

William Yallup. Chiefs. Celilo fishery. Rock Creek.

Swindell report p 161

Chief William Yallup..sworn..that he is 75 years old, a full blooded Klickitat (Rock Creek) Indian sometime known as Columbia River Indian; that he is a citizen..residing at the Indian village of his people at Rock Creek, Washington which is near the Goodnoe Hills Post Office, Washington; that the Indian name for this place where he is now residing is Kah-mulkh.

That he was born at Indian berry patches in the Columbia National Forest where the Indians used to hold their horse races...

That the permanent home of his parents was located at about the same place where he now lives which is approximately 35 miles upstream on the Columbia from the old Indian village of Wah-pykt; that he has always lived along the Columbia River and his father and mother told him that they and their ancestors had always lived along the River; that his father was related to Indians who lived at Wiyam now known as Celilo on the Oregon side and that his mother was related to those who lived at Wah-pykt, sometimes known as Skein, situated on the Washington side of the Columbia river, that all of these Indians considered themselves one big family

, Affiant further deposes and says that in addition to the Indian village located at Rock Creek, as above described, there were other Indian villages and fishing places p 162 as follows:

1-Wah-pykt, sometimes known as Wiyshram. The Indian meaning for Wah-pykt was "water falls" and it was located on the Washington side of the Columbia River.

2-There was another village below Wah-pykt known as Skein which was also located on the Washington side of the river. Its name meant "cradle board," and it was so named because the camping grounds

of the people who lived there were in the shape of the cradle board used by the Indians.

Wyam-known to the white people as Celilo. This was one of the principal villages of the Columbia River Indians and it was located on what is now the Oregon side of the river.

That the houses of the permanent homes of the people in these various villages were made out of tules; that before he was born the principal part of these houses was constructed under ground; that since he was born and started to remember things the Indians houses have been constructed above ground and banked with dirt.

Affiant further deposes and says that at Kah-mulkh there were about 600 people living when he was a small boy; that there were approximately 50 Indian houses in a permanent camp; that since his father was the Chief of the people that lived here, he had the largest house and approximately 10 families lived in it; that the Indians spent about four months at this place during the winter time, after which they departed for the mountains to let the men kill game and permit the women to gather the roots which formed a part of their subsistence; that after these things had been obtained they were brought back to the winter camp where they would hold their big spring feast which occurred about the time the Indians first salmon returned up the river; that thereafter the Indians remained in their permanent camp until it was time for the various groups to start out to gather the later roots and the berries which would then be coming into season; that some of these groups crossed the river and gathered those things on what is now the Oregon side.

That the Indians caught their fish at Kah-mulkh in the same manner as the Indians who lived at Wyam; p

that thereafter when the spring run of salmon had passed, it was necessary



for them to go to other fishing places to obtain food because the water was too low and clear for fishing at Kah-mulkh; that a large number of the people from Kah-mulkh would go to Wiyam to fish and that the Indians living at that place would not object inasmuch as they as well as the Chiefs were old friends; these that would go to Wiyam remained there for approximately three months, commencing about the middle of July as time is reckoned by the white man and ending when the salmon passing Wiyam have turned white.

...That Wey-pykt, Skein and Wiyam were all permanent homes of the Columbia River Indians, that he estimates approximately 500 Indians lived at both Skein and Wey-pykt, that this figure was the total of both places and he believes that about the same number or half of 500 lived at each place; that the people who lived at those three places were true Columbia River Indians and did not include Indians from the Umatilla, Yakima and Warm Springs Reservations.

...p 165

That when he was a boy it was thick with fish during the times of the runs, that in those days the Indians took only what they needed for their own use and drying; that during the runs they would eat fresh fish three times daily and the surplus they caught would be dried for use when no fresh ones were available; that until the establishment of the cannery, the Indians only took enough fish to meet their own needs and for the purpose of trade to obtain commodities they could not so easily acquire themselves.

That in those days each family would dry for its own personal use approximately six large salmon weighing after they had been cleaned for drying about six pounds;

That for the purpose of trading, each family would put away about 10 sacks of fish, in addition to manufacturing a supply of pemmican which they also used in trade with visiting Indians.

p 166

that at skein in addition.. the Indians also used a long net which was weighed down with stone..

