

Living in Celilo -

A Storypath Exploring the Lasting Legacy of Celilo Falls

By Shana Brown



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Washington State

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Introduction to Storypath

About Storypath: Philosophy and Aims

Storypath* is a constructivist simulation in which students create their own communities and stories based on historical events. This storypath design relies on the imagination and creativity of the students and gives them an opportunity to blend their imagination with the historical record.

For example, one of the tasks is that students will build a model of Celilo Village. The goal is not to get the model exactly as Celilo Village was before the falls' inundation. Rather, the goal is to have students become personally invested in the story they are about to tell, understand the significance of the village, and become emotionally involved in the telling of their story. This is when the real learning begins.

Storypath's goal is not to memorize names and dates; its intended focus is on concepts and emotions. Thus this storypath is designed to give students a deep understanding and empathy for what it might have been like to be a Northwest stakeholder during this tumultuous and heartbreaking time.

The unit contains the essential elements of all storypaths—the creation of the frieze (showing the setting of the story), characters that the students create for themselves, the building of a social context, and critical incidents. Critical incidents are introduced in this unit through videos, articles, and oral history.

*"I am grateful to Margit E. McGuire, author of the Storypath Program, Social Studies School Services, and Professor of Education at Seattle University, for permission to use the Storypath approach as a structure for Celilo Falls Storypath."
--Shana Brown, writer*

*For more information about the storypath approach, see:

<http://www.socialstudies.org/sites/default/files/publications/yl/0903/090301.html>

Program Overview

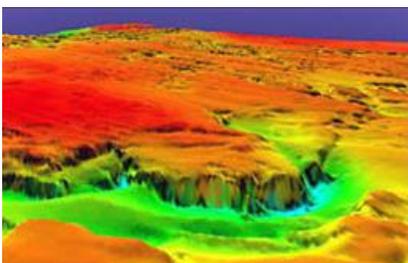
This storypath consists of seven episodes that explore the story of Celilo Falls. Depending on the reading and learning levels of your students, each episode should take about a week. In Episodes 1-3, students create the setting, characters, and context. Students then respond to and create stories surrounding the historical events that lead up to the inundation of Celilo Falls. Finally, students reflect on the effects of the damming, not only for tribal people, but for all stakeholders: commercial non-tribal people, farmers, and non-tribal citizens. Students will bear witness to the legacy of Celilo and its importance to tribal people, even 50 years after its death.



Essential Questions for the Legacy of Celilo Falls

1. What is the legal status of the tribes who negotiated settlement for compensation for the loss of Celilo as sovereign nations with respect to the United States Government?
 - a. Only federally recognized tribes with nation-to-nation sovereignty were involved in Celilo negotiations between the Indians and the U.S. Government:
 - Yakama (*then spelled "Yakima"*) (WA)
 - Umatilla (OR)
 - Nez Perce (ID)
 - Warm Springs (OR)
 - b. The U.S. Government deals with tribes on a nation-to-nation basis. Though these Indian nations exist within the boundaries of the United States, which has a trust responsibility to those tribes, in general the United States deals with tribal governments just as it would with any other country.
2. What are the ways in which these tribes responded to the damming of Celilo, which threatened to extinguish their cultures and independence?
 - a. Tribes formed organizations such as the Celilo Fish Committee and the Celilo Community Club to fight the damming of Celilo Falls.

- b. They negotiated with the U.S. Army Corps of Engineers.
 - c. The tribes received non-Indian support from groups such as the League of Women Voters.
 - d. Tribal fishers found other occupations within their tribes or through the Bureau of Indian Affairs.
 - e. Many became and remained unemployed.
 - f. All continue to mourn the loss of Celilo Falls.
3. How have the tribes affected by the loss of Celilo Falls met the challenges of reservation life? What have these tribes, as sovereign nations, done to meet the economic and cultural needs of their tribal communities?
- a. Celilo Village has survived and is beginning to recover. The Celilo Village Redevelopment Project recently improved the living conditions at Celilo Village by installing new water systems and improving housing and cultural facilities. However, more than 40 percent of families living in Celilo live below the poverty level.
 - b. As part of the Confluence Project, a sculpture created by famous artist, Maya Lin, will commemorate Celilo Falls.
 - c. See the following information about Celilo today from History Link.org: In recent years of greater environmental awareness, a movement advocating the removal of certain dams in the Northwest has gathered momentum and seen some success. Perhaps in response to this, a rumor that the Corps of Engineers had actually dynamited Celilo Falls to rubble during the construction of the Dalles Dam gained some currency. In fact, Indians living near the falls reported hearing blasting at the site, but were not close enough to see exactly what was being blown up. In 2008 the Corps of Engineers performed sonar mapping to picture the contours of



the land submerged by Celilo Lake, and the results were a pleasant surprise. Clearly visible on the sonar are the basalt cliffs over which Celilo Falls fell. Resting virtually intact under the lake's surface. Although it may be unlikely that the Dalles Dam will ever be removed and the falls restored, the very fact that they endure gives some hope that the way of life they represented will not be forgotten.

The Episodes

Episode 1: Creating the Setting

CELILO FALLS AND CELILO VILLAGE

Students create a frieze of the geological environment and then a three-dimensional village as it appeared in 1949.

CCSS addressed:

RI.5.1-4; W.5.3; SL.5.1; L.5.3-4 RI.6.1-4; W.6.3; SL.6.1; L.6.3-4

Episode 2: Creating the Characters

THE FISHERS AND THEIR FAMILIES

Students create family characters who live and work in Old Celilo Village. They create their own First Salmon Ceremony

CCSS addressed:

RI.5.1-3, 5.6-7; SL.5.1-2; L.5.3 RI.6.1-3, 6.7; SL.6.1-2; L.6.3

Episode 3: Building Context

HISTORICAL EVENTS OF THE TIME

Students research historical events and the people of the time period. They build a social context and create a tribal museum with artifacts they have created or located about Celilo Falls.

CCSS addressed:

RI.5.1-3, 5.7; W.5.3-4, 5.7; SL.5.1: L.5.3-4
RI.6.1-3, 6.7; W.6.3-4, 6.7; SL.6.1; L.6.3-4

Episode 4: Authorizing the Dam

CONGRESS AUTHORIZES THE BUILDING OF THE DAM WITH THE 1950 RIVERS AND HARBORS ACT

Students research the provisions of the Act and tribal and non-tribal responses to the Act. Following their research, they will debate the construction of the dam from different points of view.

CCSS addressed:

RI.5.1-4, 5.6-7; W.5.2, 5.4, 5.7-8; SL.5.1-4; L.5.3-4
RI.6.1-4, 6.7-8; W.6.2, 6.4, 6.7, 6.9; SL.6.1, 6.3-4; L.6.3-4

Episode 5: Negotiations

TRIBES AND THE ARMY CORPS OF ENGINEERS "NEGOTIATE" A SETTLEMENT FOR THE LOSS OF CELILO FALLS

Students appreciate the unfairness of negotiating a settlement that will never fairly or adequately compensate for the loss of Celilo Falls. They will demonstrate their understanding through a role-play.

CCSS addressed:

RI.5.1-4, 5.6, 5.8; W.5.2, 5.4; SL.5.1, 5.3; L.5.3-4

RI.6.1-4, 6.6, 6.9; W.6.2, 6.4; SL.6.1, 6.3; L.6.3-4

Episode 6: Broken Promises

THE GOVERNMENT BREAKS ITS PROMISE TO THE PEOPLE OF CELILO

Students learn of the U.S. Government's lack of effort to provide homes for the families forced to move. They will also discover the fate of non-tribal commerce that relied on Celilo Falls.

Students learn that the U.S. Government did not keep its promise to provide alternative fishing sites. By 2004, the Army Corps of Engineers (ACE) had only provided six of the sixty in lieu fishing sites promised in 1955-56. In fact, it was only in 2005 that the homes at Celilo Village were properly equipped with electricity and adequate plumbing.

CCSS addressed:

RI.5.1-4; W.5.3-4; SL.5.1-2, 5.4; L.5.3-4 RI.6.1-4; W.6.3-4; SL.6.1-2; L.6.3-4

Episode 7: The Inundation

EULOGY TO CELILO: IF THE FALLS COULD TALK

Students witness the destruction of Celilo Falls and Celilo Village. They witness the government (role-played by teacher or administrator) physically destroy their frieze and all of their work. Since this is a potentially volatile Episode, teachers need to decide whether the destruction will be physical or if they will project a time-lapse video of the inundation from March 15, 1957, over the frieze. The destruction is therefore simulated. While this might be more palatable to teachers, it does not have the same emotional impact as the physical destruction. Students will then watch the video footage of the ceremony and inundation and compare their experience to the tribal people in 1957.

Students create a commemoration to Celilo Falls and its people. This can be in the form of a collection of student-written eulogies, actual sculptures or monuments, or other creative projects.

CCSS addressed:

RI.5.1-3, 5.9; SL.5.1-2; L.5.3 RI.6.1-3, 6.9; SL.6.1-2; L.6.3

Classroom-Based Assessment

Teachers can choose between the [Dig Deep](#) and [Whose Rules?](#)

Goals of the Program

After participating in this storypath, students will be able to:

- explain the significance of Celilo Falls to tribal and non-tribal people
- understand the many cultural, economic, and spiritual elements of Celilo
- analyze and evaluate the impact of the inundation of Celilo Falls on various stakeholders
- understand that treaties were the vehicles through which the United States dispossessed Indian people of their land and culture
- explain how treaties guarantee rights to tribes that they did not relinquish during treaty negotiations

As students research Celilo and participate in the simulations, they will discover the answers to the following questions:

- Where was Celilo Falls located?
- How did local tribes view Celilo?
- What were the many roles Celilo played in tribal lives?
- How did a tribal fisher family live in Celilo Village?
- Why did the U.S. Government decide to flood the falls?
- How did the conflict between the U.S. and tribal governments and fishers evolve?
- What role did the treaties between the U.S. and the tribes play?
- How was the issue resolved?
- What were the immediate effects of the damming of Celilo Falls?
- What are the lasting effects?
- Why does Celilo continue to be a sacred place for tribes?

Planning the Storypath

Materials to Gather:

- Cardboard boxes
- Yarn
- Fabric
- Skewers and twigs
- Modeling clay
- Wire (16-20 gauge [AWG] so it is easy to cut and bend)

School-Supplied Materials:

- Tempera paint and brushes
- Butcher paper
- Markers
- Glue
- Scissors

Classroom Space

Students will create Celilo Village and a background frieze that depicts the area around Celilo Falls. There needs to be enough space to accommodate the frieze—6 x 4 feet of wall space with a table or counter in front of it for placing the village and other structures that students create. Students will add to the frieze as the storypath evolves. Well before the unit of study, students should begin collecting materials.

Organizing Student Groups

Students will become members of the Celilo community. The student groups in this storypath are comprised of extended families of representative tribes that frequented Celilo or lived there, either temporarily or permanently. In grouping your students, consider the following:

The Tribes

Some tribes who primarily harvested fish at Celilo Falls and/or lived in Celilo Village were:

- Wasco: <https://warmsprings-nsn.gov/history/>
- Warm Springs: <https://warmsprings-nsn.gov/history/> or http://www.critfc.org/member_tribes_overview/the-confederated-tribes-of-the-warm-springs-reservation-of-oregon/
- Umatilla: <http://ctuir.org/history-culture> or http://www.critfc.org/member_tribes_overview/the-confederated-tribes-of-the-umatilla-indian-reservation/
- Nez Perce: <http://nezperce.org/Official/history.htm> or <https://www.nwcouncil.org/history/CeliloFalls>
- Yakama: <http://www.yakamanation.net/history.php> or http://www.critfc.org/member_tribes_overview/the-confederated-tribes-and-bands-of-the-yakama-nation/
- Wy'am: (the name of Celilo Falls in Sahaptin "Echo of Falling Water" and also the members of different tribes who resided there permanently) <https://www.nwcouncil.org/history/CeliloFalls>
- Wanapum: <https://www.wanapumscholarship.org/wanapum-history/>

Planning the Storypath Continued

Non-Tribal People

- Center for Columbia River History:
<https://www.nwcouncil.org/history/index/>
- Oregon Historical Society: <http://ohs.org/>

The Salmon

- <http://www.critfc.org/salmon-culture>

NEW: The Confluence Project

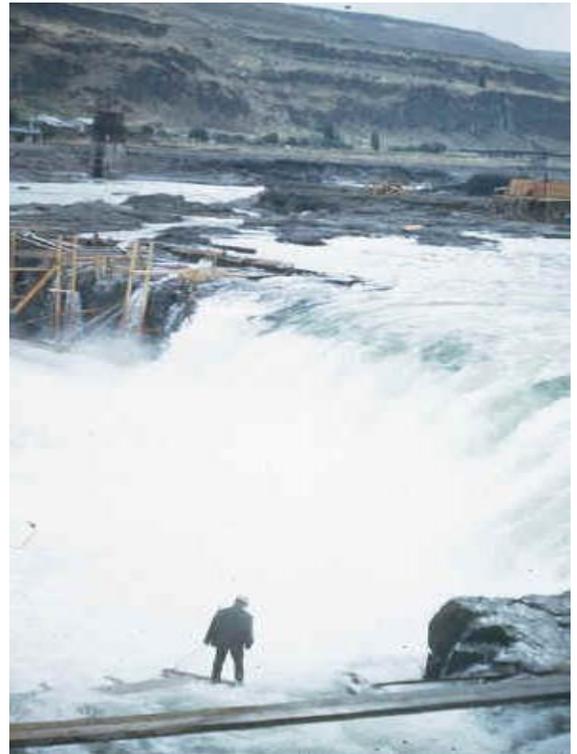
- Library
- Celilo Park

Preparing for the Role-Play

In learning about Celilo and its people, respect for culture in attire, demeanor, and voice are crucial. Students create their own characters and role-play using these characters in various simulations. These characters will act out their roles in the frieze.

While students will role-play non-tribal stakeholders and members of the tribes mentioned on the previous page, make sure you plan in advance to include some adults to role-play the non-Indian people who carried out President Eisenhower's plan to build the Bonneville Dam. They were:

- A Bureau of Indian Affairs (BIA) agent
- An engineer from the Army Corps of Engineers (ACE)



Background: The Story of Celilo

The story of Celilo Falls is one of sadness and perseverance. Once the mecca for commerce and culture in the West, Celilo Falls and Celilo Village along the Columbia River provided an abundance of salmon so great that fishers used to say they could walk across the river on the backs of the salmon. Traders would come from as far north as Canada, some even say Alaska, and as far east as the Dakotas, to take part in this rich and vibrant economy that explorers Lewis and Clark referred to as "The Great Mart."

The creation of the Works Project Administration and the Civilian Conservation Corps in the 1930s signaled the beginning of the end for Celilo. The Grand Coulee Dam, followed by other dams, was for some a great tribute to progress. For others it meant sudden and swift devastation. Because of the need for jobs and cheap power, the government began construction of The Dalles Dam in 1956, which ultimately drowned Celilo Falls and the village. People were displaced and native fisheries crippled. More importantly, a way of life that had existed since time immemorial was gone in a matter of hours.

The Bonneville Power Administration, the U.S. Army Corps of Engineers, and even the commercial non-Indian fisheries have had their stories told again and again. Now, it is the people of the N'Ichi Wana (Sahaptin word for "Great Water"), of Wy'am (Sahaptin word for "Echoing Falls") who will tell their story.

Columbia River Timeline

(Information from the Center for Columbia River History)

Year	Event	Category
16 million-6 million B.P	The greatest outpouring of lava in the history of North America, 90,000 cubic miles, oozes to the surface of the ancient Northwest in repeated flows, forming the Columbia River Plateau.	Northwest
1774	Juan Perez sails past the mouth of the Columbia River on or about July 10, possibly because it is obscured by fog. More likely, though, he does not stop at the Columbia because he is not looking for it. The Viceroy of Spain had ordered Perez to proceed directly to 60 degrees north to search for suitable harbor for settlement.	Northwest
1775	The first smallpox epidemic, apparently is carried by fur traders, hits Northwest coastal Indians. Another smallpox epidemic, apparently started in the Great Plains, strikes in 1782 east of the Cascades.	Northwest
1792	On May 11 at about 4:30 a.m. Robert Gray, in his ship <i>Columbia Rediviva</i> , discovers the Columbia River. Gray trades with Indians, explores the estuary for nine days, and names the river after his ship. In October, British Captain George Vancouver arrives and dispatches his lieutenant, William Broughton, to explore the river. Broughton travels to a point just east of present-day Portland and there claims the river and country to Great Britain, initiating a dispute between Great Britain and America over discovery of the river that will not be settled until 1846 in the Treaty of Oregon.	Northwest
1801	Smallpox ravages Columbia River Indian tribes, the third epidemic to sweep through the Columbia River Basin since 1782.	Northwest
1803	This year the United States buys more than 827,000 square miles of land, the Louisiana Purchase, from France for \$15 million.	General
1805	Indians who live near the mouth of the Columbia River use salmon as a form of exchange with fur traders.	Northwest
1807	David Thompson crosses the Continental Divide west of present-day Calgary, Alberta, Canada, and arrives at the north-flowing Columbia River. He doesn't know it is the Columbia, and he names it the Kootenae. He establishes a fur-trading post, Kootenae House, near the outlet of Windemere Lake.	General
1807	Smallpox spreads among Interior Salish Indians in the Columbia River Basin, probably the result of contact between European fur traders and coastal Indians.	Northwest
1810	Jonathan Winship, Captain of the <i>Albatross</i> , and his crew attempt to establish the first American settlement on the Columbia. They plant a garden, but it is washed away by floods. This failure, and encounters with hostile Indians, convince Winship to abandon his brief experiment and continue his trading mission to China.	Northwest
1850	Two steamships, the <i>Columbia</i> and the <i>Lot Whitcomb</i> , begin regular service on the Columbia River. The <i>Columbia</i> was the first built on the river and put into service between Portland and Astoria. The following year, the <i>Jason P. Flint</i> is brought in sections from the East, assembled at the Cascades and operates between those rapids and Portland.	Northwest
1850	There are now 37 sawmills in the Northwest, most of them near the mouths of the Columbia and Willamette Rivers	Northwest
1853	Congress approves funding for the Topographical Corps to explore the best route for a railroad to the Pacific Ocean. Isaac I. Stevens, the new governor of Washington Territory, is appointed to lead the northern survey.	Northwest

1855	Treaty with the Confederated Tribes and Bands of the Yakama is signed.	Northwest
1855	Treaty of the Warm Springs is signed.	Northwest
1855	Isaac I. Stevens, Governor and Superintendent of Indian Affairs for Washington Territory, and Joel Palmer, Superintendent of Indian Affairs for Oregon, negotiate treaties with some of the Columbia River Basin Indian tribes. At Walla Walla, treaties are signed with these tribes: Yakama, June 9; Walla Walla, Cayuse and Umatilla, June 9; Nez Perce, June 11; and the Middle Tribes of Oregon, June 25. A similar treaty is signed on July 16 at Hellgate, in present-day Montana, with the Flathead, Kootenai and Upper Pend Oreille tribes. The treaties establish reservations and obligate the tribes to move onto them. The treaties with the Yakama, Walla Walla, Cayuse, Umatilla, Nez Perce, Flathead, Kootenai, and Upper Pend Oreille tribes are ratified and proclaimed by Congress in 1859. The treaty with the Middle Tribes of Oregon is ratified and proclaimed in 1867.	Northwest
1859	The first large-scale irrigation project in the Columbia River Basin is built this year in the Walla Walla River Valley. Irrigation projects soon follow in the Umatilla, John Day and Hood River Valleys of Oregon.	Northwest
1861	Commercial fishing is now an industry on the lower Columbia. Two entrepreneurs, Rice and Reed, are packing salted salmon at a site 60 miles below Portland.	Northwest
1861	The Civil War begins.	General
1862	Railroads portages now operate on both shores of the Columbia at the Cascades, making passage much easier for settlers arriving from the East. The Oregon Steam Navigation Company gains control of portage roads and equipment on the Oregon side, securing its monopoly on river transportation.	Northwest
1863	President Abraham Lincoln issues the Emancipation Proclamation.	General
1866	Brothers George W. and William Hume, along with Andrew S. Hapgood, move their business because of decreasing salmon runs from California's Sacramento River to a place they call Eagle Cliff on the Washington side of the Columbia River. This is the first salmon cannery on the Columbia River. 4,000 cases of salmon, 48 one-pound cans to the case, are packed this year by hand.	Northwest
1872	R.D. Hume introduces Chinese labor to American canneries. The Chinese workers are efficient and hard-working and accept low pay. Most of the fishing for the canneries is done by local Indians. The Chinese are not allowed to fish. Several canneries now operate on the lower Columbia River, and others are being built.	Northwest
1876	Work begins on the Cascades lock and canal.	Northwest
1877	Cannery operators, worried about the decline of the prized spring Chinook runs, organize the Oregon and Washington Fish Propagation Company, raise \$21,000 in donations, and build a hatchery on the Clackamas River, the first hatchery in the Columbia River Basin.	Northwest
1879	Fish wheels begin operating on the Columbia. By 1889, there are 57 operating between Bonneville and Celilo Falls. Fishing with fish wheels continues in the Columbia for 55 years. 1879 is the first year fish traps are utilized on the Columbia. By 1886 there are 156 in use.	Northwest
1880	Commercial fishing pressure is so intense in the lower Columbia River that just 20 miles inland from the ocean there are so few salmon that cannery fishers are forced to move to the Columbia River's mouth to ensure they catch enough to satisfy the demand at canneries.	Northwest

1882	A rail line is completed between Celilo and Wallula, at the confluence of the Walla Walla and Columbia Rivers. With this link, a continuous line now exists between Portland and Walla Walla, allowing eastern Washington grain to be delivered to ocean-going ships in Portland.	Northwest
1887	The Allotment or "Dawes" Act is adopted by Congress.	Indian History
1887	Seufert's No. 5, the most famous fish wheel on the Columbia, is constructed on a point of rock jutting into the Columbia on the Oregon side of the river, about five miles upstream of The Dalles. It operates until 1926, when Oregon voters ban fish wheels, and averages 146,000 pounds of salmon per year.	Northwest
1889	Some 400,000 acres are under irrigation in the Columbia River Basin. Although some irrigation involves pumping groundwater, the earliest and simplest irrigation involves diverting water from steams.	Northwest
1889	With Chinook salmon runs declining and public demand for canned salmon high, canneries on the lower Columbia begin processing sockeye salmon and steelhead. A few years later, the canneries add coho and chum salmon.	Northwest
1890	Largely as a result of the completion of transcontinental railroads, population in Idaho, Washington and Oregon jump from about 251,000 in 1880 to 705,000.	Northwest
1891	Between 1891 and 1895, Columbia River salmon canneries pack an average of 486,000 cases (48 pounds per case) each year.	Northwest
1892	The <i>Coulee City News</i> reports on a proposal to irrigate the Big Bend country of central Washington State with water diverted into the Grand Coulee from a large dam on the Columbia River.	Northwest
1893	A special committee appointed by the Oregon Legislature in 1887 to review fishery problems on the Columbia releases its report. The report concludes that claims of overfishing by wheels, traps and seines are based on "prejudice and misinformation" and recommends that fishing gear restrictions be repealed.	Northwest
1894	"It does not require a study of the statistics to convince one that the salmon industry has suffered a great decline during the past decade, and that it is only a matter of a few years under present conditions when the Chinook of the Columbia will be as scarce as the beaver that once was so plentiful in our streams. For a third of a century Oregon has drawn wealth from her streams, but now, by reason of her wastefulness and lack of intelligent provision for the future, the source of that wealth is disappearing and is threatened with annihilation. .. Salmon that ten years ago the canners would not touch now constitute 30 to 40 percent of the pack." – From the 1894 report of the Oregon Fish and Game Protector.	Northwest
1894	Upper Columbia Basin salmon runs decline further, such as those that normally passed Kettle Falls on their way to spawn in northern Washington tributaries and in British Columbia. Fish were abundant at Kettle Falls as late as 1878 but had been steadily decreasing since 1882, according to the United States Fish Commissioner, who cites commercial overfishing in the lower Columbia as the primary cause.	Northwest
1895	Washington builds the Chinook River Hatchery on a lower Columbia tributary using money from fishing license sales. In the five years between 1895 and 1900, 14 hatcheries are built in Washington. Production of salmon triples. In 1900, 23 million eggs and fry are released. In 1905, 62 million are released. Washington's hatchery system eventually grows to be the largest on the West Coast.	Northwest

1896	Cascade Locks and Canal is completed, allowing continuous navigation through the treacherous Cascades. Previously, steamboats usually only ran the Cascades during low water. Between 1898 and 1920, the value of freight through the canal exceeds the construction cost in most years. The locks and canal are used until 1938, when they are covered by the water behind Bonneville Dam.	Northwest
1899	The number of fish wheels on the Columbia River peaks at 76.	Northwest
1900	Natural resource industries are booming. Between 1900 and 1910, large-scale logging occurs in the Columbia River Gorge. By 1900, nearly 500,000 acres of farmland in the Columbia River Basin is being irrigated.	Northwest
1902	The federal Reclamation Act, passed by Congress this year, authorizes the government to aid the development of irrigation for agriculture and allows settlers to own 160 acres for the purpose of irrigating crops.	Northwest
1906	The most productive fish wheel on the Columbia, the No. 5 wheel of Seufert Brothers Fish Company, has its biggest year. Located in a chute about five miles upstream from The Dalles, Oregon, No. 5 captures 209 tons of salmon. The wheel began operating in 1887 and operates until 1926, when Oregon bans fish wheels.	Northwest
1910	By now, 2.3 million acres of farm land in the Columbia River Basin are irrigated, up from 500,000 acres in 1900.	Northwest
1911	Little Falls Dam is completed on the Spokane River. While there is a fish ladder, there is some dispute about whether it is effective.	Northwest
1912	Commercial fishery intensifies in the lower Columbia River with the beginning of ocean commercial trolling, towing hooks and lines from a boat, for Chinook and coho salmon. By 1915 there are 500 trolling boats, and by 1919 there are more than 1,000.	Northwest
1915	America enters The Great War (World War 1).	General
1915	There are now 2,856 gill net boats on the lower Columbia River, the peak number in the history of the fishery.	Northwest
1915	The Army Corps of Engineers completes a canal and locks around river obstructions above The Dalles, opening river navigation between Astoria, Oregon, and Lewiston, Idaho. The Celilo Canal takes nearly 12 years to construct. It is 65 feet wide, 8 miles long, and 8 feet deep. It has periodic turnouts to allow boats to pass each other. Today it is under the water behind The Dalles Dam.	Northwest
1915	Long Lake Dam, with no fish ladder, four miles above Little Falls Dam on the Spokane River, effectively ends salmon passage. Spokane River settler D.L. McDonald later writes: "It was a sad day for the settlers who had grown to depend on the salmon as one of their staple foods. But for the Indians, it was a catastrophe."	Northwest
1917	Washington and Oregon outlaw purse seines in the Columbia River. The same year, Washington begins licensing hook-and-line fishing.	Northwest
1919	A fishway is constructed around Sunbeam Dam on the Salmon River between Stanley and Challis, Idaho. The dam, about twenty miles downstream from the headwaters of the Salmon River at Redfish Lake, was built in 1910 to provide electricity to the Yankee Fork mining district. Fears of dwindling fish runs prompt construction of the fishway. In 1934, Idaho blows a hole in the dam, and private interests later blow it up again, widening the hole. In the 1980s it is blasted a third time to make the hole wide enough for rafters.	Northwest

1921	The harvest of Chinook salmon in the lower Columbia River begins an annual decline that continues until 1958. As the river catch decreases, the ocean catch increases, but the number of salmon landed at Columbia River ports continues to decline overall. Fishery managers in Oregon and Washington recognize that hatcheries have failed to reverse the steady salmon decline and ignored scientific evidence of the stock structure of salmon populations. Despite this, hatcheries continue to be the primary tool to mitigate the impact of the dams.	Northwest
1924	Indians become citizens of the United States.	Indian History
1926	The Oregon Legislature outlaws fish wheels. Meanwhile, 506 fish traps are in operation on the Columbia River, the most ever.	Northwest
1927	Inland Power and Light Company completes Lewiston Dam on the Clearwater River (at River Mile 4) near Lewiston, Idaho. There is a fish ladder, but it is inadequate. Lewiston Dam virtually eliminates Chinook salmon runs into the Clearwater Basin. Steelhead are able to negotiate the ladder, but their numbers decline dramatically, too. Washington Water Power Company of Spokane acquires the dam in 1937 and, two years later, builds two additional fishways. Improvements are made to all three ladders in the mid-1960s. The dam is removed in 1973 as part of the Lower Granite Dam project so that there is enough water to allow barge traffic to Lewiston.	Northwest
1932	A federal report on river planning, Columbia River and Minor Tributaries (House Document 103-73/1), proposes construction of eight dams on the Columbia River, including Bonneville and Grand Coulee.	Northwest
1932	Presidential candidate Franklin Roosevelt (FDR) promotes Columbia River hydropower development in a speech in Portland on September 21.	Northwest
1933	The Bureau of Indian Affairs is reformed. The sale of Indian land halts.	Indian History
1933	John Collier becomes the 4 th first progressive commissioner of Indian Affairs (he fights for Indian rights).	Indian History
1933	FDR authorizes Indian Emergency Conversation Work Program.	Indian History
1934	Indian Reorganization Act "Indian New Deal" ends the Dawes Act and promotes economic development.	Indian History
1934	Congress passes the Fish and Wildlife Coordination Act (amended in 1946 and 1958), which requires the federal government to take fish and wildlife into consideration in the planning of federal water development projects It is the beginning of efforts to mitigate the impact of federal Snake and Columbia River dams on fish and wildlife.	Northwest
1935	Washington outlaws fixed gear, such as fish wheels and pound nets, for commercial fishing on the Columbia River. Oregon bans fixed gear in 1949.	Northwest
1937	In January, the monthly mean flow of the Columbia drops to its lowest level since 1927, when regular records began to be kept. The monthly mean flow of 39,160 cubic feet per second, measured at The Dalles, Oregon, remains the lowest natural flow on record in the Columbia. The flow at The Dalles is lower, briefly, in the late 1950s when the reservoir behind The Dalles Dam is filling.	Northwest
1937	On August 20, President Roosevelt signs the Bonneville Project Act, which creates a new federal power bureau: the Bonneville Power Project. The new bureau is assigned to market and transmit power from federal dams and " give preference and priority in the use of electric energy to public bodies and cooperatives."	Northwest

1938	On May 11, Congress passes the Mitchell Act (Public Law 75-502). The law is intended to mitigate the impacts to fish from water diversions, dams on the main stem of the Columbia River, pollution, and logging. Initially, the Act pays just for a census and survey of lower Columbia tributaries. Later it is amended to pay for facilities to protect salmon spawning habitat, such as screens on irrigation diversions.	Northwest
1938	Bonneville Dam begins operation on June 6. The dam has a fish ladder, and for the first time the number of adult salmon and steelhead crossing the dam can be counted. The 1938 total is 469,027 fish, primarily Chinook (271,799) Steelhead, sockeye, and coho also are counted.	Northwest
1940	The Bonneville Power Project, created by the Bonneville Project Act in 1937, is renamed the Bonneville Power Administration.	Northwest
1940	In June, the Colville tribes host the “Ceremony of Tears,” a three-day event at Kettle Falls to eulogize the impending inundation of the falls and the loss of the salmon and steelhead fishery from the construction of Grand Coulee Dam about one hundred miles downstream. The reservoir is filling; it will cover the Falls in July 1941.	
1941	United States enters World War II.	General
1941	The Bonneville Power Administration commissions Woody Guthrie to write the folk song “Roll On, Columbia, Roll On.” The song glamorizes the harnessing of the Columbia River. The song becomes famous as an anthem about American public works projects arising out of the New Deal during the Great Depression.	Northwest
1942	Tulee v. Washington limits state regulation of Indian fishing.	Northwest
1942	The Iroquois declare war on Germany, Italy and Japan.	Indian History
1943	The Bonneville Power Administration receives an urgent request for a large block of power to serve a secret load in the desert between Richland and Yakima.	Northwest
1944	With the approval of Montana’s governor, Congress authorizes construction of Hungry Horse Dam on the South Fork Flathead River as a Bureau of Reclamation project. Hungry Horse is the first of many upstream dams in the United States and Canada that control summer and winter flows for maximum power generation at the larger dams downriver.	Northwest
1944	The first offspring of fish that once spawned above Grand Coulee Dam return to spawn in tributaries above Rock Island Dam where their parents had been released in experiments that began in 1939 and continue through 1947. It is the first evidence that Columbia River fish runs might be relocated.	Northwest
1945	The federal River and Harbor Act of 1945 authorizes construction of McNary Dam on the Columbia, 146 miles upriver from Bonneville Dam. The 1945 Act also authorizes construction of the Lower Snake River Project of dams in southeastern Washington. Specifically, Public Law 14, passed by Congress on March 2, 1945, authorizes the ACE to “construct such dams as are necessary” to provide slackwater along the lower Snake River from its confluence with the Columbia to Lewiston. The decision on how many dams are necessary is left to the Corps. Eventually, the Corps decide on four: Ice Harbor, Lower Monumental, Little Goose, and Lower Granite.	Northwest
1946	The Bureau of Land Management is formed to oversee Indian land issues.	Indian History

1946	Congress authorizes construction of the Chief Joseph Dam on the Columbia at River Mile 545, fifty-one miles downstream from Grand Coulee. The authorization is in the 1946 River and Harbor Act. Originally called Foster Creek Dam, the initial survey work is not funded until 1948 (the same year Congress renames it Chief Joseph), and then only for \$42,000, but additional funding follows and construction gets underway in 1949. The main dam and intake structure is completed in 1955. The first sixteen turbine units go into service between 1955 and 1958. The project is completed in 1961. The L-shaped dam is 5,962 feet long in an area where the river is 980 feet wide. The design maximizes hydropower production. The powerhouse, at 2,039 feet one of the world's longest, originally contains sixteen turbine generators capable of producing a total of 1,078 megawatts. Today, the powerhouse has twenty-seven generators and a capacity of 2,069 megawatts.	Northwest
1947	Construction begins at McNary Dam on the Columbia River near Hermiston, Oregon, on April 15.	Northwest
1948	In November, the ACE opens its Walla Walla District office to supervise construction of the four dams of the Lower Snake River Project.	Northwest
1948	In late May and early June, a Columbia River flood destroys the city of Vanport, Oregon.	Northwest
1949	A census shows that population of the Northwest has grown 44 percent since 1940. During the same period, the nation's population has grown 13 percent. Net immigration to the Pacific Northwest is more than 1 million. Oregon leads all states with a 59 percent population increase.	Northwest
1949	The Lower Columbia River Fishery Development Program is established by Congress, based on a 1946 amendment to the Mitchell Act that authorizes the federal Interior Department to use the facilities and services of state fish and wildlife agencies to develop and conserve Columbia River Basin salmon. The state agencies had signed the participation agreement in 1948. Federal agencies seek \$1 million to pay for improving fisheries in the Columbia basin.	Northwest
1950	The Korean War begins.	General
1950	A total of 559,606 salmon and steelhead are counted crossing Bonneville Dam.	Northwest
1950	The federal River and Harbor and Flood Control Act of 1950 authorizes construction of The Dalles and John Day Dams on the Columbia and two upstream water storage projects on Columbia tributaries: Albeni Falls Dam on the Pend Oreille River near the Idaho/Washington border and Libby Dam on the Kootenai River in northwestern Montana. The Act also reconfirms authorization of Chief Joseph Dam.	Northwest
1950	Drift gill nets are declared the only legal commercial fishing method on the Columbia River for non-Indians. Fixed gear, such as fish wheels and pound nets, was outlawed in Washington in 1935 and in Oregon in 1949.	Northwest
1951	The 18 th and final generator at Grand Coulee Dam begins operation. This completes both powerhouses at the dam.	Northwest
1952	On May 29, the first irrigation water from Lake Roosevelt behind Grand Coulee Dam starts to flow into the canals of the Columbia River Basin.	Northwest
1953	Congress begins terminating rights of Indian tribes.	Indian History
1953	Public Law 280 places reservations in CA, MN, NE, OR, and WI under states' civil and criminal jurisdiction.	Indian History

