that they possessed nearly all the fishing rights and the negotiations are continuing. While neither the Engineers nor tribesmen discuss negotiations, by mutual agreement, the happenings are a matter of the prolonged, step-by-step record. ^{But} And one thing is obvious, the sooner that agreements are reached, the more readily will the Indians have the opportunity of working out their own future, based on the actual knowledge of anticipated income. Then those now tied up with the complex negotiations may turn to the other hundred and one things yet to be done along the river.

Should negotiations fail, the matter could be turned over to the

courts for lawsuit.

Should a settlement be reached, the money would be deposited to the credit of the tribe in the Treasury of the United States.

It would not be ladled out individually, where at some personal whim it could be squandered. That is not a restraint of the individual right of the Indian, but in conformance with the treaty which recognized the fishery as a tribal asset.

The compensation money once deposited in the Treasury and capitalized at 3 per cent to equal the estimated annual loss of \$700,000 worth of salmon is a large amount. But it is not all that the Yakima Nation would have to rely upon. Timber and other resources are being developed into paying propositions.

However not all of the 4,000 enrolled Yakimas are fishermen, nor are they all cattlemen, horse raisers, hop growers, grain men, tradesmen or farm laborers.

The money, being tribal money would be dispensed through Congressional action then releasing it to the Department of the Interior which in turn would make it available to the Bureau of Indian Affairs. Then it would become available to the individual members of the tribe as per capita payments, \$100.00 per year upon \$100

action of the Tribal Council, in the manner of a democracy.

Don't be misled by big figures and big talk, because the sum total of ~~xxx~~ all revenues, computed into so many shares, is nothing more than a large -sized bonus--stock dividends to speak--the result of efficient management of inherited resources. In this manner the government, through the Bureau of Indian Affairs, is endeavoring to develop the resources and thus enable the people to raise their standard of living.~~unxxxxxxx~~ Besides the people have the opportunity of gainful employment to help push their earnings into a higher bracket, and no one begrudges them that because the average is astoundingly low , now.

To help accomplish this a new era of business management has entered the picture and this is requiring level-headed thinking by not only the government counselors but the Indian leaders, and it is preparing the way for ~~xxxxxx~~ educated, trained young men and women of the tribe to take ~~xxxxxx~~ roles.

There is one reason, skepticism, that prevents the people from acting quickly. Justification for the caution exists on the basis of mismanagement of the past. It is a fact that some Indians were promised payments for losses of rights, but these became entangled in politics or

~~orxxx~~ court procedure. Neither they, nor their descendants ever received compensation so it is only natural that they look upon matters of the present with suspicion born in retrospect. And in such an atmosphere efforts are being concentrated to help the red man build his own new way of life instead of coasting along from one generation to the next while the rest of the country progresses. That is no easy task nor is it clear of pitfalls for a people who were allowed to drift along so long in years past, in order that selfish men could perpetuate agency jobs.

"henand if the compensation is deposited in the treasury it would be nothing short of criminal for Congress to refuse to release it, 00 0d0d0d0d0d0s and speedily. Or should the money be paid to the tribe one day and recouped the next by federal , state or county level tax maneuvers, of which the people are fearful, it would be equally infamous.

The fisheries negotiations are ddd only one item in this day of a more brotherly approach to the red man. The whole is not a coordinated program 00 but the culmination of divergent happenings. Many other efforts are being made. in his behalf.

Attempts are being made to secure job placements for him, now that

he is slowly winning admiration so he can be assimilated without discrimination.

He is helping himself do this through such things as providing scholarships, paid for out of tribal earnings, not government funds. Now that the scholarships have been inaugurated set up, the door is thrown open for groups or organizations to add other incentives. The scholarships were not created with the idea in mind by the tribe with that in mind, but the opportunities do exist.

to show him he had equal rights and was not discriminated against, he was given the same privilege as anyone else when liquor was legalized in 1953. The farseeing Takimas however banned intoxicants from the reservation by local option. The nation's leaders warned the people not to abuse the right or it would affect their well being. They are proud that fewer of their people have succumbed to addiction than in the slum fringes and the shoddy areas of some cities.

