

Oregon Place Names..Indian..

Indian Names (Blood lines)

(Swindell report p.293)

How-pa-la-i-ya-ca-tats. A usual and accustomed fishing ground of the Indians of the Cayuse and Umatilla tribes now residing on the Umatilla Reservation. The place pictured is located near the confluence of Eagle and Patty Creeks, Oregon. It is no longer used. In old days the Indians caught salmon and trout at this place through use of grabhooks and spears.

Ya-we-shin-na-A usual and accustomed fishing place of the Cayuse and Umatilla Indians located near the northeast corner of the SE 1-4 of Section 10, T, 9 S. R. 31 E on the middle fork of the John Day River. In early days the Indians were accustomed to acquire a considerable supply of salmon at this place through capturing them by use of a fish wier(sic) The place is no longer used since Oregon conservation statutes outlaw that type of gear.

Koola-lool-pa-Shows dam built on Umatilla River, Oregon, which when constructed blocked the upstream passage of the salmon runs frequenting this stream, resulting in their ultimate extinction. Salmon trout and eels were taken at this point through the use of dip nets.

(Indian names furnished by Umatilla Indian agency, Pendleton, Ore.)

P. 295.

Gilbert Minthorn, 60 and George Red Hawk, 80, full blood members of the Cayuse Indian tribe...8th of May, 1942.

Mrs. Young Chief, 85, full bloodmember of the Cayuse Indian tribe.
June 5, 1942 (Date of deposition)

Philip Guyer, 40, a Cayuse-Nez Perce Indian, June 29, 1942.

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Jim Kash Kash (Swindell report p 303)

James Kash Kash..sworn..that he is 79 years of age and a full blood member of the Cayuse Indian Tribe,..residing on the Umatilla Indian Reservation , Oregon.

...furtherdeposes and says that he understands there was approximately 2,000 members of the Cayuse Tribe at the time of the treaty with the U.S., that the great majority of these Indians would spend the winters in camps located at about the place where the city of Walla Walla, Wash. is located; that large numbers of them also had winter camps along the Walla Walla River ne r the present town of Milton, Oregon; tha when spring came these people would breakup their winter camps for the purpose of visiting the various places where they knew they could obtain fish, game, roots and berries, that when they left their winter camps they followed the spring run of salmon as the run progressed upstream in the tributaries of the Columbia River; that the men would hunt and fish and the women would gather roots close to the hunting and fishing grounds; that as the year progressed the Indians would have traveled further back toward the mountains and that ultimately and before returning once again to the winter camps they would meet with the Nez Perce Indians for the purpose of trading the things they had such as roots and berries for buffalo robes and other things that the Nez Perces people had that could not be obtained by the Cayuse people; that this trade amounted to quite a bit

..that the Cayuse Indians cannot use their old fishing grounds for the reason thq so many of the tributaries of the Columbia River are no longer used by the fishbecause they cannot ascend to the spawning grounds because the white people have constructed dams which they cannot get over; that in other streams the waste material from mines is such that fish cannot be supported, that aside from that the habits of the younger generation are changing in that they are gradually adopting the white man's way of living..May 8, 1942.

Fishing rights. Chiefs. Umatilla reservation

James Billy and Tom Joe

(Swindell report p. 306)

...James Billy, 63 and Tom Joe, 72, being duly sworn...

That they are full blood members of the Umatilla Indian tribe..

That they are chiefs of the Umatilla Indians and were selected by the Umatilla Tribal council for the purpose of giving information to overnment representatives concerning the location of fishing grounds, hunting districts and root digging and berry gathering grounds.

...p 307

That in the winter time the Indians would gather in large villages throughout the country roamed by them where they would remain until the snow had gone and it was time for them to start their journey to the various places to obtain food; that the Indians in these villages would split up into smaller bands for the purpose of going to different places; that the main supply of their fish was obtained from the p 308

Umatilla River and its tributaries; that the fish were caught with Indian traps and with spears and in some places small nets were used; that due to the number of Indians and the fact that they could not obtain enough fish or food at just a few of the various places they visited each year it was necessary for them to split up into smaller groups so that each of them could obtain sufficient food along their line of march; that the Indians do not hunt and fish as much as they used to for the reason that the supply of game and fish has been so seriously depleted ...

that the Umatilla Indians have always been accustomed to going to the big Indian fisheries at the falls of the Columbia River which is now known as ~~Grain~~ Celilo, that they were friends of the Indians who lived at that place and that they visited them both for the purpose of fishing and for trading... May 8, 1942.