1953	It is no longer illegal to sell alcohol to Indians.	Indian History
1953	President Dwight Eisenhower shifts the nation's power policy from one of encouraging federal dams to one of encouraging local utilities to build dams on major rivers. Three public utility districts in central Washington, aided by investor-owned utilities, take advantage of this shift and build four huge dams on the Columbia during the 1950s and 1960s: Priest Rapids (originally authorized as a federal dam), Wanapum, Rocky Reach, and Wells.	Northwest
1953	President Eisenhower appoints George Boldt, a Tacoma, Washington, judge, to the U S District Court, Western Washington District. Twenty-one years later, in 1974, Boldt authors one of the most important legal decisions in the history of Northwest salmon recovery efforts, ruling that Northwest Indian tribes that signed treaties with the United States in 1855 are entitled to half of the harvestable surplus of fish that return annually to the tribes' usual and accustomed fishing sites.	Northwest
1954	McNary Dam on the Columbia River at River Mile 292, near Hermiston, Oregon, begins operation. President Eisenhower dedicates the dam on September 23.	Northwest
1955	On August 28, the 2,069-megawatt Chief Joseph Dam begins operation under the ownership of the ACE. There is no fish passage at this dam about ninety miles upstream from Wenatchee. Thus Chief Joseph is the upper extent of salmon and steelhead migration in the Columbia, blocking access to about 670 miles of the mainstem Columbia and all the associated tributaries where salmon have historically spawned.	Northwest
1957	Indian Vocational Training Act creates job training centers near reservations.	Indian History
1957	The Dalles Dam, a federal project operated by the ACE, begins operation. The Dalles Dam is at the city of The Dalles, Oregon, at River Mile 191.5. On March 10, the flood gates close, and the reservoir behind the dam quickly fills, inundating the historic Indian fishery at Celilo Falls. At this time, prior to the construction of John Day Dam, McNary Dam at River Mile 292 is the next dam upriver from The Dalles.	Northwest
1958	Priest Rapids Dam, owned and operated by the Grant County Public Utility District, is dedicated this year and placed in service October 19. The dam is at River Mile 397.1. Priest Rapids is built by a consortium of public and private power entities, including Puget Sound Power & Light Company (Bellevue, Washington), Portland General Electric (Portland, Oregon), Pacific Power and Light Company (Portland), and Washington Water Power Company (Spokane), and eight public utilities in Washington and Oregon. These twelve entities share about 63 percent of the power output, and the Grant County PUD receives 36.5 percent.	Northwest
1959	The Oregon Moist Pellet is developed. It remains the standard food at salmon hatcheries. Along with improvements in disease control and water quality in hatcheries, the improved diet makes hatchery programs more cost-effective. As a result, fish production begins to accelerate. By the late 1960s, hatchery production of salmon and steelhead, particularly Chinook and coho, overtakes and then far surpasses natural production. By 1974, hatchery releases from the forty federal, state and tribal hatcheries in the Columbia River Basin reach 155 million, five times the number of juvenile fish released from hatcheries in 1960 [Wilkinson and Conner, Page 82].	Northwest

1960	Tribal people can identify themselves as “Indian” on the U.S. Census for the first time.	Indian History
1960	The population of the four Northwest states continues to grow and now stands at 5,964,000, an increase of 884,000 since 1950 and 2,058,000 since 1940. Salmon and steelhead harvests in the Columbia River continue to decline, as does the number of fish counted at Bonneville Dam. In 1960, 492,100 fish are harvested from the river between the dam and the ocean, and 3,900 fish upriver from the dam. Ten years earlier, the harvest was 717,500 fish below the dam and 157,200 fish above it. A total of 433,732 salmon and steelhead elude capture in the lower river and are counted crossing Bonneville Dam in 1960, compared to 560,683 in 1950 [Sources: U S Census; ODFW/WDFW Status Report, 1938-1998, Pages 126 and 135; Fish Passage Center].	Northwest
1961	Between 1961 and 1964, annual production at Columbia River salmon canneries drops to its lowest level since about 1870: 90,000 cases, at 48 pounds per case.	Northwest
1961	Ice Harbor Dam on the Snake River at River Mile 9 7, a federal dam operated by the ACE, begins operation Rocky Reach Dam, located on the Columbia River just north of Wenatchee at River Mile 473.7, is placed in service on June 13. It is built by a consortium that includes the Chelan County Public Utility District (Wenatchee), Puget Sound Power & Light Company (Bellevue, Washington), Portland General Electric (Portland, Oregon), Pacific Power and Light Company (Portland), Washington Water Power Company (Spokane) and the Alcoa aluminum company, which builds a smelter in Wenatchee Puget Power receives.	Northwest
1963	Mayfield Dam on the Cowlitz River, a lower Columbia tributary, begins operation. The 162-megawatt dam (initially three units totaling 121.5 megawatts, with the fourth unit added in 1983) is built by the City of Tacoma, Washington, Department of public utilities (Tacoma Power). It is located at River Mile 52.	Northwest
1963	Wanapum Dam on the Columbia River, at River Mile 415.8, is placed in service on September 1, 1963. Built by a consortium of four private and five public utilities, the dam is operated by the Grant County Public Utility District. Like Grant County PUD’s other dam, Priest Rapids, the utility receives 36 5 percent of the output of the dam, and the other financing partners share the remainder. Of these, the largest shares go to Portland General Electric (Portland, Oregon) and Pacific Power and Light Company (Portland), which each receive 18 7 percent of the output.	Northwest
1966	In order to protect dwindling runs of summer Chinook above Bonneville Dam, the Oregon Fish Commission asks the Oregon State Police to strictly enforce the law forbidding non-Indian commercial fishing upriver from Bonneville.	Northwest
1966	Some 6.5 million acres of farm land in the Columbia River Basin are now irrigated, up from 3.5 million in 1928.	Northwest
1967	Wells Dam on the Columbia River at River Mile 515.1 begins operation on September 1, owned by Douglas County Public Utility District. The dam has an unusual design as the result of the underlying geologic formation. Because the most solid ground is at the center of the river channel, the dam is constructed with its heaviest components, the turbines and spillways, in the middle. This design, known as a hydrocombine, has the spillways built over the top of the powerhouse Typically, the spillways and powerhouse are side by side. Later, this design proves to be very effective at passing juvenile fish over the dam — more effective, in fact, than at any other mainstem dam on the Columbia or Snake Rivers.	Northwest

1967	Hells Canyon Dam on the Snake River at River Mile 247 begins operation on October 23. It is owned by Idaho Power Company. By the time this dam begins operation, the salmon and steelhead runs that spawned in the river and its tributaries upriver from the dam have diminished from an estimated 1 million adults per year to an estimated 38,100 fish. The prime reason for this decline, according to the Idaho Power Company, is the construction of fifteen federal dams above Hells Canyon between 1904 and 1947. The company argues the decline is not attributable to its Hells Canyon Complex of three dams—Brownlee, Oxbow, and the newly completed Hells Canyon—even though the dams have blocked anadromous fish passage since the late 1950s when the first of the three dams, Brownlee, was completed.	Northwest
1973	Congress passes the Endangered Species Act. The forerunner of the Act, House Resolution 37, includes this statement of purpose: “From the most narrow possible point of view, it is in the best interests of mankind to minimize the losses of genetic variations. The reason is simple: they are potential resources. They are keys to puzzles that we cannot yet solve, and may provide answers to questions that we have not yet learned to ask.”	Northwest
1974	U.S. District Judge George Boldt of Tacoma refines an earlier federal court decision regarding Indian fishing and rules that Indians are entitled to 50 percent of the harvestable surplus of salmon and steelhead in Northwest rivers. Thus, Indians whose ancestors signed treaties with the United States in which they reserved the right to fish at their usual and accustomed places “in common with” citizens of the United States are entitled to half of the catch, and non-Indian fishers are entitled to the other half.	Northwest
1977	Four Indian tribes with treaty fishing rights on the Columbia River form the Columbia River Inter-Tribal Fish Commission to coordinate fish management policies and objectives. The participants are the Nez Perce Tribe, Confederated Tribes of the Umatilla Reservation, Confederated Tribes of the Warm Springs Reservation, and Confederated Tribes and Bands of the Yakama Indian Nation.	Northwest
1980	In December, Congress approves and President Jimmy Carter signs into law the Northwest Power Act, which authorizes the four northwest states of Idaho, Montana, Oregon, and Washington to form the Northwest Power and Conservation Council and gives the Council three distinct responsibilities: 1) prepare a program to protect, mitigate, and enhance fish and wildlife, and related spawning grounds and habitat, of the Columbia River Basin that have been affected by hydropower dams, while 2) assuring the Pacific Northwest an adequate, efficient, economical, and reliable power supply, and 3) informing the public about energy and fish and wildlife and involving the public in decision-making. The Council meets for the first time in April 1981.	Northwest
1990	On April 9, the Shoshone-Bannock Tribes of the Fort Hall Indian Reservation, Idaho, petition the National Marine Fisheries Service to list Snake River sockeye salmon as endangered under the federal Endangered Species Act. On June 7, the National Marine Fisheries Service receives a petition from Oregon Trout, Oregon Natural Resources Council, Northwest Environmental Defense Center, American Rivers, and the Idaho and Oregon chapters of the American Fisheries Society to protect Snake River spring, summer, and fall Chinook, and lower Columbia coho salmon under the Endangered Species Act. This year all of the returns of Snake River salmon are low; a single sockeye returns to Redfish Lake.	Northwest

1990	Some 7.3 million acres of farm land in the Columbia River Basin are now irrigated, down slightly from 7.5 million in 1980.	Northwest
1996	On January 9, the ACE, Bureau of Reclamation, and Bonneville Power Administration, the three federal agencies that operate and sell the power generated at (Bonneville) the federal dams of the Columbia and Snake Rivers, issue their final environmental impact study of dam operations. Five years in the making, the System Operation Review is intended to develop a system operating strategy for the dams, but it is too late, usurped by the 1995 Biological Opinion on hydropower operations issued by the National Marine Fisheries Service the year before. Not surprisingly, the preferred operations strategy in the System Operation Review is similar to the preferred alternative for dam operations in the Biological Opinion.	Northwest
2000	In December, NOAA Fisheries, the agency formerly known as the National Marine Fisheries Service, releases its latest revision of the Biological Opinion on Operations of the Federal Columbia River Hydropower System. The opinion, like its several predecessors dating to 1993, prescribes river and dam operations for federal agencies to follow to avoid further jeopardizing Endangered Species Act-listed salmon and steelhead in the Columbia River Basin. The 2000 opinion relies heavily on habitat improvements, as opposed to major changes in dam operations. A coalition of environmental groups successfully sues NOAA Fisheries, claiming the opinion relied too heavily on habitat improvements that would be carried out by non-federal entities. A U. S. District Court judge remands the opinion to NOAA Fisheries and asks for a revised opinion by June 2004. Later the court extends the deadline to November.	Northwest
2001	The U.S. Government sued Washington on behalf of 21 tribes to force the state to replace culverts with structures that allow fish to pass through.	Northwest
2004	Salmon and steelhead returning to the Columbia River are far above recent ten-year averages. Some, such as the returns in 2003, are the highest since record-keeping began at Bonneville Dam in 1938. In 2003, more than 920,000 Chinook salmon were counted crossing Bonneville Dam, where the ten-year average count was 399,000. A number of factors appear to be contributing to the increased run sizes, including improved fish passage at dams, improved spawning and rearing habitat, and improved feeding conditions in the ocean. In 2004, as strong runs continue, scientists at NOAA Fisheries who monitor the runs say it appears the runs will stay high at least through 2006.	Northwest
2007	In August, Marmot Dam (built in 1906 on the Sandy River near Mt. Hood) was decommissioned and removed.	Northwest
2008	During the summer, Little Sandy Dam, on the Little Sandy River, was removed.	Northwest
2010	The Powerdale Dam on the Hood River was decommissioned and removed.	Northwest
2011	Removal of the Lower Elwha River Dam begins.	Northwest
2011	Condit Dam (constructed between 1911-13) was breached on October 26 when approximately 750 acre feet of water was drained into the White Salmon River downstream of the dam and into the Columbia River.	Northwest
2012	Steelhead return to the White Salmon River above former site of Condit Dam.	Northwest
2013	Seattle U.S. District Judge Ricardo S. Martinez held that fish-blocking culverts contribute to diminished salmon runs by blocking access to miles of suitable streams. He orders Washington State to replace hundreds of the highest-priority culverts within 17 years.	Northwest
2017	On Friday, May 10, a federal appeals court declined to reconsider a ruling that Washington State says will require it to pay nearly \$2 billion on salmon habitat.	Northwest

Episode 1: Creating the Setting

Celilo Falls and Celilo Village



Overview

In Episode 1, students will create the setting for the Storypath by constructing a frieze of the natural environment around Celilo Falls and a three-dimensional village. They will work in groups representing different aspects of life in Celilo— Business, Residential, Geography, and Agricultural—to create their part of the Celilo Village frieze. Students will continue to build on the frieze and their community as they work through the Storypath Episodes.

- Students will listen to a story about Celilo Falls and the people who lived there as well as an optional article that provides a description of Celilo Falls and Celilo Village. They will answer questions and discuss details about the readings.
- Students will work in themed groups to build a frieze to represent the setting of the storypath.
- Students will create a postcard about the setting they develop.
- Students will complete a self-assessment.

Materials

Texts:

- Story: "I Wish I Had Seen the Falls"
- Article: "The First World Trade Center"

Reproducibles:

- Discussion Worksheet (1 per student)
- Answers for Discussion Worksheet (for teacher)
- Student Groups Worksheets (1 per group)
- Photographs of Old Celilo (1 per group)
- Word Bank Worksheet (1 per student)
- Self-Assessment Rubric (1 per student)
- Glossary (1 per student)

Episode 1 Lesson Plan

Read Aloud and Discuss: Day 1

1. Before reading "I Wish I Had Seen the Falls," discuss the importance of extended families and the role of elders in Indian cultures. Read the italicized text in the left column of the story to provide background. Then begin reading the story. If your students are not aware of what happened to Celilo Village, you may wish to stop reading at the marked place in the story and finish reading it at a later time. This will allow students to learn the outcome later, after they have had time to work on the Storypath and make discoveries of their own.
2. Make copies of the story and the **Discussion Worksheet** and give each student a copy. (Copy only the first three pages of the story—up to the stopping point—if you want to save the ending for a later time.) Use the discussion questions to have students reflect on the story and develop their understanding of what life was like at Celilo Falls. Because of the number of questions, you may want to provide different questions for pairs or small groups to discuss. Call students together after they have had time for discussion to clarify and share ideas within the whole group.
3. Use the article "The First World Trade Center" as reference information when you talk to your students about Celilo Falls. You may choose to read aloud the article to them. Important vocabulary words are in bold. Take time to discuss the meanings of these words with students. You may wish to create a word wall and post a list of these words for students to refer to as they work through the Episode. After reading, involve students in a discussion of how life was different in Washington in the 1940s and 1950s: for example, there was no cable TV or home computer equipment. You may wish to make copies of this article for students to use for reference.



Set Up Student Groups: Day 2

4. Take time to discuss how students in a group should work together. Give students a copy of the **Self-Assessment Rubric** and point out the behaviors they will evaluate themselves on at the end of the activity. If necessary, provide practice by setting up role-plays and having students work together to share ideas, disagree politely, and compromise.
5. Organize students into the groups they will be a part of for the duration of the storypath—Geography, Business, Agricultural, and Residential. Give each student a copy of the **Student Groups Worksheets** to use as they discuss their roles in making the frieze.

Make the Frieze: Days 3-4

6. Before students make the frieze, discuss the concepts of proportion and size. Point out that objects that are far away are small and have few details, while objects that are close are larger and have lots of detail.
7. Introduce the terms **background** and **foreground** and demonstrate the terms by drawing on blank butcher paper. In addition, share pictures or photographs with a background and foreground.
8. Assist students as needed as they begin making the frieze. Give each group a copy of **Photographs of Old Celilo** for reference. It doesn't matter if they don't get the exact details correct. The most important thing is for students to understand the key components and significance of Celilo Falls and Village. Students should consider both tribal and non-tribal people as they create their frieze. The Agriculture group will create non-tribal farms. NEW: Explore "The Confluence Project Library" to locate, share, and show images to help students. The Business group will show both tribal and non-tribal fishers. Other businesses include both tribal and non-tribal people, such as selling fish, stores, tourism, and gas stations. Show students pictures of fishing wheels and neighboring towns, such as The Dalles. See <http://historylink.org>.
It's best to have the Geography group glue its river, riverbank, and other geographic features first. The Geography group has a unique position in the creation of the frieze, as it is responsible for mapping out the rest of the community. This group decides where the structures will go and where ceremony and commerce sites are situated. Make this clear to the rest of the students so that they know to ask first before they start gluing.

Self-Assessment

- When the groups are finished making the frieze, have them think about how well they worked together in a group. Have each student complete the **Self-Assessment Rubric**. Discuss with students what they can try to improve on the next time they are asked to work in a group.

Word Bank

- Give each student a copy of the **Word Bank Worksheet**. Provide time for students to discuss with a partner or in a small group important words they have learned from their work in Episode 1. Then have students fill in their own word banks. Explain that they will continue to add to the word bank as they participate in the storypath unit. Students can use the glossary at the end of Episode 1 to check their definitions.

Postcard: Homework or Day 5

- To engage students in thinking about the setting of the Storypath, and help them develop a connection to the place they created, have them create a postcard about Celilo Falls and Celilo Village. Bring in sample postcards from around the students' community: for example, the Space Needle, Science Center, Mt. Rainier, Mt. Adams, Seattle rain, Moses Lake, orchards, wheat fields, orcas breaching, Pike Place, ferry boats, or other places closer to home. Discuss why the artist chose the scenes for the postcards.

Read the descriptions on the back of the postcards. Ask students to make their own postcards of the community they created. Talk about how their drawings will be close-up shots of features in their community and therefore should include more detail than what might appear on the frieze. Have students draw and color their scenes before writing a few sentences describing the scene. This can also be done on computers using Microsoft Office software, iPhoto, Pages, or other applications. Post these postcards around the frieze or someplace visible.



I Wish I Could Have Seen the Falls

By Carol Craig (Yakama)

This story comes from many stories from many elders that I have listened to throughout my life.

--Carol Craig



Grandparents are a natural part of tribal family life, and most times they teach the grandchildren lessons about the history of the tribe as well as tradition and culture. In this story, the narrator is Chucky, an eleven-year-old Yakama boy. He lives near the Columbia River at a village site on the Oregon side of the river, as did his parents and grand-parents. Chucky has his daily chores, he and his Grandmother share their time talking while his mother and father are at work.

When fishing starts, his parents go to the river to get their share of fish to eat fresh or prepare for future use. Salmon has always been a part of their meals and is considered very important to their culture and tradition as a tribal people.

I have always learned a lot from my Grandma, and she is a good teacher. She always talks about long time ago and what it was like then. As I learn from her, she tells me she did the same thing when she was young. Her grandma taught her many things and that is why she teaches me every day.

One day I saw her looking at some old pictures. I had never seen them before.

"What are you looking at, Grandma?" I asked her.

"Come, sit down and I will tell you, Grandson. Then you will understand," she told me. "Long before any tribal people were on Mother Earth, the Creator made a very special place for the tribal people," she said. "See this picture?"

I looked and could see a huge, wide water-fall and lots of people fishing, with others just watching the fishermen.

"It was called Celilo Falls, and it means 'echo of the falling water.'"

Then Grandma showed me more pictures of the falls and all the people that came to that place along the Columbia River. Some of the pictures were so old they had a different color to them.

Grandma described what the falls were like. "You could always hear the roar of the falls."

"Even from a long distance away, the sound was always there. That's where I grew up, and I was used to the thundering noise day and night, and the mist from the falling water was everywhere," she said.

"What did you do there, Grandma?"

Grandma told me how when she was little, she would run and play all day. "The scars on my knees are from running so fast over the jagged rocks and falling down sometimes," she said.

"Gee, did you cry, Grandma?"

"No, I was having so much fun it didn't hurt. I'd dust myself off and continue play-ing and running. When it was time for everyone to begin fishing in the spring, you could smell the fish water," she said. "My dad and his brothers would fish, and my mother would take care of the salmon after it was caught."

Grandma told me that as soon as it got warmer, children would ask if they could go swimming in the river. "My cousins and I even had a special place on the river where we would go down and swim. And my mother always warned us not to go by ourselves. Sometimes we would go and forget to tell my mother because we were so excited. Other times, we would play down by the canal barges and the draw-bridge, where the cable cars were. We'd get on and go across the water to the island," Grandma said. "Auntie or Uncle would see us and take us back to the shore. We always got caught and had to be reminded to let them know where we were going," she said.

"Did you get into trouble for that Grandma?"

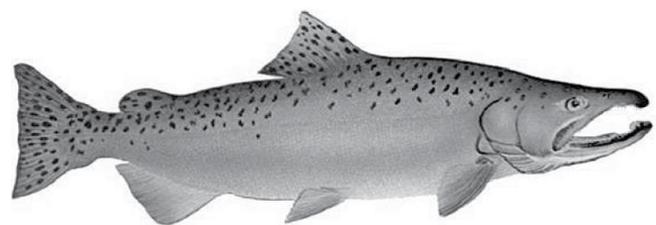
"No, they always warned us to be careful, and finally we started to tell them each time we wanted to go to the river to swim."

Grandma said a lot of people would come from a long ways just to get to that part of the river to fish. "People would travel from as far away as the Great Lakes area, Montana, the Washington Coast. They came from all over," Grandma said, her eyes sparkling. "There was dancing, games were played, and people visited and traded.

I asked Grandma what people brought to trade.

"It was always something that we didn't have here, like buffalo hides and meat, shells from the coast, horses, baskets, and anything you could think of. The dancing started late at night and sometimes went into the daylight hours. Some of the people were known for their skills in fancy dance, war dances, and even couples who would do what we call the 'Round Dance.'"

Grandma said that as the months went by, different kinds of salmon came to the falls so they could continue their journey upriver and go where they were born. She said some of the fish would get as far as Nez Perce country and even farther.



"And the Fisheries Chief at Celilo always warned us to take only what we needed and to let some of the fish get back to where they were born to lay eggs and begin another generation. We were only 'borrowing' the fish and thinking about the future generations, so they would have fish, too" she said.

"In the springtime, it was the spring Chinook that fed us, and they were the most delicious." Grandma laughed as she remembered. "Sometimes they'd weigh as much as one hundred pounds. They were huge! The salmon would be placed on cedar boughs that were cut into long, thin pieces. The women would pierce the salmon flesh with the cedar sticks for support and one long piece of cedar went up the center of the cut salmon. Then it would be placed near the fire by digging a small hole where the stick would be pushed into the ground."



"How could they tell when it was time to turn the fish over to the other side Grandma?"

"They would touch the back of the fish and, if it was warm, then it was time to turn it around," she said. "the smoked fire gives the fish a wonderful flavor."

I knew what Grandma meant. I enjoyed eating fish every day. Grandma always told me it's like brain food. It makes me smart and helps me remember where I come from!

Grandma said that later in the year more salmon would return. She said coho and blueback, then steelhead, and, finally, fall Chinook would come up the Columbia River. "Some of the people would even catch the huge sturgeon, and that is prepared a special way because it is a hole different kind of fish," she told me.

Grandma said another delicacy for the tribal people was lamprey, or eels. "We'd get those and eat some freshly cooked, and then dry some for winter use. Celilo Falls provided much food for everyone all year round," she said. "My grandmother told me the importance of this place and how everyone treated it with respect. Everyone always thanked the Creator for providing us with such a treasure."

Stop here for Episode 1.

"Where are the falls now, Grandma?" I asked.

"Oh, long time ago the government wanted to build dams and told us we'd have to move because the new dam would flood over Celilo Falls and the village. We didn't have a choice, and we had to move."

I asked Grandma when that happened, and she told me it was long ago and in March of 1957.

"Where were you, Grandma?"

"I was with my two sisters, my brother, mother, father, grandmother, and grandfather standing on the hillside when it happened. Once the dam was built, they closed the huge concrete gates which stopped the flow of the river, and the water began rising. We stood in our buckskin dresses and regalia to honor and mourn the loss," Grandma said.

It took almost eight hours before Celilo Falls was completely covered over. Some of the people in the village were so hurt that day that they left because they didn't want to see the falls disappear. People

that stayed at the village had their drums and they were pounding them. They were crying, they were praying, and there was much sadness with the loss of Celilo Falls."

Grandma's hand held many of the pictures of the falls as she looked outside the window. I looked up at her and she has tears in her eyes as she stared at the river. I grabbed her hand and said, "Come on, Grandma, let's pray to the Creator to forgive what happened here."

She looked down at me and said, "You are right, my grandson. We have to go on, but we don't ever want to forget this place because it is a part of us. It is who we are."

I know that every time I talk with my Grandma, I will learn something new. As I stood with her that day, I thought to myself, *I wish I could have seen Celilo Falls so I could run and play, feel the mist on my face and hear the roar of the water as it rushed over the rocks.* Now I understand how important the falls were to my family and their family before that.

THE END



The First World Trade Center

By Shana Brown

Long before anyone had heard of New York City or the stock exchange, tribes along the Columbia River operated their own world trade center. It was called Celilo. Celilo Falls was located in what is now the town of The Dalles, Oregon. Since **time immemorial**, tribes as far north as Alaska, as far east as the Great Lakes, and possibly as far south as Northern California gathered and traded at this sacred fishing ground. People bought, sold and traded products from their homelands with the tribes who fished along the Columbia River and with those who traveled to the trade center too. For more background information see <http://www.columbiarivergorge.info/>



With the settlement of the West came non-Indian **commerce**. There were conflicts that were mostly resolved through the United States court system. In various court cases, the United States defended the **treaty rights** of local tribes against **encroachment** of non-Indians, commercial fisheries, and often the states of Oregon and Washington. Often, though, the United States was slow to act or enforce the laws that the U.S. Government helped to create.

In the late 1930s, the U.S. Government itself wanted to control the Columbia River, **subdue** it, and use its massive power for **Hydroelectric power** generated by dams. They also wanted the Columbia's water for irrigation supplied by reservoirs that were created as a result of building those dams. This would destroy most of the sacred tribal fishing grounds, including **Kettle Falls** and Celilo Falls.

By treaty, tribes were entitled to fish at "**usual and accustomed**" fishing grounds. This included sites along the Columbia River. So, if the United States just started building the dams without permission from the tribes, they would be violating their treaties with those tribes. In short, they would be breaking their own laws.

The demands for electricity and water for irrigation were not going to go away. The U.S. Government had to respond.

Another group of people who wanted to use the river was commercial fishers, non-Indian businesses who sold fish for profit. They built their fisheries along the Columbia River too, and instead of using the traditional scaffolds and dip nets, as tribal fishers had done for centuries, they used **fishing wheels**. These wheels harvested much more fish than the traditional way the Indians used. As a result, there were conflicts between the Indians and the non-Indian fishers. Where commercial fishers built their fisheries and how they

affected tribal fisheries was often a source of conflict, as well as how much fish they caught. Since the government had no formal agreements with the commercial fisheries, the fisheries really were not a part of the negotiation, though they watched closely to see what the future had in store for their businesses.

These three groups of people all wanted to use Nichi Wana (the Wasco word for the Columbia, meaning “big water.” **The Bonneville Power Administration**, or BPA had already dammed several portions of the Columbia River, and so many tribes knew what might be coming. Currently, there was already a canal built around Celilo Falls so that non-Indian commerce and enterprises could develop.

Find out more about the Bonneville Power Administration at: <https://www.bpa.gov/news/aboutus/pages/default.aspx>

Under the **Rivers and Harbors Act**, the U.S. Government, through the **Bureau of Indian Affairs** (BIA), negotiated a settlement with the tribes whose custom it was to fish and trade at Celilo. This settlement required two things from the government:

- Fair compensation for the economic, cultural and religious loss of Celilo; and
- **In lieu fishing sites**, or at least 60 areas along the Columbia for tribal people to continue to harvest salmon. The government would either find new fishing sites or build them for the Indian people.

The BIA negotiated a 27 million dollar compensation for the tribes’ loss. However, Celilo Village still languishes in disrepair, and the in lieu fishing sites are not adequate to sustain tribal life.

Tribes felt they had no choice but to negotiate. Much like the non-Indian settlement on their lands just 100 years earlier, they knew that if they refused to negotiate some sort of compensation for their sacred falls, the falls would be taken nonetheless, and the tribes would receive nothing in return. The Wyam people, however, did not sign the negotiation. Chief Tommy Thompson said he would not sell it.

No compensation could be made which would benefit my future generations, the people still to come.
Watson Totus (Yakama) during the appropriations hearings for The Dalles Dam, 7 May 1951

Vocabulary List

Bonneville Power Administration (BPA)	encroachment	in lieu fishing sites	subdue
Bureau of Indian Affairs (BIA)	fishing wheels	Kettle Falls	time immemorial
Commerce	hydroelectric power	Rivers and Harbors Act	treaty rights
usual and accustomed			

Answers for Discussion Worksheet

1. What might Chucky learn through his grandmother's stories?
(how to fish, how to prepare fish, what her childhood was like, what Celilo Falls was like year round, how to respect to salmon)
2. Who is the Creator?
(The being that created all the land, water, resources, and creatures for the Indian people. Explain that the Creator gave The People a great responsibility to care for all living creatures. People do not have dominion over the land; they live with it, just as other creatures do. Explain that the respect for the salmon also stems from the belief that the salmon give themselves to The People for nourishment. This great sacrifice is not to be taken lightly.)
3. How does Chucky feel about his grandmother?
(He loves and respects her.)
4. Describe the sight and sounds of Celilo Falls.
(The roar could be heard from miles away.)
5. Why is Celilo so important to Chucky's grandma?
(She has strong childhood memories about Celilo; it was also important to her grandmother; it was the place where her family harvested and traded salmon—where they celebrated, danced, sang, and played. Celilo was a way of life.)
6. Grandma says that "you could smell the fish water" when it was time to harvest fish in the spring. What might that smell be like?
(Answers will vary. Some will say it must have stunk, but this is not the case. In the water, while salmon are living, they smell fresh and cold, a little metallic. Ask students if they have ever smelled a fish right after it has been caught. It will never smell "fishy.")
7. Why did the Fisheries Chief warn them to take only the fish they needed?
(They were only "borrowing" the fish. They needed to make sure they were not disrupting the salmon runs in order to ensure that the salmon returned every year for them and for future generations.)
8. How big were the salmon that Grandma's father caught?
(Some reached 100 pounds.)
9. Describe how the women would prepare the salmon for eating.
(From the text: The salmon would be placed on cedar boughs that were cut into long, thin pieces. The women would pierce the salmon flesh with the cedar sticks for support, and one long piece of cedar went up the center of the cut salmon. Then it would be placed near the fire by digging a small hole where the stick would be pushed into the ground.)
10. Why does Grandma say that eating fish is "brain food"?
(The omega-3 fatty acids in salmon are healthy and good for the brain. The salmon also helps Chucky remember his family and his culture.)
11. What are lamprey?
(Eels that were also harvested at Celilo.)
12. Describe the seasonal journeys of the salmon.
(The runs occurred spring through fall—different species of salmon spawned at different times. Some would swim as far back as eastern Washington and Idaho into Nez Perce territory.)

“I Wish I Had Seen the Falls” Discussion Worksheet

Name: _____

Date: _____

Directions: These questions will help you think about the story “I Wish I Had Seen the Falls.” Your teacher will assign certain questions to you and a partner or small group. Together, discuss the assigned questions. Be prepared to share your ideas with the whole class.

1. What might Chucky learn through his grandmother’s stories?
2. Who is the Creator?
3. How does Chucky feel about his grandmother?
4. Describe the sights and sounds of Celilo Falls.
5. Why was Celilo so important to Chucky’s grandma?
6. Grandma says that “you could smell the fish water” when it was time to harvest fish in the spring. What might that smell like?
7. Why did the Fisheries Chief warn them to take only the fish they needed?
8. How big were the salmon that Grandma’s father caught?
9. Describe how the women would prepare the salmon for eating.
10. Why does Grandma say that eating fish is “brain food?”
11. What are lamprey?
12. Describe the seasonal journeys of the salmon.

Welcome to the Geography Group!

Your group is very important because you will decide where the geographical features in the Celilo Falls and Celilo Village community will go. Write the names of the team members.

Name	Responsibility
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Geographical Features:

Step 1: Discuss what geographical features Celilo has in the space provided at left. Your group may want to reread the story and article. Write a list of the geographical features your group will include.

Step 2: Discuss what your frieze will look like. On a separate sheet of paper, sketch out a quick plan of the frieze. Include an area for conducting business, space for temporary and permanent residential neighborhoods, and an area for structures used to dry fish. Add the geographical features your group plans to include. Share this sketch with the other groups so they will know where to build their parts of the frieze.

Step 3: Decide who in the group will make the geographical features you want to include. Have everyone sign up to make the different geographical features by writing their responsibility next to their name.

Step 4: As a group, check to see if there is anything missing from the frieze. Can the group think of other objects that should go on the frieze?

Step 5: Everyone in the group will need to fill out the self-evaluation form.

Welcome to the Business Group!

Your group is very important because you will decide what businesses and other economic activity are in the Celilo community will go. Write the names of the team members.

Name	Responsibility
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Economic Activity and Business:

Step 1: Discuss what economic activity and businesses Celilo might have. Think about both tribal and non-tribal businesses. Make sure they're businesses that would exist in the 1940s. Write a list of possible businesses in the space provided at left.

Step 2: Decide who in the group will make the different businesses. Have everyone write their responsibility next to their name. Use the art materials you have been given. Check with the Geography Group to find out where the businesses are located. When ready, glue the businesses onto the frieze.

Step 3: Check to see if there is anything missing from the frieze. Can the group think of other objects that should go on the frieze?

Step 4: Everyone in the group will need to fill out the self-evaluation form.

Welcome to the Agricultural Group!

Your group is very important because you will add the farms to the frieze. Write the names of the team members.

Name	Responsibility
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Celilo Activities:

Step 1: Discuss what sorts of non-Indian activity Celilo has. What buildings would you see? What kinds of animals would be there? Write a list of the objects your group will need to make for the frieze in the space provided at the left.

Step 2: As a group, decide who will make the different objects and write their responsibility next to their names. Make the farms out of construction paper. Then glue the farms onto the frieze. Check with the Geography Group to find out where the farms are located.

Step 3: Check to see if there is anything missing from the frieze. Can the group think of other objects that should to on the frieze?

Step 4: Everyone in the group will need to fill out the self-evaluation form.

Welcome to the Residential Group!

Your group is very important because you will add the homes and community buildings to the frieze. Write the names of the team members.

Name	Responsibility
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Geographical Features:

Step 1: Discuss what the residential neighborhood of Celilo might look like. What other community buildings would you find? Some ideas are longhouses and drying sheds. Write a list in the space provided at left.

Step 2: Decide who in the group will make the different community buildings. Have everyone write their responsibility next to their name. Check with the Geography Group to find out where the community buildings are located. Then glue the community buildings onto the frieze.

Step 3: Check to see if there is anything missing from the frieze. Can the group think of other objects that should go on the frieze?

Step 4: Everyone in the group will need to fill out the self-evaluation form.

