

CONFEDERATED TRIBES OF WARM SPRINGS



**SIXTH GRADE
TRIBAL HISTORY:
TRADING AND GATHERING
AT CELILO FALLS**

These lessons are the result of the dedicated efforts of CTWS Elders, both past and present. Before beginning these lessons, please refer to the Confederated Tribes of Warm Springs Resource Book (attached to these lessons). This will answer many questions, however, if you have more questions, please contact Culture and Heritage at 541-553-3290 and cultureandheritage@wstribes.org.

Please note: Teachers should play the recordings of the words instead of trying to pronounce them unless you are an Ichishkin language teacher.

Essential Understandings

Since Time Immemorial

History

Lifeways

Language

Standards Met

Social Sciences

6/7.H.CP.12: Identify the motivations and methods governments and other institutions use to create, reinforce, or address injustice and divisions in society.

6/7.H.CP.13: Use primary and secondary sources to identify archaeological evidence of the characteristics of Indigenous civilizations of the Americas and Caribbean basin from the Paleolithic to 1500.

6/7.H.CC.4: Use primary and secondary sources to identify and analyze the interactions and exchanges of cultures and civilizations from the Neolithic to 900 CE.

6/7.H.CC.5: Use primary and secondary sources to identify and analyze the interactions and exchanges of cultures and civilizations after 600 CE.

6/7.H.CE.7: Identify and describe examples of how conquest and colonialism affected historically underrepresented identities, cultures, and communities.

6/7.C.PI.4: Analyze the origins, purpose, and influence of diverse religions, philosophies, and legal systems on the development of modern governments and the concepts of individual, civil, and human rights, equality, equity, and justice over time and on multiple continents.

6/7.C.PI.5: Examine the origins, purposes, and effects of constitutions, laws, treaties, and international agreements, including the treatment of historically underrepresented groups and individuals.

6/7.C.IR.6: Describe the rights and roles of citizens in civilizations and empires to 900 CE, with attention to the inclusion of historically underrepresented groups and individuals.

6/7.C.IR.7: Describe the rights and roles of citizens in civilizations and empires after 600 CE, with attention to the inclusion of historically underrepresented groups and individuals.

6/7.G.GR.1: Construct and use maps and other representations, technologies, and spatial thinking to compare how physical geography, human, and environmental characteristics of a region influenced the movement of people, goods, and ideas among civilizations and empires.

6/7.G.GR.2: Using physical and political maps, identify and distinguish countries, capitals, other cities, and important bodies of water to describe, place, region, and the absolute location and relative location of cultures and civilizations.

6/7.G.MM.3: Explain how technological developments in transportation and communication affected interactions between human settlements, including the diffusion of ideas and cultural practices.

6/7.G.HI.4: Identify and describe how the physical geography and human characteristics of places influence cultural attributes such as politics, law, religion, diet, architecture, and the construction of

race, ethnicity, and gender.

6/7.G.HI.5: Identify and explain the consequences of cultural conflict, interaction, exchange, and/or fusion.

6/7.G.HE.6: Identify how physical environments influence and affect changes in population, technical advancements, culture, and approaches to resource use, stewardship, and sustainability from the Paleolithic to 900 CE.

6/7.G.HE.7: Identify and describe examples of how conquest and colonialism affected traditionally underrepresented identities, cultures, and communities.

E.MI.4: Explain how supply and demand affect wages and prices of resources

E.MI.7: Compare how different economic systems choose to allocate the production, distribution, and consumption of resources:

E.IC.9: Evaluate alternative approaches or solutions to economic issues in terms of benefits and costs for traditionally underrepresented groups:

E.ST.11: Analyze the effect on the costs of goods and services for trade or barter with the development of specialization in local economies:

Overview

Students explore the cultural and environmental changes caused by the damming of Celilo Falls. By using a map, they will visualize the shift in how the Columbia River ecosystem and Tribal Nations were impacted by the damming. Students will also learn of first-hand accounts of the emotional and cultural significance of Celilo Falls through personal narratives. They then engage in thoughtful discussion about the cultural and environmental consequences of the damming of Celilo Falls and will work in groups to critically think about the long-term impact of environmental changes on cultures and ecosystems. Students will also learn about the ‘The Sucker and Eel,’ which talks about the Stick Game (an important component of trading and social gathering on the Columbia River) and gambling between the sucker and the eel before they also have an opportunity to possibly play the Stick Game.