Click Relander
fishing rights. Jim Kanine, Imowtanic and Felicite
Walla Walla Indians.

p. 314 Swindell report.

Jim Kanine..sworn, that he is 70, a full blood member of the
Walla Walla Indian tribe.

That he has been what is known as the Principal Chief of the
Walla Walla Indian Tribe..tha he was born along the Umatilla
River within the Umatilla Indian Reservation.

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Imowtanic..sworn..that he is 79, a full blood member of the Walla
Walla Indian tribe.

Felicite, sworn..that she is 79(SHE) a full blood member of the
Walla Walla Indian tribe.

p. 317..(Kanine) that during the summer of 1941 in company
with Imotanic and members of the staff of the Umatilla agency
he visited the various usual and accustomed fishing places, hunting
grounds and root and berry patches of the Walla Walla Indians for
the purpose of pointing out the location to members of the agency
staff; that affiant during the course of his life actually camped
at and used these various places

...That at the time these places were visited with members of the
agency staff, comprised of David Temple, Road engineer and David
Gilbert Conner, such individuals made written record of the exact
location of the old camping grounds used for fishing, hunting,
root digging and berry gathering; that he understands such record
of the location of the places in question was made in order that
it would be available in the agency files after the death of the
affiant... May 8, 1942.

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Official Proceedings at the Council held at the Council Ground in the Walla Walla Valley with the Yakima Nation of Indians and which resulted in the conclusion of a Treaty on the 9th day of June, 1855.

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May 28th, 1855.

At 11 a.m. Kamaikun, Owhi & Skloom, Yakima Chiefs came to the Council Ground; they had been greatly delayed on the road by continued heavy rains and consequent high water on the streams. But few of their people accompanied them as it is the season for digging Roots and catching salmon. The Yakimas were also accompanied by Delegates from the Pahwanwappam, Pisquouse, Wenatshapam and Palouse Indians, all Tribes or Bands acknowledging Kamaikun as their Head Chief, and there were present Representatives from bands living on the Columbia River down to the White Salmon River.

Gov. Stevens addressed them briefly, welcoming them; offering them provisions as his friends and guests; and inviting them to meet tomorrow in Council at this place and hear what the Commissioners wished to say to all the Indians in the Country.

The next day, the 29th, the Yakima Chiefs attended at the Council, and listened to an explanation of the objects had in view by the Government in proposing to Treat with them. They continued to attend from day to day and Gov. Stevens stated to them fully the terms of the Treaty he proposed to conclude with them; the amount to be paid for their lands and the manner of payment; the extent of the Reservation to be set apart for them and that upon the reservation he wished to place the Yakimas, the Colvilles, the Pisquouse & Oukinakanees and the bands on the Columbia River below the mouth of the Umatilla as low down as the mouth of the Cowlitz River.

The Yakima Chiefs made no reply to these propositions until the 8th day of June when upon the request of Gov. Stevens that he would speak his mind, Kamiakun spoke briefly saying, in effect, that many of his people had left their country, some gone to the Caloopooyer country some to Inaqually and some to the Tiah. He wished the Americans to settle in his country on the Waggon Road. He spoke for his people, not for himself alone. He wished no goods for himself. He was tired talking and waiting here and wished to get back to his garden.

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Skloom and Whi spoke but only in a general manner, and the Council adjourned, it being understood that the Yakima Chiefs had determined to return home the next day.

In the evening Gov. Stevens had a lengthy interview with Skloom which did not result in anything conclusive, but in the morning, June 9th, at an early hour, Kamiakun visited Gov. Stevens and announced his determination to return home that day; Gov. Stevens endeavored to convince him that he was better to reflect well upon the course he, the Head Chief of his Nation was about to pursue; whether it would result in good or evil to his people and advised him to remain until the conclusion of the Council with the Nes Perces and others, and try to make up his mind to a Treaty which would certainly be beneficial to his people.