Self Assessment Rubric

Name: _____

Date: _____

	 I did not do this enough to be helpful	 I did this once or twice and was somewhat helpful	 I did this and it really helped the group	 I was a leader in this part
I shared my ideas about the frieze with the group.				
I asked specific questions to make sure I understood.				
I waited my turn to speak, and I didn't interrupt.				
I listened carefully to what others in the group had to say.				
I respected the ideas of others and disagreed in a polite way.				
I was willing to change my ideas to help the group.				
I helped the group solve problems.				
I did my share of the work to complete what the group needed to do.				

If you were to do the task again, what changes would you make in how you worked with your group?

Word Bank

Name: _____

Date: _____

Use the space below to keep track of the new and specialized words you learn throughout this unit. They can be any word or words that you hear, read or talk about.

Celilo Village

Recall the stories, descriptions, and look at the frieze of Celilo Village you have created. Write down what you see, and, as descriptively as possible, describe the things you see in the village.

Things you see in the village (nouns)	Describing Words (adjectives)

Now, think about the other words you have learned in Episode 1 that are new to you. Write the words and their meanings below.

Word	Meaning

As you continue this unit, you will continue to add words to your word bank. Use the back of this sheet if you need more space.

Photographs of Old Celilo



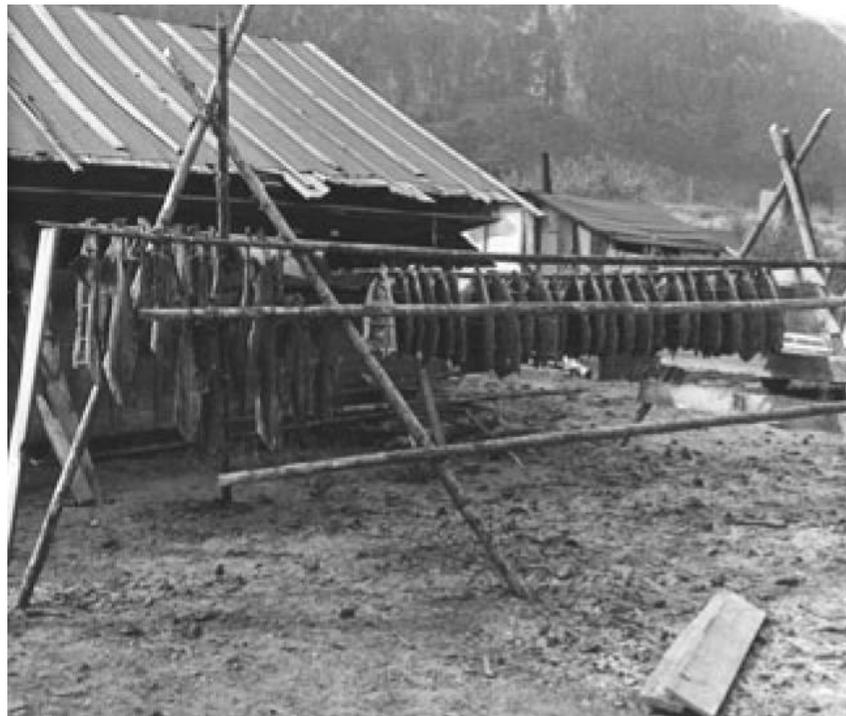
This April 1955 photograph of Celilo Village and longhouse shows the Oregon Train Highway 30 (now Interstate 84) and the Oregon Truck Railroad bisecting the village. The reservoir created by The Dalles Dam inundated homes closest to the river, north of the highway. *Oregon Historical Society*



Children play near Chief Thompson's home, where many Celilo Community Club meetings were held, while he and Flora Thompson look on in October 1949. Many whites dismissed Celilo Village homes as "shacks," and the Army Corps initially assumed that it would be responsible only for their market value. The Celilo Community Club and efforts by concerned citizens like Wasco County Judge Ward Webber persuaded the federal government to provide funds for new homes to villagers who lost them. *Oregon Historical Society*



Fishing at Celilo Falls prior to the Dalles Dam. *Oregon Historical Society*



Salmon drying outside at Celilo Village, Oregon. *Courtesy of Army Corps of Engineers.*



The Army Corps of Engineers built the Dalles-Celilo canal which provided passage around Celilo Falls and the Long Narrows until The Dalles Dam replaced it in 1957. *Courtesy of the Army Corps of Engineers.*

Glossary: Episode 1

Bonneville Power Administration (BPA): a federal agency created by an act of Congress in 1937 to market electric power from the Bonneville Dam on the Columbia River

Bureau of Indian Affairs (BIA): a division of the government that manages programs involving Native Americans

commerce: an interchange of goods and commodities between groups of people; trade, business

encroachment: a trespass or intrusion upon the property or rights of others, especially when done gradually and not openly acknowledged

fishing wheels: devices for catching fish used by non-Indians, which involved a rotating wheel with baskets that scooped up fish as the wheel turned

hydroelectric power: electricity produced by the force of water from water flowing through a dam

in lieu fishing sites: fishing sites that substituted for the sites that tribes lost when the dams were built

Kettle Falls: town in Stevens County, Washington, which was inundated by the Grand Coulee Dam in 1940; an ancient and important tribal fishing site on the Columbia River

regalia: decorations or ceremonial clothing

Rivers and Harbors Act: legislation passed by the U.S. Congress that addresses projects and improvements in rivers and harbors in the United States

subdue: to overcome and bring under control

time immemorial: time in the distant past beyond memory or record

treaty rights: rights or benefits allowed through a formal, official document set up between two or more groups

usual and accustomed: areas where fishing had always been done

Episode 2: Creating the Characters

The Fishers and their Families



Overview

In Episode 1, students bring their village to life by becoming part of a family living in or near Celilo and creating a personal identity for an individual character. They will create a First Salmon Ceremony for their village. Through each episode, students will become more invested in their village.

- Each student will create a character out of construction paper that he or she will play for the duration of the storypath.
- Students will complete a worksheet that provides personal details about their character.
- Students will enlist the help of local tribes to hold a Salmon or First Foods Ceremony, which celebrates the return of the spring Chinook to the Columbia River.

Materials

Texts:

- Article: "Honoring the Food" (from Trail Tribes Organization)
- Article: "First Salmon Feast" (from Columbia River Inter-tribal Fish Commission)
- Protocol Considerations (from WSSDA)

Video:

- ["Always Celilo—Rituals"](#) (from *The Oregonian*)

Reproducibles:

- Discussion Worksheet (1 per student)
- Answers for Discussion Worksheet (for teacher)
- Character Biography (1 per student)
- Character Template (1 per student)

Art Materials:

- Construction paper, card stock, and skin-toned paper
- Scissors
- Fabric and fabric glue

Episode 2 Lesson Plan

Make the Characters: Day 1

1. Group students into small families of about three to four members so they can create their characters. Each group is one family in the community. Students will need to decide how they are related to one another. It will help to write a list of family members on the board before having the students make this decision, for example, grandparent, uncle, aunt, cousin, step-sister, half-brother. In addition, some students will also need to create non-tribal characters, such as commercial fishers and farmers.
2. Give each student a copy of the **Character Template** for making their characters. Have them use scrap material or construction paper to trace around the body to make clothing. Students then add hair and facial features.

Create a Character Biography: Day 2

3. Once students have completed their character, they will create a character biography. Distribute a copy of the **Character Biography Worksheet** to each student to use as a guide as they add life to their characters. They will make up a first and last name, making sure that the last name is agreed upon by everyone in their family. They will choose an age that is over eighteen years old. You will want students to take on adult roles for the critical incident. They will also decide on an occupation for their character, describe their character's personality, tell who their family members are, and create a family anecdote. Encourage students to fill out the biography sheets slowly, discussing each section with members of their family to get ideas.

With younger students, you may want to simplify the biography worksheet by only having a few descriptors of the character. Have students look at the frieze and brainstorm what jobs people living here might have. Write a list of their ideas on the board before having them decide. Do the same with personality traits, while drawing upon characters from stories or people they know.

4. When the biography worksheets are completed, have students glue or tape their biography along with their character on a large piece of construction paper. Each day, have families introduce themselves to the community (class). Students should tell the class three facts about their characters. Allow time for questions and answers.

First Salmon Ceremony: Days 3-4

5. Show students the following video to build background for the ceremony:
<https://vimeo.com/313663>
6. Read aloud the articles "Honoring the Foods" and "First Salmon Feast" to provide background for students as they prepare for the ceremony, or have students read and discuss the articles in groups. Give students a copy of the **Discussion Worksheet** and have them respond to the information in small groups or in pairs.
7. Enlist the help of local tribes to hold a First Salmon Ceremony. Contact your own district's Title Program or Indian Education Office, which will be able to contact the right people. Individual tribal members may not be able to help without direct permission from their tribal councils. The "Protocol Considerations" section from the WSSDA website has been provided on the next page as a reference article.

Word Bank: Day 4

8. Remind students to add new words they learned in this episode to their Word Banks.

Honoring the Foods: Berries, Salmon, Deer, and Roots

By Sally Thompson

From Trail Tribes at

<http://www.webpages.uidaho.edu/L3/ShowOneObjectSiteID66ObjectID970.html>

The worlds of the Warm Springs, Wasco and Paiute are much more than simply the sum of their physical objects—the rocks, water, plants, fish and animals. As our people need more than the nutritional value of the foods alone to live, so too do the plants, animals and fish. For all these things are given their very nature and each is sustained within a web of spiritual potency derived from the Creator. It is with this understanding in mind that the various foods upon which our people depend are honored and prayers of thanks offered to the Creator. During the seasonal round and just before each new food is about to be dug, picked, or fished, a community-wide ceremony is held. The three feasts—the **Wild Celery Feast** (in February), the **Salmon and Root Feast** (in the spring), and the **Huckleberry Feast** (in the mid- to late-summer)—mark the yearly calendar and the rhythm of life.

Until each feast is held, no one can begin to gather the roots, pick the berries, or fish the salmon. And until the feast is held, no one can eat of the roots, the berries, or the salmon. With all assembled in one of the community longhouses, the particular food to be honored (root, salmon, or berry) is prepared and served. “Everything is put in its place, in a row” on the meal tables. A limited quantity of the roots, the huckleberries, or the salmon has been ritually dug, picked, or fished by ceremonial fishermen, hunters, and root gatherers for these special occasions. After the “pouring of a little water in a glass and drinking it,” always remembering the importance of water, the meal begins. During the meal, “everything is served to the right.” It is on the right side that one enters the longhouse, moving to the right and shaking the right hands of your relatives and friends as you greet them. Following the feast, the root digging, the berry picking or the salmon fishing can commence. These feasts also remind the members of the family of each person’s particular role and responsibility toward protecting and preserving the roots, salmon and berries for the future generations. The women’s role as “providers” of the roots and berries, and the men’s role as “providers” of the salmon and deer, are thus reiterated for the entire community.

First Salmon Feast

(Reproduced with permission from the Columbia River Intertribal Fish Commission
<http://www.critfc.org/>)

The Wash'ut service, the longhouse, and the seven drums are all part of the traditional religion of the Columbia River tribes. Before tribal celebrations, commemorative or memorial services, Wash'ut prayers are offered. Water is the most essential part of all longhouse rituals and has a deep symbolic significance for tribal people.

In the longhouse, the songs and ceremonies celebrating the first foods are held each year, timed to the appropriate time of its harvest. One of the most important services is the First Food Feast. This ceremony must occur before hunting, fishing, root digging, or gathering can take place. The following is a description of a First Food Feast held to celebrate the return of the salmon on May 1, 1994, at Willamette Falls, Oregon.



Lonnie Selam, Sr., Yakama leader, standing inside a longhouse

Standing shoulder to shoulder in two circles—women on the south and men on the north—tribal and non-tribal participants gathered inside the longhouse-style tent to witness the religious service. Drummers, in line at the front of the longhouse, began a series of prayer-songs. To their right, Tony Washines, Yakama longhouse leader, held a brass bell, ringing it and using it to count the song sequences. During the service, Wash'ut members sang, while some danced, moving with small dignified steps. Some of the songs thanked the salmon for giving its life to feed the people, while others reminded the Indian people of the traditional laws that must be observed.

"When the Creator created our Mother Earth, He gave it life," explained Washines. "When the dawn comes on this sacred day, the light of our Father is here. This life is a sacred inherent right of our people. These songs speak of this life from the time that life began. We've always been alongside the animals, the trees, the grass, and all the roots that make the medicines and foods."

He said that tribal people hold all these in great reverence "because they too have a purpose—to nourish and strengthen our hearts, our minds and our bodies." The solemn occasion of the service gives way to a festive occasion to enjoy the company of those seated together.

While the songs were still being sung, food servers, both young women and men, gradually brought out the food and set it in front of all those assembled inside and outside the longhouse. Before the meal was eaten, Washines rang the bell as a signal for everyone to stand and join in prayer-song. The bell rang again, and participants picked up their cups of water and drank. After the traditional meal of salmon, deer or elk, roots, and berries, everyone again took a drink of water.



After the blessings, the foods, beginning and ending with water, are honored and eaten.

Additional Resource:

[First Salmon Feast/Columbia River Intertribal Fish Commission](#)

Tribal History and Culture Project

Protocol Considerations

An essential ingredient for successful relations with other cultures is understanding and observing the protocols of those cultures. It is equally important to understand that each culture of nation will have its own characteristics that require a unique approach to protocol.

As school district leaders seek to establish government-to-government relations with neighboring tribal nations, it is important that they do their homework on the tribe's governing structure and protocols. In many instances, the rules will vary from tribe to tribe.

Sovereignty

Building relations with tribal governments starts by comprehending and acknowledging tribal sovereignty.

Under the U.S. Constitution, treaties and federal law, federally recognized tribes are sovereign. While there are limits to tribal sovereignty, the fundamental concept is that tribes are recognized as legal and political entities who have authority to govern themselves.

Tribes have their own unique forms of government, which may or may not seem familiar or easy to identify by someone looking in from the outside. Some tribes have long-standing, well-established governments, while other tribes are less formal with recently developing governmental structures. There is no "one size fits all" protocol for working with tribes in Washington State. As with any culture, there can be differences of opinion and expectations within the same tribe."

Protocol and cultural considerations

When working with Native Americans, everything hinges on relationships and trust. Given the history of tribal relations in America, it can be difficult to make progress quickly. The process of building relationships requires patience, tolerance and respect for cultural differences.

Each tribe and tribal interaction should be approached with care and respect, keeping in mind that once someone is offended, it can be difficult to repair relationships. It can be valuable to make a preliminary contact to introduce yourself and ask about customs and expectations.

The following are some general observations and suggestions regarding protocol with tribal nations. Again, these are general in nature and should be verified with the expectation of your neighboring tribe or tribes.

- **Salutations and titles.** In meetings and correspondence, it is important that tribal leaders and representatives be treated with respect and addressed with proper titles. Take the time to learn and use their official titles, such as Chairman, President, Secretary, Treasurer, or Representative. Remember that tribal council members are elected officials of another government.
- **Prayers/Blessings.** It is often customary for tribes to offer a prayer or blessing at the beginning or conclusion of a meeting. While the practice will vary from tribe to tribe, the blessing will be offered by an elder or spiritual leader, sometimes in song, and usually in the tribe's language. As with all such observations, it is important to show respect for the blessing through appropriate behavior.
- **Time.** The concept of time can be an important cultural difference—although this can vary widely among and within tribes. In some circumstances, you may find that meetings or events start only when everyone has arrived and don't finish until everyone has had a chance to participate. Again, be sure you understand the protocol and customs of your tribal neighbors.
- **Silence.** Some Indian cultures emphasize a demeanor that is quiet and reserved, which means tribal representatives may speak very little at meetings. Do not interpret silence or detachment as a negative response; always assume that Indian participants are listening, even if they are not outwardly participating in the conversation.
- **Language.** Be respectful of tribal languages and the fact that English may be a second language for some members, especially elders. Also, be aware that differences in language and speaking abilities can lead to communication problems, misunderstandings and differing expectations.
- **Anger/Frustration.** As you seek to establish relationships and collaborate with tribal nations, do not be surprised by an occasional expression of anger or resentment from participants over the historical mistreatment of Native Americans. It is important to be sensitive to their concerns, to listen without being defensive, and to demonstrate a sincere interest in establishing a positive relationship.
- **Gifts.** Many tribes have a longstanding custom of giving or exchanging gifts as a means of encouraging and confirming relationships, especially at ceremonial and cultural events. Protocols will vary from tribe to tribe, so check first to determine the appropriate occasions and customs for gift exchanges.

Understanding protocol and culture will go a long way toward establishing and strengthening government-to-government relationships with neighboring tribal nations. It is worth the time and effort to learn about these customs as you work to collaborate on implementing tribal curricula and closing the achievement gap for Native American students.

From Washington State School Directors Association

(<http://www.wssda.org/Portals/0/Leadership%20Development/Tribal%20Relations/Protocol%20Considerations.pdf?ver=2016-07-27-125147-247>)

Answers for Discussion Worksheet

1. What are the first food ceremonies? When are they held?
(The Wild Celery Feast is in February, the Salmon and Root Feast is in the spring, and the Huckleberry Feast is in the mid- to late-summer. The ceremonies are held when the food comes into season.)
2. What are the customs associated with the ceremonies?
(No one can gather the foods until after the ceremony is held. People sing prayer-songs before they eat. They drink a little water before the meal begins to remember the importance of water. Everything is served from the right. Water is also drunk at the end of the meal.)
3. What does the author mean by saying, "As our people need more than the nutritional value of the foods alone to live, so too do the plants, animals and fish."?
(There is a spiritual connection between the foods and the people. The people need to honor the foods in a special ceremony.)
4. What is the importance of the feasts?
(Feasts remind the members of a family of each person's particular role and responsibility toward protecting and preserving the foods. The various foods—which the people depend on—are honored and prayers of thanks are offered to the Creator. The feasts mark the start of the harvesting of the foods and tell people they can now eat these foods.)

First Foods Ceremonies Discussion Worksheet

Name: _____

Date: _____

Directions: After listening to your teacher read the articles about the ceremonies honoring the foods, discuss the following questions in your group. Write notes about your ideas on the discussion sheet. The discussion will help you get ready to plan your own first foods ceremony.

1. What are the first food ceremonies? When are they held?
2. What are the customs associated with the ceremonies?
3. What does the author mean by saying, "As our people need more than the nutritional value of the foods alone to live, so too do the plants, animals and fish."?
4. What is the importance of the feasts?

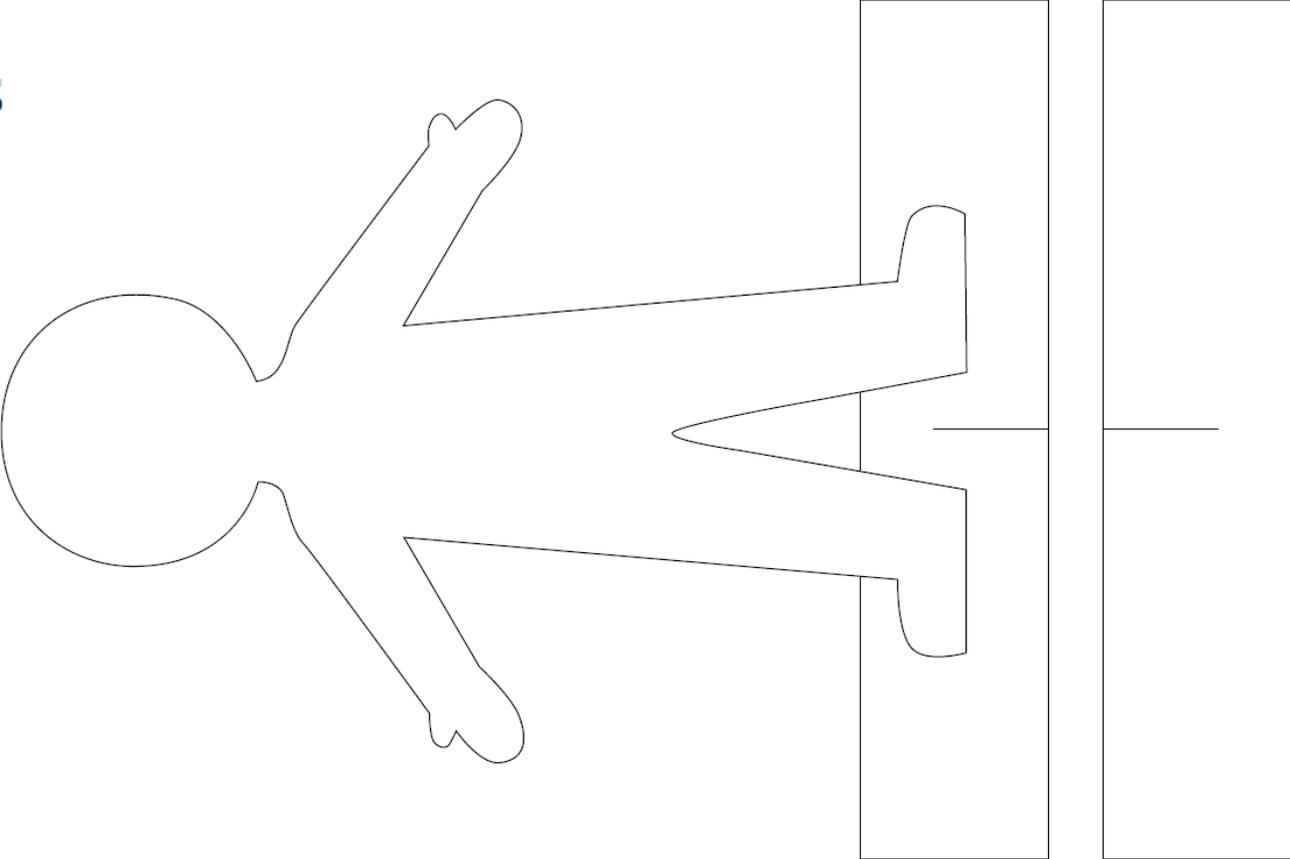
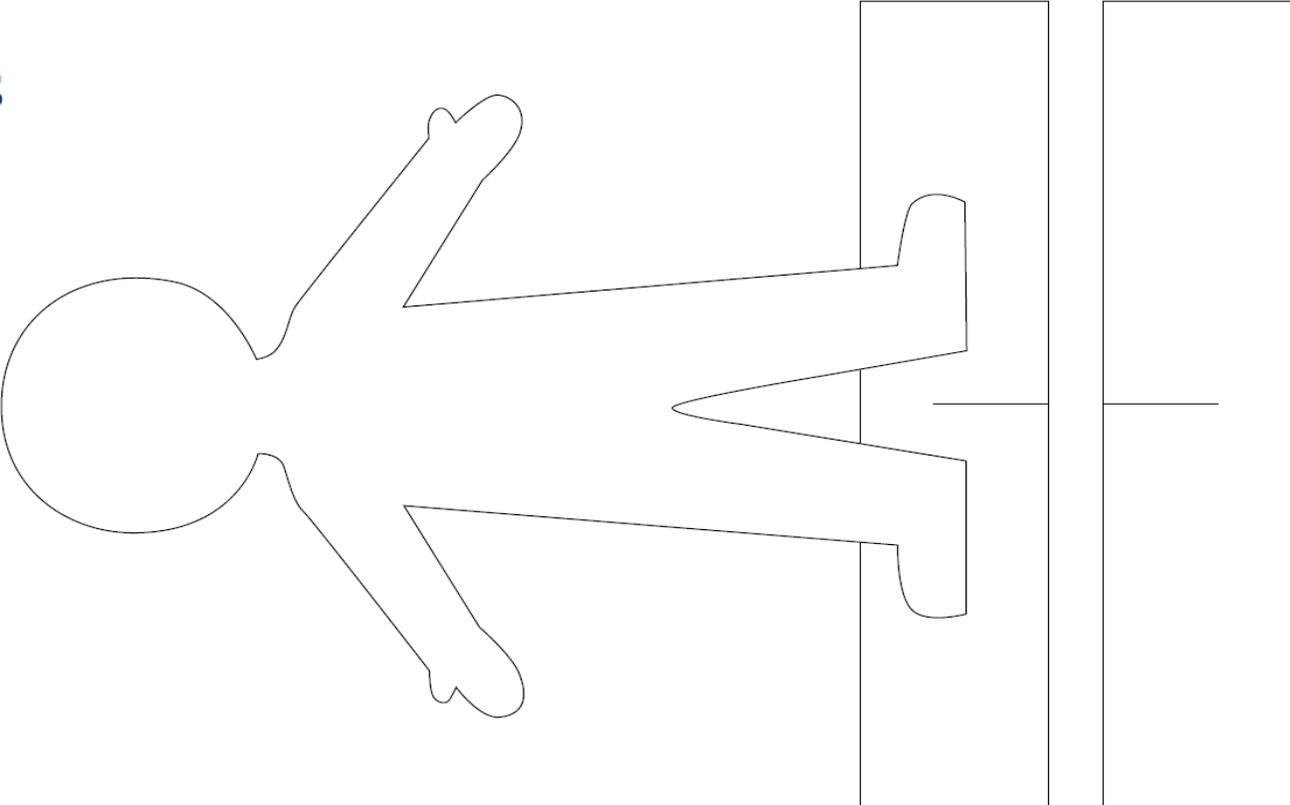
Character Biography

Name: _____

Date: _____

Name of Character:	Age:
Date of Birth:	Place of Birth:
Occupation:	Family Members
Physical Features:	
Personality Characteristics:	
Leisure Activities:	
Interesting Anecdote:	

Character Templates



Episode 3: Building Context

Historical Events of the Time



Overview

In Episode 3, students continue to learn about life in and around old Celilo. They create a community museum for their village and collect and make artifacts for display that represent the way of life in the area.

- Students will listen to Dorothea Nordstrand’s memoir about living in old Celilo.
- Students will discuss key concepts from the memoir with a partner and share ideas with the whole group.
- Students will create a community museum and collect and make artifacts for display.
- Students will write a memoir from the point of view of their character, using Nordstrand’s memoir as a model. They will try to incorporate one of the artifacts they create into the memoir.

Materials

Texts:

- Memoir: “Dorothea Nordstrand Recalls Old Celilo Falls” (from HistoryLink.org).

Reproducibles:

- Discussion Worksheet (Versions 1 and 2 – 1 per student)
- Answers for Discussion Worksheet (for teacher)
- Memoir Planning Worksheet (1 per student)
- Memoir Checklist (1 per student)
- Glossary

Episode 3 Lesson Plan

Read and Discuss: Day 1

1. Read aloud Dorothea Nordstrand’s article on Celilo. Point out that this is a memoir, or personal account, written by someone who lived at Old Celilo. NOTE: The ending of the article describes the loss of Celilo. The article is marked with a stopping point if you prefer not to have your students know the fate of Celilo at this point in the Storypath. The worksheet that accompanies the memoir has two versions, one which includes a question based on the ending of the memoir and one that does not.
2. After reading the memoir, provide each student with a copy of it (either the complete memoir or up to the stopping point) and either Version 1 or Version 2 of the **Discussion Worksheet**. Have students work with a partner to discuss and answer the questions and then share their responses with the whole group.

Create Artifacts: Days 2-3

3. Have students create artifacts for a museum in their community. The artifacts can be photographs students find online of tribal fishing and life in Celilo (see <http://www.critfc.org/salmon-culture/tribal-salmon-culture/celilo-falls/> ; <http://digitalcollections.lib.washington.edu/cdm/search/searchterm/Celilo%20Falls/fileId/all/mode/all/conn/and/cosuppress/> ; or <https://www.bing.com/images/search?q=historylink.org+celilo+falls+village&qpvt=HistoryLink.org+Celilo+Falls+village>) or photos their families may have to share. Or they may want to draw their own “photos.” They could create portraits and biographies of the members of the community. Other suggestions include:
 - Rocks from the area
 - Salmon skeletons (made out of toothpicks and skewers or construction paper)
 - Wood from a fishing scaffold, or students could make a model of a scaffold
 - Dip nets made from netting (Teachers may want to invite a tribal fisher in to demonstrate how nets were made and repaired.)
 - A recorded podcast of part of Nordstrand’s memoir
 - Photos of artwork printed from tribal and museum websites

4. Provide references for students as they put together their museum display. If possible, visit a museum, such as these listed below, or have students check out the museum's website.
 - [Maryhill Museum in Goldendale, WA.](http://www.maryhillmuseum.org/ongoing-exhibitions/american-indian-artifacts)
<http://www.maryhillmuseum.org/ongoing-exhibitions/american-indian-artifacts>
 - [Tamástlikt Cultural Institute in Pendleton, OR.](http://www.tamastlikt.org/)
<http://www.tamastlikt.org/>
 - [Oregon Historical Society in Portland, OR.](http://ohs.org/museum/exhibits/?event_type=Permanent%20Exhibit&audience=All%20Audiences&location=All%20Locations&date_submit=2017-09-29)
http://ohs.org/museum/exhibits/?event_type=Permanent%20Exhibit&audience=All%20Audiences&location=All%20Locations&date_submit=2017-09-29
5. Students could also create an online exhibit using tools such as Glogster, Microsoft PowerPoint, podcasts, vodcasts, Microsoft Publisher, or Microsoft Photo Story.
6. After students have created their artifacts, have them write a few sentences on an index card that describes the historical significance of the artifact to the community. Place the index card with the artifact.
7. Display students' work in a place where other students in the building can see it. Unused cubbies out in the hall make for an excellent exhibit area. This activity can be extended by having students in the class serve as docents for museum visitors. Invite other classes in to view the museum's collection. This will involve other classes in your unit of study and make your students feel they are doing something very important.

Write a Memoir: Days 4-5

8. If time allows, explore Nordstrand’s writing as a good example of a memoir. Provide students with the **Memoir Checklist Worksheet** and use it to find and discuss examples of how her memoir meets the criteria. For example, for the characteristic “focuses on specific time period, place, object, or event,” students should point to examples in the text showing that the author writes about salmon fishing in 1936 at Celilo Falls. Nordstrand writes in such a way as to “leave the reader with an impression of the subject” and to “make the subject come alive.” With students, explore the language she uses that demonstrates this, for example, “boiling whirlpools that hiss and roar, whipping and splashing high into the air.”

Although a memoir is meant to be based on a personal experience, ask students to write a made-up memoir for their Celilo character, making sure to keep the memoir authentic to the characteristics and situation of their character. Discuss ideas for a memoir, such as writing about their character’s first experience with fishing for or preparing salmon or their association with one of the artifacts from the museum exhibit they have created. Students can use the **Memoir Planning Sheet** to help them plan and organize their writing. They can also use the **Memoir Checklist Worksheet** to remind them of things they need to include as they write. Encourage them to use words from their Word Banks as they write.

Word Bank

9. Have students add new words from this episode to their Word Bank. They can use the **Glossary** at the end of the episode to check their definitions.

Old Celilo Falls by Dorothea Nordstrand

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*This is Dorothea Nordstrand's **reminiscence** of Celilo Falls, near The Dalles on the Columbia River before the dam built in 1957 changed everything. It first appeared in Columbia magazine, Vol. 15, No. 3. In 2009, Dorothea was awarded the Association of King County Historical Organizations' Willard Jue Memorial Award for a Volunteer, for contributing these vivid reminiscences to various venues in our community including HistoryLink.org's People's History library.*

Just east of The Dalles, Oregon, in the towering grandeur of the Columbia River Gorge, stands a small, roadside sign carrying the single word, "Celilo," a sadly inadequate marker for the rugged beauty that once dominated this place. Before The Dalles Dam was built in 1957, Celilo Falls was a spectacular series of **cataracts** that disrupted the swift, strong flow of the mighty Columbia River. The old Celilo Falls of the late 1930s became a scene of great drama every autumn during the annual "run" of home-coming salmon. Sixty-five years later, my heart beats faster as memory brings back that exciting day.

Let me take you back. It is 1936. Celilo Falls is a jumble of huge rock piles and sheer drops over which the untamed Columbia hurls itself in thundering abandon. Below the falls, boiling whirlpools hiss and roar, whipping and splashing high into the air. Into this **cauldron** swim the home-coming salmon, in instinct-driven desperation to reach their historic **spawning grounds** many miles upstream. Thousands of silver fish fling themselves against the tumbling cascades of rushing water, whose roar, and the violent motion of the salmon, fill one's senses.

Since ancient times, Celilo Falls has been an important fishing ground for the native tribes who dwell along the big river; the Umatilla, Yakama, Nez Perce, Warm Springs, Wasco-Wishram, and many others. In the autumn of the year, when the salmon come home to **spawn**, the People of the River gather here to perform the act that is, for them, both spiritual and practical; to accept what they believe to be their annual gift from the river, and to ensure themselves of food for the long winter months ahead. Several tribes are presently **encamped** nearby for the yearly ritual.



Photo by Dorothea Nordstrand

Rickety platforms hang in midair above the turbulent water, flimsy structures of wood attached to the rocks in seemingly makeshift fashion. On these frail-looking perches, men of the tribes take turns at the fishing. Each uses a net with a twenty-foot handle, thrusting it upstream as far as he can reach and allowing the current to carry it downstream with its open end facing the fish that are swimming up.

Salmon are in such plenty that there's not a break in the action, but a constant rhythm of thrust, drift, and capture the silver monsters.

Each netted fish is herded toward the riverbank, where another fisherman removes it, clubs it, and tosses it into a large basket; then turns to wrestle with the next one. On other platforms, too far out over the water to allow for help from shore, the fisherman pulls his laden net up, hand-over-hand on the long handle, to secure his catch. These are mature salmon, four or five years old and weighing 20 to 50-or-more pounds apiece, a real test of strength for their captors. Near the shore, in the shallow rapids where fish are clearly visible, tribesmen spear or harpoon the huge creatures and haul them ashore, while the mighty river thunders by within a few feet.

Nor are the women of the tribes idle. Several wooden smokehouses stand on the bank with long poles propped lengthwise for drying racks. Sheltering **shake** roofs force the rising smoke from a series of smoldering fires back down through the rows of split fish hanging from the racks. Women move from rack to rack, changing the position of the salmon to best take advantage of the acrid smoke which stings our eyes and twitches our noses while we watch in fascination. The quality of their work will make the difference between starvation and plenty in the months ahead. It is a scene charged with great purpose and excitement.

Many fish are taken, but many more win their way to the base of the Falls, from where they fling themselves free of the water to fly in great silver arcs; some to land above the falls, and some to fall back, and, resting, try again. Some, with mighty effort, swim up the vertical curtains of water to join the ranks of home-going salmon above. Here the river is almost as alive with fish as are the pools below. For their heroic effort, thousands will complete their journey to fulfill their destiny.

Possible Stopping Point

Vocabulary List

cataracts	shake
cauldron	spawn
encamped	spawning grounds
reminiscence	

Today, in 2003, this stretch of the Columbia is part of the placid lake formed by The Dalles Dam, one of the chain of hydroelectric power plants that tame the once unfettered and free-flowing river. It is still a lovely place, with its smooth-running expanse of water flowing along between the towering basalt cliffs of the Gorge, but

I cannot view it without mourning the loss of the wild turbulence of the old Columbia River's Celilo Falls. I sympathize strongly with the River People, who lost an irreplaceable part of their heritage, and I grieve for the rest of us who will never again see and feel the spellbinding drama of the Celilo Falls that used to be.

Answers for Discussion Worksheet

1. Draw a sketch that shows how you think people caught salmon at Old Celilo Falls.
(Students sketches should reflect the information in the text: platforms, long-handled nets, spears/harpoons closer to shore.)
2. Explain why the salmon is so important to the River People.
(Students should understand that salmon is important spiritually, culturally, and economically.)
3. Why do the fishers not take all of the salmon? What happens to the salmon that make it through the falls?
(Students should understand that the River People appreciate the importance of preserving the salmon for the future. They take only what they need. Salmon that are allowed to spawn provide the next generation of salmon for the people.)
4. Write at least four powerful adjectives/describing words that describe Celilo Falls in 1936 and in 2003 when the memoir was written.
(Answers will vary.)
5. Why does the author think the loss of Celilo Falls is something to mourn?
(Answers will vary but should touch on the idea that the destruction of the Falls meant a death to the way of life of the River People.)

