

Sin-Wit-Ki

(All life on earth)

August 2000
Volume 5, Issue 8

Inside this Issue:

Corps graduate	4
Salmon Splash	4
Umatilla festival	5
Nets delivered	6
Canoe on river	8



Yakama and Colville tribal members, local officials and landowners protest near the hatchery at Winthrop, Wash. condemning federal policy of killing fish that made it up that far from the ocean only to face death. Photo by Carol Craig.

Special points of interest

- Additional pix on protest
- Pahto
- Staffers deliver nets

NMFS salmon policy

Tribes/public say 'no' to fish kill

Winthrop, Wash.--Tribal members, local people and public officials gathered at the entrance to the Winthrop hatchery July 19 to protest the killing of fish at the site.

Protesters waved signs to passers-by denouncing the National Marine Fisheries Service (NMFS) policy of exterminating what NMFS considers "excess" fish.

"These fish are considered inferior but that is the same as salmon ethnic cleansing," said Don Sampson executive director for the Columbia River Inter-Tribal Fish Commission (CRITFC).

Local organizer Bonnie Lawrence and her entourage joined the Yakama and Colville tribes standing side-by-side holding placards that read "No more fish slaughter, let them spawn, strike out NMFS fish plan not salmon." Mayors from Twisp and Winthrop also spoke against killing

fish while NMFS restricts landowner activity due to listed endangered and threatened salmon.

Before placing a weir net across the creek near the entrance to the hatchery the group introduced themselves, gathered in a circle to say a prayer and speak out for the salmon.

Randy Settler chair of the Yakama Nation Fish and Wildlife Committee explained to the crowd why NMFS wanted to destroy the fish. "They consider these fish different from others when they have been using the same stock of fish to replenish this river. Now they say they have to kill them because they are not the same."

With his voice near cracking Chelan County Commissioner Dave Schulz said, "There used to be a lot of fish when I was younger and not any more but I want my grandchildren to be able to come to this river and fish."

(NMFS--Continued on page 2)

NMFS' ill-conceived solutions

(Continued from page 1)

Colville tribal councilwoman Colleen Cawston told the circle of people that she was heartened to see all of them there to support putting the fish back in the river. "This area used to be utilized by the tribe until they forced the removal our people." She talked about how Colville tribal members would travel throughout the area to gather roots, berries and salmon. "Then they put the dam in and we lost all of our fish and access to other places."

With placards in hand the protesters walked the quarter of a mile to the site where the weir was placed to divert fish entering the hatchery and having them go back into the Methow River to spawn. "Like fish are supposed to," said Sampson.

When NMFS listed upper Columbia River spring chinook as endangered it included the naturally spawning chinook derived from Carson National Fish Hatchery. NMFS then made a decision to discontinue production of the non-native Carson hatchery stock at the Winthrop National Fish Hatchery.

NMFS agreed to restore spring chinook to the Okanogan River with Leavenworth spring chinook that comes from the Carson Hatchery. Now NMFS will restrict Okanogan efforts because there may be a small possibility that salmon from there may stray and dilute the

Methow River salmon gene pool.

Tribal leaders, public officials and citizens from the area held a news conference last June at Wells Dam to express their outrage of NMFS ill-conceived fish policies.

"The Commission and tribes are not alone anymore in protesting these policies," Sampson said.



CRITFC's executive director Don Sampson and Yakama Nation Fish and Wildlife committee chair Randy Settler are enthused by the many people who came to support the salmon. Photo courtesy Paul Ward.

Tribes & area citizens share thoughts

While in the circle people shared the history of the area and what salmon meant to them. Many heartfelt stories were shared from both tribal and non-tribal people.

Mike Marchand, Colville said, "We are here to help the fish today. It is the same thing they did to the buffalo to get rid of the tribal people. Now they are doing the same with the salmon."

Chelan County Commissioner Dave Schultz said, "For the people of the Methow, this is a special day. We can turn things about. This river was once abundantly full of fish. We need to restore the fish, let them spawn naturally, let Mother Nature do her thing."

Local organizer, Bonnie Lawrence said, "This is what we need is more grass roots organizations to save the fish because NMFS is not doing their job." Lawrence said she was pleased to see all of the people gather together in the name of salmon.