Learning Outcomes

Students will be able to:

- Explain the cultural, historical, and economic significance of Celilo Falls to the Tribal Nations of the Columbia River, particularly the CTWS.

- Identify trade routes and locations of different Tribal Nations on a map of Oregon and surrounding areas, recognizing the regional and InterTribal networks centered at Celilo Falls.

- Recognize various goods that were traded among Tribes at Celilo Falls, such as salmon, roots, berries, tools, and animal hides.

- Identify Native American words used for trade items and places, gaining appreciation for Native American languages and perspectives.

- Map significant geographical and cultural features along the Columbia River.

- Describe the environmental and cultural impact of the Dalles Dam and explain how its construction submerged Celilo Falls, reducing salmon populations and displacing Tribal communities.

- Analyze oral histories and first-hand accounts from Tribal members to understand the emotional and cultural loss connected to Celilo Falls.

- Reflect on how the loss of Celilo Falls affected Tribal traditions, including fishing, trade, social gatherings, and identity.

Brainstorm and present creative solutions for preserving natural and cultural resources, balancing modern development with Tribal Nations' rights.

Play a shortened version of the traditional Stick Game, understanding its rules, social purpose, and cultural meaning within many Tribes.

Engage with Native American storytelling traditions, such as the story of "The Sucker and the Eel," to deepen cultural understanding.

Practice teamwork, observation, and respectful cultural participation through hands-on activities, games, and class discussions.

Materials Needed/Preparation

Distribute student materials attached to these lessons.

Attached Power Point document.

For the Stick Game, the teacher will need to create 5 sticks for each side using dowels, (size is up to you, but children need to be able to hold it in their hands) cut in about 12 inch lengths. If you want, you can color the sticks but each team will have one color or design (you can find many examples of Stick Game colors on Google Images). You will also need four "bones." Two will have markings on them and two will not. You can use shells or rocks or detrimental or small sticks, again, there are many examples on Google on the materials you can use. Please review the last slide of the Power Point with students before you begin the game.

Time Frame

Three 50-minute lessons (with the final task potentially requiring an additional lesson).

Teacher Background

Native Americans had been living the length of the Columbia River for at least 12,000 years, making it the longest continually inhabited community in North America. It was a hub of trading activity for multiple Native American Tribes; as many as 5,000 people would gather, trade, feast, and participate in games and religious ceremonies. The Native American name, in several different languages was "Wyam" which some say meant "Echo of falling water." The river was a supermarket highway. It was the center of a seasonal journey through fishing and gathering grounds that included netting and spearing salmon; gathering wild carrots, camas bulbs, and berries; and hunting deer and elk.

Celilo Falls was a 12-mile stretch of the Columbia River that contained a series of waterfalls and rapids. The Falls were about 100 miles east of Portland, and 10 miles west of the town of The Dalles, Oregon. The abundant fishing available at Celilo made it an economic and cultural hub for Native Tribes in the region for tens of thousands of years. An estimated fifteen to twenty million fish passed through the falls every year making it one of the continent's most prolific fishing spots. Despite starting out as simply a spot along the river where fishing was good, it morphed into an economic and cultural center for the Tribes of the Columbia River Basin.

Due to the local weather and geography, constant wind runs through the Celilo Falls area. During the salmon runs—March to October, it is typically a hot wind. This allowed for the natural drying/preserving of fish. Men would harvest fish, the women would prepare them for drying, and the hot wind would dry them and naturally preserve them. This would lighten them and allow them to be shipped more efficiently. It was the perfect nexus of a place to catch, preserve, and trade salmon.

Celilo Falls provided a central point for the River Tribes to come together, which resulted in various social activities, such as gambling, which also played a major role in the economics of the area. When Tribes would meet up at Celilo Falls, many played a “Stick Game” that was a guessing game between two teams. The winner took home the pot, meaning the game could be high stakes. Many times, it was used as an icebreaker between Tribes. This was just one of the many economic traditions that took place at Celilo Falls. People also came to trade things like obsidian, meat, slaves, and other commodities useful to people at the time. Celilo Falls was an integral part in a trade system that spread as far north as Alaska and as far south as California.

Key Vocabulary

Asm (Ichishkin) – Eel.