Kamiakun said he was tired of hearing so much talking; he himself did not wish to talk; why did not Whi and Skloom speak? He Kamiakun did not wish to be head Chief, but since they all said he must talk, must be the Chief; well, let it be so. He would now speak; He would make the Treaty proposed; he liked the Reservation and wished to collect there all his people; they were much scattered, as he had before said, and he desired to have them sent home. He then gave a statement of the Indian Tribes and Bands who considered him their chief, viz: The Yakimas proper, the Palouse, Piquouse,

Oldinakunes and Methows, the Pshamwappam and all the Bands on the Columbia below the Umatilla as far as the White Salmon River and these he would undertake to govern; he was satisfied with the reservation in his country, but desired a small piece of land at the place called Wenatshapam where the Indians take many fish--for the Pisquouse & Methows. He wished the papers written so that he might sign them today and go home. This was all. During the interview several head men of the Palouse, Pisquouse & Methows were present and unanimously assented to Kamaikun's decision.

Kamaikun was present at the General Council during the day but did not speak; and in the evening immediately after the adjournment of the Council he called upon Gov. Stevens for the Treaty (sic) and signed it; Whi and Skloom did the same, as also the Palouse Chief Kahlatoose, and all the Chiefs present, named by Kamaikun as being under his jurisdiction. Several Chiefs of the Bands at Dalle and above, who were in attendance during the first days of the Council, had returned home to catch their usual supply of salmon, these Kamaikun (sic) said, as also all that he had named would sign the Treaty whenever it was presented to them if Gov. Stevens thought it necessary.

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The Treaty was then duly witnessed and the Council with the Yakimas declared adjourned sine die. (sic)

On Monday the 11th. The goods, presents for the Yakimas were portioned out and Kamaikun although he would not take any goods for himself superintended the division among his people.

Kamaikun said he had never taken goods from the whites as presents; he did not wish them now but when the Treaty was pronounced good by the President then he would live on the Yakima Reservation and accept his share of the annuities and other payments.

The Chiefs were entertained by Gov. Stevens Table and throughout their stay here appeared to have the most friendly feelings

towards the whites.

Towards evening, Kamaikun, Gwhi and Skloom and their people started on the proceedings at the Yakima Council.

(sgd.) James Doty

Secty. Treaties W.T.

Approved:

and for further detail, see record of the Joint Treaty Official Proceedings.

(sgd) Isaac I. Stevens.

Gov. and Supt. Ind. Affairs Washington Territory.

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Council Grounds, Camp Stevens, Walla Walla Valley June 13th, 1855
Treaty with Nes Persee, Walla Wallas, Cayuses, Umatillas....

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381-Same treaty.

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A true copy of the Record of the official proceedings at the Council in the Walla Walla Valley held jointly by Isaac I. Stevens Gov. and Supt. W.T. and Joel Palmer, Supt. Indian Affairs O.T. on the part of the United States with the Tribes of Indians named in the Treaties made at the Council. June 9th and 11th, 1855.

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Proceedings at Indian Treaties in Washington Territory East of the Cascade Mountains.

Programme of operations at the Walla Walla Council decided upon by the Commissioners Gov. Isaac I. Stevens and Superintendent Joel Palmer, May 22, A.D. 1855.

Present-Indians common to both Territories, Oregon and Washington,

viz, Nes Persees, Cayuse and Walla Walla. Tribes in Oregon from the western boundary of the Snake tribe to the Cascades of the Columbia. Tribes in Washington from the Bitter Root to the Cascades except the Spokanans, Coeur d'Alenes, Colvilles and Pend d'Oreilles.

Gov. Stevens and Gen'l Palmer Superintendent of Washington and Oregon to act jointly for the Nes Persees, Walla Wallas and Cayuse common to the two Territories. To agree upon the terms of treaty. To sign jointly. Acting for the Indians the above tribes in his own jurisdiction.

Gen'l Palmer sole commissioner for the Oregon Indians proper present at the council.

Gov. Stevens, sole commissioner for the Washington Territory Indians proper present at the council.

Gov. Stevens to preside at the council.

The proceedings to be carefully recorded for the Tribes common to the two territories separately by the Secty of Gov. Stevens and the Secty of Gen'l Palmer.