"Salmon is an important part of our culture. The tradition is something we live with everyday," said Colleen Cawston, Colville Tribal Council. "Ever since the dam was put in we have been praying for the salmon. We want to bring them back where they belong," she said. "We challenge NMFS to look beyond science. We believe as tribal people there are other recommendations. Clubbing the fish is clubbing our spirit."

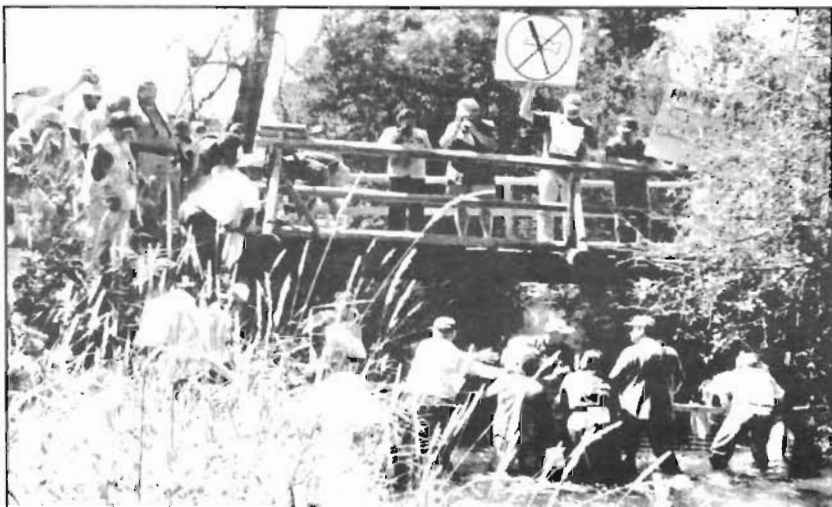
Mayor of Winthrop Don Johnson said people understand there is no science in the decision of the fate of the salmon. "Since 1973 the feds have bent laws to control this system. It's a shame it's taken this long. This has to stop. We the people need more control in our part of the country. The feds have taken control away from the county commissioners and we need to get back to the local level to be able to help the salmon."

Sin-Wit-Ki translated from the Yakama language means "All life on earth." It is a monthly publication written, edited and photographed by Carol Craig, public information manager for the Fish and Wildlife Program. To receive at no cost, phone 509-865-6262, or write P.O. Box 151, Toppenish, WA. 98948 or e-mail ccraig@yakama.com. Sin-Wit-Ki is printed on recycled paper.

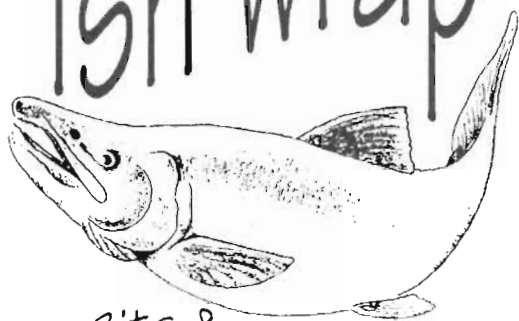


Above--Protesters had to walk about a quarter of a mile to the creek to place a weir in the water to divert the fish. Left--Tribal Colville elder erected two teepees near the entrance to the hatchery as people began arriving. Below left--Don Sampson and Randy Settler were going to secure the weir by themselves when other tribal leaders along with city and county officials did not hesitate to jump in the water to assist. Once the weir was secure all clasped hands in a prayer for the fish.

*Photos
by
Carol
Craig*



Fish wrap



Bits & pieces of
information

Seattle gearing up for celebration

The unique Northwest event known as the Salmon Homecoming Celebration on the Seattle Waterfront is gearing up for its annual gathering Sept. 7-10.

On Sept. 6 the 200 Salmon Homecoming Forum will take place at the Bell Harbor Center near the waterfront. The eighth annual forum "Salmon recovery comes full circle," will have guest of honor Max Gail, best known for his role on Barney Miller. Gail is actively involved in issues concerning the community, environment and tribes.

In the evening guest speaker, Professor Charles Wilkinson will discuss his new book "Messages from Frank's Landing." The book profiles Billy Frank, Jr. who led fishing protests in the early 60s and 70s and set a precedent for tribal treaty fishing law. Wilkinson teaches law at University of Colorado at Boulder and is known for his tribal law expertise.