Celilo Falls – A powerful waterfall on the Columbia River that was a central place for fishing, trade, and cultural gatherings for many Native American Tribes. It was flooded by the Dalles Dam in 1957.

Chuush (Ichishkin) – Water.

Columbia River – A major river in the Pacific Northwest that flows from Canada through Washington and Oregon, important to many Tribal Nations for fishing, transportation, and trade.

Cultural Tradition – A practice, belief, or activity passed down through generations. Examples include fishing, storytelling, and playing traditional games.

Dam – A large wall built across a river to control water flow and produce electricity. The Dalles Dam flooded Celilo Falls and changed Tribal life along the river.

Fishing Platform – Wooden structures built above the river to catch salmon. Native American fishers used them at places like Celilo Falls for thousands of years.

Gathering – A meeting or coming together of people for social, cultural, or economic purposes.

Guesser (Stick Game) – The player who tries to figure out which hand the Hider is holding the plain bone in.

Hider (Stick Game) – The player who hides the marked or plain bones in their hands during the game.

Hydropower – Electricity created by using the energy of moving water. While useful for energy, hydropower dams can damage ecosystems and cultural sites.

Kinship – Family relationships and close bonds between people, often celebrated and renewed during large Tribal gatherings at Celilo Falls.

Nch'i Wána (Ichishkin) – Big River/Columbia River.

Núsux (Ichishkin) – Salmon.

Obsidian – Is a natural glass formed from volcanoes. Native Americans use it to make tools, weapons, and trade items because it can be shaped into very sharp edges.

Oral History – Stories and memories passed down by word of mouth. Many people shared their experiences of Celilo Falls through oral histories.

Preservation – Protecting something from being harmed or lost. Students explore how Celilo Falls and its traditions could have been preserved.

Red Scare – The Red Scare was a time in the 1950s when many people in the United States were very afraid of communism.

Salmon Migration – The natural journey salmon take from the ocean up rivers to spawn. This was vital to the culture and survival of Tribes living near Celilo Falls.

Scaffold (Fishing) – A raised wooden structure over water used by Native American fishers to catch salmon at places like Celilo Falls.

Stick Game – A traditional Native American game involving guesswork and rhythm, played during social gatherings. Also known as the Hand or Bone Game.

Submerge – To cover something completely with water. The Dalles Dam caused Celilo Falls to be submerged.

Tkwátat (Ichishkin) – Food.

Tmaanít (Ichishkin) – Berries.

Trade – The exchange of goods and resources between people or groups. Tribes traded items like salmon, berries, roots, tools, and animal hides at Celilo Falls.

Tribe – A group of Native American people who share a common culture, language, and territory.

Wiyapnít (Ichishkin) – Elk.

Xnít (Ichishkin) – Roots.

Yáamash (Ichishkin) – Deer.

Consideration for Teachers

Formative Assessments: Students identify the importance of Celilo Falls through discussions and map activities. They analyze trade routes, salmon migration, and meeting sites on maps. Class discussions and video pauses check understanding of Celilo Falls' cultural impact. Group brainstorming explores preservation ideas. Participation in the Stick Game shows understanding of Tribal traditions.

Summative Assessments: Working in groups, students create an Environmental Impact Assessment (EIA) with solutions to preserve Celilo Falls and Tribal culture. Students' performance in the Stick Game also demonstrates cultural knowledge and teamwork.

Teacher Practices:

The teaching practices in this lesson focus on using multimedia, such as videos, to introduce oral histories about Celilo Falls. An included Power Point document (with voice recordings attached) is essential for this lesson. Teachers model proper pronunciation by using recordings, provide step-by-step guidance to support comprehension and reinforce learning through repetition, asking students to repeat words. During the Power Point students will be seated. During the Stick Game students will need to be divided into two teams. Teachers may want to move furniture/desks, etc. to the side as students will need to sit on the floor or in chairs, facing each other, as they play the game.

Learning Targets, I can:

- Explain why Celilo Falls was important to Native Americans for culture, history, and trade.
- Recognize where the Columbia River is on a map.
- Find where Native American people came from to reach the Columbia River for trade and gathering.
- Understand how Native American people traded goods they needed with one another.
- Identify goods that Tribes traded at Celilo Falls, like salmon, roots, berries, tools, and animal hides.
- Recognize Native American names for trade items and places and understand their cultural meaning.
- Locate Tribal lands and trade routes on a map of Oregon and surrounding areas.
- Mark important places on a Columbia River map.