Teacher Note: Version 2 of the student discussion worksheet does not include the description of Celilo Falls or Question 5.

"Old Celilo" Discussion Worksheet Version 1

Name: _____

Date: _____

Directions: Work with your partner to answer the following questions. You will have a chance to share your ideas with the rest of the group and present your point of view.

1. Draw a sketch that shows how you think people caught salmon at Old Celilo Falls.

2. Explain why the salmon is so important to the River people.

3. Why do the fishers not take all of the salmon? What happens to the salmon that make it through the falls?

4. Write at least four powerful adjectives/describing words that describe Celilo Falls in 1936.

"Old Celilo" Discussion Worksheet Version 2

Name: _____

Date: _____

Directions: Work with your partner to answer the following questions. You will have a chance to share your ideas with the rest of the group and present your point of view.

1. Draw a sketch that shows how you think people caught salmon at Old Celilo Falls.

2. Explain why the salmon is so important to the River people.

3. Why do the fishers not take all of the salmon? What happens to the salmon that make it through the falls?

4. Write at least four powerful adjectives/describing words that describe Celilo Falls in 1936 and in 2003 when the memoir was written.

1936

2003

5. Why does the author think the loss of Celilo Falls is something to mourn?

Memoir Planning Sheet

Name: _____

Date: _____

Directions: Use this worksheet to help you plan what you will write. Jot down your thoughts in the spaces provided.

Subject of Memoir (Specific Time or Place or Object)		
Events		
Beginning	Middle	End
Conflict		
High Point of the Memoir		
Descriptive Words/Words from Word Bank	Artifacts I Could Include	

Memoir Checklist

Name: _____

Date: _____

Directions: The checklist lists important characteristics of a memoir. Use it to analyze Dorothea Nordstrand’s memoir. You can also use it to remind you of the characteristics you want to include in your character’s memoir.

Characteristics	Nordstrand’s Memoir			My Memoir		
	No	Yes	Example	No	Yes	Example
Written in the first-person point of view						
Usually uses past tense verbs to explain something that has already happened						
Focuses on relationship of writer with specific time period, place or event						
Explains the importance of the relationship with the time period, place or event						
Leaves the reader with an impression of the subject of the memoir						
Makes the subject of the memoir come alive						
Has a conflict						
Has rising action						
Has a climax						
Has a conclusion						

Glossary: Episode 3

cataracts: places where water rushes over a steep surface; waterfalls

cauldron: a section of water resembling a boiling cauldron or kettle

encamped: settled or lodged into a camp or campsite

reminiscence: the act of recalling past experiences; a memory

shake: pieces of roofing material that are laid to overlap each other, often made from wood; shingles

spawn: to produce eggs

spawning grounds: a place where salmon deposit their eggs

Episode 4: Authorizing the Dam

Congress Authorizes the Building of the Dam with the 1950 Rivers and Harbors Act



Overview

In Episode 4, students will respond to the impending construction of The Dalles Dam after passage of the Rivers and Harbors Act in 1950. Taking the roles of various stakeholders, students will debate the impact of the dam.

- Students will explain the River and Harbors Act of 1950 and its effect on Celilo
- Students will identify the industries of the Columbia River
- Students will evaluate the pros and cons of constructing The Dalles Dam and evaluate the different points of view about its construction
- Students will defend a position on the construction of The Dalles Dam

Materials

Texts:

- Excerpt from: "[Celilo Falls](https://www.nwcouncil.org/history/CeliloFalls)" (from the Northwest Power and Conservation Council website: <https://www.nwcouncil.org/history/CeliloFalls>)
- Summary of the memo from William Brophy, Bureau of Indian Affairs Commissioner, regarding the building of the dam

Fact Sheets:

- Rivers and Harbors Act/The Dalles Dam
- Bonneville Power Administration
- Fish Ladders

Video:

- "[The Mighty Columbia](#)"

Reproducibles:

- Student Listening Worksheet (1 per student)
- Student Viewing Worksheet (1 per student)
- Answers for Listening Worksheet (for teacher)
- Answers for Viewing Worksheet (for teacher)
- Summary of Pros and Cons about Dams worksheet (1 per group)
- Discussion Stems Worksheet (1 per student)
- Glossary (1 per student)

Episode 4 Lesson Plan

Provide Background: Day 1

1. Use the Rivers and Harbors Act Fact Sheet as background reference information.

Students Research the Issue of The Dalles Dam: Days 1-2

2. To introduce some of the different points of view about the dam, read aloud the summary of William Brophy's memo, which puts forth one view on why the dam should not be built. Also read aloud the extract from "Celilo Falls."

You may want to give students the **Listening Worksheet** to record important points they want to remember as they listen to your reading. After reading, ask volunteers to share the main points they recorded.

3. To to:
<https://www.bing.com/videos/search?q=%22The+Mighty+Columbia%22+video&view=detail&mid=36A9BD56D1FD23B36B6D36A9BD56D1FD23B36B6D&FORM=VIRE> to view a movie that provides the point of view of those in favor of dams along the Columbia River. Give students the Viewing Worksheet to record notes as they view the movie. You may wish to play it several times. After viewing, discuss the main ideas in the movie with students. (If you view this or other movies about damming the Columbia River and/or Celilo, you may want to filter the materials your students use if you want to prolong the discovery of what happened to Celilo.)
4. Share "Salmon Culture of the Pacific Northwest Tribes" which outlines how salmon plays an integral part of tribal religion, culture and physical sustenance. Have them discuss how the loss of salmon or diminished salmon runs affected tribes.
5. Give students the **Fish Ladders Fact Sheet** and have them discuss the problems and benefits of providing fish ladders.
6. Discuss with students what they have found out about why government wanted to build the dam and the reasons people had for not wanting the dam built. Give students the Summary of the **Pros and Cons About Dams Worksheet** and ask partners or small groups to jot down their thoughts on the issue based on the reading and viewing they have been doing. Ask each of the Celilo groups—Business, Geography, Residential, and Agricultural—to consider how the dam would affect them. Have them share their thoughts with the whole class.
7. Ask students to work with a partner to write a summary of the information they have found on the pros and cons of building The Dalles Dam. Ask partners to share their summary with the whole class. Involve students in a discussion about the various issues concerning the dam. Post the summaries of their research around the frieze.

8. Students could use what they learned to make placards that Celilo residents might have used to protest the building of the dam. You may wish to show students pictures of placards at protests or political rallies and discuss their purpose before students make their own. Add students' placards to the frieze.

Debate the Issue: Days 3-4

9. To help students think critically about the building of the dam, have them argue both sides of the issue. Set up an informal town hall meeting. Students will take the part of the audience and of speakers who have different interests in the dam. Students can represent:
 - the people of Celilo
 - a non-tribal person whose family commercially fishes at Celilo
 - a farmer whose crops depend on water from the Columbia River
 - citizens of Washington and Oregon who will have low-cost electricity because of the hydropower the dam will provide
 - a representative from the Bonneville Power Administration (BPA)

Have the different representatives present their point of view to the audience. Encourage students, playing the parts of the speakers and the audience, to challenge and question each other. If time permits, have students change roles and repeat the town hall meeting, in order to experience the issue from other points of view. Provide students with the **Discussion Stems Worksheet** to help them respond to the issues.

Vocabulary: Day 4:

10. Provide students with a copy of the **Glossary** for Episode 4. Students can add important words they want to remember to their Word Banks.

Fact Sheet: Rivers and Harbors Act/The Dalles Dam

- The Act was first passed in 1824 and concerned the Ohio and Mississippi Rivers.
- Act revisions between 1869 and 1930 allowed hundreds of projects along rivers in the United States.
- The 1950 Act allowed the construction of The Dalles Dam on the Columbia River. The Act states that "local cooperation specified in the Flood Control Act approved June 22, 1936, as amended shall be required." (Section B (3) of the Columbia River Basic portion of the Act, p. 19) This means those affected by the flooding of the area must cooperate with the plans of the Army Corps of Engineers.
- People felt the dam was needed for many reasons:
 - To provide irrigation
 - To provide flood control
 - To provide transportation along the river
 - To provide recreation
- The volume of water at Celilo Falls made it an attractive site for a dam.
- An 1855 treaty between the Indians and the government guaranteed tribes the right of taking fish at all usual and accustomed places.
- The 1947 government hearings concluded that The Dalles Dam would not violate tribal fishing rights.
- Work began on The Dalles Dam in 1952 and was completed in 1957.
- The dam is administered by the Army Corps of Engineers and the power is marketed by the Bonneville Power Administration (BPA).
- The dam is 260 feet high and 8,875 feet long.

Fact Sheet: Bonneville Power Administration (BPA)

- In a speech in Portland in 1932, Franklin Roosevelt promised that the next federal hydroelectric project would be built on the Columbia River.
- Construction on the Bonneville Dam began in 1934, and the dam opened in 1937. Construction of the Grand Coulee Dam began in 1933, and it opened in 1942. Power from these dams strengthened the Northwestern economy and brought electricity to rural areas that were not served by existing utilities.
- Congress created BPA in 1937 to deliver and sell the power produced from the Bonneville Dam.
- Today BPA markets power from thirty-one federal dams in the Northwest. About one-third of the power consumed in the Pacific Northwest comes from BPA. Northwestern utilities and a few large industries buy BPA power; utilities resell it to homes, businesses, and other consumers. BPA is required by law to give preference to Northwestern utilities. Surplus power is sold to utilities outside the region.
- BPA operates and owns one of the nation's largest high-voltage transmission systems. The system includes more than 15,000 miles of lines that connect to Canada, eastern Montana, and California.
- BPA also coordinates operations on the Columbia River, such as transport, irrigation, and recreation.
- BPA does not receive money from Congress and recovers its costs from the sale of electricity.
- BPA provides funding for fish and wildlife projects such as reparation of spawning habitat, fish hatchery improvements, and habitat protection for wildlife. Over the last fifteen years, structural changes and other improvements have been made to dams to make the passage of salmon through the dams safer.

For more information about the BPA, see "[The Columbia River System Inside Story,](https://www.bpa.gov/power/pg/columbia_river_inside_story.pdf)" at https://www.bpa.gov/power/pg/columbia_river_inside_story.pdf

Fact Sheet: Fish Ladders

What is a Fish Ladder:

A fish ladder (or fish way) is a series of ascending pools of water, like a series of steps, that allows salmon to swim over or around a dam.

Why Are Fish Ladders Necessary?

Adult Pacific salmon mature in the ocean for several years before migrating inland along rivers to the place where they were hatch (spawning grounds). Once there, they lay their eggs (or spawn) and then die within a few days. The eggs hatch and the young salmon eventually make their way back along the same river to the ocean, where they mature. These adult salmon will one day make their way back to their spawning grounds and the life cycle continues.



Fish swim up a series of steps to pass through the dam.

What Are Some Problems with Fish Ladders?

A fish ladder must allow for the passage of the adult salmon upstream to the spawning grounds as well as passage for the young salmon downstream to the ocean. For a long time, people believed that dams were not dangerous to young salmon. Eventually research proved that many young salmon were being injured or killed as they swam through a dam's turbines. Newer fish way systems at dams now provide for both mature and young salmon.

Fish ladders often cause the salmon to concentrate together, which makes them easy prey for predators, such as seals, birds, and other fish.

It is sometimes difficult for salmon to find the entrance to the fish ladder. The fish ladder must contain enough water to attract the fish but not so much water that it deters the fish from using it.

The quality of the water at the backside of a dam may be affected. It might have high nitrogen levels which can kill the fish, or it might be too warm for young salmon, which can only survive in cool water.

Are Fish Ladders Effective?

There is some disagreement on the effectiveness of fish ladders, and some people believe the cost of the construction is not worth it.

Research by the National Oceanic and Atmospheric Administration (NOAA) shows that survival of young fish through the eight dams of the lower Snake and Columbia Rivers is as good or better than it was before the Snake River dams were built.

Average Survival Probability Estimates for Chinook Salmon and Steelhead Between 2009 and 2011

Type of Fish	Snake River Trap to Lower Granite Dam	Lower Granite to McNary Dam (4 dams and reservoirs)	McNary to Bonneville (3 dams and reservoirs)	Lower Granite to Bonneville Dam (7 dams and reservoirs)	Snake River Trap to Bonneville Dam (8 dams and reservoirs)
Chinook Salmon	95.6%	76.8%	71.2%	54.7%	52.3%
Steelhead	Above 99%	75%	82.7%	62%	62.2%

Data is from NOAA: <http://www.westcoast.fisheries.noaa.gov/>

For more information about the survival of salmon and steelhead through the Federal Columbia River Power System, see http://www.westcoast.fisheries.noaa.gov/fish_passage/solutions/index.html

Excerpt from “Celilo Falls”

For Celilo Falls, the beginning of the end came with Congressional authorization of The Dalles Dam in 1950. The potential impact of the dam on Indian fishing and salmon raised some concern among the public. In January 1951, Herb Lundy, an editorial writer at *The Oregonian* newspaper in Portland, asked Samuel J. Hutchinson, acting regional director of the U.S. Fish and Wildlife Service, about the impact The Dalles Dam would have on salmon.

In a memo to his files, Hutchinson later wrote, “I stated that the beneficial effects would compensate for the **detrimental** conditions that exist there at present. In brief, it would be easier for the fish to go over a ladder in the dam than to fight their way over Celilo Falls. The dam would eliminate the historic Indian fishery, but more fish would reach the spawning grounds in better condition.”

Lundy’s editorial appeared the next day, January 17. He wrote that while the region and the nation needed new sources of electricity, it would be “tragic and self-defeating for Congress to force the Pacific Northwest to sacrifice other resources on the altar of power development when this is not necessary.”

Dams should be built “in the least harmful way” to fish, according to the editorial. At the time, the government was investigating construction of dams on the lower Snake River, as well, and Lundy **opined** that none should be built there until the government fulfilled its promises to Oregon and Washington “to build up the salmon populations of the lower Columbia tributaries.” Nonetheless, the newspaper supported construction of The Dalles Dam because “it would be the least damaging so far as salmon are concerned.”

Federal policy at the time supported the construction of dams and the replacement of fish losses through **hatcheries**—in the case of Columbia River salmon primarily through hatcheries on tributaries of the lower Columbia downstream of Bonneville Dam. In this **paradigm**, Celilo Falls was an **impediment** to both progress in the form of hydroelectric development and to the fish. By building hatcheries downriver, so the government assumed, fish losses at the dam would be **mitigated** and more fish would return to spawn naturally upstream. Only the falls would be lost; the fishery could continue. Perhaps it even would be enhanced because

Excerpt used by permission of the Northwest Power and Conservation Council. Full article can be found on the website at:

<https://nwcouncil.org/history/CeliloFalls>

“In brief, it would be easier for the fish to go over a ladder in the dam than to fight their way over Celilo Falls. The dam would eliminate the historic Indian fishery, but more fish would reach the spawning grounds in better condition.”

“It would be ‘tragic and self-defeating for Congress to force the Pacific Northwest to sacrifice other resources on the altar of power development when this is not necessary.”

the impediment of the falls would be eliminated. *The Oregonian* accepted the logic, describing Celilo Falls as “ancient” and the fishery as “colorful” and “historic” but reasoning with the government that fish ladders at the dam would provide an easier route for adult fish than the falls, “in which many are injured and die without spawning.”

The irony in the paradigm was the focus on the survival of upstream-migrating adult fish at the falls, a natural impediment that salmon and steelhead successfully passed for tens of thousands of years, and not on fish passage at dams, where juvenile salmon and steelhead can be injured or killed by the spinning **turbines** and the tremendous water pressures they produce.

At the time, it was understood that dams killed juvenile fish, but the matter had not been studied thoroughly on the Columbia. That was changing. In 1947, biologist Harlan Holmes, who was employed by the U.S. Army Corps of Engineers to study fish passage at Bonneville Dam, described some turbines as “literal sausage grinders.” In 1952, Holmes estimated that Bonneville Dam killed 15 percent of all juvenile fish that passed through. In 1953, he advised the Corps’ acting regional supervisor in charge of river basin studies that planned reductions in river flows, which were controlled upriver at Grand Coulee Dam, should be coordinated with periods of reduced fishing at Celilo Falls, but that the Indians should not be told in advance. Otherwise, “the Indians may intensify their [fishing] efforts during the low flow period,” he advised.

Over time, the government’s primary source of funding for fisheries conservation on the Columbia, the Mitchell Act, focused fish production at hatcheries that were built downstream of Bonneville Dam. This was a blow to Indian people, who rightfully expected the government to live up to its promises to conserve their fish and fisheries, particularly the historic fishery at Celilo Falls. Hatcheries eventually were built in the Columbia Basin above Celilo Falls, but not until long after The Dalles Dam had inundated the falls and its fishery.

Biologist Harlan Holmes described some turbines as “literal sausage grinders.”

Vocabulary

detrimental	mitigated	turbines
hatcheries	opined	
impediment	paradigm	

Summary of Memo from William Brophy to the Department of Interior

On October 11, 1946, William Brophy, who was the Commissioner for the Bureau of Indian Affairs, sent a memo to the United States Department of the Interior concerning the construction of dams, including the proposed The Dalles Dam at Celilo Falls. Brophy was particularly concerned with the effect dams on the Columbia River were having on the salmon runs. He wrote that in the past eighty years since 1946, the wholesale value of the salmon industry in the area was over 500 million dollars. He pointed out, however, that the Grand Coulee Dam and the Bonneville Dam had either diminished or destroyed salmon runs on the river.

Brophy warned that construction of The Dalles Dam would destroy the salmon fishing at Celilo. He pointed out that salmon and steelhead caught at Celilo averaged about 2.5 million pounds a year, with a wholesale value of \$375,000.

Brophy understood that the main reason for constructing the dam was to produce power for the area, but he felt that the development of the dam should be postponed until all other sources of low cost power had been fully developed. Regarding the argument that the dam would provide lower transportation costs, he wrote "lower transportation costs on a relatively small volume of bulk freight do not, in my opinion, justify the destruction of a natural resource as important to the Indians, the regional, and the national economy as the Columbia River salmon fisheries."

In his memo, Brophy recommended that the construction of The Dalles Dam not be authorized and that construction work on the Lower Snake River dams be indefinitely postponed. He wrote, "It is obvious that the development of power and the supply of additional irrigation water should not be carried out at the expense of an existing most valuable natural resource." He went on to say that if construction went ahead, amounts to compensate the states and the Indians for any losses of salmon runs should be included in construction costs.

Salmon Culture of the Pacific Northwest Tribes

(<http://www.critfc.org/salmon-culture/tribal-salmon-culture/>)

Salmon have long been the symbol and lifeblood of the people who call the Pacific Northwest home.

Columbia Basin salmon play an important role in the ecosystem of the region, returning ocean nutrients to the rivers and streams where they were born, feeding wildlife and even the forests with their bodies. For thousands of years, salmon also shaped the lives of the people who have lived here since time immemorial. The cultures, intertribal interactions, fishing technologies, and very religions of the Pacific Northwest tribes were all impacted and influenced by salmon. These fish have been an important part of the economies of the region for thousands of years, from the ancient Indian trade routes to modern commercial fishing.

Salmon play an integral part of tribal religion, culture and physical sustenance. Below is a short list of the many ways in which salmon are sacred to the Columbia River Basin tribes of the Pacific Northwest:

- Salmon are part of our spiritual and cultural identity.
- Over a dozen longhouses and churches on the reservations and in ceded areas still use salmon for their religious services.
- The annual salmon return and its celebration by the tribes assure the renewal and continuation of human and all other life.
- Historically, we were wealthy people because of a flourishing trade economy based on salmon.
- For many tribal members, fishing is still the preferred livelihood.
- Salmon and the rivers they use are part of our sense of place. The Creator put us here where the salmon return. We are obliged to remain and to protect this place.
- Salmon are indicator species: As water becomes degraded and fish populations decline, so too will the elk, deer, roots, berries, and medicines that sustain us.
- As a primary food source for thousands of years, salmon continue to be an essential aspect of our nutritional health.
- Because our tribal populations are growing (returning to pre-1855 levels), the needs for salmon are more important than ever.
- The annual salmon harvest allows the transfer of traditional values from generation to generation.
- Without salmon returning to our rivers and streams, we would cease to be Indian people.

Answers for Listening Worksheet

Questions for Article

1. What did Samuel J. Hutchinson of the U.S. Fish and Wildlife Service believe would happen to the salmon if the dam were built?
(It would be easier for the fish to go over a fish ladder than to go over Celilo Falls, so more fish would get to the spawning grounds.)
2. What was the problem with this belief?
(Salmon had been successfully making their way over the Falls for tens of thousands of years. However, at current dams, juvenile salmon were being injured or killed by the turbines and water pressure at the dams.)
3. What was Herb Lundy's view in an editorial he wrote for The Oregonian newspaper?
(He felt that dams should be built in the least harmful way to salmon and that the government should first build up the salmon populations along the lower Columbia River tributaries. However, he believed what Hutchinson from the U.S. Fish and Wildlife Service said about The Dalles Dam being less damaging for the salmon than having them try to make it over the falls.)

Questions for Memo:

1. What did William Brophy have to say about the salmon industry on the Columbia River?
(They generated millions of dollars of revenue.)
2. What was his view on the dams along the Columbia?
(They were destroying a valuable fishing industry.)
3. What was his recommendation concerning the construction of The Dalles Dam?
(He felt it shouldn't go ahead.) He felt the production of low-cost power was important, but the government should look to other sources of low-cost power first that wouldn't affect the salmon runs. He felt that the argument for navigation did not justify destroying the salmon runs.)

Answers for Viewing Worksheet

1. Where does the Columbia River start and end? How far does it flow?
(Starts in Canada in the Rockies, enters the U.S. in the Northeastern corner of Washington, and flows over 1,200 miles to the Pacific Ocean.)
2. What facts can you provide about the Grand Coulee Dam?
(Five times the amount of water flows over the dam than over Niagara Falls—a million cubic feet every second; provides electricity, irrigation, flood control, and transportation.)
3. How do farmers benefit from the dams on the Columbia River?
(Dams provide irrigation for farmers' wheat fields and they provide a way for farmers to ship their wheat to the mills in Portland; barges coming back upstream bring petroleum products.)
4. How do other people benefit from the dams?
(Businesses, towns, and cities get electricity plus a lake for recreation.)
5. What is the point of view of this movie? Consider phrases from the film such as "to control the Columbia," "supports towns and cities," and "great dam."
(Dams have helped to improve life for people along the Columbia River.)
6. Whose point of view is missing from this movie? Think about how the dams have changed the character of the Columbia River.
(The views of Native Americans and of environmentalists are missing—dams have destroyed many people's ways of life and have affected salmon runs.)

Listening Worksheet:

Points of View about The Dalles Dam

Name: _____

Date: _____

Directions: Read the questions before you listen to your teacher read (or before you read) the article about Celilo Falls and the summary of the memo from William Brophy. Think about the questions as you listen and take notes.

Questions for Article:

1. What did Samuel J. Hutchinson of the U.S. Fish and Wildlife Service believe would happen to the salmon if the dam were built?
2. What was the problem with this belief:
3. What was Herb Lundy's view in an editorial he wrote for The Oregonian Newspaper?

Your thoughts/questions:

Questions for Memo:

1. What did Brophy have to say about the salmon industry on the Columbia River?
2. What was his view on the dams along the Columbia?
3. What was his recommendation concerning the construction of The Dalles Dam?

Your thoughts/questions:

Viewing Worksheet: The Columbia River

Name: _____

Date: _____

Directions: Use your listening and viewing skills to learn important information from the movie about the Columbia River. Read the questions below before viewing, and then take notes as you watch the movie.

1. Where does the Columbia River start and end? How far does it flow?	
2. What facts can you provide about the Grand Coulee Dam?	
3. How do farmers benefit from the dams on the Columbia River?	
4. How do other people benefit from the dams?	
5. What is the point of view of this movie? Consider phrases from the film such as "to control the Columbia," "supports towns and cities," and "great dam."	
6. Whose point of view is missing from this movie? Think about how the dams have changed the character of the Columbia River.	

Summary of the Pros and Cons About Dams

Name: _____

Date: _____

Directions: Think about the reading and viewing you have done about dams, and the discussions you have had with your classmates. List the pros and cons for building The Dalles Dam and tell whose point of view each idea represents.

Pro: Why the Dam Should be Built		Con: Why the Dam Should Not be Built	
Reason for	Whose point of view?	Reason Against	Whose Point of view?

Discussion Stems

Directions: Present your point of view thoughtfully and clearly. Listen respectfully to the point of view of others. If you agree with someone, tell them why. Ask questions of other speakers to have them clarify their points and/or to ask them to justify their thinking. You can use these discussion starters to help you talk about ideas with your classmates.

Telling

Based on my research, I think_____.

An example is_____.

My reason for thinking this is_____.

The evidence I have to support my thinking is_____.

Supporting

I agree with _____ because_____.

I disagree with_____ because_____.

I want to add to what (insert name) said about_____.

What (insert name) said is the same as what (insert name) said because_____.

Questioning/Clarifying

I am confused by_____.

I don't know what you mean by_____.

A question I have is_____.

I don't agree because_____.

Can you give more information about_____?

What evidence do you have to support the idea that_____?

Glossary: Episode 4

detrimental: damaging, harmful

hatcheries: places where young fish are hatched and raised under artificial conditions

impediment: something that stands in the way or obstructs

mitigated: made less severe or harsh

opined: expressed an opinion

paradigm: an example serving as a model

turbines: engines powered by water, steam, wind, or gas that passes through the blades of a wheel, making it spin

Episode 5: Negotiations

Negotiations between the Tribes and the Army Corps of Engineers of Engineers



Overview

In Episode 5, students will explore what it means to negotiate and then learn about the negotiations that took place between the tribes and the Army Corps of Engineers concerning the construction of The Dalles Dam.

- Students will summarize an article about fishing at Celilo in order to explain what the people of Celilo stood to lose with the construction of The Dalles Dam.
- Students will explain what it means to negotiate and how the choice the people of Celilo had was really a “non-choice.”
- Students will role-play a negotiation for their village.
- Students will develop a contract for their resettlement.
- Students will explain their thinking about the negotiations through an art and writing activity.

Materials

Texts:

- Article: “Childhood Memories of Fishing at Celilo Falls” (from the Oregon Historical Quarterly, Vol. 108, No. 4)

Fact Sheets:

- Army Corps of Engineers
- Negotiations with Tribes

Reproducibles:

- Crystal Ball Predictions Worksheet (1 per student)
- Negotiation Skills (1 per group)
- Close Reading Teacher Lesson (for teacher)
- Contract Template (1 per group)
- Mandala Writing Templates (1 per student)
- Glossary (1 per student)

Episode 5 Lesson Plan

The Process of Negotiation

1. Depending on the experience your students have with negotiating, you may want to spend some time talking about what is involved in a negotiation. Provide students with the **Negotiation Skills** reproducible. Role-play negotiating something that is common to all students. For example, have your students negotiate the amount of homework expected of them for a day or several days.
2. Once students are familiar with the process of negotiating, you can relate it to the circumstances of the people of Celilo.

Provide Background to the Negotiations: Days 1-4

3. Give students their copy of the memoir "Childhood Memories of Fishing at Celilo Falls." Either read it aloud as they follow along, or have students read it themselves. Use the **Close Reading Lesson** if you wish to develop the reading as a close reading of the text that follows the guidelines of the CCSS. The article reminds students of how important Celilo Falls was to the people who lived there and how much they had at stake in their negotiations.
4. Discuss the idea of a "non-choice" choice. The people of Celilo really weren't able to participate in a full negotiation—they were not able to negotiate to save their village. The fate of their village had already been decided by the government. They only had the choice to negotiate for what might begin to compensate for their loss.

To illustrate a non-choice choice, use real-life experiences that students can relate to. For example, talk about a choice they may have been given by their parents such as "clean up your room or go to bed." Discuss how neither is an option they would prefer, but they have to choose the lesser of two unpleasant situations. Brainstorm other examples of non-choice choices with students, for example, "do your work now or do it at recess."

5. Use the **Army Corps of Engineers Fact Sheet** to provide background for the agency with which the people of Celilo had to negotiate.
6. Use the **Negotiations with Tribes Fact Sheet** to provide background about the tribes involved in the negotiations with the Army Corps of Engineers, their needs, and what they were promised.
7. Involve students in a role-play for the negotiation of the village they have created in their classroom. Enlist the help of the principal or other adult in the negotiations to represent the Army Corps of Engineers, which wants to take the students' village away. The role-play can simulate the experience the people of Celilo had with their negotiations. Students will experience a "non-choice" choice. They will not be able to save their village, but they need to try to make the best of a bad situation—perhaps by negotiating for a new village to be built for them elsewhere or by obtaining help in taking down and moving their village.

8. Discuss the purpose of contracts with students. Provide students with the **Contract Template** and have them write a contract with the principal based on their negotiations for their village.
9. Have students express their feelings about the negotiation by creating mandalas. A mandala (Sanskrit for circle) is a symbolic circular work of art. A circle within a circle is the basic structure of a mandala, with geometric patterns starting from the center and working outward in repetitive patterns.

You can use the **Mandala Templates** provided to get your students started. Or, you may prefer to have students create their own. If students make their own, have them start by drawing a circle with a compass on the top part of a sheet of paper (they will write in the bottom part), and then add in shapes and colors. As students create their mandala, suggest that they:

- let their feelings and emotions inspire them
- think about the symbolism in their mandala and how it represents their feelings about negotiation
- focus on one shape used in a variety of ways if they want to keep the mandala simple
- use a variety of symbols, shapes, patterns, and even letters, if they want to create something more complex

Students can use a variety of materials to create their mandalas, such as watercolors, pastels, colored pencils, markers, and paper cutouts.

Once students have completed their mandala, ask them to write about it in the bottom part of the paper and explain what the mandala represents.

You can use the completed mandala to assess student synthesis of the negotiation process and potential outcomes.

Close Reading Lesson for “Childhood Memories of Fishing at Celilo Falls”

(NOTE: This lesson is linked to the Common Core State Standards, using the close-reading approach. It will develop over several days. Students may predict and read on one day, then reread and discuss over one or more days. Allow time for in-depth discussion and close analysis of the text.)

Before Reading

- Provide students with a copy of the article and read the title together. Ask students to review with a partner the things they have learned about life in Celilo Village.
- Give students a copy of the **Crystal Ball Prediction Worksheet**. Ask them to write predictions about what they think they will read about in this article based on what they know about Celilo. Explain that as they read, they will be able to use evidence from the text to confirm their predictions.

Read the Text

- Have students read the full text first, before close discussion of sections of the text. You might want to read the text aloud to students first, and then have them read it silently. Or, you may want to give students the opportunity to grapple with the text independently by having them read it silently before you read it aloud. Reading the text aloud to students will help improve reading fluency and ensure that all students have access to the text in order to participate in the discussion of the text.
- As students read the text and/or listen to you read it, they should keep in mind their predictions. Have them mark places in the text that confirm their predictions. They can complete the **Crystal Ball Prediction Worksheet** after the reading and before the discussion.

Discuss and React to the Text

- Use the text-dependent questions below to have students reread the text and discover both the literal and implied meanings. Students will make comparisons to the Carol Craig article “I Wish I Had Seen the Falls” presented in Episode 1. Make sure students have copies in order to do comparative reading and discussion.
- Direct students to reread the sections of the text indicated in the bar above the facsimiles of the pages. (Note: The sections of text that contain the answers to the discussion questions are highlighted for you in the facsimiles of the pages.) Allow time for students to closely explore the text in order to find and support their ideas and to develop a deeper understanding of it. Take more than one day to explore the article if necessary.

- Ask the questions and allow students to search the text for answers. Do not answer for them or direct them to the answer. Allow time for students to work with a partner, group, or independently to search for the answers themselves. Do not accept only partial answers: make sure students can answer at both the literal level and also explore the text at a deeper level. After a period of time, if students have difficulty responding to a question or digging deeper into the text, use further probing questions to help them arrive at an answer.
- In order to develop students' speaking and listening skills, provide ways for all students to be involved in the discussion of the questions. They can first discuss a question with a partner and look for evidence in the text, before sharing ideas with the class. Encourage students to ask relevant questions to clarify or challenge the answers of other students. Encourage them to find justification for their answers with reference to the text.
- You can add writing activities to the lesson if you choose. Students can write a summary that compares the ideas of Carol Craig's article (Episode 1) and Pinkham's article. They can write an argument using Pinkham's ideas about the need to take care of the environment.

Section 1

Students reread from the beginning of article to the beginning of the last paragraph on Page 587.

ALLEN V. PINKHAM, SR.

Childhood Memories of Fishing at Celilo Falls

start → MY LIFE HAS BEEN FILLED with pleasant memories of hunting and fishing with my father and brothers, which I can first remember doing as a boy of four or five years of age. All my brothers are older than I am — Albert, Alex, Jr., Alfred, and Alvin; I am the youngest, born January 24, 1938. We have lost our oldest brother Albert, who fished at Celilo for many years prior to the inundation. Our grandfather Johnny Pinkham and father Alex Pinkham also fished there. The family was blessed with four sisters — Audrey, Priscilla, Loretta, and Bernadine. We have lost three, and Loretta is our remaining sister. Our mother was Annette Blackeagle Pinkham.

My father would at times tell me and my brothers of the olden times and ways of our people. He would say things that didn't make sense to me as a young boy but that I came to understand as very important lessons later in life. He would say, "Don't be afraid if you see or feel something you don't understand. You may see what you think is a ghost but is not. You hear a noise and nothing is there. A figure or person appears then is gone." He said, "These are messengers that carry something for you, you may not realize it until later. So don't be afraid."

This is what happened to me as a young boy of about ten years of age in 1948, on the Clearwater River at a place called Ceweekte (pronounced sa week tah), my mother's home place. It was well past midnight in June, when summer thunderstorms could occur suddenly. I suddenly awoke to a roaring and thunderous sound and quickly sat upright in my bed. I thought it was thunder and lightning, but it wasn't. The sound soon quit, and there was only silence. I looked out the window. It was dark and silent outside. Even the house was silent and no one moved about. There was no rain or thunder

This essay is adapted from a talk Allen V. Pinkham, Sr., gave at the "Celilo Stories" conference in The Dalles, Oregon, in March 2007.

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The person fishing on the left is using a technique known as "roaping." These islands could be part of a set of small islands that were just upriver from the S.P. & S. Railway Bridge.

at all, and everyone was sleeping. I thought there was no reason to be afraid, and I went back to sleep. It was later that I came to understand what this sound and silence meant. As I grew up, I would become very accustomed to the sounds of the falls and the sounds of life as the people caught, cooked, and cured the eels and salmon at Celilo.

During 1949, my brother Alvin and I moved with our father to the Yakama Indian Reservation to start a new life there with our stepmother Elsie Cree. Alvin and I had chosen to be with our father after our parents' divorce. But after a year or two, Alvin went back to Ceweekte on the Clearwater River to be with our older sister Audrey. I remained with Elsie and my new stepbrothers and stepsisters on the Yakama reservation, much closer to Celilo Falls. We always had pleasant and happy times camping in the mountains and going to Celilo for salmon and eels.

During the early 1950s, we moved each summer to Celilo Village and camped with my uncle Joe Pinkham and his wife Ida. Uncle Joe also had a large family and children nearly the same age as we were. I paired up with my brother-cousin Wally (Irvin) Pinkham. We went most places together

stop →

Pinkham, Memories of Celilo Falls 587

1. What does Pinkham's father want him to learn?

An obvious answer is that he wants Pinkham to learn about the ways of his people. Encourage students to dig deeper into the text to understand this idea more fully: their people's way of life is intricately involved with the spiritual and Pinkham needs to be open to the signs that will help guide his life.