During the three-day event there will be a powwow on the pier, educational and informational booths as well as vendors. Salmon will be prepared, cooked and sold on the pier.

Focus of the event is to provide awareness and understanding about the importance of the salmon resource and the watershed.

The annual event is sponsored by the Northwest Indian Fisheries Commission, Seattle Aquarium and the Seattle Aquarium Society.

Graduates to convene at Umatilla tribal longhouse

Salmon Corps members who have completed the required hours during their stay with the Corps will be honored Aug. 30 at the Umatilla tribal longhouse.

Earth Conservation Corps will hold a graduation ceremony and dinner at the Umatilla tribal longhouse. The dinner will begin at 5:30 with graduation to take place afterwards.

"This has been a good year and we've had a lot of corps members that finished their required hours much earlier than expected," said Gina George, Yakama Salmon Corps director.

Each September Salmon Corps takes applications from young adults 18 to 26 who want to devote two years of their life learning about salmon and are encouraged to continue their education through earning college dollars by completing the two-year program. Currently there are five Salmon Corps divisions in the Pacific Northwest including the Yakama, Nez Perce, Warm Springs, Umatilla and Shoshone-Bannock nations and a non-tribal group from Portland, Ore. This year the Taholah tribe will be joining the ever-growing list of Salmon Corps outfits.



A whopper of a keeper! Yakama tribal fisher James Kiona, all smiles, shows off 60 lb. summer chinook salmon he got in the Klickitat River last month. Photo courtesy Paul Ward.

Salmon splash

The first weekend of the fall tribal fishery will include the 'Salmon Splash' event.

On Sept. 2 at Cascade Locks, Ore. while tribal fishers sell salmon, the public is invited from 10 a. m. to 5 pm. To see tribal dancing, learn more about salmon and watch tribal people prepare salmon. Free prizes will be given away including fresh salmon, salmon product gift sets and the Chinook Trilogy video set produced by the Columbia River Inter-Tribal Fish Commission (CRITFC). The event is co-sponsored by CRITFC, Yakama, Nez Perce, Warm Springs and Umatilla nations, Salmon Corps, Sternwheeler Columbia Gorge and Marine Park and the Port of Cascade Locks.

Umatilla Nation hosts first annual salmon celebration

Although the crowd was meager their enthusiasm was high as entertainer Rita Coolidge headlined the first annual 'Jammin for Salmon' event Aug. 4-5.

The Wildhorse Casino Resort and the Columbia River Inter-Tribal Fish Commission (CRITFC) sponsored the event with speakers from a variety of governmental and environmental agencies and tribal entertainers.

The two-day outdoor festival amid

sunny skies was held adjacent to the tribe's casino also featured Indigenous as special guest Aug. 5. Tribal comedian, Charlie Hill served as emcee to Rev. Gary Small and the Deacons, Branscombe Richmond, Jim Boyd and Hawaiian group Hupa aina.

A salmon feast was held Aug. 6 for special guests of the Umatilla Nation. Don Sampson CRITFC executive director greeted the guests and handed out gifts to them.

Once the music began the crowd gathered near the stage to listen to the tribal talent.

Interspersed were speakers from the four CRITFC tribes, Yakama, Nez Perze, Umatilla and Warm Springs.

A special addition to the celebration was an extended invitation to the Puyallup family canoe crew who paddled July 29-Aug. 6 to Pendleton from Celilo Village with stops along the way. 'The Paddle to Pendleton' follows a renewed and growing

tradition of the cedar canoe culture.

Connie McCloud, cultural coordinator for the Puyallup Tribal Health Authority and captain of the Spuyalupabs Canoe Family was invited by her Umatilla Aunt, Edith McCloud.

The canoe crew was also invited to the huckleberry feast on Sunday where they were honored after the name giving ceremony.



During the Aug. 6 luncheon CRITFC executive director Don Sampson handed out T-shirts to guests. Among them Sampson declared Mary Lou Sosica as best and most loyal 'federal trustee.' Sosica works for the Environmental Protection Agency and is a former CRITFC staffer. Photo by Carol Craig.

The Yakama Nation Fish and Wildlife Committee is comprised of four members appointed by the Tribal Council who serve four-year terms. Members include Randy Settler, Chair, Duane Clark, Secretary, Ross Sockzehigh and Leo Aleck, Members.