The two records to be carefully compared and certified jointly by the commissioners.

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Each commissioner to appoint an agent and commissary.

Gov. Stevens for the Washington Nes Persees, Cayuses and Walla Wallas. Gen'l Palmer for the Oregon Nes Persees, Cayuses and Walla Wallas. Goods and provisions to be distributed to the Nes Persees, Cayuses and Walla Wallas, by the Superintendents in proportion to the Indians under the jurisdiction of each.

Officers of the Joint Treaty

Gov. Stevens - Gen'l Palmer, commissioners.

James Doty, sect'y for Washington Territory.

Wm. McCoy, secretary for Oregon Territory.

H. A. Crosbie commissary for Washington Territory.

C. Olney commissary for Oregon Territory.

Agent R. R. Thompson, in charge of Oregon Nes Perses, Cayuses and Walla Wallas.

Wm. Craig interpreter Washington Territory.

H. Raymond/ Leafoher interpreter, Oregon Territory
John Plette

Census of the Nes Perses, Cayuses and Walla Wallas

Nes Perses	Washington Ter'ty 1400	Oregon Ter'ty 400	total 1,800
Cayuses	150	350	500
Walla Wallas including			
Utilas(sic)	600	200	800
	2150	950	3100

This census to be revised on the Indians reaching the ground.

A public table for the prominent chiefs under charge of agents Lansdale, Thompson and Bolon.

Gov. Stevens details Palmer and F. Genitto. Supt. Palmer also details one or two men.

Coll.(sic) Crosbie to take personal charge of issues for public table of issues of provisions to Indian tribes and goods distributed. Provisions of goods to be turned over to the agents, and issued under their direction.

May 28th Monday p 385

Agent Bolon with an interpreter went to meet the Yakamas who are supposed to be near at hand, and returned at 10 a.m. having seen Ga-i-ah-kum and also the Chief Pee-o-pee-mox-a-mox.

The latter had said to Mr. Bolon, "That someone had informed him that the chiefs and others in the Commissioners camp had said that he was unfriendly to the whites. That his heart was with the Cayuse whose hearts were bad. He was very sorry to hear this. He had always

friendly to the whites and was so now, He should go today to see the commissioners and ask why such things had been said of him."

The Commissioners and Sect'y Doty visited the Lawyer at his lodge, as he was unable to walk without great difficulty. An old gun-shot wound ~~0000~~ received at the battle of Pierres Hole, having broken open again causing much pain.

The Lawyer explained a map of the Nes Perse country which he had drawn for Gov. Stevens. Several chiefs (sic) came in and suddenly U-u-sune-mel-e-can, one of the chiefs said:

"The Cayuses wish us to go to their camp and hold a council with them and pee-o-pee-mox-a-mox.

What have we to say to the Cayuses or Pee-pee-mox-a-mox? What are their hearts to us? Did we propose to hold a council with them or ask them for advice? O'r hearts are Nes Perse hearts and we know them. We came here to hold a great council with the Great Chief of the Americans and we know the straight forward truth to pursue and are alone responsible for our actions. Three Cayuse came last night and spoke to Jim and two other head men urging them to come to a council at the Cayuse camp to meet Pee-o-pee-mox-amox and Cam-i-ah-lam. He did not wish to go; they insisted; then I said to them: You had best say no more. His mind is made up.

"What do you come here for and ask these chiefs to come to a council when to the Head Chief and the rest you say nothing? Have we not told your messenger yesterday, that our hearts are not Cayuse hearts? Go home!

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Our chiefs will not go. "e have our own people to take care of, they give us enough trouble and we will not have the Cayuse troubles on our hands. This is my heart."

Lawyer opened a book containing in their own language the advice left to them by their Great Chief Ellis, and read as follows: Ellis

"Whenever the Great Chief of the Americans shall come into your country to give you laws, accept them! The Walla Walla heart is a Walla Walla; a Cayuse heart is a Cayuse; so is a Yakamas heart a Yakamas; a Nes Perces heart is a Nes Perces heart; but they have all received the whitelaw. They are all going straight, yes! While the Nes Perces are going straight, why should they turn aside to follow others who are going straight? Ellis, advise is to accept the white law. I have read it to you to show my heart."