That the material used in making all of the nets was made of what is known as Indian hemp for which the Indian name is tah -ghus, that the spear points were made of deer or elk horn, and that the part of the head that held the point was made from the hardest bone in the foreleg of the deer.

...11th day of June, 1942, Thomas Yallup, interpreter.

Thomas Yallup--

That he is ~~55~~ 56 years of age, a full blood Indian of the Yakima Indian tribe, ..(11th of June, 1942.)

p 169

Willie John Culpus, 48..born on the Washington side of the Columbia River at a place just east of the Maryhill ferry, that he does not consider himself a true Yakima Indian although his father and mother took allotments on the Yakima reservation, that he belongs to the same band of Indians as Chief William Yallup, which are sometimes known as Klickitat Indians..that fishing places.....

belong to certain families who have had them for generations and that when the present owner dies the place is given to his closest relative

46  
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Fisheries. Celilo. Martin Spedis. Place names

Swindell report p 173

Martin Spedis, sworn, resident of Spearfish that he was 74 years old on November 2, 1941.

That he is a member of the Klickitat band of the Yakima tribe of Indians of the Yakima reservation..that he was born at what is now known as Spearfish on the Washington side of the Columbia river and has lived there all his life.

That although his he is a Yakima Indian, the language of his people was different from the language of the Yakimas; that it is somewhat similar to the language of the Wasco people living on the Warm Springs Indian Reservation in Oregon; that his father was an Indian who had moved to Warm Springs Reservation and his mother was a member of the Indians residing at Wishram, although she received an allotment of land on the Yakima reservation; that his mother's mother was also a member of the Indians living at Wishram although his father was Chief Menninick of the Yakima nation..

that he commenced fishing when he was about 10 and continued until about 1937 when he had to stop on account of a paralytic stroke that he has only fished at places along the Columbia and the mostly at Spearfish(Wishram) that sometimes his father took his family across the river to the Indian fishing place that was now known as Celilo Falls that the Indian name for this place is Wy-am; that as a result of these things he is personally familiar etc.

That the Indian name for Spearfish is Nixluidix, although it is sometimes referred to as Wishhad Wishram which is not correct:

"From under Tlakluit P 762 Pt 2 of Bull 30(B.A.E.) Handbook of American Indians. Phonetically and as pronounced by deponent it is Nick-a-lowd -icks.

p 174- That the Indians have always camped at their present location that when he was a boy the Indians did not live in houses like they do



today but instead they all lived in a big long house; that in addition to being used as living quarters, this house was used for drying fish; that several families lived in this house and each had their own portion thereof for their own use.

That in the old days approximately 500 Indians lived at Spearfish, and that they lived in big houses, parts of which were built in the ground like a cellar so that they could be kept warmer than would be possible if they had been constructed entirely on the surface of the ground; and that the great majority of the houses were located in the same general area as the present homes of the few remaining Indians who have permanent homes at Spearfish, although there were some houses at various places in the area below the main highway (U.S. No. 830 - North Bank Columbia River Highway) and between the present town of Spearfish and to the bank of the river formed by the big bends in the river on both the east and west sides of the village of North Dales;

That at the present time there are only approximately 35 Indians living at Spearfish (Wishram); that the difference is accounted for by the fact that many died and the remainder moved to the Yakima Indian reservation where they received allotments of land; that in the days prior to the coming of the white people, he understands that the Indians from the other villages along both sides of the Columbia were accustomed to visiting those Indians living at Spearfish; that when these Indians visited they came for the purpose of trading things that they had for fish and other things that the people at Spearfish had available for trading purposes; that the trade amounted to quite a bit because the Indians at Spearfish had good fishing stations and were able to probably catch many more fish than they needed or could use themselves; that sometimes the visiting Indians would fish at the local stations when they had nothing to offer in trade and that the local Indians did not object

since they had plenty of fish for themselves and there was plenty for all the visitors.

That the various fishing stations were the private property of individual family groups and they were handed down within the family from generation to generation; that it had always been that way and the Indians always recognized their own rights to family stations;

That although there are only a few permanent residents at the present time, a large number of other Indians come there each year to fish when the big runs are on; that he would estimate the number who visit this place each year to fish as being 200 and they use all of the approximately 120 fishing stations on the rocks and islands in the river and that quite a bit of the fish caught nowadays is sold to buyers for the canneries although the Indians dry large quantities for their own use since they still like fish and it forms an important part of their food supply..

p 176

..signed Martin Spedis,...7th day of May, 1942.