In the corner with CC



The weekend event sounded exciting and I didn't want to miss any of the action! But where the day takes you can sometimes change. I took in the Jammin' for Salmon celebration the first weekend of August. Or should I say, I had very good intentions.

I arrived Friday afternoon and in the high 90s. I immediately looked for familiar faces. I talked with old friends I hadn't seen for awhile and chatted with former co-workers at CRITFC. I appreciated the cool evening. Even after Rita Coolidge's performance I got her autograph. "To Carol, with love, Rita Coolidge," it reads! She is a tiny, petite woman and very gracious and polite to her fans.

Saturday began with a special guest luncheon for performers and speakers held just outside the casino. It was another high 90s kind of day! Once the luncheon was over, I went inside the casino around 2:30. It was much too hot for me outside.

I wandered around for a bit donating money to several machines. Then I went to the non-smoking area and decided to try a nickel machine betting the max--45 nickels for each spin. Right away I won some money and cashed that out. As others on both sides of me gave up on their nickel machine, the machine I played continued to pay off. People would come and tell me, "So and so is on now," and I'd wave my hand and say, "I'll be out later." Finally around 10:30 I was exhausted and had a sore neck. I cashed out the several tickets I had adding up to over a \$1,000. That day I made a little over a \$100 an hour! As Gomer Pyle would say, "Lucky, lucky, lucky!" It also made my creditors very happy!



CC shakes hands with Rita Coolidge after her Friday evening performance. Photo courtesy Lori Watlamet.

Net materials parceled to tribal fishers

Wapato, Wash.--Spools of net line, webbing and corks stretched across the huge floor space at the former furniture factory located here.

As more material began arriving, Magon Douglas, Yakama tribal fishery technician began sorting all of it into segments to be parceled to Warm Springs and Yakama tribal fishers who opted to exchange their old nets to construct larger mesh nets for this year's fall fishery. The task took three days to inventory then sort into different portions.

Several stacks of line rested in one spot while another area had lines of

cork drying after being sprayed different shades of bright orange.

Douglas along with Charles Gardee packaged some of the material to be delivered to Warm Springs earlier last month. Several fishery staff were busy sorting and bundling different materials for tribal fishers to begin constructing their own gillnets.

Once everything was in place Yakama tribal fishers were notified to pick up the material at the furniture factory site. "We are concluding that portion of the net distribution program," said Roger Dick, Jr. tribal fishery biologist. "We've given out the materials and it is estimated there will be about 453 new mesh size nets for Yakama fishers," he said.

Tribal fishers were given half of their requested material at one time. Once they were done hanging their nets, they were able to obtain additional material to start on the rest of their nets. It was estimated between 90 and 100 tribal people will be using the new net mesh size including fishing crews and families.

About 65 new nets will be used by the Warm Springs tribe. Umatilla and Nez Perce nations declined to participate in the exchange net size program. According to Dick.

The four pool committees comprised of head fishers gathered information on tribal fishers who signed up for

the net exchange program to assure they received what was requested. Five people served on each committee who compiled the list of participants. "On average most fishing families and crews received enough material to make anywhere from five to 10 nets," Dick said. Five large fishing families were given enough material to construct 10 new nets each.

The net exchange program is part of the 1999 fall fishery management agreement by state and tribal parties adopted a plan to assist tribal fishers in replacing smaller mesh-size gillnets to nine inch mesh. "This is an incentive for tribal fishers to substitute some of their small mesh-size nets that catch steelhead, Dick said. With the new larger mesh gillnets the main target is chinook.