RI.5.1, 5.2, 5.3; SL.5.1 RI.6.1, 6.2, 6.3; SL.6.1 H/SS.6-8.1, 6-8.2

2. What was Pinkham's strange experience? When did he experience this? Why is this significant?

The text describes the experience as a thunderous sound followed by silence. Ask students to think more deeply about what this was and relate the experience to Pinkham's father's teachings about life. Students can point to where in the text it says he was at Ceweekte on the Clearwater River when this happened. To appreciate the significance of this, students need to realize that he was not at Celilo Falls, that he didn't live near Celilo until later, and his "dream" foretold of the future of a place he had yet to really experience.

RI.5.1, 5.2, 5.3; SL.5.1 RI.6.1, 6.2, 6.3; SL.6.1 H/SS.6-8.1, 6-8.2

Section 2

Students continue rereading from the last paragraph on Page 587 through the first paragraph on page 590.



The person fishing on the left is using a technique known as "roping." These islands could be part of a set of small islands that were just upriver from the S.P. & S. Railway Bridge.

at all, and everyone was sleeping. I thought there was no reason to be afraid, and I went back to sleep. It was later that I came to understand what this sound and silence meant. As I grew up, I would become very accustomed to the sounds of the falls and the sounds of life as the people caught, cooked, and cured the eels and salmon at Celilo.

During 1949, my brother Alvin and I moved with our father to the Yakama Indian Reservation to start a new life there with our stepmother Elsie Cree. Alvin and I had chosen to be with our father after our parents' divorce. But after a year or two, Alvin went back to Cewekto on the Clearwater River to be with our older sister Audrey. I remained with Elsie and my new stepbrothers and stepsisters on the Yakama reservation, much closer to Celilo Falls. We always had pleasant and happy times camping in the mountains and going to Celilo for salmon and eels.

start



During the early 1950s, we moved each summer to Celilo Village and camped with my uncle Joe Pinkham and his wife Ida. Uncle Joe also had a large family and children nearly the same age as we were. I paired up with my brother-cousin Wally (Irvin) Pinkham. We went most places together

Pinkham, *Memories of Celilo Falls* 587



Dipnetters work Albert Brookers Island.

at Celilo. We would go to the islands on cable cars that the fish buyers had set up to buy fish from fishermen working there. We would watch salmon being caught by the dozens as the men fished. This, of course, was when the salmon and steelhead were running at the peak of the season. The air at the falls above Chinook Rock would be filled with three or four salmon jumping at the same time. The Salmon people were gathering to offer themselves to their relatives, the human beings. The men at Chinook Rock would be catching a salmon at nearly every dip of their nets. The men at the hanging scaffolds just below the falls would be catching two or three fish at a time when the fish ran heavy. The men with set nets at Seufert's channel would be catching salmon swept back by the currents every few minutes.

Miyó'xot Island (also known as Chiefs Island) was also busy with people working set, dip, and roping dipnets. At miyó'xot Island, there were small whirling back eddies where set nets and scaffolds were placed and smooth clear falls, fifteen to twenty feet long and about one foot deep, where fisher-

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Section 2 -- Continued

Students continue rereading from the last paragraph on Page 587 through the first paragraph on page 590.

men used a technique known as roping salmon. The roping dipnet is made and used a little differently than the regular dipnet, which has a rounded hoop and is held underwater until the fisherman feels the salmon pulling against the net and pulls it up. The roping dipnet, which has an oval-shaped hoop, is used almost like a lasso, capturing the salmon as it swims close to the surface or jumps into the air and is quickly exposed. The net is flipped over the side of the hoop so that the mesh is not pushed through by the current, which could block the salmon from going through the hoop and being caught.

Wally and I used the cable cars to travel among the many islands, and we fished if there was an opportunity. The island next to Chiefs Island was called Standing Island, and Papoose Island was nearby. Good coordination and a good eye were needed to catch a swiftly moving salmon jumping in the air or rapidly moving up the swift currents. If a large salmon was caught and the net didn't tear, good strength and footing were needed to haul in the salmon. Albert Brothers Island (also known as Whisky Island) was upstream of Standing Island. It was small compared to the other islands but was a good fishing place because fishermen could hide their nets in white water that flowed right next to the island's steep vertical cliffs. A mist was always present, and the men wore raincoats much of the time.

Chinook, the largest salmon caught at Celilo Falls, averaged 30 to 35 pounds, but many were 45 to 55 pounds, and they could be as large as 60 to 70 pounds or more. Spring, summer, and fall runs of Chinook occurred. Coho (silver) salmon averaged about 20 to 25 pounds and sockeye (blueback) salmon about 10 to 12 pounds, as I recall. Eels (lamprey) and cutthroat trout were also present. Steelhead trout, which averaged about 20 pounds, were also available in great numbers. The bluebacks ran during July and August, while the silver and eels ran in the fall with the Chinook. Fish were available to the Indians most of the year. This was a great food source for Indian people, but now it has been gone for fifty years.

Ten years before The Dalles Dam, a government official documented the importance of the Celilo fishery. In a memo dated October 11, 1946, William Brophy, Bureau Indian Affairs Commissioner, wrote of the importance of the Indian fishery at Celilo Falls. Each year, he reported, Indians consumed and sold about 2.5 million pounds of salmon and steelhead, with a wholesale value of about \$375 thousand. At other sites in the Columbia River Basin, Indians took an additional 900,000 pounds with a value of \$135 thousand. While the total revenue from Columbia River salmon was \$6 to \$10 million, these numbers show that a very large non-Indian fishery on the lower Columbia has been active for well over sixty years. Brophy concluded that:

Pinkham, *Memories of Celilo Falls* 589



The large channel — also known as Seufers Channel — flows upward to meet the water from Horseshoe Falls, visible on the far right. The water flows left in the center of this photograph, surrounding Chinook Rock, which looks like a salmon's back and can be seen extending from the upper center to the left-hand side of the image.

Exclusive fishing rights on their reservation were confirmed to the Indians by treaties; access to customary fishing sites off the reservation was asserted the Indians by the same treaties. The construction of Grand Coulee Dam and Bonneville Dam has destroyed or diminished Indian salmon fisheries to a great extent already. Any further construction of dams on the Columbia or Snake Rivers would destroy all the salmon runs now passing Celilo Falls, according to competent authority . . . Construction of the Dalles Dam will flood Celilo Falls and make impossible any fishing at this most important Indian site.



Another island at Celilo, known as Hobo Island, was down by the railroad bridge that crossed the Columbia River. It could only be accessed by walking down the railroad to a pillar that supported the bridge and had ladder rungs that went down approximately fifty feet to the island. Anyone who did not have a family fishing site could fish on this island, but heavy and dangerous

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3. What does the author say about what Celilo was like when he camped there with his uncle's family?

Students will find evidence in the text that gives an impression of a happy and bustling place with abundant salmon. They can infer the noise that would accompany this: children laughing, shouting, men calling out, splashing as the salmon leaped from the water, the roar of the water. Students should understand Pinkham's purpose in developing this description because it provides background for comparing the way Celilo was with the way it is now, and it helps readers relate to Pinkham's dream of the noise and then silence.

RI.5.1, 5.2, 5.3, 5.8; SL.5.1 RI.6.1, 6.2, 6.3, 6.5, 6.6; SL.6.1 H/SS.6-8.1, 6-8.2, 6-8.3

4. What were the different ways that people caught salmon? Use the context to help you figure out what the different nets were. What impression does the author give of salmon fishing?

They fished from rocks and scaffolds, using dipnets. Others used nets to catch salmon swept back by the currents at Seufert's channel, and some fished on islands in more shallow water using roping dipnets. Salmon were abundant and fishers were able to catch many salmon. This reinforces the big change that is coming to Celilo.

RI.5.1, 5.2, 5.3, 5.4; SL.5.1 RI.6.1, 6.2, 6.3, 6.4; SL.6.1 H/SS.6-8.1, 6-8.2, 6-8.3, 6-8.4

5. Look back at the article "I Wish I Had Seen the Falls" by Carol Craig that you read in Episode 1. What comparisons can you make between Craig's descriptions of fishing at Celilo and Pinkham's descriptions? Point to examples in the texts.

Students can find evidence of how both authors describe Celilo as a happy, bustling place, with more than enough salmon. Both describe the fun the children had, although Craig provides more specific examples. The authors describe similar ways of catching salmon, although Pinkham describes the ways in more detail.

Students will need time to review the Craig article. This is a good opportunity for students to work with partners to highlight similar information in each article, discuss it, and then share ideas with other students. Different partners will probably find different points of similarity between the articles.

RI.5.1, 5.2, 5.3, 5.6, 5.9; SL.5.1 RI.6.1, 6.2, 6.3; 6.7, 6.9; SL.6.1 H/SS.6-8.1, 6-8.2

Section 3

Students continue rereading from the last paragraph on page 590 through the second paragraph on page 592.

 <p>The large channel — also known as Seajero Channel — flows upward to meet the water from Hornet Falls, visible on the far right. The water flows left in the center of the photograph, surrounding Chinook rock, which looks like a salmon's back and can be seen extending from the upper center to the left-hand side of the image.</p> <p>Exclusive fishing rights on their reservation were confirmed to the Indians by treaties that guaranteed fishing sites off the reservation was asserted the Indians by the same treaties. The construction of Grand Coulee Dam and Bonneville Dam has destroyed or diminished Indian salmon fisheries to a great extent already. Any further construction of dams on the Columbia or Snake Rivers would destroy all the salmon runs now passing Celilo Falls, according to competent authority. . . . Construction of the Dalles Dam will flood Celilo Falls and make impossible any fishing at this most important Indian site.</p> <p>Another island at Celilo, known as Hobo Island, was down by the railroad bridge that crossed the Columbia River. It could only be accessed by walking down the railroad to a pillar that supported the bridge and had ladder rungs that went down approximately fifty feet to the island. Anyone who did not have a family fishing site could fish on this island, but heavy and dangerous</p> <p>590 OHQ vol. 108, no. 4</p>	 <p>In another view of the place pictured on the opposite page, scaffolds are seen hanging from <i>meyaxox</i> (Nez Perce for "leaders" or "chiefs") island, where white water made the place excellent for fishing.</p> <p>work had to be done there. At the peak of the run, hundreds of pounds of salmon had to be carried up the ladder in gunny sacks. One needed to be a member of the Nez Perce, Warm Springs, Umatilla, or Yakama tribes — or have Indian blood and be married into one of those tribes — to fish there. Those who were not family members could ask for permission to fish at the family fishing sites. Before the white people and the treaties and the reservations, people from other tribes in the Pacific Northwest would fish at Hobo Island after being invited by the fishery's chief. At times when fishing was slow, no permission was needed if the head of family was not available. Most sites were readily shared with people who needed salmon. Our family site was just below <i>meyoxax</i> island. As a young boy, I fished at other sites not occupied by anyone at the time.</p> <p>Because of the treaties, the traditions of Indians changed from the old ways. The 1855 Treaty with the Nez Percés retains rights of Nez Perce tribal</p> <p>Pinkham, <i>Memories of Celilo Falls</i> 591</p>	<p>members to fish off the reservation at Celilo Falls. The specific language is in Article 3, second paragraph, which states:</p> <p>The exclusive right of taking fish in all the streams where running through or bordering said reservation is further secured to said Indians as also the right of taking fish at all usual and accustomed places in common with citizens of the Territory; and of erecting temporary buildings for curing, together with the privilege of hunting, gathering roots and berries, and pasturing their horses and cattle upon open and unclaimed land.</p> <p>stop</p> <p>Every third generation of Ni Mii Puts (Nez Perce) or approximately every hundred years, there is an event or there are circumstances either good or bad that impact the well-being of the Ni Mii Puts nation. March 10, 1957, and the closing of The Dalles Dam gates affected the Ni Mii Puts in a very bad way. The thundering roar of a great river cascading down the falls and rapids at a place called Celilo has now been silent for fifty years.</p> <p>I have stopped at Celilo over the years, and the silence is a terrible thing to experience. There are no sounds of mothers and grandmothers cooking or washing dishes after a meal that included fresh salmon or eels. No sounds of mothers and daughters cutting salmon and eels to dry for winter storage and use. No sounds of men chopping wood for cooking or smoke-drying at the old village site. No sounds of children running, playing, and shouting at each other. Near where fish were being caught, there are no sounds of nets going into the currents or of fish being clubbed when brought onto the scaffolds and put into fish boxes. I remember hearing a man cursing when he pulled up his net and found a large hole in it where a sturgeon or very large Chinook had escaped through it. He threw his pole and net down with a clatter and started to mend it. Now, there are no sounds of hand cable cars being pulled across to the various islands; their wheels are quiet. The dream I had in 1948 has become a profound reality. Still, all through my lifetime, I have had salmon to eat, whether I've caught them myself or had them given to me.</p> <p>The Pacific Northwest tribes had one of the best diets available in this part of the world because it included salmon and other fishes. At least 50 percent of our diet consisted of salmon. We also had lean red meat of deer, elk, moose, and bison. Roots and berries provided the proper vitamins and fiber, and medicinal herbs and roots gave us cures for our ailments. These are gifts of our Creator, which we all need to care for during our lifetimes on Earth. I believe the spirits still bring messages for us to be vigilant and speak on behalf of all living things on Mother Earth. As we do this duty, future generations shall benefit.</p> <p>Many times when camped at Celilo, my family, like everyone else there, ate salmon at every meal. We would have fried salmon and fried potatoes</p> <p>592 OHQ vol. 108, no. 4</p>
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6. Who does Pinkham say was allowed to fish for salmon?

Pinkham says that fishers needed to be a member of the Nez Perce, Warm Springs, Umatilla, or Yakama tribes. Those who weren't could ask permission, and the fishery chief could invite people to fish. Pinkham points out that people shared the sites with others who needed salmon.

RI.5.1, 5.2; SL.5.1 RI.6.1, 6.2 H/SS.6-8.1, 6-8.2

7. What effect did the treaties have? How can you support your thinking?

The tribal laws were changed because of some of the treaties. Pinkham states, "[T]he traditions of Indians changed from the old ways." Students should understand that this is another way in which non-Indians interfered with the culture of the Indians in the area.

RI.5.3; SL.5.1 RI.6.1, 6.2; SL.6.1 H/SS.6.1, 6.2

8. What can you infer about the people from this section? What do you base your inferences on?

Students may have different answers that could include that family ties were important and that the specific rules of who could or could not fish may have helped protect the numbers of salmon. Even though the people had certain rights to fishing sites, they were generous and willing to share what they had. Students might compare this philosophy with modern day ideas of property laws.

RI.5.1, 5.2, 5.3; SL.5.1 RI.6.1, 6.2, 6.3; SL.6.1 H/SS.6-8.1, 6-8.2

Section 4

Students continue rereading from the third paragraph on page 592 through the third paragraph on page 594.

<p>members to fish off the reservation at Celilo Falls. The specific language is in Article 3, second paragraph, which states:</p> <p>The exclusive right of taking fish in all the streams where running through or bordering said reservation is further secured to said Indians as also the right of taking fish at all usual and accustomed places in common with citizens of the Territory; and of erecting temporary buildings for curing, together with the privilege of hunting, gathering roots and berries, and pasturing their horses and cattle upon open and uninclosed lands.</p> <p>start →</p> <p>Every third generation of Ni Mii Puu (Nez Percé) or approximately every hundred years, there is an event or there are circumstances either good or bad that impact the well-being of the Ni Mii Puu nation. March 30, 1937, and the closing of The Dalles Dam gave affected the Ni Mii Puu in a very bad way. The thundering roar of a great river cascading down the falls and rapids at a place called Celilo has now been silent for fifty years.</p> <p>I have stopped at Celilo over the years, and the silence is a terrible thing to experience. There are no sounds of mothers and grandmothers cooking or washing dishes after a meal that included fresh salmon or eels. No sounds of mothers and daughters cutting salmon and eels to dry for winter storage and use. No sounds of men chopping wood for cooking or smoke-drying at the old village site. No sounds of children running, playing, and shouting at each other. Near where fish were being caught, there are no sounds of nets going into the currents or of fish being clubbed when brought onto the scaffolds and put into fish boxes. I remember hearing a man cursing when he pulled up his net and found a large hole in it where a sturgeon or very large Chinook had escaped through it. He threw his pole and net down with a clatter and started to mend it. Now, there are no sounds of hand cable cars being pulled across to the various islands; their wheels are quiet. The dream I had in 1948 has become a profound reality. Still, all through my lifetime, I have had salmon to eat, whether I've caught them myself or had them given to me.</p> <p>The Pacific Northwest tribes had one of the best diets available in this part of the world because it included salmon and other fishes. At least 90 percent of our diet consisted of salmon. We also had lean red meat of deer, elk, moose, and buffalo. Roots and berries provided the proper vitamins and fiber, and medicinal herbs and roots gave us cures for our ailments. These are gifts of our Creator, which we all need to care for during our lifetimes on Earth. I believe the spirits still bring messages for us to be vigilant and speak on behalf of all living things on Mother Earth. As we do this duty, future generations shall benefit.</p> <p>Many times when camped at Celilo, my family, like everyone else there, ate salmon at every meal. We would have fried salmon and fried potatoes</p> <p>592 OHQ vol. 108, no. 4</p>	<p>for breakfast, then for noon lunch we might have boiled salmon and boiled potatoes. For supper we would have lacamas, which is boiled salmon and dumplings. Sometimes we would have baked salmon. Along with salmon, eels were an important food source at Celilo. One day, our grandmother told Wally and me: "You boys go get some eels; I am getting tired of eating salmon every day." We found a small limb from a tree that was strong enough to tie a treble bait hook to. Then we found a gunny sack to put the eels in and crossed on the cable car to miyo'xet Island. There we went to a place where eels rested by using their mouths to sack onto a rock wall before they challenged the strong currents and falls of the Columbia. We picked them from the wall before they got wise to what we were doing and moved further underneath the falls, where we used the small pole and hook to snag them. Our gunny sack got heavier and heavier as we caught more than enough eels for Grandmother, and we struggled to get them back to her. She chided us a little, saying, "You boys caught too many eels, now we have to eat eels for three or four days!"</p> <p>THIS IS A STORY TOLD by my brother Albert (Sandy) Pinkham. He was fishing with Virgil Hunt and Boston Lindsey at Celilo, and they made a five-dollar bet on who could catch the biggest Chinook. Well, as time went by, Virgil caught a Chinook that weighed fifty-plus pounds. Then Boston fished in earnest, dipping a net to catch the biggest fish. Boston, barely five feet in height and about one hundred pounds in weight, grew up short on both ends. A large fish hit his net and the fish pulled him to the edge of the scaffold, where his safety rope got taut and kept Boston from going into the white water. He yelled for help, because he couldn't pull the fish in! All Boston could do was hang onto the pole. Sandy went to his assistance and helped pull the fish onto the scaffold. The Chinook weighed in at 61 1/4 pounds, and little Boston won the bet. Indian men have a way of having fun while doing hard work.</p> <p>I also recall my father Alex and Wap Basset when they were fish buyers for a company in Kelso, Washington. The company put up the cables for the cars to go to various islands, and my dad and Wap would help set them up. One day, Dad said to me, "You come with us." From Celilo Village, we drove to The Dalles, where we boarded a boat with a diesel engine. We approached The Narrows, which is now covered by the baring works several hundred yards above The Dalles Dam. As the boat proceeded up the river, the walls of The Narrows got higher and higher and the current became stronger and swifter. The channel was only a few yards wide, and the boat took up most of the width. The boat slowed its pace, and the rock walls caused it to move. The diesel engine continued its steady thump as it slowed.</p> <p>Pinkham, <i>Memories of Celilo Falls</i> 593</p>	<p>It just didn't have the energy to overcome the swift current. The captain said that the water was not right, and we would try again later. He slowly backed the boat down the river. The purpose of this trip was to bring a wire cable across to the various islands at Celilo Falls and to tighten constraining decks and braces to hang the cables. I will always remember the stalled boat in The Narrows with very high vertical rock walls.</p> <p>Later, my father told me about the money he kept with him when he and Wap were fish buyers. Dad would buy fish at ten to fifteen cents a pound at Celilo, and the fish company gave him \$1,300 to \$1,500 for that purpose. This amount was half a year's income for most people at the time and, for some people, a whole year's income. It was a great deal of money to safeguard where no safe or locked doors were available. He kept the cash in a small metal box, which he used for a pillow at night. He often wondered who knew what he had in that box and, as I recall, he never lost any of it.</p> <p>We stayed at Celilo during the fishing season for about three years. During the early summer months, we picked berries and fruit, then we moved to Celilo in August and September. Before we went back to the Yakama Reservation, we picked huckleberries in the mountains. I never registered for school until well into September and sometimes into October. I realize now that most of my education took place in the mountains or on the rivers.</p> <p>After graduating from Toppish High School in 1936 and working as a forest-fire fighter on the western end of the Yakama Indian Reservation during the summer, I joined the U.S. Marines Corps. In March 1937, after I had finished boot camp and infantry training at San Diego, California, I was given leave and returned home to Toppish. I purchased a bus ticket and traveled through California and Oregon. I arrived late at night in Portland, then boarded a bus early in the morning. The bus proceeded up the Columbia River then crossed to the Washington side, probably at Hood River. As the bus approached and passed The Dalles, I expected to see Celilo Falls and the village where as a boy I had fished and walked about the islands. To my greatest disappointment, there was nothing to be seen there. The water was high and smooth — no village or falls. My heart sank. What is to happen now, I thought, now that there are no fish to be caught at the greatest fishing site for Indians that ever existed. I recalled the many stories that my father told me about how the government violated our treaties and kept us on the lower rungs of the economic ladder. Father would often say, "If only they would leave us alone we could have kept our land and most of our people would not have to be on welfare, because we could be working for ourselves and making a living. They wanted everything. They are greedy people."</p> <p>The occupation of our country by non-Indians has had a dramatic effect on our lifeways, culture, and tribal economies. After two hundred years, we</p> <p>stop →</p> <p>594 OHQ vol. 108, no. 4</p>
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9. How do the Pinkham and Craig articles describe the relationship the people had with the salmon?

Students can find examples where both authors describe the spiritual link between the salmon and the people and say that the salmon are a gift from the Creator. Both authors develop the point of view that it is important for the people to respect these gifts and take good care of the gifts they have received so that future generations will benefit. This is especially significant to what Pinkham says at the end of his article—how not caring for the gifts (even though not through the fault of the Indians) has led to problems for these future generations. Make sure that students recognize this link.

RI.5.1, 5.2, 5.3, 5.6, 5.9; SL.5.1 RI.6.1, 6.2, 6.3, 6.6, 6.7, 6.9; SL.6.1 H/SS.6-8.1, 6-8.2, 6-8.3

10. How does Pinkham make a link in this section of the text to his father's teachings and the experience he had as a child?

He first describes the noise of everyday life at Celilo before 1937 and the thunder of the falls. Then he describes the silence that came with the construction of The Dalles Dam. His father had told him that experiences he couldn't understand as a young boy would be a lesson in later life.

RI.5.1, 5.2, 5.3, 5.7, 5.8; SL.5.1 RI.6.1, 6.2, 6.3; 6.5; SL.6.1 H/SS.6-8.1, 6-8.2

11. How could Pinkham's dream serve as a lesson?

As a message from the Spirit, it reinforces the idea that people need to take care of the gifts they get or these gifts will no longer be available for future generations.

RI.5.1, 5.2, 5.3, 5.8; SL.5.1 RI.6.1, 6.2, 6.3, 6.5, 6.6, 6.8; SL.6.1 H/SS.6-8.1, 6-8.2

Section 5

Students continue rereading from the fourth paragraph on page 594 through the end of the article.

<p>It just didn't have the energy to overcome the swift current. The captain said that the water was not right, and we would try again later. He slowly backed the boat down the river. The purpose of this trip was to bring a wire cable across to the various islands at Celilo Falls and to begin constructing decks and braces to hang the cables. I will always remember the stalled boat in The Narrows with very high vertical rock walls.</p> <p>Later, my father told me about the money he kept with him when he and Wap were fish buyers. Dad would buy fish at ten to fifteen cents a pound at Celilo, and the fish company gave him \$1,300 to \$1,500 for that purpose. This amount was half a year's income for most people at the time and, for some people, a whole year's income. It was a great deal of money to safeguard where no safes or locked doors were available. He kept the cash in a small metal box, which he used for a pillow at night. He often wondered who knew what he had in that box and, as I recall, he never lost any of it.</p> <p>We stayed at Celilo during the fishing season for about three years. During the early summer months, we picked berries and fruit, then we moved to Celilo in August and September. Before we went back to the Yakama Reservation, we picked huckleberries in the mountains. I never registered for school until well into September and sometimes into October. I realize now that most of my education took place in the mountains or on the rivers.</p> <p>After graduating from Toppenish High School in 1956 and working as a forest-fire fighter on the western end of the Yakama Indian Reservation during the summer, I joined the U.S. Marines Corps. In March 1957, after I had finished boot camp and infantry training at San Diego, California, I was given leave and returned home to Toppenish. I purchased a bus ticket and traveled through California and Oregon. I arrived late at night in Portland, then boarded a bus early in the morning. The bus proceeded up the Columbia River then crossed to the Washington side, probably at Hood River. As the bus approached and passed The Dalles, I expected to see Celilo Falls and the village where as a boy I had fished and walked about the islands. To my greatest disappointment, there was nothing to be seen there. The water was high and smooth — no village or falls. My heart sank. What is to happen now, I thought, now that there are no fish to be caught at the greatest fishing site for Indians that ever existed. I recalled the many stories that my father told me about how the government violated our treaties and kept us on the lower rungs of the economic ladder. Father would often say, "If only they would leave us alone we could have kept our land and most of our people would not have to be on welfare, because we could be working for ourselves and making a living. They wanted everything. They are greedy people."</p> <p>The occupation of our country by non-Indians has had a dramatic effect on our lifeways, culture, and tribal economies. After two hundred years, we</p> <p>start →</p> <p>594 OHQ vol. 108, no. 4</p>	 <p>A fisherman works at Standing Island, a place for dipping, roasting, grilling and, in earlier times, spearing.</p> <p>are still adjusting to the ways of the white man. It was foretold that we would have to do this and adopt new ways to survive. Many of us have done very well, but others are still struggling with trying to find their way through the maze of two cultures. Many of us still hunt, fish, and gather to supplement our incomes, but at times many of these resources are not available because the resource is scarce or may be endangered. Salmon is not available in great numbers as before, and we struggle to catch what we can or what is there.</p> <p>The river systems are polluted, and so are the salmon and other species. Pollution from radioactivity, pesticides, insecticides, ranching, paper mills, and aluminum plants is a major concern of our people. We have many social and economic ills, but we try to solve these ills on a daily basis. As a tribal nation, the Nez Perce are a strong and proud people, with good hearts that Coyote gave us. Within Nez Perce country, there are many races and colors of people, and we cannot exclude because of this difference of race and color. Good neighbors help one another, and we intend to be good neighbors to everyone. That is all.</p> <p>stop →</p> <p>NOTES</p> <p>1. Memo from Wilken Brophy, October 11, 1948, available at http://www.cclh.org/content/view/full/61616 (accessed October 2, 2007).</p> <p>2. Charles J. Kappler, ed., <i>Indian Affairs: Laws and Treaties</i>, vol. 2 (Washington, D.C.: GPO, 1904), 705.</p> <p>Pinkham, <i>Memories of Celilo Falls</i> 595</p>
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12. What does the author have to say about how non-Indians have affected the lives of the native people living along the Columbia? What is your reaction to this point of view? Point out examples in the text.

Students can find evidence in the text where the author describes how The Dalles Dam has changed the river and as a consequence, the way of life of the Indian people. Many have found it difficult to adjust to this change. The text also describes how non-Indians have had a large hand in polluting the river and the environment around it.

RI.5.1, 5.2, 5.3, 5.8; SL.5.1 RI.6.1, 6.2, 6.3, 6.6, 6.8; SL.6.1 H/SS.6-8.1, 6-8.2, 6-8.6

13. What is the author's message in this section of the text? Does the author provide an opinion or factual information here? Point out examples in the text.

Students will find evidence in the last paragraph that the author believes that even though the lives of Indians and their environment have been changed so dramatically by the impact of non-Indians, his people will continue to look for answers to their problems and support each other in

the process, including people of other races who now are facing some of the same environmental problems they brought upon themselves.

Throughout the article, Pinkham expresses an appreciation for the gifts brought to the people through the river and the need to care and protect these valuable gifts. This is something that the non-Indians did not appreciate.

Students may debate the fact/opinion issue. Facts will point out that the people's lives were indeed changed—there are facts available on levels of pollution, comparisons to salmon runs before and after the dam, numbers of people out of work, etc. Pinkham's description of how the people try to live in the face of all the changes is his opinion.

RI.5.1, 5.2, 5.3, 5.8; SL.5.1 RI.6.1, 6.2, 6.3, 6.6, 6.8; SL.6.1 H/SS.6-8.1, 6-8.2, 6-8.3, 6-8.6, 6-8.8

14. What does the word *violated* mean in this context? What are some synonyms for *violated*? Why do you think Pinkham chose to use this word instead of *broke* or *disregarded*?

Help students understand that using the word *violated* instead of synonyms such as *broke*, *ignored*, or *disregarded* makes the writing more powerful. It calls attention to how poorly the government treated the Indians and that the breaking of the treaties was very significant and greatly affected the Indians. It supports the author's point of view about how non-Indians have affected the lives of the Indians.

RI.5.4; SL.5.1 RI.6.4; SL.6.1 H/SS.6-8.4

Childhood Memories of Fishing at Celilo Falls

Allen V. Pinkham, Sr.

(Allen V. Pinkham, Sr., "Childhood Memories of Fishing at Celilo Falls" was originally published in the Oregon Historical Quarterly 108:4 (Winter 2007) and is reproduced with permission from the Oregon Historical Society.)

MY LIFE HAS BEEN FILLED with pleasant memories of hunting and fishing with my father and brothers, which I can first remember doing as a boy of four or five years of age. All my brothers are older than I am — Albert, Alex, Jr., Alfred, and Alvin; I am the youngest, born January 24, 1938. We have lost our oldest brother Albert, who fished at Celilo for many years prior to the inundation. Our grandfather Johnny Pinkham and father Alex Pinkham also fished there. The family was blessed with four sisters — Audrey, Priscilla, Loretta, and Bernadine. We have lost three, and Loretta is our remaining sister. Our mother was Annette Blackeagle Pinkham

My father would at times tell me and my brothers of the olden times and ways of our people. He would say things that didn't make sense to me as a young boy but that I came to understand as very important lessons later in life. He would say, "Don't be afraid if you see or feel something you don't understand. You may see what you think is a ghost but is not. You hear a noise and nothing is there. A figure or person appears then is gone." He said, "These are messengers that carry something for you, you may not realize it until later. So don't be afraid."

This is what happened to me as a young boy of about ten years of age in 1948, on the Clearwater River at a place called Ceweakte (pronounced sa week tah), my mother's home place. It was well past midnight in June, when summer thunderstorms could occur suddenly. I suddenly awoke to a roaring and thunderous sound and quickly sat upright in my bed. I thought it was thunder and lightning, but it wasn't. The sound soon quit, and there was only silence. I looked out the window. It was dark and silent outside. Even the house was silent and no one moved about. There was no rain or thunder at all, and everyone was sleeping. I thought there was no reason to be afraid, and I went back to

This essay is adapted from a talk Allen V. Pinkham, Sr., gave at the "Celilo Stories" conference in The Dalles, Oregon, in March 2007.



The person fishing on the left is using a technique known as “roping.” These islands could be part of a set of small islands that were just upriver from the S.P.&S. Railway Bridge.

sleep. It was later that I came to understand what this sound and silence meant. As I grew up, I would become very accustomed to the sounds of the falls and the sounds of life as the people caught, cooked, and cured the eels and salmon at Celilo.

During 1949, my brother Alvin and I moved with our father to the Yakama Indian Reservation to start a new life there with our stepmother Elsie Cree. Alvin and I had chosen to be with our father after our parents’ divorce. But after a year or two, Alvin went back to Cewekte on the Clearwater River to be with our older sister Audrey. I remained with Elsie and my new stepbrothers and stepsisters on the Yakama reservation, much closer to Celilo Falls. We always had pleasant and happy times camping in the mountains and going to Celilo for salmon and eels.

During the early 1950s, we moved each summer to Celilo Village and camped with my uncle Joe Pinkham and his wife Ida. Uncle Joe also had a large family and children nearly the same age as we were. I paired up with my brother-cousin Wally (Irvin) Pinkham. We went most places together at Celilo. We would go to the islands on cable cars that the

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Dipnetters work Albert Brothers Island

fish buyers had set up to buy fish from fishermen working there. We would watch salmon being caught by the dozens as the men fished. This, of course, was when the salmon and steelhead were running at the peak of the season. The air at the falls above Chinook Rock would be filled with three or four salmon jump-ing at the same time. The Salmon people were gathering to offer themselves to their relatives, the human beings. The men at Chinook Rock would be catching a salmon at nearly every dip of their nets. The men at the hanging scaffolds just below the falls would be catching two or three fish at a time when the fish ran heavy. The men with set nets at Seufert's channel would be catching salmon swept back by the currents every few minutes.

Miyó'xot Island (also known as Chiefs Island) was also busy with people working set, dip, and roping dipnets. At miyó'xot Island, there were small whirling back eddies where set nets and scaffolds were placed and smooth clear falls, fifteen to twenty feet long and about one foot deep, where fishermen used a technique known as roping salmon. The

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roping dipnet is made and used a little differently than the regular dipnet, which has a rounded hoop and is held underwater until the fisherman feels the salmon pulling against the net and pulls it up. The roping dipnet, which has an oval-shaped hoop, is used almost like a lasso, capturing the salmon as it swims close to the surface or jumps into the air and is quickly exposed. The net is flipped over the side of the hoop so that the mesh is not pushed through by the current, which could block the salmon from going through the hoop and being caught.

Wally and I used the cable cars to travel among the many islands, and we fished if there was an opportunity. The island next to Chiefs Island was called Standing Island, and Papoose Island was nearby. Good coordination and a good eye were needed to catch a swiftly moving salmon jumping in the air or rapidly moving up the swift currents. If a large salmon was caught and the net didn't tear, good strength and footing were needed to haul in the salmon. Albert Brothers Island (also known as Whisky Island) was upstream of Standing Island. It was small compared to the other islands but was a good fishing place because fishermen could hide their nets in white water that flowed right next to the island's steep vertical cliffs. A mist was always present, and the men wore raincoats much of the time

Chinook, the largest salmon caught at Celilo Falls, averaged 30 to 35 pounds, but many were 45 to 55 pounds, and they could be as large as 60 to 70 pounds or more. Spring, summer, and fall runs of Chinook occurred. Coho (silver) salmon averaged about 20 to 25 pounds and sockeye (blueback) salmon about 10 to 12 pounds, as I recall. Eels (lamprey) and cutthroat trout were also present. Steelhead trout, which averaged about 20 pounds, were also available in great numbers. The bluebacks ran during July and August, while the silver and eels ran in the fall with the Chinook. Fish were available to the Indians most of the year. This was a great food source for Indian people, but now it has been gone for fifty years.