J.W. Elliott, superintendent Warm Springs Indian Agency, Oregon.



approximately 100; that the number of fish they can obtain is small compared to what they used to get at this place;

That when the fish were plentiful the Indians would dry large quantities for their own use or for the purpose of trading with the Indians from the surrounding area who would come to visit them but not necessarily to fish.

Ow-Yeh+

That he is personally familiar with the usual and accustomed fishing grounds located near what the white people call Union Gap for which the Indian name was Pah-qho-tah-kawt; that the name of the fishing camp site was ow-yeh and that although he has never

fished there he has seen Indians fishing there throughout the course of his life.

That the first time he saw the Indians fishing there and for a number of years thereafter (about 70 years ago inserted by typist) there was no dam located in that vicinity; that many years ago the Government constructed a dam to divert irrigation water for the Wapato Indian Irrigation Project; that on account of the construction of this dam as well as the fact that the river channel changed, this place is not used nowadays as much as it used to be that he understands that some Indians still fish at this point although they do not obtain many fish; that the old camp ground of the Indians was located in the same general vicinity as the house constructed by the Government to control the operations of the dam and damal that the Indians who fish there nowadays have their camps at Wah-wa-tam and only come up each day to catch fish which they take back to their camp in and either dry it or use it in its fresh state.

... Signed Moses Sampson

Sgt. H.V. Lewis, acting superintendent, Yakima Indian Agency.



Affidavit.

State of Washington

ss

County of Yakima

Columbia Wildman, being first duly sworn, upon his oath deposes and says:

That he is 75 years of age and a full blood Indian member of the Yakima Indian tribe, and a citizen of the United States of America residing on the Yakima Indian Reservation, Washington;

That he was born at an Indian village on the Columbia River known as Tah-koot and that the Indians who lived there known as Tah-koot Indians; that this place was located near the present town of White Bluffs, Washington, that he spent the early years of his life at that place, as well as other Indian villages in the same general vicinity; that after his family died he moved away and since then has traveled quite a bit, during which time he has visited a number of sites where there used to be located permanent villages or temporary fishing camps of the Indians who under the treaty were moved to the Yakima Indian Reservation; that as a consequence of the foregoing, and the things that were told to him by his relatives and other older Indians, as well as his own personal knowledge acquired from actually seeing how the Indians lived and fished, he is very familiar with the way the Indians lived and how they caught their fish both during his lifetime and prior thereto, as the latter was told to him;

That he cannot speak English and that he is not familiar with the way white people keep track of time or how they measure distances or describe things, but, nevertheless, he feels he can explain those things in such a way that they can be understood by others who may have occasion to refer to his statements.



Affiant further deposes and says that prior to the time that the number of fish that were in the river were made so small on account of the activities of the white man in constructing dams and catching very large quantities of same, there were many places utilized by the various Indian tribes marking up the Yakima nation for permanent village sites as well as temporary fishing camps; that it was customary for the Yakima Indians

p 249

to travel around within the country with which they were familiar for the purpose of obtaining supplies of fish as well as supplies of roots, berries, venison and other wild animal meat; that nowadays there are only a few places of that nature that are used by the Indians due to the fact that almost all of the old places have been destroyed and are no longer of any practical value to the Indians.

Affiant further deposes and says that he is acquainted with the names, locations and other pertinent information concerning the following Indian villages and fishing places:

#### Wy-How-Na

That there was a temporary fishing place near "White Bluffs" on the Columbia River known as "Wy-Yow-Na"; that this place was located about a mile and a half from the place where affiant was born (affiant indicated this approximate distance by pointing to the location of his birth place from where he was standing at "Wy-Yow-Na" at the time he gave the foregoing as well as the following testimony concerning the place) that although he has never fished here, he has seen many other Indians fishing here and he at times has helped handle the canoe used by some of the fishermen.

That he first remembers seeing Indians fishing here when he was a small boy or about 70 years ago; he has been told that this place always was one of the usual and accustomed fishing places



of the Indians roaming the surrounding country; that he understands as many as 500 Indians or more have camped at this place; that this number of Indians was made up of a large number of families that there were usually seven or more people in each family including the old people.