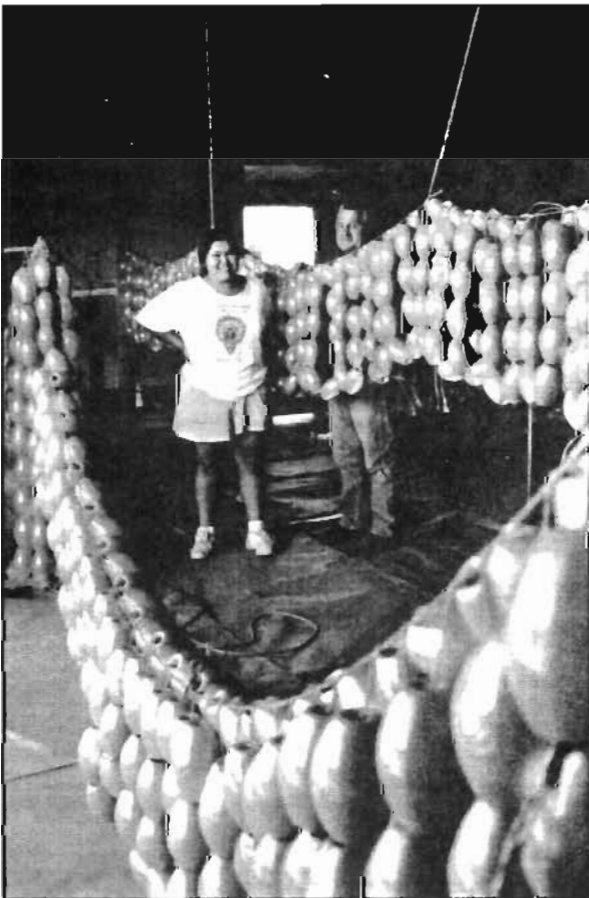
The larger mesh size nets will increase treaty harvest during the fall chinook fishery while reducing the incidental catch of wild steelhead that are listed under the Endangered Species Act.

"We will be monitoring those who got the nets," said Dick. "We want to make sure the nets are in use."

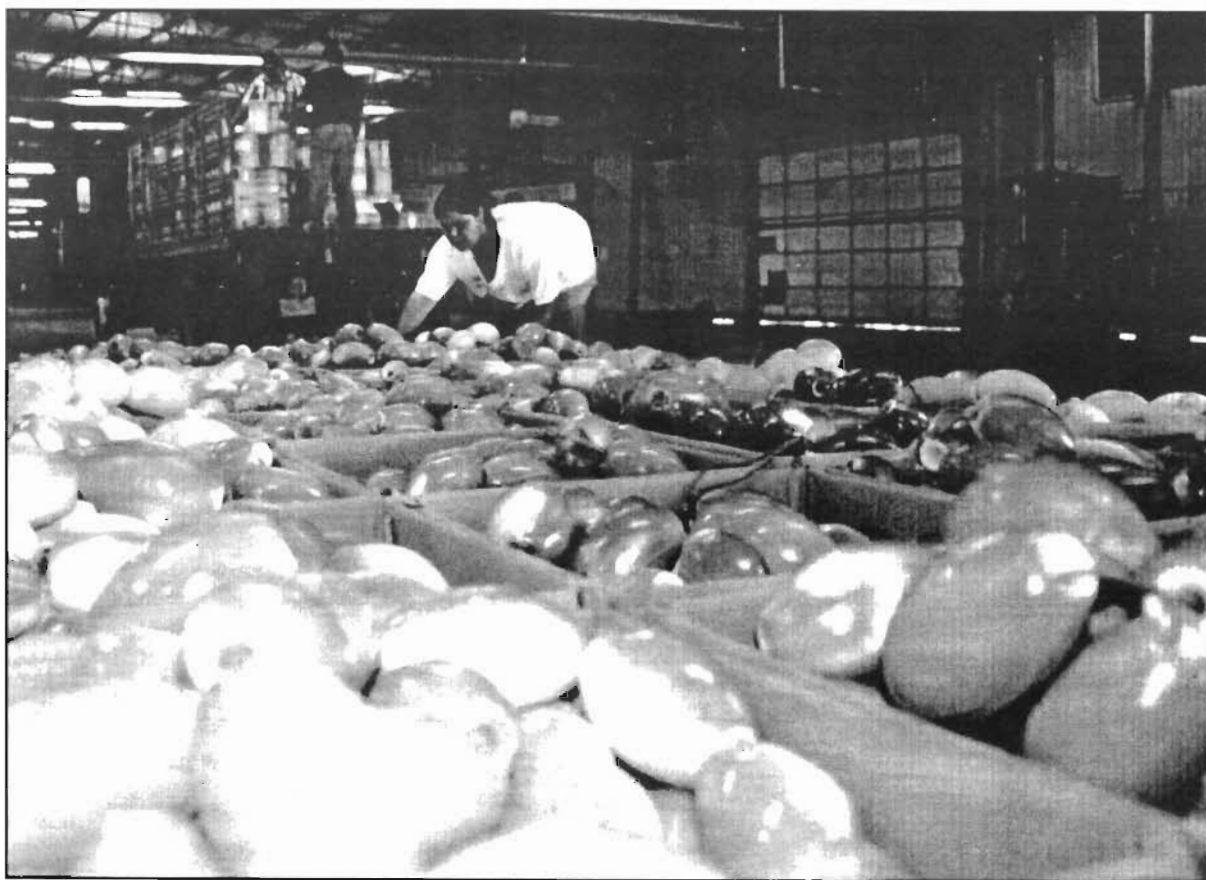
Last year parties to the *U.S. v. Oregon* case agreed to assist tribal fishers in replacing current nets. "Although some of the tribal fishers have gradually enlarged their nets, some did not have the resources to replace their gear," he said.