The Commissioners were glad to hear what had been spoken. They knew the Nes Perces were always friendly to the whites. Lewis & Clark had said this and all white men. The Commissioners were friendly to all Indians, and when they come together would tell them so, and show it by what they propose to do. They had no more to say now because when they spoke they wanted all the Indians to hear. The Commissioners then returned to camp.

At 11 a.m. Pee-O- pee-mox-a-mox, Can-i-ah-kum, Owhi, Skloom and a number of Walla Walla and Yakamas rode into camp, and having shaken hands in the most friendly manner, with the Commissioners and agents, seated themselves under the arbor in front of the Commissioners tent and indulged in a smoke; using too their own tobacco exclusively although other was offered them.

Gov. Stevens then said to them: "My friends, we are glad to see you. We are glad to see all the Indians around here, and what we say to one is the same to all. You will see that what we say to one tribes is spoken to all the tribes. When you are ready to come into council when the council is opened, we will speak to you of the important business for which you have been called together. We have near to our hearts the prosperity of the Indians and the propositions to be made to you will prove this.

"We should endeavor to clearly explain the wishes of the Government in order that you may fully understand them as it is our desire you should

If it is convenient to you we will suggest tomorrow at noon as the time for opening the council. "e l ok upon you as friadds, shall so speak to you; as one friend speaks to another, and wish you to reply as

Gen'l Palmer said: I am equally pleased with Gov. Stevens to see you. Many years ago I met you and considered you friends, and I look upon you as the same now, and hope our meeting will prove this to be true

"e come here to promote peace and happiness among you, leaving behind all that was bad, bringing only that which was good; thus we have but one heart. When you understand this then there will be no difficulty, but we will all work together for the best.

As all the chiefs are not here we will not speak of important business, but wait till all are present.

I want to know if the time fixed by Gov. Stevens for opening the council is good, and if you will meet.

Pee-o-pee-mox-a-mox said: I want more than one interpreter at the Council, that we may know they translate truly.

Gen'l Palmer said: You may have any one you can comprehend what he is told to interpret, and ~~God~~ who will suit you. We wish you to understand clearly what is said. Will you designate a interpreter whom you have confidence in?

The Chief said: I do not wish my boys running around the camps of the whites as these young men do (alluding to some young Nes Perces who were lounging about our camp feeling quite at home as they knew themselves to be among friends)

Pee-o-pee-mox-a-mox said: We have rode over today merely to see the commissioners.

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Gov. Stevens said: Come and see us as our friends and guests. Cam-i-ah-kum knows that our people have been in his country, and eaten of his food. So of Pee-o-pee-mox-a-mox and the Nes Perces.

We always give food to our friends when they visit us, you have been invited to com and you are welcome to whatever we have.

We have a public table at which we are glad to have all our friends sit, and share that which hospitallity includes us to offer.

We have provided plenty of food, and have already given beef, corn and potatoes to those on the ground. They were invited and we wish them to have plenty to eat.

I was glad to hear that my friend Skloom had been so kind to Mr. Tinkham one of my party who crossed the mountains. He was in want and Skloom gave him provisions and clothing.

The Chiefs then took their leave.

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Treaty rights..loss.

Swindell report p.10

The area ceded by the Indians is described in the nine treaties covered a very large portion of the two territories. That area however does not coincide with the area which today still remains subject to the rights established in favor of the Indians by the fishing clause in their treaties. There are two reasons for this; first, some of the tribes have been held to have lost their treaty rights, as for example in the Nez Perce and the Tribes of Middle Oregon and second, some of the tribes belonging to the western group and known as the fish eating Indians either were not parties to a ratified treaty containing the fishing clause reservation, as for example the Chinooks, Chehalis and Cowlitz, or else had failed to comply with the several other provisions of the treaties with regard to removal to reservations to be established for them, etc. In this latter category fall the Clallam Indians of the north Olympia peninsula.

...In no instance circumstances should the above reference to the Nez Perce, Tribes of Middle Oregon and the Clallam Indians be construed as conceding the extinguishment of their rights reserved to them in their respective treaties. Such determination is solely a matter within the province of courts of competent jurisdiction.