That wy-Yow-Na was not a permanent village or fishing camp for the Indians who used it; that it was one of their fall fishing places; that the camp ground in the springtime was flooded by water from the river; that the Indians not only camped on the bank of the mainland but they also had camps directly across on the island (the island in question is shown on the maps as Locke Island); that the Indians used this place to catch fish because it was easy to catch them here because it was one of their spawning grounds, although p 250 the Indians would not catch the fish until after they had finished spawning; that the Indians when they camped at this place would remain about a moon and a half (corresponds to approximately six weeks)

That the Indians caught their fish here in two different ways. One way was by using spears. During the day time they would spear the fish because then they could ~~not~~ see them in the water, while at night they would drift downstream in their canoes in which an Indian would be holding a torch to attract the fish and another Indian would be ready to spear it as soon as it was attracted by the light. The other way was with a long net that was about 75 feet long (distance indicated by pointing from where affiant was standing to a pile of rocks approximately 75 feet away) and that it was as deep as from the ground to affiant's chest (approximately 5 feet) that the fish would snare themselves in the net, after which they would be removed by the Indians;

That each family would catch on an average of about 300 fish each of which were about four feet long and two hands high (length indicated by holding hands apart); that some of the fish, of course



were small , but that that size would be the general average; i.e. the fish actually were of all different sizes; that the Indians dried a large quantity of this fish to be used during the times when fresh fish were not available and also for trading with other Indians for different kinds of fish or for roots, berries, meat or buffalo robes.

That large numbers of outside Indians used to visit this place for the purpose of trading with the people who fished here, although the visiting Indians did not themselves fish; that these Indians came from all around this area, such as on the other side of the Columbia River from the Nez Perce country and such places so that they could gather with the local people and trade with them and also enjoy their games and ceremonies;

That the last time he was here and helped others to fish was about 37 or 38 years ago although he has been here ever year since then but only to visit his relatives and partake in their feasts and ceremonies; that he visited "y-you-na for that purpose last year

p 251

but there were not many fish; that only a few Indians still use this place and that they are not really not Yakima Indians since they do not live on the reservation although they are relatives and friends of the affiant.

That the Indians made their own fishing equipment and canoes from the available materials; that the twine for the nets before the white men came was made from Indian hemp which the Indians call tah-qhus; that the spear heads were made from elk horn and bone; that the canoes were hollowed out from logs by the Indians taking a sharp rock and digging the inside out;

That fish was an important thing to the Indians for food, that it was important to the Yakima Indians as meat; that both the meat



and fish were supplemented by roots and berries gathered at the places known to the Indians in the territory roamed by them; that after the whiteman came, the Indians became accustomed to trading some of the fish they caught and dried for articles like sugar, coffee, flour, and like things;

That there was another place further upstream from Wy-Yow-Na used by the Indians for fishing but which is no longer of any value to them; that this other place is now known as Priest Rapids where the Indians that still use Wy-yow-na still make their winter camp.

p. 262

Moses Sampson, being first duly sworn upon his oath deposes and says:

That he is about 85 years of age, a full blood Yakima Indian of the Yakima tribe, and a citizen of the United States of America residing on the Yakima Reservation, Washington.

That he was selected by the tribal council of the Yakima Indians to give information concerning usual and accustomed fishing places of the groups of Indians which comprise the Yakima Nation to the best of his knowledge; that he was selected to give the information despite the fact that he is not a fisherman, because during his life he has seen the various places and visited them for the purpose of obtaining a supply of fish from his friends and relatives and to attend the various Indian ceremonies held each year during the times the Indians fished at such places...

Top Tut.

That he has visited the usual and accustomed fishing place known as Top-tut many times during his life; that it is located at the place where the white people have constructed what is known the Prosser Dam in the Yakima river near the town of Prosser; that the first time he recalls visiting this place was about 50 years ago which was prior to the time the dam was constructed; that at that time there were many Indians

p 263 camped at Top-tut and he would roughly estimate their number to be about 400 and that there were approximately 100 Indian camps at that time with about four to six people in each camp.