The Bonneville Power Administration funded the purchase of the materials and will provide enforcement and monitoring activities to track the effectiveness of the new net replacement program.

"Fishing crews participating will be helping other species during this year's fall season.," said Dick.



Magon Douglas and Charles Gardee stand amid brightly colored corks for new gillnets. Photo by Carol Craig.



Douglas boxed up the corks that were loaded onto the truck and delivered to Warm Springs last month.

According to Douglas the corks were painted different shades of bright orange so they will be visible during the fall fishing season for monitors to keep track of.

Fishery staff load up spools of lead line at the old furniture factory. Left to right—Roger Dick, Jr., Cecil James, Jr., Steve Parker (leaning) and Charles Gardee ready gear to be transported to Warm Springs. One large truck and one smaller were used for the delivery. Photos by Carol





Paddling to Pendleton proved to be an arduous task for the Puyallup canoe crew as they encountered rough waters, huge swells and a strong undercurrent that made it difficult to maneuver the canoe. Photo courtesy Confederated Umatilla Journal.

Canoe tradition resurfaces on Columbia

By Maria Garriga

CELILO FALLS, Ore. -- The ageless canyon bluffs watched a scene that had not been played at Celilo Falls village for more than 70 years on Sunday.

A 30-foot cedar canoe floated into the gentle water carrying nearly a dozen children from the Puyallup tribe near Tacoma.

After pushing the canoe into the green water, skipper Ray McCloud asked the villagers for permission to land.

On Saturday, the Puyallups had trucked their canoe to Celilo Falls, a traditional gathering spot for tribes. After Sunday's ceremony, they were to embark today on a 110-mile canoe journey up the Columbia. They plan to arrive in Umatilla, Ore., on Wednesday.

"All along the river, people are happy. We haven't seen a canoe in years," said Karen Jim Whitford, daughter of chief Howard Jim, leader of Celilo Falls village.

Joyful cries sliced through the shimmering 100-degree heat as parents welcomed their protégés to shore. Through their cedar canoe, the Puyallups have returned to their traditions as a river people.

Many felt that that this heritage was stolen and destroyed. Long before The Dalles Dam turned the churning waters of Celilo Falls into a stretch of slack water, the tribe members watched the canoes vanish, stolen by collectors or smashed by vandals.

A medicine man from the reservation in Warm Springs, Ore., told of how his father's canoe was destroyed in 1953.

Tuck'ush A Winch said that he watched his father suffer the summer that he discovered someone had cut the bow off his

canoe. They repaired the canoe with plywood. Then he watched his father cry when he found that the canoe had been dragged into a fire and burned in half a couple of months later.



Umatilla elder Edith McCloud displays T-shirt given out at Aug. 5 luncheon. She was instrumental in getting canoe back on the river. Photo by Carol Craig.

Ray McCloud's wife, Connie, is cultural coordinator for the Puyallup health authority and leads the voyage up the Columbia.

Only a dozen people fit on the boat at once, but a total of 35 will go, some in trucks carrying supplies.

Few people grasp the life-or-death significance of these river traditions to her people, McCloud said.

A memory of a recent Saturday morning haunts McCloud. She went to pass out softball schedules to the Indian children at a complex near her. She spent the morning waiting as a coroner cut one of the children down from a tree where the boy had hanged himself.

The tree was in a small cul-de-sac where children often gathered to play. The boy was 14.

