

and answers as Indians are lined up on both sides of the long-house.

A high Indian leader views the group sagely and at length speaks in deep, solemn tones.

"Take water," he commands.

Each redman picks up his cup of water. They drink when given the command by the leader, but limit themselves to just one sip.

Soon he orders: "Now take salmon."

Each person picks up a small morsel.

When the high official intones, "Now eat," the Indians only taste.

He then commands, "Now help yourselves," and they taste of the other foods.

On the signal, "All food," Indians eat the feast to the last crumb.

After the festive board has been cleared, preparations are underway for the salmon dance, as tom-toms slowly begin their cadence of aboriginal music. Softly and with measured beat, the drums sing their ancient songs — of simple faiths of Nature's children in things supernatural. With a happy rhythm the drums gradually increase their tempo, working up into a veritable frenzy of thanksgiving. Indians keep time to the tom-toms as they balance themselves on their toes and fervently chant religious odes.

As the leader taps a bell, different formations of the dance take shape, continuing until thanksgiving rites are at their climax. At this point the bell is tapped for a final time, closing the ceremonies. The men leave the long-house first, followed by the women, ready to begin their new season of fishing.

The men climb out on fishing rocks which were passed from one generation to the next, each rock remaining in individual families. Since the coming of white men, Indians have fashioned wooden platforms on which to stand and have adopted other innovations of their paleface brothers.

When Lewis and Clark, northwest explorers, came by this way in 1805, the Indians were at Celilo Falls battling chinooks. Later they were observed by covered wagon emigrants who came this way in the 1840s.

More and more white people came to the Oregon country and more and more the Indians were crowded. However, the influx of settlers did not push the redmen away from the falls. Indian chiefs back in 1855 entered into a treaty with the United States that fishing rights of Indians at Celilo shall be inviolate for all time.

However, in recent years treaty rights have been under question, partly on grounds this type of fishing is endangering the supply of Salmon. Attempts have been made to enforce seasonal bans but without effect.

Several years ago redmen clashed with the law when the salmon season was ordered closed. Members of the Warm Springs, Columbia River, Yakima, Umatilla, and Nez Perce tribes voted unanimously they were within treaty rights to net salmon at Celilo Falls at any time they wished. So they continued fishing.

In the meantime, the redmen ex-
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