Ten years before The Dalles Dam, a government official documented the importance of the Celilo fishery. In a memo dated October 11, 1946, William Brophy, Bureau Indian Affairs Commissioner, wrote of the importance of the Indian fishery at Celilo Falls. Each year, he reported, Indians consumed and sold about 2.5 million pounds of salmon and steelhead, with a wholesale value of about \$375 thousand. At other sites in the Columbia River Basin, Indians took an additional 900,000 pounds with a value of \$135 thousand. While the total revenue from Columbia River salmon was \$6 to \$10 million, these numbers show that a very large non-Indian fishery on the lower Columbia has been active for well over sixty years. Brophy concluded that: Exclusive fishing rights on their reservation were confirmed to the Indians by treaties; access to customary fishing sites



The large channel—also known as Seuferts Channel—flows upward to meet the water from Horseshoe Falls, visible on the far right. The water flows left in the center of this photograph, surrounding Chinook Rock, which looks like a salmon’s back and can be seen extending from the upper center to the left-hand side of the image.

off the reservation was assured the Indians by the same treaties. The construction of Grand Coulee Dam and Bonneville Dam has destroyed or diminished Indian salmon fisheries to a great extent already. Any further construction of dams on the Columbia or Snake Rivers would destroy all the salmon runs now passing Celilo Falls, according to competent authority . . . Construction of the Dalles Dam will flood Celilo Falls and make impossible any fishing at this most important Indian site.(1)

Another island at Celilo, known as Hobo Island, was down by the railroad bridge that crossed the Columbia River. It could only be accessed by walking down the railroad to a pillar that supported the bridge and had ladder rungs that went down approximately fifty feet to the island. Anyone who did not have a family fishing site could fish on this island, but heavy and dangerous work had to be done there. At the peak of the run, hundreds



In another view of the place pictured on the previous page, scaffolds are seen hanging from miyó'xot (Nez Perce for 'Leaders' or 'Chiefs') Island, where white water made the place excellent for fishing.

of pounds of salmon had to be carried up the ladder in gunny sacks. One needed to be a member of the Nez Perce, Warm Springs, Umatilla, or Yakama tribes — or have Indian blood and be married into one of those tribes — to fish there. Those who were not family members could ask for permission to fish at the family fishing sites. Before the white people and the treaties and the reservations, people from other tribes in the Pacific Northwest would fish at Hobo Island after being invited by the fishery's chief. At times when fishing was slow, no permission was needed if the head of family was not available. Most sites were readily shared with people who needed salmon. Our family site was just below miyó'xot Island. As a young boy, I fished at other sites not occupied by anyone at the time.

Because of the treaties, the traditions of Indians changed from the old ways. The 1855 Treaty with the Nez Percés retains rights of Nez Perce tribal members to fish off the

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reservation at Celilo Falls. The specific language is in Article 3, second paragraph, which states:

The exclusive right of taking fish in all the streams where running through or bordering said reservation is further secured to said Indians; as also the right of taking fish at all usual and accustomed places in common with citizens of the Territory; and of erecting temporary buildings for curing, together with the privilege of hunting, gathering roots and berries, and pasturing their horses and cattle upon open and unclaimed land.(2)

Every third generation of Ni Mii Puu (Nez Perce) or approximately every hundred years, there is an event or there are circumstances either good or bad that impact the well-being of the Ni Mii Puu nation. March 10, 19□7, and the closing of The Dalles Dam gates affected the Ni Mii Puu in a very bad way. The thundering roar of a great river cascading down the falls and rapids at a place called Celilo has now been silent for fifty years.

I have stopped at Celilo over the years, and the silence is a terrible thing to experience. There are no sounds of mothers and grandmothers cooking or washing dishes after a meal that included fresh salmon or eels. No sounds of mothers and daughters cutting salmon and eels to dry for winter storage and use. No sounds of men chopping wood for cooking or smoke-drying at the old village site. No sounds of children running, playing, and shouting at each other. Near where fish were being caught, there are no sounds of nets going into the currents or of fish being clubbed when brought onto the scaffolds and put into fish boxes. I remember hearing a man cursing when he pulled up his net and found a large hole in it where a sturgeon or very large Chinook had escaped through it. He threw his pole and net down with a clatter and started to mend it. Now, there are no sounds of hand cable cars being pulled across to the various islands; their wheels are quiet. The dream I had in 1948 has become a profound reality. Still, all through my lifetime, I have had salmon to eat, whether I've caught them myself or had them given to me.

The Pacific Northwest tribes had one of the best diets available in this part of the world because it included salmon and other fishes. At least □0 percent of our diet consisted of salmon. We also had lean red meat of deer, elk, moose, and buffalo. Roots and berries provided the proper vitamins and fiber, and medicinal herbs and roots gave us cures for our ailments. These are gifts of our Creator, which we all need to care for during our lifetimes on Earth. I believe the spirits still bring messages for us to be vigilant and speak on behalf of all living things on Mother Earth. As we do this duty, future generations shall benefit.

Many times when camped at Celilo, my family, like everyone else there, ate salmon at every meal. We would have fried salmon and fried potatoes for breakfast, then for noon

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lunch we might have boiled salmon and boiled potatoes. For supper we would have lacamean, which is boiled salmon and dumplings. Sometimes we would have baked salmon. Along with salmon, eels were an important food source at Celilo. One day, our grandmother told Wally and me: "You boys go get some eels; I am getting tired of eating salmon every day." We found a small limb from a tree that was strong enough to tie a treble bait hook to. Then we found a gunny sack to put the eels in and crossed on the cable car to miyó'xot Island. There we went to a place where eels rested by using their mouths to suck onto a rock wall before they challenged the strong currents and falls of the Columbia. We picked them from the wall before they got wise to what we were doing and moved further underneath the falls, where we used the small pole and hook to snag them. Our gunny sack got heavier and heavier as we caught more than enough eels for Grandmother, and we struggled to get them back to her. She chided us a little, saying, "You boys caught too many eels, now we have to eat eels for three or four days!"

THIS IS A STORY TOLD by my brother Albert (Sandy) Pinkham. He was fishing with Virgil Hunt and Boston Lindsey at Celilo, and they made a five-dollar bet on who could catch the biggest Chinook. Well, as time went by, Virgil caught a Chinook that weighed fifty-plus pounds. Then Boston fished in earnest, dipping a net to catch the biggest fish. Boston, barely five feet in height and about one hundred pounds in weight, grew up short on both ends. A large fish hit his net and the fish pulled him to the edge of the scaffold, where his safety rope got taut and kept Boston from going into the white water. He yelled for help, because he couldn't pull the fish in! All Boston could do was hand onto the pole. Sandy went to his assistance and helped pull the fish onto the scaffold. The Chinook weighed in at 61 ¼ pound, and little Boston won the bet. Indian men have a way of having fun while doing hard work.

I also recall my father Alex and Wap Basset when they were fish buyers for a company in Kelso, Washington. The company put up the cables for the cars to go to various islands, and my dad and Wap would help set them up. One day, Dad said to me, "You come with us." From Celilo Village, we drove to The Dalles, where we boarded a boat with a diesel engine. We approached The Narrows, which is now covered by the back waters several hundred yards above The Dalles Dam. As the boat proceeded up the river, the walls of The Narrows got higher and higher and the current became stronger and swifter. The channel was only a few yards wide, and the boat took up most of the width. The boat slowed its pace, and the rock walls ceased to move. The diesel engine continued its steady thump as it slowed. It just didn't have the energy to overcome the swift current. The captain said that the water was not right, and we would try again later. He slowly backed the boat down the river. The purpose of this trip was to bring a wire cable across to the various islands at Celilo Falls and to begin constructing decks and braces to hand the cables. I will always remember the stalled boat in The Narrows with very high vertical rock walls.

Later, my father told me about the money he kept with him when he and Wap were fish buyers. Dad would buy fish at ten to fifteen cents a pound at Celilo, and the fish company gave him \$1,300 to \$1,500 for that purpose. This amount was half a year's income for most people at the time and, for some people, a whole year's income. It was a great deal of money to safeguard where no safes or locked doors were available. He kept the

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cash in a small metal box, which he used for a pillow at night. He often wondered who knew what he had in that box and, as I recall, he never lost any of it.

We stayed at Celilo during the fishing season for about three years. During the early summer months, we picked berries and fruit, then we moved to Celilo in August and September. Before we went back to the Yakama Reservation, we picked huckleberries in the mountains. I never registered for school until well into September and sometimes into October. I realize now that most of my education took place in the mountains or on the rivers.

After graduating from Toppenish High School in 1956 and working as a forest-fire fighter on the western end of the Yakama Indian Reservation during the summer, I joined the U.S. Marines Corps. In March 1957, after I had finished boot camp and infantry training at San Diego, California, I was given leave and returned home to Toppenish. I purchased a bus ticket and traveled through California and Oregon. I arrived late at night in Portland, then boarded a bus early in the morning. The bus proceeded up the Columbia River then crossed to the Washington side, probably at Hood River. As the bus approached and passed The Dalles, I expected to see Celilo Falls and the village where as a boy I had fished and walked about the islands. To my greatest disappointment, there was nothing to be seen there. The water was high and smooth — no village or falls. My heart sank. What is to happen now, I thought, now that there are no fish to be caught at the greatest fishing site for Indians that ever existed. I recalled the many stories that my father told me about how the government violated our treaties and kept us on the lower rungs of the economic ladder. Father would often say, "If only they would leave us alone we could have kept our land and most of our people would not have to be on welfare, because we could be working for ourselves and making a living. They wanted everything. They are greedy people."

The occupation of our country by non-Indians has had a dramatic effect on our lifeways, culture, and tribal economies. After two hundred years, we are still adjusting to the ways of the white man. It was foretold that we would have to do this and adopt new ways to survive. Many of us have done very well, but others are still struggling with trying to find their way through the maze of two cultures. Many of us still hunt, fish, and gather to supplement our incomes, but at times many of these resources are not available because the resource is scarce or may be endangered. Salmon is not available in great numbers as before, and we struggle to catch what we can or what is there.

The river systems are polluted, and so are the salmon and other species. Pollution from radioactivity, pesticides, insecticides, ranching, paper mills, and aluminum plants is a major concern of our people. We have many social and economic ills, but we try to solve these ills on a daily basis. As a tribal nation, the Nez Perce are a strong and proud people, with good hearts that Coyote gave us. Within Nez Perce country, there are many races and colors of people, and we cannot exclude because of this difference of race and color. Good neighbors help one another, and we intend to be good neighbors to everyone. That is all.

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A fisherman works at Standing Island, a place for dipping, roping, gaffing and, in earlier times, spearing.

NOTES

(1) Memo from William Brophy, October 11, 1946

(2) Charles J. Kappler, ed., *Indian Affairs: Laws and Treaties*, vol. 2 (Washington, DC: GPO, 1904), 703

Vocabulary List

dipnet

smoke-drying

eddies

treble-bait hook

profound

violated

roping dipnet

Fact Sheet: Army Corps of Engineers

- The Army Corps of Engineers (ACE) is a federal agency made up of civilian and military personnel that specializes in engineering projects. It is the world's largest public engineering, design, and construction management agency.
- Engineering services include
 - planning, designing, building, and operating dams
 - dredging for waterway navigation
 - designing and constructing flood protection systems
 - designing military facilities
 - managing environmental programs and restoring ecosystems.
- The ACE was established in 1802 by President Thomas Jefferson.
- The ACE interacts with tribes on a government-to-government basis. Tribes are considered independent nations.
- Tribes along the Columbia River Basin—the Nez Perce, Umatilla, Yakama, and Warm Springs—negotiated treaties with the United States government in 1855. In the treaties, they gave up much of their land but negotiated the right to fish forever at all “usual and accustomed” fishing places. The ACE is responsible for upholding the provisions of the treaties.
- When the Bonneville Dam was built in 1933, forty tribal fishing sites were lost. As a result, the ACE was directed to acquire and improve sites to serve as in lieu fishing sites. Forty acres of land was purchased for this purpose.
- Negotiations with representatives from the tribes and from the ACE began in 1945 over the proposed construction of The Dalles Dam. However, serious negotiations did not begin until 1952.

Fact Sheet: Negotiations with Tribes

- Tribes involved in the negotiations with the U.S. Army Corps of Engineers were the Yakama (then spelled Yakima), Umatilla, Warm Springs, and Nez Perce.
- In 1951, the Yakama passed a resolution that claimed they alone held treaty rights to fish at Celilo Falls. They acknowledged that while other tribes fished there, they did not have “usual and accustomed” rights to do so. The site had once been a “usual and accustomed” site for the Umatilla, but the Yakama felt that their claim to these rights no longer existed because of a treaty in 1865 where they gave up their rights. They felt that the Umatilla were their guests at the fishing site.
- Although the Yakama, Umatilla, and Warm Springs tribes disagreed on their claims, they all agreed that the Nez Perce did not have a valid claim.
- The Nez Perce tribe, however, negotiated a settlement with the Army Corps of Engineers.
- The first tribes to sign the negotiations were the Umatilla and Warm Springs tribes. The Umatilla received \$4,616,971 for compensation. The Warm Springs tribe received \$4,451,784.
- The Yakama tribe received compensation of \$15,019,640. The compensation, when split among the members of the tribe, came to about \$3,750 per person. Henry Thompson, the son of Celilo Chief Tommy Thompson, was reported to have said that the amount of compensation he received did not equal what he made in a single season fishing at Celilo.
- None of the tribes gave up their treaty-based fishing rights and continue to exercise their right to fish along the Columbia River, although their fishing has been adapted to fishing in reservoirs instead of rapids and falls.

Crystal Ball Predictions

Name: _____

Date: _____

Directions: Discuss with a partner what you know about life in Celilo. Inside the crystal ball, write your predictions for what you might read about in this article. Note confirmed predictions on the worksheet.

My prediction is confirmed because the text on page ____ says:

I predict . . .

My prediction is confirmed because the text on page ____ says:

My prediction is confirmed because the text on page ____ says:

Negotiation Skills

How do you negotiate successfully to get what you want? Here are some tips that can help you.

Before the Negotiation

- Understand the background of the situation
 - Who are you negotiating with?
 - What do you think the other party wants to get out of the negotiations?
- How far apart in your thinking are you and the party you are negotiating with?
- Think about your goals for the negotiation. Decide what you want to get out of the negotiation and be prepared to ask for it.
- Decide what you are prepared to give up or compromise on to make the negotiation a success.

During the Negotiation

- Your body language is important. Use eye contact when you speak. Use facial expressions and gestures to help get across your point of view.
- Be respectful and use appropriate language.
- Take turns speaking. Don't try to talk over someone else.
- Use empathy. Listen to the other perspective. Try to put yourself in the other party's shoes to see their point of view.
- Be persistent. Ask questions and get the answers you need to fully understand what's on the table.
- Work with the other party to find a solution. Share ideas and be open to new ideas.
- Accept trades or compromises to make the negotiation happen.
- Agree on a solution.

Contract Template

_____ **[Name]**, known as "First Party," agrees to enter into this contract with _____ **[Name]**, known as "Second Party" on _____ **[Date]**.

This Agreement is based on the following provisions:

- 1.
- 2.
- 3.

Furthermore, the First Party agrees _____

And the Second Party agrees _____

This agreement is subject to the laws and regulations of the state of _____
[State]

[First Party Name]

[First Party Signature]

[Second Party Name]

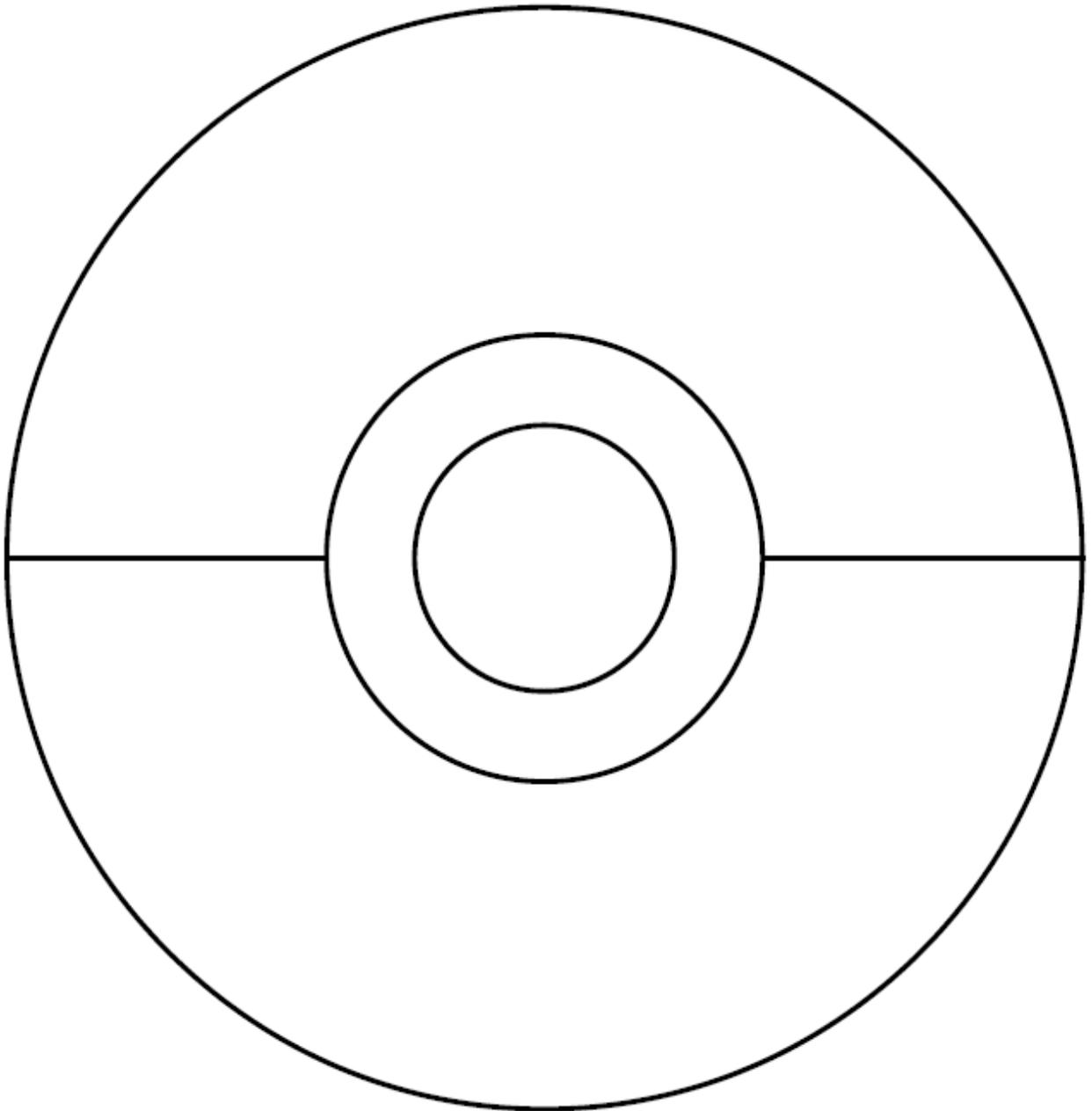
[Second Party Signature]

Mandala Template 1

Name: _____

Date: _____

Directions: Let your feelings about the negotiation for your village inspire you to create your own personal mandala.



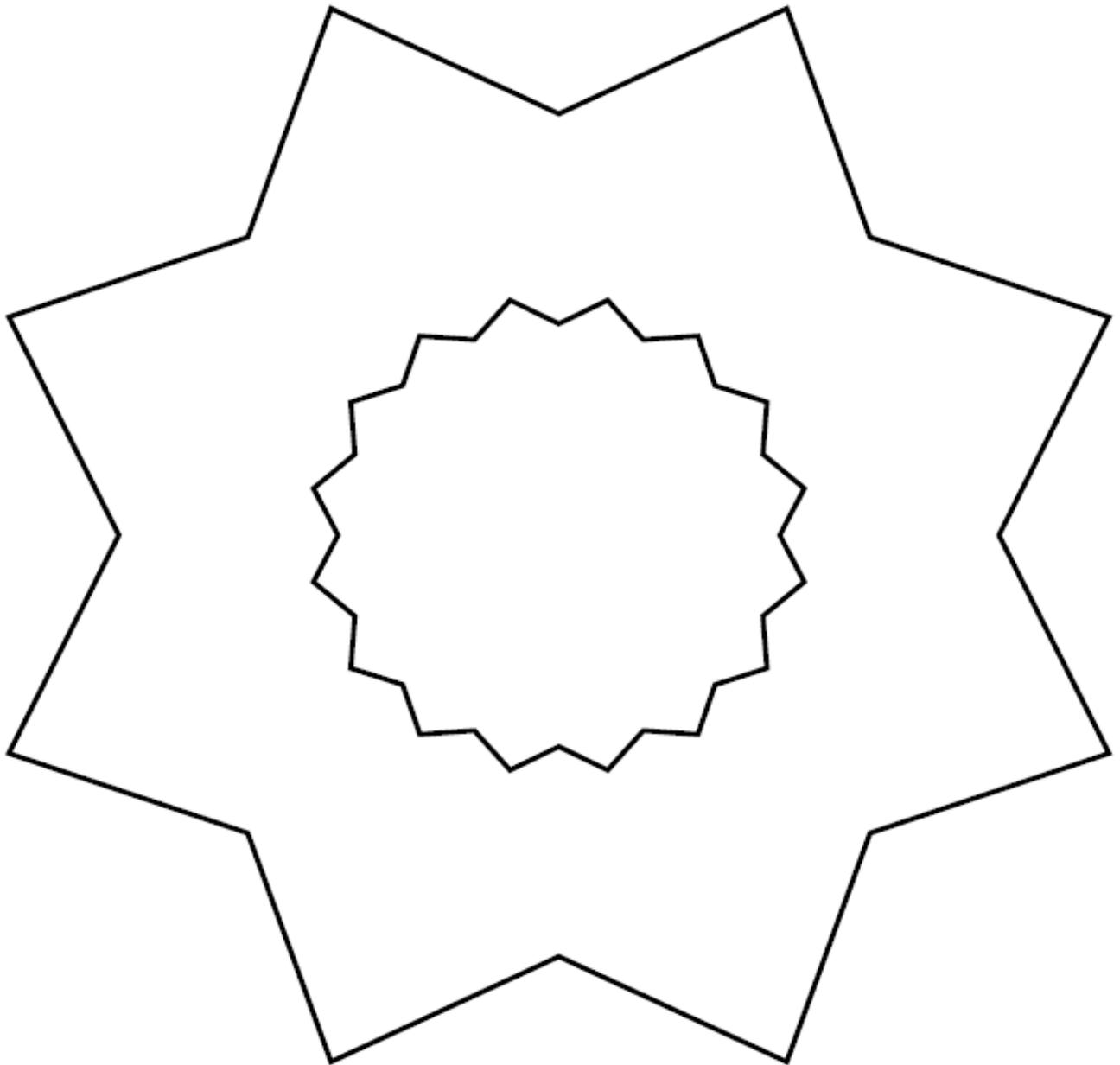
Write about your mandala.

Mandala Template 2

Name: _____

Date: _____

Directions: Let your feelings about the negotiation for your village inspire you to create your own personal mandala.



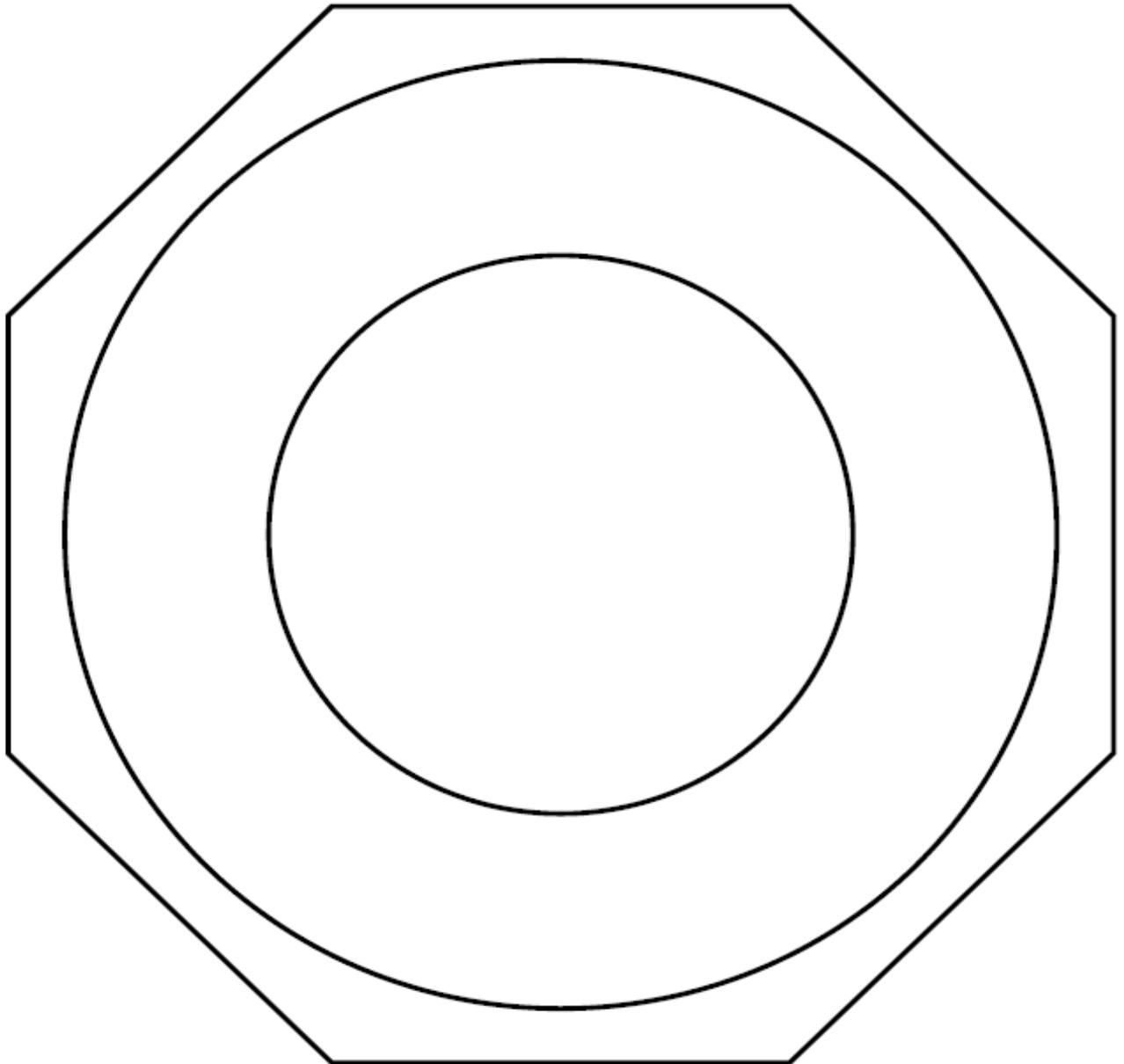
Write about your mandala.

Mandala Template 3

Name: _____

Date: _____

Directions: Let your feelings about the negotiation for your village inspire you to create your own personal mandala.



Write about your mandala.

Glossary: Episode 5

dipnet: a net with a rounded hoop on a pole that is held under water and used to scoop fish up

eddies: currents that move in a different direction than the main current in a stream; whirlpools

profound: very deep or intense

roping dipnet: a fishing net that has an oval-shaped hoop almost like a lasso to capture a salmon as it swims close to the surface of jumps in the air

set net: a fishing net that is fixed in place by anchors to the shore or riverbed

smoke-drying: drying or preserving salmon by exposing it to smoke

treble bait hook: a fish hook that has a single shank with three barbs at the end

violated: broke or disregarded (a law or agreement)

Episode 6: Broken Promises

The Government Breaks its Promises to the People of Celilo



Overview

In Episode 6, students explore what happens when promises are broken and how this can cause relationships to change. They find out what happened when the people of Celilo were relocated and how this affected their lives.

- Students will define in lieu fishing sites and explain how promises were broken concerning these sites.
- Students will explain the role of the Columbia River Inter-tribal Fish Commission (CRITFC) and explain how the fishing sites are managed today.
- Students will summarize an article describing the events leading up to the relocation of the people of Celilo and the aftermath of the flooding
- Students will interpret a video that gives first-hand accounts of the relocation and the effects of promises made by the government that were not fulfilled.
- Students will empathize by writing about a time when an adult broke a promise to them.
- Students will compare their personal experience of broken trust with the experience of the people of Celilo by completing a Venn diagram.
- Students will synthesize information and their thinking by writing a poem that captures their emotions after their belongings are moved from their village.

Materials

Texts:

- Article: "Relocation and the Celilo Village Community" (from the Oregon Historical Quarterly, Vol. 108, No. 4
- Article: "In lieu and Treaty Fishing Access Sites" (from CRITFC)
- Primary source documents: notes and letters concerning the negotiations

Fact Sheets:

- The Relocation of Celilo Village
- Columbia River Inter-Tribal Fish Commission (CRITFC)

Reproducibles:

- Video: "Echo of Falling Water"

Maps:

- Columbia River Treaty Fishing Access Sites

Reproducibles:

- Venn Diagram Worksheet (1 per student)
- Planning My Writing Worksheet (1 per student)
- Poem Template (1 per student)
- Glossary (1 per student)

Episode 6 Lesson Plan

Read and Discuss: Days 1-2

1. The **Relocation of Celilo Village Fact Sheet** on the will provide background information you can use in the discussions with your students. It's important that your students understand what a life-changing event the relocation was to the people of Celilo.
2. Review with students the meanings of the terms "in lieu fishing sites" and "usual and accustomed fishing grounds." (See the glossary from Episode 1.) Show students the map of the in lieu fishing sites. Call attention to the fact that establishing the sites was still in progress when this map was prepared. Ask students what this says about broken promises.
3. Give students a copy of the article "Relocation and the Celilo Village Community" by Carol Craig. Read it aloud as students follow along. Stop at places indicated in the article and use the question prompts to involve students in a discussion. For advanced students, you might want to assign the article as a small group reading and discussion activity. Sample responses to the prompts are included below:
 - Q1:** Help students become aware of phrases such as "general fishing problem," "problem has been pretty much solved," and "other...problem" that provide clues that the government did not see the relocation and loss of the falls as a serious problem. For the people of Celilo, however, it was a life-changing issue. This indicates a general lack of understanding about, and respect for, the people of Celilo and their way of life.
 - Q2:** Students should recognize this as an example of a "non-choice" choice. The people had no say in whether they could stay or leave their village. The government didn't appreciate the cultural value the people of Celilo attributed to their village.

Q3: Encourage students to come up with different reasons. One reason could be that although the groups that supported the people of Celilo were non-Indians, they were also local and could better appreciate the importance of Celilo Falls to the Indians than could the people representing the government who were removed from the scene. Another reason could be that they understood the injustice of the situation. It's possible that the government might not have agreed to relocate the people of Celilo without the pressure brought to bear by the civic groups—students could support this idea with examples of how little the government seemed to care about or understood the problems the dam would impose on the people of Celilo.

Q4: Students should understand that the "usual and accustomed" fishing rights didn't mean that much when their most productive sites had been destroyed.

Q5: Students should see that the building of the longhouse before any of their personal homes reinforces the spiritual nature of the people, their sense of community, and the central importance of the longhouse to the community. The community worked together to build it, everyone helping and contributing what they could.

4. Read aloud the article about in lieu fishing sites from CRITFC while students follow along in their copy. The article is complex, so stop after each paragraph to ask questions and help students clarify their understanding of the information and the extent of the broken promises of the government concerning tribal fishing rights. The questions are indicated next to each paragraph, and sample responses for each paragraph are included below.

Paragraph 1: The government promised that it would protect the rights of the Indians to continue to fish in the areas they had always had as fishing grounds. The Indians had to give up their land where most of the fishing grounds were located.

Paragraph 2: Indians lost access to promised fishing sites. Agent Gordon recommended that the government provide 2,300 acres along the Columbia River for tribal fishers. The government didn't act on Gordon's request, but the government did file lawsuits in support of the treaty-protected fishing sites. Thus the idea of "usual and accustomed" became established in U.S. law.

Paragraph 3: Because of the dams being built along the destroyed ancient fishing grounds, a settlement provided that about 400 acres of land along the Columbia be acquired for ancillary fishing sites for tribes. Discuss with students how the arrangements with the government continued to be ignored or changed by the government. What had happened to the first promise by the government that it would protect the rights of the tribes to fish at their accustomed fishing grounds.

Paragraph 4: After nearly twenty years, the government acquired five sites or about forty acres for the ancillary sites. Remind students that the promise from the settlement was 400 acres.

Paragraph 5: The judgment called for legislation that would provide additional sites and upgrade all sites. While the legislation was passed on to Congress, no action was taken. Discuss with students the significance of this.

Paragraph 6: There was an increase of public activities on the Columbia River and Congress wanted to establish the area as a national scenic area. The tribes still hadn't been given the promised acreage from the 1939 settlement, and they reminded the government of this.

Paragraph 7: During hearings held before the Senate Select Committee, the ACE testified that it needed additional legislation before it could provide additional sites. The 1988 legislation provided the ACE with this authority. Discuss with students the long, drawn out effort by tribes to get what had been promised to them years before.

After reading the article, have groups of students identify the different times that promises were broken concerning the in lieu fishing sites. Then ask them to create a time line that shows this information.

5. As background, use the **CRITFC Fact Sheet** to provide information about how the in lieu fishing sites are managed, or have students explore the CRITFC website at www.critfc.org.

Primary Source Documents: Day 2

6. View or download the PDF of scanned primary source documents [here](#). Students can read and discuss the various notes and letters that provide background into the negotiations that took place to discuss the problems facing Celilo.

View the Video: Day 3

7. Watch and discuss the video "Echo of Falling Water" with students to reinforce for them the contrast of life before and after the building of The Dalles Dam and the importance of Celilo Falls to the people. How does the Legacy of Celilo impact tribes today? (DAPL, removal of the Lower Elwha River Dam)

- Optional: Watch "Stories From the River" Confluence Project Videos
- Optional: Explore videos in the Confluence Library. Stories from elders, state representatives, authors, and more

Broken Promises: Day 4

8. Provide "thinking time" for students to consider the impact of broken promises. Ask them to think about a time when an adult broke a promise to them. Have them consider how they felt and whether their relationship with the adult changed as a result of the breach of trust. Ask students to jot down words that come to mind and/or draw sketches that represent their feelings as they think about what happened.

Talking Circle: Day 4

9. After students have had time to think about their experience, set up a talking circle to allow volunteers to share with the class what happened to them and their feelings about the incident. Have students sit in a circle and give the first volunteer speaker an artifact from their village to hold as he or she talks. No one is allowed to interrupt the speaker holding the artifact. When a student wants to share or respond, the artifact is passed to him or her. As students talk in their circle, have them consider how the people of Celilo must have felt about the broken promises that concerned their homes and livelihood.

After the class discussion, give students the **Venn Diagram Worksheet**. Have them compare their experience with a broken promise to what the people of Celilo experienced with the Army Corps of Engineers.

Write a Poem: Day 5

10. Before students come to the classroom, and without their approval, move their “belongings” in their village to different places in the classroom. Discuss with students how it feels to have their village broken up and their things placed haphazardly around the room. Open up discussion with the question: “Is this still my home?”

You may want to provide a personal experience as a way to get students talking. For example, you might say, “When I was eleven, I was so proud of my bedroom. I had it set up just the way I wanted it—the perfect place for my desk, my bed, my pictures. I had posters and other things that meant a lot to me pinned up on the walls. Then one day I came home to find that my mom had rearranged everything. She had taken down my posters, she had moved my desk, and she put all the things on my desk away in drawers. I remember feeling angry and frustrated. My mom had moved MY things. They weren’t where they were supposed to be. It didn’t feel like my room anymore.”

Ask students to write a poem that expresses their feelings about having their belongings from their village displaced. Give them the **Planning My Writing Worksheet** to help them get started. They can use the **Poem Template** to write their poem when they are ready. Ask volunteers to share their poems with the class. Give students the option of using the template or creating their own page with their own title.