(Canoe--Continued on page 9)



Pahto translated from the Yakama language means standing tall. At 12,307 feet it is the second highest peak in Washington state. From the east side of the mountain during certain times of the year an abstract of a horse throwing a rider off can be viewed. There are legends about Pahto that have been passed down through the generations. One legends tells of Pahto's jealousy of the other mountains in the region and how it is disciplined by the Creator for it's ill behavior towards the others with the high top portion of the mountain being lopped off.

Another story explains why tribal people object when non-tribal people climb it. Still standing tall today Pahto reigns over the Yakama Reservation providing water, the life giver for all things all earth. The close-up photo was taken by Paul Ward, fishery staffer when he took an aerial flight over the reservation.

(Canoe—Continued from page 8)

McCloud has a son who is 15.

She knows he faces life in a world that uses drugs for hope, gangs for family life and suicide as the ultimate escape.

"For many in our community, suicide is a solution, particularly for young men ages 14 to 22," she said.

McCloud believes that the waters of the river and the traditions of their people may restore that lost joy.

"I have an opportunity to speak in the language of hope, healing and potential. But there are people who can't speak that language. For some there is no hope. There is no opportunity to swim and to play and to live," she said, her voice thick with sorrow.

The sound of laughter ricochets on the river banks. As soon as they buckle on their life jackets, children run off

the dock and leap into the river.

Someone has handed Connie McCloud an unfading bouquet of artificial daisies and scarlet carnations. The flowers are covered with beads of water shining in the afternoon sun.

It is not easy to make a traditional canoe. Chadasskadum Whichtalum, a 57-year-old carver from the Lummi reservation near Bellingham, Wash., learned the art from his village's master carver.

Whichtalum learned to soften a canoe log using boiling water in the canoe hollow. The water-softened wood bent easily into the right shape with wedges. Salmon eggs' skins formed the paint base. A handful of sand tossed on drying paint skid-proofed the canoe.

Whichtalum would set a village rock in the air pocket

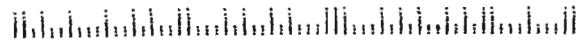
(Canoe—Continued on page 10)

Yakama Nation Fish &
Wildlife Program
P.O. Box 151
Toppenish, WA. 98948



Charles Hudson-PIO-CRITFC
729 NE Oregon-Ste. 200
Portland, OR. 97232

97232X2176 21



Canoe family continues journey upriver to Umatilla lands

(Continued from page 9)

within the bow. Then, when lost at sea, traditions say, the bow would always point toward land.

"The rock was your compass," he said.

Today he is making a video to pass his dying art for the Lummi Reservation library.

The hardest part is finding the right logs, he said.

Edith McCloud understands that finding a master carver is as difficult as finding the right materials for a canoe.

McCloud, Connie's mother-in-law, made it her mission to see canoes on the river again. To help the Puyallups, McCloud finally found Fred Peter, a traditional carver on Vancouver Island in 1997, after years of searching.

Three years and \$30,000 later -- every foot of the Alaskan yellow cedar canoe cost about \$1,000, estimated Connie McCloud -- the canoe has taken Puyallups to Seattle, to British Columbia, and now at last on up the Columbia.

This is the first time the Puyallups have traveled without the guidance of other canoe-faring tribes.

Edith McCloud has never ridden the canoes. But for her it is a spiritual experience to see the canoes return.

The tribes held several religious ceremonies Sunday asking for protection for the river travelers.

"It got so spiritual here, I cried," Edith said.

The tribes feasted on baked and smoked salmon, barbecued deer, and roots that women spent weeks digging.

In the end, the ceremonies culminated with Ray McCloud standing up in the canoe as children paddled him close to the dock.

"We are the Puyallups. We are hungry. We are tired," he said, "We need to ask your permission to cross your river on our way to a huckleberry feast."

Allen Slickpoo, Jr., representing Chief Jim, stood up straight. "We welcome you to come be part of the family. We will feed you," he said. He held a handful of medicinal roots, a gift for the Puyallups visiting his stretch of the river.

Reprint and published in the Yakima Herald-Republic, July 31, 2000.

"We are the Puyallups. We are hungry. We are tired," he said, "We need to ask your permission to cross your river on our way to a huckleberry feast."