Shoqualmie tribal fish trap.

This tribe's most important method of fishing utilized the large tribal trap, tse-los-sit. It was erected principally for taking of King salmon and steelhead which served to feed the whole tribe. The trap was constructed annually by hand without nails or wire and with no tools except primitive elk horn chisels and stone axes.

At a meeting of the tribe there was elected a head man who directed the building of the trap which was rather an important and difficult operation. The order in which the various operations were carried out was as follows: First the tripod, skee-ok was erected with a long pole, spul-kit, down stream extending possibly fifteen feet above water. Then about ten feet down from the top, poles, chee-lah were lashed across this tripod extending beyond the tripod poles upstream. Using these cross pieces as supports the s-p-ti-kwell or foot-log was laid across the entire width of the stream. Suspended from the foot-log was a second row of timbers across the stream above the water line called hkla-da-bat-si. From these two logs used as a foundation, poles approximately 4" in thickness, tla bat-sit, were shoved down into the bed of the river at approximately a down-stream angle so as to lean against the two logs described above. Across these shove downs were placed a number of fir poles, ptda-la-bat-sit. Finally upon this framework was placed a fine woven cedar and willow bough network, a-a-aqual or screen. This completed the weir or trap which constituted an effective bar against further upstream passage of the fish. Upon the chee-lah described above was constructed a platform suf-a-jockh where the operator stood holding two poles to which were attached a bag-like net held open by a large ring of cedar or willow twigs. To the center of this net was attached a trigger string, the other end of which was held in the hand of the operator. When he felt a fish hit this trigger string, he quickly pulled up the poles and the hoop, bringing the fish up in his net.

Fishery. Columbia. Fishing catches.

(Swindell report p 146)

Columbia River Area. Agency: Yakima, Warm Springs and Umatilla. Location Mid-Columbia River from Spearfish to Celilo Falls, Ore. Treaty: Walla Walla, Cayuse and Umatilla Treaty of June 9, 1855, 12 Stat 945, 2 Kappler 694 and Yakima Treaty of June 9, 1855, 12 Stat 951 ; 2 Kappler 698. See remarks in re Warm Springs Indians and their Treaty of June 25, 1855, 12 Stat. 965; 2 Kappler 714.

Indian Tribes: Yakima, Walla Walla, Cayuse, Umatilla and what are now known as Warm Springs Indians from the reservation bearing the same name.

Location of the "U & A" Fishing Grounds, along the main Columbia River from Cascade Rapids to the mouth of the Snake River.

Present fishing activities, gear and regulations:

In this area are the two places along the Columbia River where the Indians can participate in commercial fishing activities as a consequence of the location of the Seufert cannery near The Dalles, Oregon. Some fish, however, is sold to buyers representing canneries located downstream near Portland, Oregon.

During the season from May 1938 to February 1939 figures furnished by the Oregon Fish Commission show that the Indians of the above named tribes participated in the commercial catch to the extent of 1,639,924 pounds which amounts to 8.6 per cent of the total commercial catch of salmon in the Columbia River. During the same period of the 1939-40 season, the Indian catch amounted to 1,397,820 pounds of fish or 7.6 per cent of the total river catch. The value thereof is not given. In p 147

In addition to the fish of which records are kept, additional large numbers are consumed fresh by the Indians during the fishing season or else cured by drying for use during the winter months as a supplement to the family's food supply.

"With the exception of the spear, the fishing gear used by the Indians of this area is the same kind used by their aboriginal ancestors; viz, dip net and bag nets...

p. 148 A

The principal problem existing in this area is ~~as~~ brought about by the fact that there are so many more Indians participating in the fishing than in the early days. This situation has been brought about by two factors, viz, the fact that our present -day Indians are anxious to engage in ~~commercial~~ commercial fishing in order to obtain money with which to purchase the necessities of modern life and the fact that fishing for subsistence purposes alone at the majority of the many other usual and accustomed grounds is either no longer possible due to the destruction of the fish runs frequenting such places or else state law prohibits the type of gear (weirs and traps) formerly ~~used~~ utilized at such places. It has been estimated that as many as 1,500 Indians are assembled in the area during the height of the season, most of whom reside at Celilo Falls.....