Fact Sheet: Relocation of Celilo

- Congress appropriated funds to cover the cost of new homes at about \$4,700 per home.
- A committee formed of both local non-Indians and people of Celilo to determine who was eligible to get the funds for housing. In order to qualify, people needed to be able to prove they lived year-round at Celilo.
- The criteria for housing didn't take into account the Indian tradition of seasonal life at Celilo. For about six months of the year, around 5,000 Indian people lived at Celilo, taking advantage of the salmon runs. The federal government had created the Yakama, Nez Perce, Umatilla, and Warm Springs reservations in the 1800s, through treaties with the Indians of the Columbia Plateau. These reservations were located considerable distances from Columbia River fishing sites. By the 1880s, the U.S. government had removed most Columbia River Indian people to inland reservations, though some continued to live at traditional fishing villages, including those near Celilo Falls. Through treaties, however, Indian people were given the right to leave reservation communities to harvest and dry fish at their usual and accustomed places, such as Celilo Falls.
- In the 1950s, thirty-six families were moved from the village of Celilo to substandard homes built from World War II army surplus materials. There were no paved streets or sidewalks. Many people felt that relocation by the Army Corps of Engineers was badly handled and that the government's main concern was to just get the people out of the way so the dam could be built.
- For Indians and also many non-Indians, the relocation was viewed as yet another example of the government's practice of removing Indians and appropriating their wealth. The people of Celilo lost their income with the inundation of Celilo Falls and had to live at or below poverty level in the homes allocated to them by the government.
- Congress didn't authorize money for repairs to the homes until 2004. The Celilo Village Redevelopment Project was formed to bring the living conditions at Celilo to an acceptable level by installing new water systems, relocating sewage systems, and improving homes and cultural facilities. The first building to be completed was the Long House. The project was completed in 2009.
- George Miller was the project manager for the U.S. Army Corps of Engineers. He stated that "the tribes lost so much when we built The Dalles Dam"...with "significant economic and cultural impacts." He felt that the redevelopment project was "minimally necessary to address those concerns and sustain the people."

- The inundation of Celilo Falls was more than just moving people into different houses. Salmon have always played an integral part of the religion, culture, and nutritional health of the Indian people. The people believe that they were placed in Celilo to protect the place where the salmon return each year. The annual salmon run assures the renewal and continuation of human and all other life.

“Without salmon returning to our rivers and streams, we would cease to be Indian people.”

--from “Tribal Salmon Culture,” CRITFC

“We don’t ‘come from’ anywhere; this is where we were born, this is where we lived all our lives and we don’t want to leave.”

--Arita Davis, Celilo Village resident

In Lieu and Treaty Fishing Access Sites

History of Columbia River Treaty Fishing Access Sites

Used by permission of the Columbia River Inter-Tribal Fish Commission (<http://www.critfc.org/>)

Before non-Indians came to the Pacific Northwest, the native American Indians of the region had a thriving fishery on the Columbia River. In return for the peaceful **cession** of the Indian title to most all of the territory within which this fishery was located, the United States assured these Indians by treaty that it would protect their rights to continue this fishery to provide them with the opportunity to keep their self-reliance and cultural dignity. After these treaties were signed in the 1850s, the Indians living in the Columbia Basin continued to fish at numerous places along the Columbia River and its tributaries.

What did the United States government promise the Indians along the Columbia River? What were the terms?

By the late 1880s, many of the treaty tribes' usual and accustomed fishing grounds had been **encroached** upon and access to the fishing grounds had been blocked. During 1888–89, George Gordon, Special Indian Agent, investigated the Indian fisheries along the Columbia River and several tributaries and found that Indian fishers were being excluded from many of their traditional fishing grounds. Agent Gordon submitted his findings (in a document now known as the Gordon Report) and recommended that the U.S. government purchase or withdraw from entry approximately 2,300 acres along the Columbia for use by tribal fishers. Although the government never acted on Agent Gordon's recommendations to acquire lands for tribal fishers, the United States did file several lawsuits seeking to protect the tribes' right to take fish at usual and accustomed fishing grounds. As a result of these lawsuits, the tribes' treaty-protected right of access to usual and accustomed fishing grounds was firmly established as a matter of law.

What had happened to many of the usual and accustomed fishing sites? What was the government's response?

During the 1930s, the U.S. Army Corps of Engineers, in response to congressionally **mandated** studies, proposed that a series of dams be built along the Columbia River. The Bonneville Dam was the first dam to be built in accordance with the Corps of Engineers proposals. Construction of the Bonneville Dam inundated the tribes' ancient fishing grounds from the dam site to above The Dalles, Oregon. In 1939, a settlement agreement was reached between the tribes and the United States. This agreement, approved by the Secretary of War in 1940, provided that the Corps of Engineers would acquire approximately four hundred acres of lands along the Columbia River and install **ancillary** fishing facilities to be used by the treaty tribes.

What was promised in the 1939 settlement agreement?

After Congress approved the agreement in 1945 (P.L. 79-14), there were numerous disagreements among and between the Corps, the

<p>BIA, state and local governments, and the tribes regarding the acquisition and development of the sites. It took the Corps nearly twenty years to acquire five sites, totaling slightly more than forty acres, for use as fishing support sites. These sites are currently referred to as “in lieu” sites.</p> <p>Over the next seventy years, other dams were built, destroying access to other treaty fishing grounds, and other development occurred, leading to other fishing conflicts and restrictions. In 1973, as a result of litigation initiated after the Corps proposed to alter the water levels of the pools behind the dams, a settlement order was entered by the U.S. District Court for Oregon. The judgment and order in that case, <i>CTUIR v. Calloway</i>, noted that the Secretary of the Army and the Secretary of the Interior agreed to propose legislation providing for the acquisition and improvement of additional sites and the upgrading of all sites to National Park Service standards. Legislation was forwarded to Congress in 1974, but no action was taken by Congress at that time.</p> <p>During the late 1970s and 1980s several things occurred that influenced treaty fishing site issues. Greater participation in the fishery increased the pressure on the existing in lieu sites and the highlighted the need for improvements and additional access to fishing sites. Increased pressure on the existing in lieu sites and other public camping/boat launching sites also resulted from the increase in recreational activities along the Columbia River. In addition, between 1982-86 numerous bills seeking to establish a Columbia Gorge National Scenic Area were considered by Congress. During consideration of the Gorge legislation, the tribes once again brought attention to the in lieu site issue, specifically the fact that the tribes were still owed significant acreage for fishing support sites from the 1939 agreement. Although the congressional delegation believed that the Gorge legislation was not an appropriate mechanism to address the in lieu site issue, several offices indicated that they would consider providing additional fishing access and support sites during the next sessions of Congress.</p> <p>In 1987 and 1988, at the request of the Senate Select Committee on Indian Affairs, the tribes identified a number of locations which could be suitable for additional access and support sites. Nearly all of the identified sites were already being used by tribal fishers. During hearings held before the Senate Select Committee in April 1988, representatives from the Corps of Engineers testified that the Corps required additional legislation before the Corps could provide the tribes additional sites along the Columbia. The 1988 legislation (P.L. 100-581) provides the Corps with the authority the agency suggested to the Select Committee at the hearing, and is the latest effort in over a century of federal involvement in issues regarding Columbia River Indian fishing sites and facilities.</p>	<p>What happened after Congress approved the agreement in 1945?</p> <p>What was the judgment in 1973? What happened as a result of it?</p> <p>What highlighted the need for additional access to fishing sites between the late 1970s and the 1980s? What was the result of this?</p> <p>What does the legislation of 1988 provide?</p>
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Summary of P.L. 100-581

Public Law 10- 581, Title IV Columbia River Treaty Fishing Access Sites was enacted in November 1988. The primary purpose of the legislation is to provide an **equitable** satisfaction of the United States' commitment to provide lands for Indian treaty fishing activities in lieu of those inundated by construction of Bonneville Dam. The legislation has six major elements:

1. § 401(a) designates certain federal lands along the Columbia River between Bonneville and McNary dams to be administered by the Corps of Engineers to provide access to usual and accustomed treaty fishing places and other ancillary fishing activities for member of the four tribes.
2. § 401(b) requires the Corps of Engineers to (1) identify and acquire at least six additional sites adjacent to Bonneville Pool from willing sellers; (2) improve the federal lands and acquired lands to provide facilities for treaty fishing and ancillary activities and then transfer those lands and facilities to the Department of Interior; and (3) make improvements at the five existing (original) in lieu sites.
3. § 401(c) specifies that the Corps shall treat the costs of implementing the §§ 401(b)(2) (b)(3) as project costs of the Columbia River projects and **allocate** such costs in **accordance** with existing principles of allocating Columbia River project costs.
4. § 401(d) authorizes **appropriation** of \$2 million to acquire the Bonneville Pool sites from willing sellers.
5. § 401(e) provides the Secretary of Interior with the right of first refusal to accept any excess federal lands adjacent the Columbia between Bonneville and McNary dams.
6. § 401(f) contains a savings provision to protect existing treaty and other rights.

Several post authorization amendments have been enacted that modify the legislation. These amendments provide the Corps with flexibility on technical boundary adjustments at the § 401(a) sites, increase the authorization for appropriations to acquire sites in Bonneville Pool to \$4 million, authorize the Corps to transfer capitalized funding for operations and maintenance to the BIA, and authorize the Corps to make improvements at Celilo Village.

Columbia River Treaty Fishing Access Sites



Fact Sheet: Columbia River Inter-Tribal Fish Commission (CRITFC) (<http://www.critfc.org/>)

- Tribal authorities such as the Celilo Fish Committee ensured that fishing practices protected the salmon so that it would flourish and always exist.
- The development of the West, overfishing, construction of dams, and expansion of human populations decreased salmon runs and the ecosystem of the Columbia River Basin.
- In response to this decline, the Warm Springs, Yakama, Umatilla, and Nez Perce tribes created the Columbia River Inter-Tribal Fish Commission.
- Established in 1977 as an extension of tribal sovereignty, CRITFC's mission is to "ensure a unified voice in the overall management of the fishery resources, and, as managers, to protect reserved treaty rights through the exercise of the inherent sovereign powers of the tribes." CRITFC works to restore salmon in the streams, protect the watersheds where salmon live, and ensure the tribes' treaty reserved fishing rights are retained.
- The CRITFC staff consists of scientists, biologists, policy specialists, enforcement personnel, and many others.
- CRITFC and the tribes have taken a gravel-to-gravel management approach to restoring salmon and are concerned with every influence affecting salmon's entire life cycle. Scientists work on improving fish passage through the hydrosystem, conducting state of the art research on a wide variety of projects, monitoring tribal harvest, restoring lamprey, improving water quality issues, advising tribal staff of legal and technical matters, and enforcing tribal fishing regulations established by the tribes.
- Visitors can purchase fresh salmon during permitted sales times. The sales are based on returns and are regulated by the tribes to protect the fish runs and ensure future salmon populations.
- For more information about CRITFC, go to their website at <http://www.critfc.org>.

Carol Craig, "Relocation and the Celilo Village Community," was originally published in the *Oregon Historical Quarterly* 108:4 (Winter, 2007) and is reproduced here with permission from the Oregon Historical Society.

Carol Craig

Relocation and the Celilo Village Community

On February 15, 1955, the tribal people who resided at Celilo Falls, about fifty in all, began conducting weekly meetings to discuss their eventual relocation to the new village across the highway. Celilo Village would be disrupted by both The Dalles Dam and a railroad right-of-way relocation that resulted from the dam's construction. The Celilo people wanted to remain by the bones of their ancestors — a cemetery on top of the high bluff overlooking the falls. They wanted to restore their worship pole, which had been destroyed by white vandals, and place it in front of the longhouse. The bird on top of the pole was a symbol of the chief of the village and carried the chief's messages to the Creator.

At a March 16, 1955, meeting, the group adopted the name Celilo Community Club and elected Edward Edmo, Sr., as chairman, Bill Tahkeal as vice-chair, Shirley Bacon, as Secretary/Treasurer, and Edwin Edsall as Sgt-at-arms. Abe Showaway served as interpreter for tribal elders, including the last fisheries chief at Celilo, Tommy Thompson, at whose house many of the meetings were held. Chief Thompson had worried for a long time about what would happen to the people who wanted to stay by the river and not go to the reservations. The meeting minutes and records of correspondence document the people's determination to maintain control over the ancient village, which is located ten miles east of The Dalles, on the Oregon side of the Columbia River. Only a sign on Interstate 84 designates the location of the falls now silent and gone.

This essay is adapted from a talk Carol Craig gave at the "Celilo Stories" Conference in The Dalles, Oregon, in March 2007.

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UHS neg, UN 007240

This April 1955 photograph of Celilo Village and longhouse shows the Oregon Trail Highway (now Interstate 84) and the Oregon Trunk Railroad bisecting the village. The reservoir created by The Dalles Dam inundated homes closest to the river, north of the highway.

The Celilo Community Club invited officials from the U.S Army Corps of Engineers and the Bureau of Indian Affairs as well as their own attorneys to meetings, where they discussed what was going to take place and how it would affect them. Being un-enrolled on any reservation, many people living at Celilo Falls were considered non-reservation Indians. At a March 8, 1955, meeting, Percy M. Othus of the Corps of Engineers discussed how the agency would address "the general fishing problem":

You have rights by treaties. That problem has been pretty well solved by virtue of tribal rights. We have signed settlement with the Warm Springs [sic], Umatilla and Yakima tribe. They signed with the engineers. We have agreed to pay the tribes \$3,750 for each member. So all the Indians in this room and anywhere else take part in that settlement. Now the Indians who are not enrolled and who live here and have interest in the fishing rights will be settled with individually.(1)

He went on to explain that the "other . . . problem, namely the acquisition of Indian properties, houses, etc. . . . is being handled by our Real Estate Division."(2)

1. Think about the way Othus talks about the issue of the dam and compensation at the meetings with the Celilo Community Club. What does this tell you about the attitude of the U.S. Army Corps of Engineers towards the issue? How is this perception different to the perception the people of Celilo had about the issue?



Children play near Chief Thompson's home, where many Celilo Community Club meetings were held, while he and Flora Thompson look on in October 1949. Many whites dismissed Celilo Village homes as "shacks" and the Army Corps initially assumed that it would be responsible only for their market value. The Celilo Community Club and efforts by concerned citizens like Wasco County Judge Ward Webber persuaded the federal government to provide funds for new homes to villages who lost them.

One week later, Othus told the group: "We have got to build that dam and railroad. You have got the problems of fishing and relocation."⁽³⁾ He emphasized that the five or six families in the way of the new railroad right-of-way would have to be moved by July 1955 and the rest would have to be moved by October 1956. At the same meeting, J.W. Elliott, BIA superintendent at Warm Springs, told the Celilo Community Club that if their homes were in the proposed right-of-way of the railroad, then the procedure for buying the houses would take place and, if the government didn't agree with the Celilo people's price, then their property would be condemned and the matter would be taken to court. Othus said that his agency had no legitimate authority to give relocation funds beyond the market appraisal of the buildings themselves, Henry Thompson, Tommy Thompson's son, noted that "the drying sheds are valuable. They butcher salmon, dry it and trade it for cash, blankets, or dry goods. They seem to you to be tumbling down; but they are part of

2. What kind of choice were the people of Celilo offered? How do you explain the difference in opinion about the value of the Celilo Village homes?

the Indian's livelihood. They're valuable." He went on to ask why so little money was offered for the drying sheds.

On February 25, 1955, Senator Wayne Morse introduced a bill in Congress to provide funds for the relocation of tribal families being flooded out of their traditional homes at Celilo Falls. Steward Whipple, an attorney who represented several members of the Celilo Community Club, read the bill and an accompanying letter from Senator Wayne Morse at the March 8 club meeting. The bill would provide the Corps with authorization to compensate Indians at Celilo who were not enrolled with any tribe. To give the bill a better chance of passing, the Celilo people wrote to their congressmen and senators and enlisted the Yakama and Warm Springs tribes to support their effort.

The club worked to get support from influential people and groups so that the appropriation bill would be passed in Congress. Many people living in the areas surrounding Celilo were appalled that the U.S. government would destroy the tribal fishery and pay enrolled members of the Yakama, Umatilla, and Warm Springs tribes, but those who wanted to stay at Celilo would receive nothing. Wasco County Judge Ward Webber attended several meetings, and the Wasco County Democratic Central Committee helped the group to arrange a meeting with Senator Wayne Morse. A resolution was passed during the 41st Annual State Conference for the Oregon chapters of the Daughters of the American Revolution, on March 1, 1955, and other women's clubs and civic groups took similar action supporting the Celilo people. "The resident Indians at Celilo Falls," wrote Martha Ferguson McKeown of the Daughters of the American Revolution, "under the leadership of venerable Chief Tommy Kuni Thompson, ask to be housed in a separate village beside the river. They ask that the longhouse, worship pole, and the Chief's dryshack be moved, if necessary for their preservation."(4) Congress eventually appropriated the money necessary for relocation.

Celilo Falls was drowned by closing the gates at The Dalles Dam two years after the Celilo Community Club began its meetings. When the fatal day occurred on March 10, 1957, some of the people at the village did not want to witness the drowning and left. Others could be heard wailing at the village with loud moans and crying. Some stood on the hillside, dressed in their regalia, pounding the drums, singing, praying, crying, and mourning the loss of the falls.

3. Why do you think groups like the Daughters of the American Revolution spoke up for the people of Celilo? What do you think might have happened without this kind of support?



The longhouse built by villagers in the early 1970s is torn down in preparation to build the new longhouse.

As federal agencies, the Corps and the BIA had a duty to protect and uphold the treaties made with the Mid-Columbia tribes, including their reserved rights to fish at all “usual and accustomed places” in perpetuity. Those rights remained intact but, after 1957, almost all of the original places had been blasted away or flooded by dams. The Corps’ and the BIA’s breach of trust continued.

4. Why does the article say “The Corps’ and BIA’s breach of trust continued?”

Karen Jim Whitford, who was raised at Celilo Village, said the many promises her parents and the others heard were never fulfilled. “They told us we’d have free train rides all of the time,” she said. “That never happened. They told us we’d never have to pay for our electricity, but we still pay our light bill.”(5) The other promise was constructing a new longhouse for the village, but that never took place, either. So, in 1974, the people at Celilo Village began building their own longhouse. They solicited neighboring cities for donations and built the longhouse by hand, putting the shingles on nail-by-nail. One row of shingles took two days to put in place all around the longhouse. Bobby Begay, who still lives at Celilo



A lone eagle flew above the construction site of the new longhouse for several minutes, as if to watch over the work. When Bobby Begay saw the eagle, he said it was a good sign for Celilo Village.

Village, was three years old at the time they were constructing the longhouse. "I'd get to carry the shingles that covered the building," he remembered. "And grandma (Maggie Jim) made sure everyone was fed breakfast, lunch and dinner."(6) According to Begay, Maggie Jim was always cooking something. No one went hungry. Her husband, Howard Jim, was the Wy-Am Chief and Begay's grandfather. Olsen Meanus was twelve years old at that time. Today, at forty-seven, he is the Wy-Am Chief following his late grandfather, Chief Jim.

With the longhouse completed, residents now had a place to conduct the Wash'ut service on Sundays. Over the years, they held many powwows and Sunday services at the longhouse, and when the spring Chinook came back upriver, they conducted the First Foods Ceremony. Many tribal people attended the ceremony, coming from as far away as New Mexico. That yearly gathering continues today.

Although the new longhouse was a substantial improvement in the village, by the early 1970s, the houses were in disre-

5. What does the building of the longhouse tell you about the people?



Lt. Gen. Carl Strock – center, with head to side – looks over construction work being done on the new longhouse at Celilo Village. Strock made two visits to the village while the longhouse was being built, and he talked at length with tribal leaders about the project.

pair and most were still without proper water and power. Over the years, the four tribes — Yakama, Umatilla, Warm Springs, and Nez Perce — would hear from the Celilo people, who asked for assistance in rebuilding homes there. Finding funds was the biggest problem. Finally, in the late 1990s, the new Northwestern Division Commander of the Army Corps of Engineers, Gen. Carl Strock, arrived from Washington, D.C., and was taking a tour of the Columbia River. There, he learned a lesson when he listened to villagers talk about the unfulfilled promises. "Is this true?" questioned General Strock to the local Corps office in Portland. "Yes it is," was the reply. General Strock promised the Celilo people he would go back to Washington, D.C., and look into the issue. He traveled back and forth several times and instructed the local Corps office to begin building trust and to communicate with the local tribes and Celilo people by doing their homework in gathering a multi-discipline team, building for the future and fixing past mistakes, and building partnerships for success and then celebrating that success. When funding was finally found to build the new homes, Strock instructed the Corps to begin construction, and the elders at the village responded by saying they would like the longhouse built first and then the houses. They wanted to conduct their Wash'ut services first. In the spring of 2005, construction began on the new longhouse and the First Foods Ceremony was conducted next to the Columbia River because of the construction. A canvas longhouse was in place at Celilo Park and, as usual, hundreds of people arrived to take part. The new longhouse was completed in July 2005, and a blessing ceremony was conducted. General Strock and other officials were special guests. Brightly colored wing dresses and scarves were worn by the women while the men dressed in their best regalia, beaded vests and moccasins. It was a memorable day for the Celilo people, and the federal government finally kept its word.

NOTES

This history is drawn mainly from records kept by the Celilo Community Club. For more on relocation, see Katrine Barber "*Death of Celilo Falls*" (Seattle: University of Washington Press, 2005).

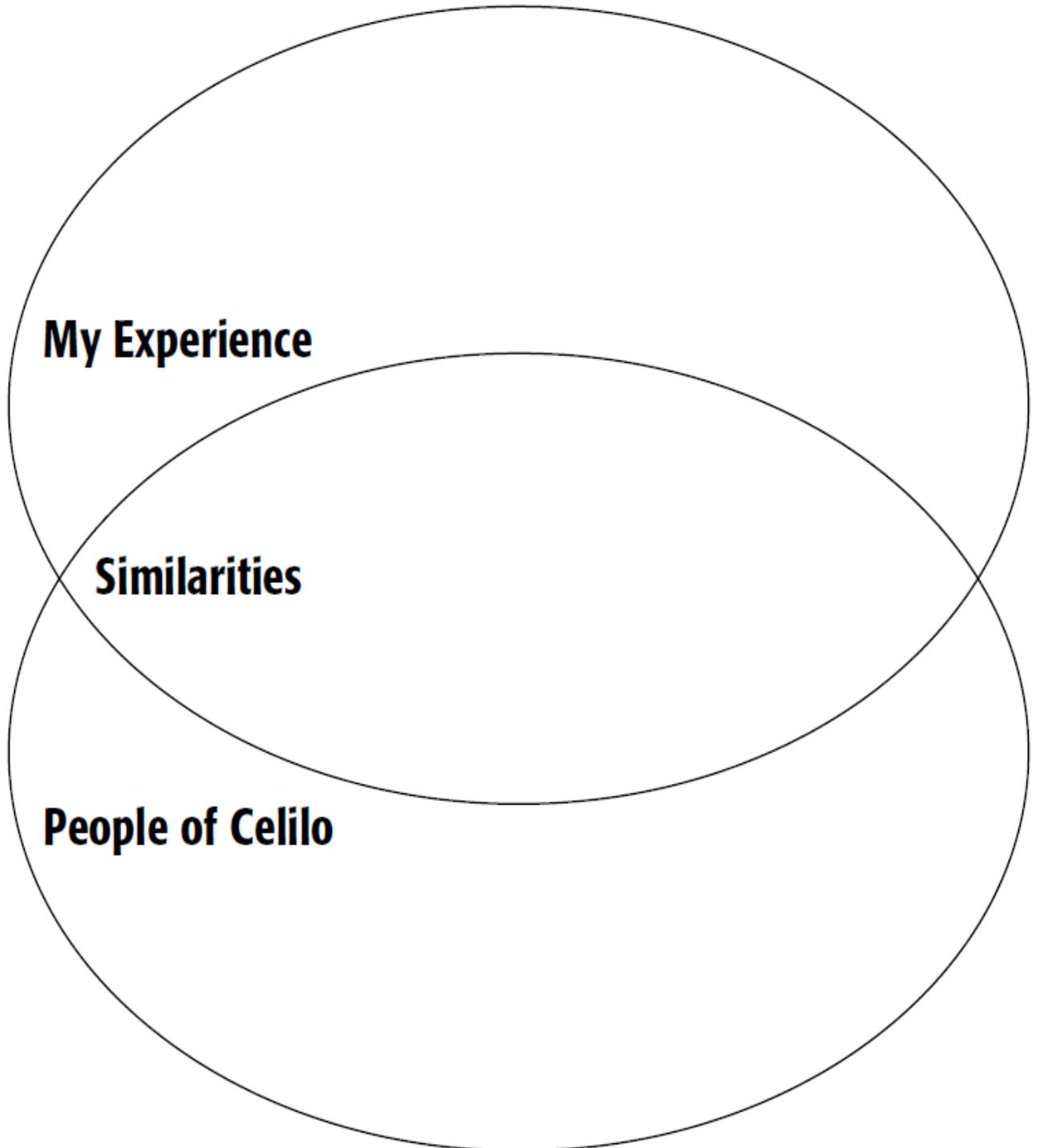
- (1) Typewritten minutes, March 8, 1955, in possession of the author.
- (2) Percy M. Othus to Shirley P. Bacon, acting secretary, Celilo Community Club, 3/11/1955, in possession of the author.
- (3) Typewritten meeting minutes in possession of author.
- (4) Martha Ferguson McKeown, Memo Regarding Non-reservation Indians living in the Columbia River Gorge, in author's possession.
- (5) Personal communication with the author, March 2007.
- (6) Personal communication with the author, 2005.

Venn Diagram: Broken Promises

Name: _____ Date: _____

Directions: Compare your experience of having someone break a promise to you with the broken promises the people of Celilo experienced. In the overlapping circles, write similarities about the experience and the feelings.

Stu



Planning my Writing

Name: _____ Date: _____

Directions: You are going to write a poem about your feelings about having your belongings moved from your village. Use this worksheet to help you get ideas.

Step 1: What were your belongings? Why were they special to you?

Step 2: Think of words that best describe how you feel. Write your words here.

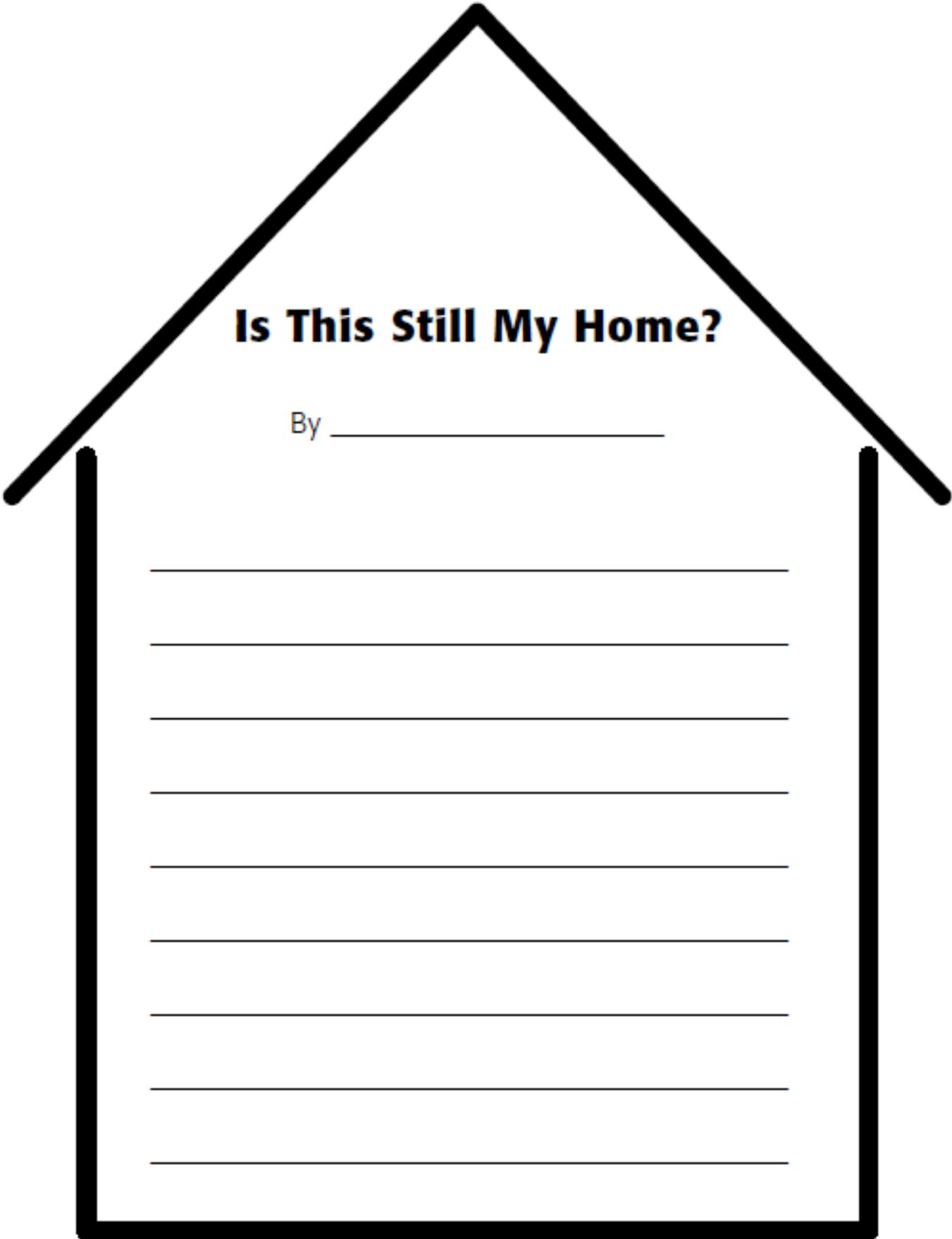
Step 3: Circle the words that especially describe your emotions.

Step 4: What words from your word bank could you include in your poem?

Step 5: Write three or four sentences that use some of the words you've written above.

Step 6: Reread your sentences and circle words that seem most descriptive, are your favorite, or sound interesting or important.

Step 7: Use these words (and others that you think of) to write a poem about what it feels like to be relocated against your wishes. You can use the Poem Template to write your poem.



Is This Still My Home?

By _____

Glossary: Episode 6

accordance: an agreement

acquisition: the act of taking possession of something

allocate: to assign or set aside for a specific purpose

ancillary: extra, additional

appalled: to be horrified, dismayed

appropriation: a sum of money set apart for a specific purpose, especially by a legislature

cession: act of surrendering something, especially territory or legal rights

compensate: to repay or make up for something

encroached: to trespass upon the property of another, especially by gradual advances

equitable: fair

litigation: a matter coming before a court of law; a lawsuit

mandated: ordered or required

market appraisal: an estimate of how valuable something is according to current sales

perpetuity: the state of being endless

solicited: asked for something

Episode 7: Inundation

Eulogy to Celilo: If the Falls Could Talk



Overview

In Episode 7, students experience the destruction of their frieze and view a video of the inundation of Celilo Falls. They decide on a way to commemorate the falls and its people.

- Students will experience the loss of their frieze and write a journal entry, expressing their feelings. They will then share entries in a class discussion.
- Students will define and explain rituals and share examples of mourning rituals from their cultures.
- Students will view a video of the last salmon feast in Celilo Village and compare their feelings of loss to those of the tribal people in the video.
- Students will read the article “The People Speak About Celilo Falls” and highlight passages to use in their commemoration of Celilo Falls.
- Students will read about and discuss Celilo today, the 50 year commemoration of the inundation, and the sculpture of Maya Lin as part of the Confluence Project.
- Students will create a way to commemorate Celilo Falls and its people.

Materials

Article:

- “The People Speak about Celilo Falls” (extracts from “Celilo Legacy” in *Wana Chinook Tymoo*, the magazine of CRITFC)

Fact Sheet:

- The Confluence Project and Maya Lin

Video:

- [“The Last Salmon Feast of the Celilo Indians”](https://www.youtube.com/watch?v=UY_GO0kgYkE) (https://www.youtube.com/watch?v=UY_GO0kgYkE) (used with permission of the Oregon Historical Society Research Library’s Moving Image Collection)

Reproducibles:

- Feelings of Loss Worksheet (1 per student)
- Feelings of Hope Worksheet (1 per student)
- Commemorating Celilo Falls Worksheet (1 per student)

Episode 7 Lesson Plan

Celilo Disappears

1. It is now time for the students' frieze to be destroyed, symbolizing the inundation of Celilo Falls. You will need to think about how your students will react to having their work destroyed, and perhaps come up with other options to simulate the destruction rather than destroying the actual frieze. One way might be to project the time lapse video of the inundation of the falls on top of your students' frieze.
2. Whichever way you decide to simulate the end of Celilo Falls, you will need to allow time for students to voice their feelings and concerns. One thing you may want to do is to provide time for students to discuss their feelings in a talking circle so that everyone can be seen and heard. Students can pass a talking rock to focus the speaker.

Rituals

3. Involve students in a think-pair-share activity about rituals. Ask them to first think about what a ritual is, discuss their ideas with a partner, and then have all partners share their ideas with the class. As a group, compose a definition for the word *ritual*. Have students check the dictionary definition and compare it with their definition.
4. Repeat the think-pair-share process with students, having them discuss the purpose of rituals in our society, especially rituals that are done for the purpose of mourning. Some ideas might be to satisfy emotional needs, to strengthen the bonds of family and community, and to show respect.
5. Ask volunteers to share mourning rituals from their family or culture.
6. Show students the video of "[The Last Salmon Feast of the Celilo Indians](https://www.youtube.com/watch?v=UY_G00kgYkE)" (https://www.youtube.com/watch?v=UY_G00kgYkE). Discuss the ways that the people of Celilo mourned the loss of their village. Remind students that the village was not just a collection of houses to the people of Celilo. The people were tied spiritually, culturally, and physically to the falls. The loss of Celilo Falls was like the death of a loved one.

Give students the **Feelings of Loss Worksheet**. Have them compare their feelings with those of the people of Celilo. They will most likely need to view the video again to complete the worksheet.

Commemorating Celilo Falls

7. Read the article “The People Speak about Celilo Falls” with students and talk about the strong emotional ties the people have with Celilo. Students will select sections of the article to use in their commemoration of Celilo Falls.
8. Use the **Confluence Project Fact Sheet** to provide information about Maya Lin and the Confluence Project, which is a project that commemorates sites all along the Columbia River, including Celilo Falls. Students can find out more about the project at <http://www.confluenceproject.org/>. They can also research Maya Lin’s design for her commemorative statue. Provide students with the **Feelings of Hope Worksheet**. After students have completed the worksheet independently, ask them to share their thinking with the class.
9. Through the Storypath episodes, students have learned about Celilo Falls and its importance to the people who lived and worked there and to those who continue to live and work there. Students have experienced the loss of the village that they worked to create and have shared their emotions about it. Now is the time for students to work together to create a way to commemorate Celilo Village and the people who lived there. Students could work together with their Celilo Village groups, together with the whole class, or independently. The **Commemorating Celilo Falls Worksheet** may be helpful to your students as they think about ways to commemorate Celilo. Have them reread the article “The People Speak about Celilo Falls” to find quotes they would like to use in their commemoration.

The People Speak about Celilo Falls

On March 10 and 11, 2007, fifty years after the inundation of Celilo Falls, the tribes of the lower Columbia River and others gathered to remember the falls. The event included speakers, ceremonial activities, a salmon feast, a pow wow, and demonstrations relating to Celilo history, tribal salmon culture, and salmon restoration. The expressions below are from people who attended the commemoration and were part of an article that appeared in Wana Chinook Tymoo, the magazine of the Columbia River Inter-Tribal Fish Commission.

Linda George Meanus, Warm Springs/Yakama, smiles as she stares wistfully at the large, framed black-and-white photograph showing a little girl standing next to former Celilo Village Chief Tommy Thompson and his wife, Flora. The little girl is Linda—five at the time, she recalls—the granddaughter of Chief Thompson. In the photo, she appears to be trying to cover her face. Her smile evaporating, George, now fifty-six, pauses, then explains.

“I didn’t want to have it taken,” George says of the picture. “I knew something was going to happen. Even as a little girl, I knew something was wrong. You can feel it when you are young, just like animals can feel it when something’s wrong. I think I was already feeling sad.”