Describe the impact of dams—like the Dalles Dam—on salmon populations and Native American communities.

Explain how the loss of Celilo Falls affected Native American traditions, identity, and way of life.

Understand and reflect on Tribal stories and memories about Celilo Falls using oral histories.

Come up with creative ideas to balance modern development with protecting Native American land and culture.

Play a shortened version of The Stick Game and explain why it was important to the Columbia River Tribes.

Understand and explain the meaning of traditional stories, like “The Sucker and the Eel.”

Participate in group work, games, and discussions in a respectful way while learning about Native American cultures.

Explain how the dams on the Columbia River have affected Native American people, their land, and their traditions.

Final Research Activity

Working in groups, students create an Environmental Impact Assessment (EIA) with solutions to preserve Celilo Falls and Tribal culture.

Extensions

If you’d like, you can have students create their own Stick Game set by decorating the dowels and bones and bringing them home to enjoy.

If you have the opportunity, bring students on a field trip to a local Pow Wow where the Stick Game is played.

Reflections/Closure

If you’d like, you can have students share the rules of the games with a partner.

Supplemental Materials

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Lesson One

STEP 1:

Explain to students that Celilo Falls was a vital location for fishing, trading, and cultural practices for many Tribal Nations including the three Tribes of the Confederated Tribes of Warm Springs: Wasq'u, Ichishkin (Warm Springs), and Northern Paiute.

STEP 2:

Show the Power Point document (with voice recordings attached) up until the Stick Game slides. Ask students to list all the different ways Celilo Falls was important to the Tribal Nations.

Listen to the Ichishkin pronunciation of the words on the Power Point (this will contain the voice recordings).

NOTE: Teachers should play the audio recordings instead of trying to pronounce the words unless you are an Ichishkin language teacher.

STEP 3:

Distribute the attached map from the slide, 'Many Tribes came from everywhere to socialize and trade.' Count with students how many arrows (routes) come out of the Celilo Falls area. Ask students: What is the name of the Tribe closest to you that travelled to and traded at Celilo Falls?

STEP 4:

Have a class discussion about this Focus Question: "What would happen if this important landmark (Celilo Falls) was covered by water? What would change for the people who depended on it?"

STEP 5:

Introduce the concept of damming. Refer briefly to the attached dam infographic. Ask students: Look closely at the turbine blades (2). How could these spinning blades hurt or kill salmon or other fish?

STEP 6:

Explain that Celilo Falls, which was a natural waterfall and important cultural site, was submerged by the Dalles Dam in 1957. Show the slide 'Celilo Falls and salmon' on the Power Point. Discuss how the dam drastically reduced the salmon population from 15-20 million to just around 250,000.

STEP 7:

Distribute the attached map of the Columbia River with the locations already marked. Ask students to highlight the locations of: where the Dalles Dam was built and Celilo Village. Explain that the original Celilo Village was located a few miles west of its present location.

STEP 8: Students complete the attached matching location activity.



Lesson Two

STEP 1:

Reflect on Lesson One and have a class discussion about this question:

“How might the disappearance of Celilo Falls impact Native American traditions, such as fishing and trading?”

STEP 2:

Watch the Video: "Celilo Falls: Silenced by the Dalles Dam" (10 minutes)

https://youtu.be/oWdxY_5DHq0?si=xNIIBjT7wvOqz1E

Before playing the video, briefly explain that it includes real interviews and reflections from people who experienced the flooding of Celilo Falls.

STEP 3:

Distribute the attached video handout. While students are watching the video, stop at these points to discuss this question: “How did the loss of Celilo Falls affect the speakers’ way of life and traditions?”

(1:45- 2:25) The importance of salmon to the people who lived there.

(3:13- 3:22; 3:58- 4:17; 6:23-6:54; 9:18- 10:07) The personal loss felt by many when the falls were covered by water.

Celilo Falls Silenced by the Dalles Dam

Celilo Falls, for thousands of years it was the cultural hub of the Pacific Northwest, drawing people from across the region to fish, feast, trade, and renew kinship...

In 1957, Celilo Falls was swallowed by the rising backwater of the newly constructed Dalles Dam. A new era of hydropower had begun, displaying the traditional ways along the Columbia...