...that the Indians in the old days fished with spears and dip nets and were successful in obtaining a supply of fish, some of which were eaten fresh and others dried and either put away for future use or traded off to visiting Indians for roots, berries and other articles; that the



that the average catch, he would judge, was approximately 20 fish each day for each family; that these fish were dried in large drying sheds of which there were a number at that time.

... Wah-Wa-Tam

That there was a usual and accustomed Indian fishing place known as Wah-wa-tam located between what the

p 264

white people call the Sunyside Dam in the Yakima River and the Parker Bridge which crosses that river about three fourths of a mile or so upstream from the dam; that in the old days when he first visited this place and saw the Indian fishing there, they were using the old Indian weirs; that this was before the Sunnyside Dam was constructed; that after the dam was constructed, the Indians were ~~forced~~ forced to catch the fish just below the dam;

That when the Indians fished with the weir, it was a sort of community enterprise and all of the Indians camped at the spot would share in the catch each day;

That after the dam was built the Indians caught their fish with spears and dipnets which they used from platforms built in the river below the dam; that in the old days there were lots of fish but since that dam, as well as others in the river, have been constructed, the fish are no longer plentiful as they used to be;

That the Indians who fished at Wah-wa-tam were the same Indians who fished at Top-tut; that therefore, the number of Indians who used to camp at this place was about the same as the number he stated he thought camped at Top-tut; that the camp used to be on both sides of the river but it is now and has for many years been confined to the reservation side of the stream; that the Indians still use this place each year to obtain a supply of food fish, and that he believes the number that go there now is



Meninick

P.275 Swindell report

Jim Meninick, being first duly sworn, upon his oath deposes and says:

That he is about 85 years of age, a full blood member of the Yakima Indian tribe and a citizen of the United States of America residing on the Yakima Indian Reservation, Washington.

That he is descended from the Skein group of Indians who moved to the Yakima Reservation after the treaty with Governor Stevens; that he was selected by the Yakima Tribal Council to give information about the usual and accustomed Indian fishing place known as Top-tut...

Affiant further deposes that and says that he visited Top-tut long prior to the time that the dam was built; that he distinctly recalls that there were falls in the river approximately as high as an average size room; that it was for this reason the Indian considered Top-tut an especially good fishing place; that he has actually seen the fish going over the falls; that nowadays the falls are no longer there because when the dam was built they apparently blasted them with dynamite;

p. 276

That the Indians who camped there would only remain as long as the fish were running; that as he recalls it, he would roughly estimate the number of Indians who use this place at about 500 all told; that this was when he visited the place as a young man of about 20 years of age; that since then he has seen the Indians fishing there at various times and that he understands that this has always been a usual and accustomed place of the Yakima Indians; that he was told so by his parents ~~that~~ and that his parents were told by their parents; that they had fished there from as long back as the Indians could remember; that the Indians still fish at Prosser, although the number of fish now is smaller...5/6/42



## Wy-Yow-Na

Primitive dugout hollowed out of tree trunk still in use by the remnants of the Priest Rapids and of Sokulk Indians on the Columbia River located in SW/4 Sec. 17, T. 7, R. 14 N., E. 27 E near White Bluffs, Washington. This was and is still a traditional fishing ground used during the fall run.

Fish were speared after spawning or netted at night from dugouts.

(picture on page 200)

Drying shed at camp of Priest Rapids Indians at Wy-Yow-Na. Ordinarily the fish are dried by exposure to open air, but shed had been enclosed at the time picture was taken it had rained heavily during the preceding day and night.

(picture on page 200)

Additional view of traditional fishing ground of Wy-Yow-Na showing Indian camp in center of picture. In 1941 camp established about October 26 and disbanded November 18. Only about 20 individuals including children were encamped in 1941. A small catch was reported with the condition of the fish poor. This is not located on a reservation and Indians fish here under special dispensation provided for in 1939 by Washington legislature (Sec. 2451, 2, Vol. 1, Pierce's Code-Washington 1939.)

In left foreground note primitive Indian dugout with a modern touch added by patches from gasoline cans.

(picture on page 200 )

289 map.

Usual and accustomed Indian fishing and camp grounds in the vicinity of White Bluffs Washington in Benton county.

T14NR27E

13

Original camp grounds

Approx 14.0 acres more or less

Present ~~00m~~ fishing & camp site

approx 2.5 acres more or less