To further aid the people, irrigation and timbering projects are being developed to train young people in their proper utilization.

Expert guidance of ~~assorted~~^{selected} agriculturalists and horticulturists have been employed .

Claims of asserted losses, stemming from old injustices are being

pursued, even though in some cases over-zealously.

He has the benefit of youth projects and older people are receiving the opportunity of more direct contact with Bureau administrators to expedite their requests and ~~give them~~ give prompt attention.

Long swaths of red tape, along with dilly-dallying, have been removed, all without utopian day dreaming because it is known that the change will not be easy.

The Immigration Service is lending a strong hand in the farm labor fields by sweeping the illegal Mexican "Wetbacks" out of the country. In some areas to the south it has been found that farm labor operators themselves were responsible for enticing and sheltering the aliens. When the cleanup has been carried out and the holes battened by legislation, the thousands that have infiltrated into the harvest areas will have been removed from competition for jobs the red man needs to help rehabilitate himself. Organized labor has finally grown aware of the situation and taxpayers, vexed by the constant expenditure necessary to remove the illegal workers, are expressing demands for more stringent action.

It adds up to something like this: The ~~Indian~~ Indian has been down-trodden so long that he has a long way to be pulled to the top.

He still needs a strong helping arm, as exemplified in those dwelling along the Columbia River upstream from the Dalles Dam, where the big change is taking place.

To assure that he had equal rights, Congress by an act of June 2, 1924, made every Indian a citizen. This endowed him with full access to the most precious possession of the American people, the right to vote.

Also he has the American right of worshipping as he desires, close to the old village that was called "yam, near to the thundering Celilo Falls that will later be stilled--if that is his wish.

When next spring, and feasting time arrives, the people will assemble to talk about the impending death of the Old Village. Their leaders will orate with the eloquence of the long-braided venerables, speaking of the culture of the old days, as they should, and as is their right. They will encourage the young people to retain the fine features of the old days and ways, but most of the young people will chose not to listen to the sage advice.

The true chiefs like Tommy Thompson, will do that, and they will do well to do so, although they will sorrow to see that their words have such small effect. They will also do well if they

encourage their tribesmen to register and vote. x

That will make the Indian equal to any man.

The power of voting would be a checkrein on any over-ambitious efforts to appropriate, by unfair taxation, the inheritance of the people. The ~~old men~~ wise o~~ld~~ old men know that.

precious possession ~~held by~~ ^{of} the American peoples, the right to vote.

Also he has the American right of ~~worshipping~~
~~It is fortunate too, because he can continue to worship~~ as he

desires, close to the old village that was called ~~W~~ Yam, near ~~the~~ to

~~On the old location of the old~~ ~~thundering Celilo Falls that~~

will later be stilled, if he ~~desires~~ ^{wishes}. When next spring, and feasting

time arrives, ~~and the salmon make their last migration of consequence~~

~~upstream against the cold currents, the people will~~ ^{Before the day before the river} ~~gather to~~

talk about the impending death of the Old Village. Their leaders will

~~orate with the eloquence of the long-brained venerable~~

~~talk about the culture of the old days, as they should~~ ^{They will encourage} ~~encouraging~~

^{fine} the young people to retain the good features of the old days and ways.

^{like ~~Real~~ Tommy Thompson}

The true chiefs will do that, and they will do well to do so ^{They will also} ~~do~~

~~they will~~ do well if they encourage their tribesmen to register and

^{That would make} vote ~~they will also do well, because the Indian will then be equal~~

to any man. The power of voting would be a check rein on any
 over-ambitious efforts to ~~dominate~~ ^{by unfair taxation, the inheritance}
 of the people.