“They didn’t want me to watch it on TV or look at it when they flooded it,” George says of her family. “I was in Marylhurst Catholic School. That’s why they put me in there, so I wouldn’t have to watch the flooding. But they had it on TV so I watched it and I cried. I still cry, even when I come here, because I remember so plainly watching it when they flooded it. When my grandmother showed it, she cut my hair. When we lose somebody in the family, we cut our hair. It’s to mourn, to grieve.”

Despite being born three years after the Falls were covered, Celilo Village Chief Olsen “Oly” Meanus says they are difficult for him to talk about because of the pain he sees on the faces of the elders who were there.

“I used to see elders looking at the river, crying because they missed those falls,” he says, taking a break from helping prepare for the Saturday morning commemoration ceremony. “It was something for them every morning to get up, take that first breath of air, and hear the roar of the falls. It was a good awakening for them because they knew they were alive.”

Geraldine Jim, *Warm Springs*, sits outside her tepee shivering, but still beaming, as a crisp chill wafts up from the water’s edge nearby.

“I remember the falls,” she says. “I remember my mom and dad fishing, and my brothers. They were young.”

Jim didn’t go to school until she was nine years old, when she would attend a boarding school in Warm Springs. The river was her early education.

"It was a teaching here. A life to live," she says. "But it was hard. It was really hard. It was hard for us to see the falls go under. That was our life. We lived for the salmon. But we still eat it. We grew up with it, and I'm going to stick with it until the day I die."

Allen Tahkeal, *Yakama*, sits in a walker at the river's edge wearing a large-brimmed brown hat as he waits for the commemoration ceremony to begin. He remembers agreeing to take his wife to Pendleton so he didn't have to watch Celilo Falls being flooded.

"I came back and this is how it was," he says, pointing toward the water. "There's no more left. No more falls. We lost most of our livelihood. It didn't do us any good."

Tribal elder Johnny Jackson, *Yakama*, says that the power of Celilo Falls helped him learn to respect the river. And despite the loss of the falls, new generations of tribal members that had never experienced its roar are developing that same respect.

"I'm proud of our young people," he says. "I'm glad they're standing up against the wrongs of the past. You know, a lot of people don't understand why the fish are so important. That's what *wy-kan-ush* is. It's part of our livelihood. At one time, there were many chiefs up and down the river. They held many meetings here. In my heart, I pray very strong for our leadership. Their hearts will be for all the people. My people, wherever I travel, they're important to me. We've seen too many hardships."

Klickitat Chief Wilbur Slockish, Jr. calls the commemorations "a sad time."

"When Lewis and Clark came here, we were a self-sufficient people," he says. Plants and animals that grew wild, and which the Indian people relied upon, were abundant. "We didn't have to put seeds into the ground. When I was young, I remember the people . . . didn't need walkers, they didn't need canes because of the traditional foods" that kept them healthy. "We could gather unlimited [resources] in those days. These things we have lost from the train lines, from the building of the dams."

He also refers to the animals that lost habitat after Celilo's flooding as the other "invisible people."

"No one asked them if they wanted to be flooded," Slockish says. "Nothing is free, the animals or us as people along the river. Maybe this event will take the cloak of invisibility off the river."

Olney "J.P." Patt Jr., *Warm Springs*, executive director of the Columbia River Inter-Tribal Fish Commission, has no doubt communities like Celilo Village will bounce back from the adversity brought upon by Celilo Falls' flooding. After all, it's the way of the Columbia tribes.

"Indians have a way of sharing hardship, and hardship never falls on the shoulders of one person or one family," says Patt, leaning against a fishing boat outside the Celilo longhouse. "Whenever we have hardship among our people, it's shared by the larger family group and even among the whole tribe. They come together to help out and that's what I think we're seeing here."

For Patt, the weekend Celilo commemoration is bittersweet. "People understand the underlying cause of why they're here. It's because of fifty years after a very traumatic event, and yet there are other issues involved in the flooding of Celilo. Celilo was a premier fishery and they haven't matched it since. I think a lot of it is looking back at what was, looking forward to what's yet to come. There's a hopeful aspect to it."

Some of that hope may stem from increasing awareness of the availability of alternative power generation methods, making hydroelectric power—and, thus, the dams—less and less necessary. Patt sees a future there.

"You know, a hundred years ago, such things as flight—international flight—were unheard of," he says. "I think, eventually, technology will replace these dams. I don't know. I have no idea how that is. But I think conservation is a start, and the tribes have pushed that. Technology, at some point, whether it's solar, wind, or some other renewable resource, will take the place of the hydroelectric dams and I think they'll become obsolete. We'll look back on them someday and think that they're just draconian."

Warm Springs Chief Delvis Heath, Sr. stands near the salmon roasting area outside the longhouse with his son, Robert. He says the Wash'ut service is always a great equalizer.

"When you go in there," he says, motioning toward the longhouse, "it's like a church. You're all the same."

Such services allow the tribes to get back, if only for a few hours, the sense of community that was lost when Celilo Falls was destroyed, Heath believes. The flooding of the falls allowed the federal government to "divide and conquer" the Indian people, he says.

"Before that, we didn't have any boundaries," Heath says. Celilo's destruction "divided us all up. It sent a lot of people different ways. We're still not together."

But the commemoration, including the Wash'ut ceremony, has pulled the tribes together to "mend the bad feelings," learn from the past, and look toward the future, he says.

"It's a reminder to the people that progress is a good thing, but can destroy a lot. We know it's gone. We don't know what's going to happen tomorrow. But we're here, we're equal, and we all have to work together," he says.

Fact Sheet: The Confluence Project

- The word *confluence* means, “the coming together of people or things.”
- The Confluence Project is a series of outdoor art installations in public parks along the Columbia River in Washington and Oregon that “explores the intersection of environment, cultures, and a regional history that reaches back many hundreds of years.” The project is the work of Northwest tribes and other people from Washington and Oregon including artists, architects, and landscape designers.
- Seven sites along the Columbia River, stretching from Clarkston, WA, to the Pacific Ocean, are part of The Confluence Project. The sites represent “confluence between nature and art; past, present, and future; and the enduring communities of the Pacific Northwest—its Native People and more recent visitors and residents.”
- The native habitat is being restored at each site, and each site will feature an art installation that represents the area’s history. The installations are being created by American artist Maya Lin, known for her sculpture and landscape art.
- Maya Lin’s first public piece of art was the Vietnam Veterans Memorial in Washington, D.C. that was commissioned when she was only 21 and a student at Yale University. Her design for the memorial came under attack for various reasons, one because she was so young and unknown, and another because of the fact that the work had been awarded to an Asian artist. Many veterans felt this was insulting to the memory of those who had died in the Vietnam War. The memorial has become the most visited memorial in the United States.
- Maya Lin has completed many projects since then, including the Civil Rights Memorial in Montgomery, Alabama, and “Silver River” in Las Vegas, which represents the importance of the Colorado River to Nevada in terms of energy and water. Lin was a member of the jury for the selection of the artist for the World Trade Center Site Memorial Competition. She was awarded the National Medal of Arts by President Obama in 2009.
- Maya Lin was commissioned to do the art installations for the Confluence Project in 2000. Her first piece, at Cape Disappointment Park in Washington, was completed in 2006. Her piece at Celilo Park is scheduled to be completed in the fall of 2012.
- Celilo Park lies at the place where the great Celilo Falls was inundated in 1957. As a tribute to this place, Maya Lin’s design is a 300-foot-long walkway that will jut out over the river, inspired by the fishing scaffolds used there before Celilo Falls was lost. Along the arc will be the story of Celilo Falls told through oral histories from tribal members and from excerpts from the journals of Lewis and Clark. The park and the memorial will provide opportunities for people to learn about the culture and environmental history of Celilo. It will honor what has been lost and preserve the culture and heritage of Celilo.

For more information about The Confluence Project: <http://www.confluenceproject.org>.

Feelings of Loss

Name: _____ Date: _____

Directions: After viewing the video of the last salmon feast, compare your feelings of loss to those of the tribal people in the video.

Scenes from the video	What those scenes say about Celilo and/or the people	Compare your feelings with the people in the video

Feelings of Hope

Name: _____ Date: _____

Directions: Find out more about Maya Lin and the Confluence Project. Complete the worksheet before discussing your ideas with the class.

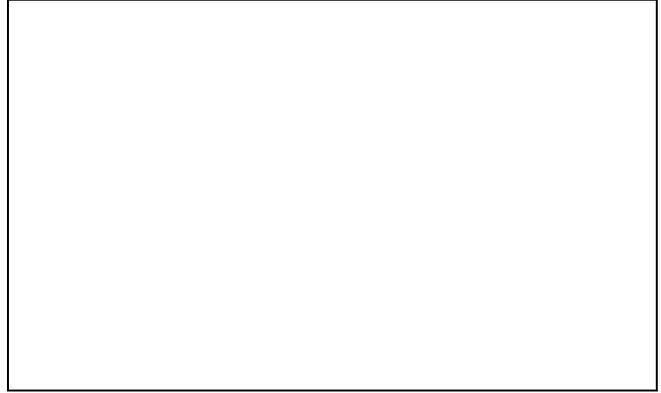
Why is it important to commemorate important events and places?	List positive changes happening at Celilo Village today.
Draw Maya Lin's design for the commemorative sculpture at Celilo Falls.	
Infer why she made the design decisions she did.	

If the Falls Could Talk: Commemorating Celilo Falls

Name: _____ Date: _____

Directions: Use this worksheet to plan your commemoration of Celilo Falls.

Step One: In Episode 3, you visited several online sites as you worked on your village museum. Revisit these sites to see if you can find a symbol that you could use in a piece that represents Celilo. Sketch your symbol idea here.

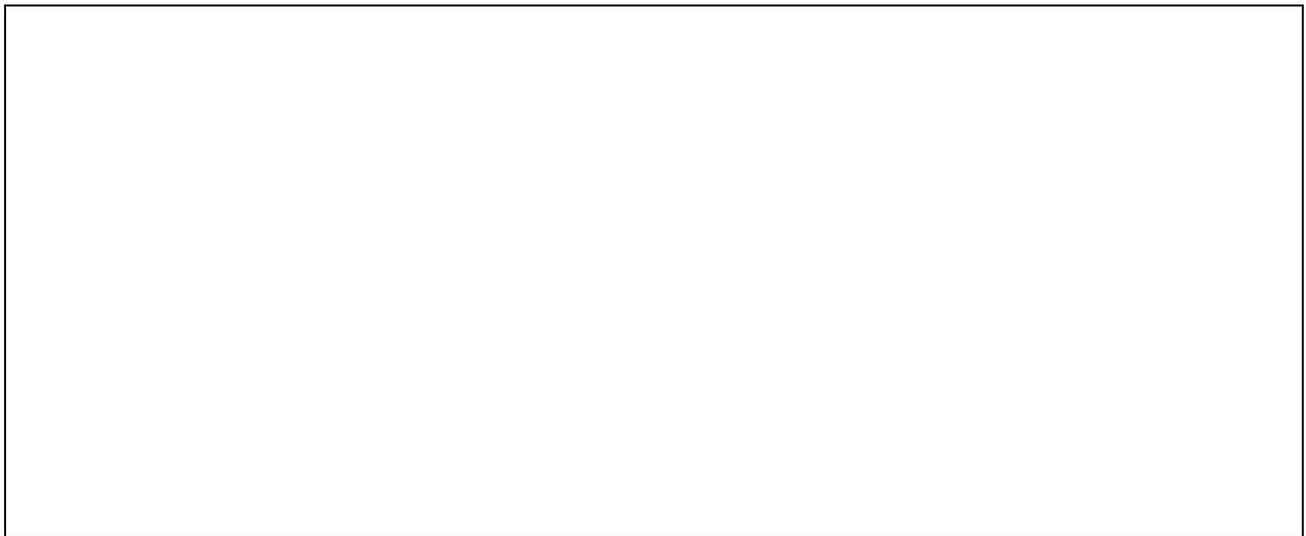


Step Two: Reread "The People Speak about Celilo Falls" and select one or two quotes to use in your commemoration.

QUOTE 1: _____

QUOTE 2: _____

Step Three: Plan how you will interpret the symbol and use the quote to create your piece.



Commemorating Celilo Falls (continued)

Step Four: Consider your audience.

What do you want your audience to feel as they look at your piece? _____

How will your piece create these emotions: _____

What do you want your audience to experience? _____

Step Five: Now that you have thought through what you want to do, go ahead and create your piece to commemorate Celilo and its people.

Materials Needed: _____

How will you construct it? _____

Where will you display it? _____

Step Six: Share your creation and experience the creations of others. Consider sharing with local tribes or those tribes involved in the story of Celilo. Write a brief summary of how the commemoration helps you understand the connections tribal people continue to have over fifty-five years after the inundation.

Classroom-Based Assessment



Dig Deep and Whose Rules

Washington State Social Studies Teachers have mandatory social studies assessments that their students must complete. As the teacher, you can select any Classroom-Based Assessment, or CBA, that suits the direction of inquiry your classroom takes. See OSPI's social studies assessments webpage for additional information (<http://www.k12.wa.us/SocialStudies/Assessments/>).

That said, we see two CBAs in particular that are compatible with the Living in Celilo Storypath: Dig Deep and Whose Rules?

Dig Deep

Students are asked to:

1. Develop a question to guide an investigation of a time period after looking at primary sources.
2. Draw one or more conclusions about the question, referencing two or more primary sources.
3. List two or more sources, including the title, author, type of source, and date of each source.
4. Develop a timeline OR a description of the time period that includes three or more events or details.

Student Preparation:

1. Have each student create a journal. (They should take about ten pieces of unlined paper, fold them "hamburger" style, and staple the center to create an instant field journal.)
 - a. The center pages should be reserved for a timeline. The left side starts with "Time Immemorial" and the right side represents present day. Since it's such a large span, explain to students that they need to be choosy about what to put in their timelines. Additionally, if they find themselves gravitating toward a certain Big Idea question or two, they can focus on events that directly address their question(s).
 - b. Students should write their initial questions on a separate piece of paper. They need to distinguish between "small grain" questions (facts and details) and "Big Idea" questions (probing, thinking questions that do not have an obvious or easily identifiable answer) that will guide their investigations.

- c. Big Idea questions get their own pages; small grain questions can be categorized and included on the Big Idea pages where they fit best.
 - d. Students can also add a “Miscellaneous” page for any other small grain questions.
2. As their investigations proceed through the unit, students can star questions that are particularly intriguing to them.
 3. Use the OSPI Graphic Organizer for Dig Deep—Analyzing Sources CBA to have students “test drive” the questions on which they wish to focus.
 4. Once students decide on their questions, they can draw conclusions and use the provided primary sources as evidence to create a project or write an essay. Projects can be posters, podcasts, PowerPoint presentations. Students who draw contradicting conclusions can debate the respective strengths of their conclusions and evidence, using a classroom debate, for example.
 5. Students then use construction paper and markers to create a final draft of the timeline, or use various online programs such as the one on ReadWriteThink (<http://www.readwritethink.org/files/resources/interactives/timeline/>).

Whose Rules?

Students are asked to:

1. Identify a problem and a policy or law that attempts to solve it.
2. Explain one way the policy or law attempts to solve the problem.
3. Identify individuals and/or groups who participated in the policy or law-making process.
4. Explain two or more ways in which individuals and/or groups participated in the lawmaking process.
5. Provide reasons for agreeing or disagreeing with the law or policy by explaining how the law or policy promotes a right or democratic ideal with one or more supporting details.
6. List two or more sources, including the title, author, type of source, and date of each source.

Student Preparation:

1. Introduce students to the OSPI Graphic Organizer for Whose Rules? CBA. The OSPI graphic organizer is quite comprehensive and may require explanation for students to feel comfortable with it.
2. Have the class make Democratic Ideals Charts, including:
 - Justice
 - Equality
 - Life
 - Liberty
 - Pursuit of Happiness
 - Common Good
 - Diversity
 - Truth
 - Popular Sovereignty
 - Patriotism
3. Help students identify the problems and issues raised in this unit, including:
 - Need for cheap electricity
 - Need for irrigation
 - Need for tribal people to make a living
 - Need for non-tribal people to make a living
 - Need for tribes to sustain themselves culturally and spiritually
 - Need to protect the salmon life cycle
 - Need to protect tribal fishing rights
 - Other problems/issues

4. Create groups of three or four students. Have each group create a graphic organizer chart on butcher paper with the problem either at the top or in the center. Remind students that they can use the OSPI graphic organizer as a guide. Tell students to include subheadings on their charts, such as:
 - Solutions
 - Stakeholders
 - Background
 - Position
 - Reasons for position
5. Post the groups' charts around the frieze. Throughout the unit, encourage groups can add to their charts. Provide regular times throughout the unit of study for them to do so.
6. To complete the CBA, students can write traditional individual essays or make group presentations. Group presentation ideas include:
 - PowerPoint (limit the amount of text on each slide so that students focus on oral presentation)
 - Skit
 - Group essay
 - Final draft of the chart
7. Remind students that their essay or presentation much include a bibliography. Refer them to use online bibliography generators for works cited, such as <http://www.easybib.com/>.

Dig Deep CBA

To be an effective citizen, you need to know how to use evidence from different sources. Using artifacts and primary sources as evidence, you will draw conclusions about a historical question you have been studying in your classroom.

Directions to Students(1)

In a cohesive paper or presentation(2), you will:

- Develop a question to guide an investigation of a time period after looking at primary sources.
- Draw one or more conclusions about the question referencing two or more primary sources.
- List two or more sources including the title, author, type of source, and date of each source.

You will also:

- Develop a timeline OR a description of the time period that includes 3 or more events or details.

(1) This directions page guides students towards the “proficient” level (level “3”) for this CBA. To help students reach “excellent” (level “4”), please refer to the rubric or, if available, the graphic organizer.

(2) Students may do a paper or presentation in response to the CBA provided that for either format, there is documentation of this response that someone outside their classroom could easily understand and review using the rubric (e.g., a videotaped presentation, an electronic written document).

Graphic Organizer for Dig Deep—Analyzing Sources CBA

Time Period or Event

Questions

Question 1 on the time period or event:

Question 2 on the time period or event:

Conclusions

Primary Source 1:

Conclusion:

Primary Source 2:

Conclusion:

Primary Source 3:

Conclusion:

Elementary – Dig Deep CBA Rubric (Recommended for 4th Grade)

←	PASSING	NOT PASSING	→
4 - Excellent	3 – Proficient	2 - Partial	1 - Minimal
<p>GLE (EALR)</p> <p>5.2.1. Creates and uses a research question to conduct research on an issue or event.. (4th Grade) (EALR 5.2. Uses inquiry-based research.)</p>	<p>Develops two or more questions to guide an investigation of a time period after looking at primary sources.</p>	<p>Develops one or more questions on a time period without any evidence of having looked at a primary source.</p>	<p>Describes a time period but does not develop any questions to guide an investigation of the time period.</p>
<p>4.3.1. Understands that there are multiple perspectives regarding the interpretation of historical events and creates an historical account using multiple sources. (4th Grade) (EALR 4.3. Understands that there are multiple perspectives and interpretations of historical events.) 5.2.2. Understands the main ideas from an artifact, primary source, or secondary source in order to gather accurate information on an issue or historical event. (4th Grade) (EALR 5.2. Uses inquiry-based research.) 5.4.1. Draws clear, well-reasoned conclusions and provides explanations that are supported by artifacts and/or primary sources in a paper or presentation. (4th Grade) (EALR 5.4. Creates a product....)</p>	<p>Draws one or more conclusions about the question(s) referencing three or more primary sources.</p>	<p>Draws one or more conclusions about the question(s) referencing one primary source.</p>	<p>Draws one or more conclusions about the question(s) WITHOUT referencing a primary source.</p>
<p>4.1.1. Understands and creates timelines to show how historical events are organized into time periods and eras. (4th Grade) (EALR 4.1. Understands historical chronology.) 5.4.2. Prepares a list of resources including the title, author, type of source, date published, and publisher for each source. (4th Grade) (EALR 5.4. Creates a product....)</p>	<p>Develops a timeline OR a description of the time period that includes 5-6 events or details.</p>	<p>Develops a timeline OR a description of the time period that includes 1-2 events or details.</p>	<p>A timeline of events or description of the time was attempted with several inaccuracies or sequence problems.</p>
<p>4.1.1. Understands and creates timelines to show how historical events are organized into time periods and eras. (4th Grade) (EALR 4.1. Understands historical chronology.) 5.4.2. Prepares a list of resources including the title, author, type of source, date published, and publisher for each source. (4th Grade) (EALR 5.4. Creates a product....)</p>	<p>Lists three sources including the title, author, type of source, and date of each source.</p>	<p>Lists one source including the title, author, type of source, and date of the source.</p>	<p>Lists source(s) but does not include the title, author, type of source, and date of the source for any of them.</p>

Scoring Guide for the Elementary School Dig Deep CBA

* OSPI recommends that this CBA be used at a particular grade level and thus, the GLEs included in the rubric are for that grade. However, if the CBA is used at another grade level within the grade band (3-5, 6-8, or 9-12), the GLEs may need to change to match the appropriate content.

The following document outlines only some of the many ways students could reach proficiency in responding to this particular CBA. It is meant to provide abbreviated examples of how the rubric works. It is recommended that for each criterion, you begin with Score Point 3 (“Meeting Standard): it is highlighted because the purpose of the task is to see if students can meet standard (i.e., reach proficiency).

Criterion A – Position		
Score	Rubric Language	Sample Response
4 – Excellent (Exceeding Standard)	Develops two or more questions to guide an investigation of a time period after looking at primary sources.	<i>In class we looked at journals from the Boston Massacre, and it made me wonder what events caused the American Revolutionary War. I also wondered if the colonists made the right decision by going to war with England.</i>
3 – Proficient (Meeting Standard)	Develops a question to guide an investigation of a time period after looking at primary sources.	<i>In class we looked at journals from the Boston Massacre, and it made me wonder about what events caused the American Revolutionary War.</i>
2 (and below) Partial (Not Meeting Standard)	Develops one or more questions on a time period without any evidence of having looked at a primary source.	<i>What events caused the American Revolutionary War?</i>

Criterion B – Background		
Score	Rubric Language	Sample Credited Conclusion Drawn from a Primary Source
4 – Excellent (Exceeding Standard)	Draws one or more conclusions about the question(s) referencing three or more primary sources.	<i>Many events led to the American Revolution. In 1770 Deacon John Tudor, a Boston merchant, witnessed what Paul Revere called the Bloody Massacre. Tudor’s journal said “3 Men were Kill’d on the Spot & several Mortally Wounded.”</i>
3 – Proficient (Meeting Standard)	Draws one or more conclusions about the question(s) referencing two primary sources.	<i>The anger that the Boston Massacre caused among the colonists made it a key event leading to the American Revolution.</i>
2 (and below) Partial (Not Meeting Standard)	Draws one or more conclusions about the question(s) referencing one primary source.	<i>(NOTE: This only draws a conclusion from one primary source. To reach proficiency, a response needs to draw one or more conclusions from TWO primary sources.</i>

Criterion C – Background		
Score	Rubric Language	Sample Response
4 – Excellent (Exceeding Standard)	Develops a timeline OR a description of the time period that includes 5-6 events or details	<ol style="list-style-type: none"> 1. Stamp Act of 1765 2. The Boston Massacre 1770 3. The Boston Tea Party 1774 4. The Intolerable Acts 1774 5. 1776 Thomas Paine published <u>Common Sense</u> 6. The Declaration of Independence July 4th, 1776

¹ Note: The source references and citations used in the sample credited responses are only meant to serve as illustrations of how the rubric works. They are not actual sources.

3 – Proficient (Meeting Standard)	Develops a timeline OR a description of the time period that includes 3-4 events or details.	<ol style="list-style-type: none"> 1. <i>Stamp Act of 1765</i> 2. <i>The Boston Massacre 1770</i> 3. <i>The Boston Tea Party 1774</i> 4. <i>The Intolerable Acts 1774</i>
2 (and below) Partial (Not Meeting Standard)	Develops a timeline OR a description of the time period that includes 1-2 events or details.	<ol style="list-style-type: none"> 1. <i>Stamp Act of 1765</i> 2. <i>The Boston Massacre 1770</i>

Criterion D – Listing Sources		
Score	Rubric Language	Sample Credited Source Reference & Citation:
4 – Excellent (Exceeding Standard)	Lists three sources including the title, author, type of source, and date of each source.	<p><i>Example: Brady, Timothy. "Liberty: The American Revolution." PBS. 2004.</i> <i><http://www.pbs.org/ktca/liberty/chronicle_timeline.html>.</i> <i>(website)</i></p>
3 – Proficient (Meeting Standard)	Lists two sources including the title, author, type of source, and date of each source.	<p><i>(Note: This list includes only one source. To reach proficiency, students would need to list THREE sources. In addition, it is recommended that teachers have a designated format for listing sources.)</i></p>
2 (and below) Partial (Not Meeting Standard)	Lists one source including the title, author, type of source, and date of the source.	

Whose Rules? CBA

Citizens in a democracy have the right and responsibility to make informed decisions. You will make an informed decision on a public issue after researching and discussing different perspectives on this issue.

Directions to Students(1)

In a cohesive paper or presentation(2), you will:

- Identify a problem and a policy or law that attempts to solve it.
- Explain one way the policy or law attempts to solve the problem OR explain one way the policy or law is enforced.
- Identify individuals and/or groups who participated in the policy or law-making process.
- Explain two or more ways in which individuals and/or groups participated in the law-making process.
- Provide reasons for agreeing or disagreeing with the law or policy by explaining how the law or policy promotes a right or democratic ideal with one or more supporting details.
- List two or more sources including the title, author, type of source, and date of each source.

(1) This directions page guides students towards the “proficient” level (level “3”) for this CBA. To help students reach “excellent” (level “4”), please refer to the rubric or, if available, the graphic organizer.

(2) Students may do a paper or presentation in response to the CBA provided that for either format, there is documentation of this response that someone outside their classroom could easily understand and review using the rubric (e.g., a videotaped presentation, an electronic written document).

Graphic Organizer for Whose Rules? CBA

Law or Policy

Position

Background

<p>The Problem:</p>	<p>One way the policy or law attempts to solve the problem:</p>	<p>One way the policy or law is enforced:</p>
<p>1st Individual or Group: Way(s) this individual or group participated in making the policy or law:</p>		<p>2nd Individual or Group: Way(s) this individual or group participated in making the policy or law:</p>
<h2>Reasons for Position</h2>		
<p>Reason(s) for agreeing or disagreeing with policy:</p>	<p>1st Democratic Ideal: Does the law or policy promote this ideal? Supporting Detail:</p>	<p>2nd Democratic Ideal: Does the law or policy promote this ideal? Supporting Detail:</p>

Elementary – Whose Rules? CBA Rubric (Recommended for 4th Grade)

←	PASSING	NOT PASSING	→
GLE (EALR)	4 - Excellent	3 – Proficient	2 - Partial 1 - Minimal
1.1.2. Evaluates the effectiveness of a law or policy by explaining how it promotes ideals. (4 th Grade) (EALR 1.1. Understands key ideals and principles...)	Provides reasons for agreeing or disagreeing with the law or policy. The reasons include: <ul style="list-style-type: none"> An explanation of how the law or policy does or does not promote two rights or democratic ideals with one supporting detail for each. 	Provides reasons for agreeing or disagreeing with the law or policy. The reasons include: <ul style="list-style-type: none"> An explanation of how the law or policy does or does not promote a right or democratic ideal with one supporting detail. 	Provides reasons for agreeing or disagreeing with the law or policy WITHOUT explaining how the law or policy promotes a right or democratic ideal without any supporting details. <ul style="list-style-type: none"> Identifies a policy or law without identifying a problem OR Identifies a problem without identifying a policy or law.
1.2.2. Understands how and why state and tribal governments make, interpret, and carry out rules and laws. (4 th Grade) (EALR 1.2. Understands the purposes, organization, and function of governments, laws and political systems.)	Provides background on the law or policy by: <ul style="list-style-type: none"> Identifying a problem and a policy or law that attempts to solve it. AND Explaining one way the policy or law attempts to solve the problem AND Explaining one way the policy or law is enforced. 	Provides background on the law or policy by: <ul style="list-style-type: none"> Identifying a problem and a policy or law that attempts to solve it. AND Explaining one way the policy or law attempts to solve the problem OR Explaining one way the policy or law is enforced. 	Provides background on the law or policy by: <ul style="list-style-type: none"> Identifying a problem and a policy or law that attempts to solve it. WITHOUT explaining one way the problem AND WITHOUT explaining one way the policy or law is enforced.
5.4.2. Prepares a list of resources including the title, author, type of source, date published, and publisher for each source. (4 th Grade) (EALR 5.4. Creates a product...)	Provides background on the law or policy by: <ul style="list-style-type: none"> Identifying individuals and/or groups who participated in the policy or law-making process. Explaining three or more ways in which individuals and/or groups participated in the law-making process. 	Provides background on the law or policy by: <ul style="list-style-type: none"> Identifying individuals and/or groups who participated in the policy or law-making process. Explaining two ways in which individuals and/or groups participated in the law-making process. 	Identifies individuals and/or groups who participated in the policy or law-making process without explaining how these individuals or groups participated in the law-making process. Lists source(s) but does not include the title, author, type of source, and date of the source for any of them.

* OSPI recommends that this CBA be used at a particular grade level and thus, the GLEs included in the rubric are for that grade. However, if the CBA is used at another grade level within the grade band (3-5, 6-8, or 9-12), the GLEs may need to change to match the appropriate content.

Scoring Guide for the Elementary School Whose Rules? CBA
(Recommended for 4th Grade)

The following document outlines only some of the many ways students could reach proficiency in responding to this particular CBA. It is meant to provide abbreviated examples* of how the rubric works. It is recommended that for each criterion, you begin with Score Point 3 ("Meeting Standard"); it is highlighted because the purpose of the task is to see if students can meet standard (i.e., reach proficiency).

Criterion A – Position		
Score	Rubric Language	Sample Response
4 – Excellent (Exceeding Standard)	<p>Provides reasons for agreeing or disagreeing with the law or policy.</p> <p>The reasons include:</p> <p>An explanation of how the law or policy does or does not promote two rights or democratic ideals with one supporting detail for each.</p>	<p><i>I think we should get rid of the seatbelt law. Our country was made because people did not want the government to mess with their lives. <u>People are being fined</u> for driving how they want and that is taking away their <u>freedom</u>. We also care about <u>life</u> in this country and the seatbelt law may help save lives when people get into accidents. <u>But one report said people die in car accidents even when they are wearing their seatbelt</u>. Getting rid of seatbelt law is good for our freedom.</i></p>
3 – Proficient (Meeting Standard)	<p>Provides reasons for agreeing or disagreeing with the law or policy.</p> <p>The reasons include:</p> <ul style="list-style-type: none"> • An explanation of how the law or policy does or does not promote a right or democratic ideal with one supporting detail. 	<p><i>I think we should get rid of the seatbelt law. Our country was made because people did not want the government to mess with their lives. <u>People are being fined \$101</u> for driving how they want and that is taking away their <u>freedom</u>.</i></p>
2 (and below) Partial (Not Meeting Standard)	<p>Provides reasons for agreeing or disagreeing with the law or policy.</p> <p>The reasons include:</p> <p>An explanation of how the law or policy does or does not promote a right or democratic ideal without any supporting details.</p>	<p><i>I think we should get rid of the seatbelt law. Our country was made because people did not want the government to mess with their lives. The law is taking away their <u>freedom</u>. We also care about <u>life</u> in this country and the seatbelt law may help save lives when people get into accidents.</i></p>

Criterion B – Background		
Score	Rubric Language	Sample Response
4 – Excellent (Exceeding Standard)	<p>Provides background on the law or policy by:</p> <ul style="list-style-type: none"> • Identifying a problem and a policy or law that attempts to solve it. 	<p><i>The legislature passed a seatbelt law <u>because people were dying in crashes when they were not wearing a seatbelt law</u>. The law attempts to solve the problem by <u>posting signs</u> everywhere reminding people that it is wrong and illegal not to wear your seatbelt. The police enforce the law by <u>giving a fine</u> to those not wearing their seatbelts if they are pulled</i></p>

* Note: The source references and citations used in the sample credited responses are only meant to serve as illustrations of how the rubric works. They are not actual sources.

	<p>AND</p> <ul style="list-style-type: none"> Explaining one way the policy or law attempts to solve the problem <p>AND</p> <ul style="list-style-type: none"> Explaining one way the policy or law is enforced. 	<p><i>over for something else.</i></p>
<p>3 – Proficient (Meeting Standard)</p>	<p>Provides background on the law or policy by:</p> <ul style="list-style-type: none"> Identifying a problem and a policy or law that attempts to solve it. <p>AND</p> <ul style="list-style-type: none"> Explaining one way the policy or law attempts to solve the problem <p>OR</p> <ul style="list-style-type: none"> Explaining one way the policy or law is enforced. 	<p><i>The legislature passed a seatbelt law <u>because people were dying in crashes</u> when they were not wearing a seatbelt law. The police enforce the law by <u>giving a fine</u> to those not wearing their seatbelts if they are pulled over for something else.</i></p>
<p>2 (and below) Partial (Not Meeting Standard)</p>	<p>Provides background on the law or policy by:</p> <ul style="list-style-type: none"> Identifying a problem and a policy or law that attempts to solve it. <ul style="list-style-type: none"> WITHOUT explaining one way the policy or law attempts to solve the problem <p>AND</p> <ul style="list-style-type: none"> WITHOUT explaining one way the policy or law is enforced. 	<p><i>The legislature passed a seatbelt law <u>because people were dying in crashes</u> when they were not wearing a seatbelt law.</i></p>

Criterion C – Background		
Score	Rubric Language	Sample Response
<p>4 – Excellent (Exceeding Standard)</p>	<p>Provides background on the law or policy by:</p> <ul style="list-style-type: none"> Identifying individuals and/or groups who participated in the policy or law-making process. Explaining three or more ways in which individuals and/or groups participated in the law-making process. 	<p><i>Even though the ACLU <u>protested</u>, the state house of representatives <u>introduced the bill</u> and after both the house and the senate passed it, Governor Gregoire <u>signed it</u>. Several relatives of those who died in car crashes <u>lobbied for the bill</u>. Mr. Jones <u>staged a rally</u> in Olympia in favor of the bill. The society of fathers against unsafe driving <u>wrote letters</u> to the legislature calling for the bill to pass. (Note: Sample includes, at least, six ways in which individuals and groups participated in the law-making process.)</i></p>
<p>3 – Proficient (Meeting Standard)</p>	<p>Provides background on the law or policy by:</p> <ul style="list-style-type: none"> Identifying individuals and/or groups who participated in the policy or law-making process. 	<p><i>The state house of representatives <u>introduced the bill</u> and eventually Governor Gregoire <u>signed it</u>.</i></p>

	<ul style="list-style-type: none"> Explaining two ways in which individuals and/or groups participated in the law-making process. 	
2 (and below) Partial (Not Meeting Standard)	<p>Provides background on the law or policy by:</p> <ul style="list-style-type: none"> Identifying individuals and/or groups who participated in the policy or law-making process. Explaining one way in which individuals and/or groups participated in the law-making process. 	<i>Governor Gregoire signed the bill into law.</i>

Criterion D – Listing Sources		
Score	Rubric Language	Sample Credited Source Reference & Citation:
4 – Excellent (Exceeding Standard)	<ul style="list-style-type: none"> Lists three sources including the title, author, type of source, and date of each source. 	<p><i>Example: Reed, J. Seatbelts for All? Washington State Government 4Kids Page. January 2001. (online article)</i></p> <p><i>(Note: This list includes only one source. To reach proficiency, students would need to list THREE sources. In addition, it is recommended that teachers have a designated format for listing sources.)</i></p>
3 – Proficient (Meeting Standard)	<ul style="list-style-type: none"> Lists two sources including the title, author, type of source, and date of each source. 	
2 (and below) Partial (Not Meeting Standard)	<ul style="list-style-type: none"> Lists one source including the title, author, type of source, and date of the source. 	