Two generations later, the memory of Celilo still echoes...

0:32 Speaker: First thing everybody remembers or recalls is the roar of the water and you can hear that roar of the water miles away before you even got by the place. Then all of a sudden, you come upon it.

0:43 Speaker: There’s a beautiful mist where there was the sound of the water. You can hardly hear yourself think when you get down there. You’d have to yell to be heard.

0:52 Lafie Foster: Celilo Falls made a terrific lot of noise when you got close to it.

0:59 Speaker: That’s when it’s exciting. That’s when it was really beautiful.

1:01 Speaker: It was almost as if you weren’t aware at first, but then you became immersed in the sound, which was like a pulse.

1:09 Speaker: I stayed there for hours and just listened to it.



Echo of Water Against Rocks; Remembering Celilo Falls

1:42 Speaker: Picture yourself on a scaffold with that water flowing that fast. Will you get dizzy and fall down? Is this scaffold gonna hold me? How many people can it hold?

1:45 Gretchen Halfmoon: The smell of salmon was everywhere. Salmon was everywhere. You had it on your clothes. You brought it home with you. You had it in your hair and your hands. You smelled like salmon for weeks and months.

1:55 Speaker: You'd see fish from sunrise to sunset. That's all you did—eat, breathe, live...you're a real fisherman.

2:19 Marcus Luke II: Imagine that, just grabbing that fish, bringing it back up. Do that all day long.

2:25 Barbara Walker: It was a beautiful sight to see. Yeah, it was—I mean, there was people everywhere. It was a few tourists and mostly there was just Indians, and they were pulling those fish out and hauling them up to the warehouse. And I get lost in those memories. I really do.

2:49 Lafie Foster: My wife got kind of disgusted with me because I believe I spent more time at Celilo with the Indians than I did with her. I don't regret it because I got to do more and see more than most people. And I think I enjoyed it. One of the most famous pictures that I've taken is of Chief Tommy Thompson and his wife Flora and his granddaughter Linda.

3:13 Linda Meanus: This picture was taken when I was six years old, overlooking Celilo Falls. It's sad to see this picture because that was the last time I took a pose with my grandparents overlooking Celilo. It's hard for me to explain right now.

3:22 Lafie Foster: They thought it would be nice to have their picture taken overlooking Celilo because they knew it would not be there—it would be covered up.

3:58 Ed Edmo: When they built the dam, there was no environmental impact study, no cultural study. You had the Eisenhower administration. You had the Red Scare. They wanted dams to make electricity to make aluminum plants, and people did it in the name of progress.

4:17 Jeanne Hillis: There wasn't any stopping it. There were some protests and, of course, a great deal of unrest and dissatisfaction and sadness among the Indian people. But they were a juggernaut.

4:40 Speaker: Our government basically told the Tribes: You have one of two choices. Either you settle with us, or we condemn you.

4:44 Mary Neal: And they said, "As long as the river will flow and the falls will be there, the Indians will always be able to fish." And it did not come to pass.

5:14 Donald Sampson: The head of the Corps of Engineers came down there and told Tommy Thompson and the leaders down there, they said, "Don't worry, Chief," says, "you'll have more salmon than you ever had."

"Chief Tommy can go on steering the Royal Chinook in a tumultuous brawl at Celilo Falls. The salmon are going through."

The U.S. Army Corps of Engineers, Sunday at 10am will drop the gates in the powerhouse section of the Dalles Dam through which the Columbia River flows, and within hours historic features of the reservoir area, created centuries ago in geologic eras, will be obliterated - - The Oregonian, Sunday, March 10th, 1957.

6:06 Barbara Walker: It was one of our clear, cloudless days, and the people were out there to see it, because I think they wanted to see something that was never going to be seen again.

6:23 Ed Edmo: My dad was working on it. He took me out of school, brought me in the car over here,

and I remember watching the water come up. And—like a bad dream—like, could this really happen, you know?

6:54 Mary Neal: Well, these slides that you see were taken by my Uncle Ray Percy, and he hated to see the falls go down. It would never be seen again, and I think he's the only one that took pictures of it actually going under.

7:01 Gretchen Halfmoon: Must have been very painful to see—to have that roar drowned out by a man-made event. It must have been very painful.

7:27 Linda Meanus: I couldn't go to watch them falls being flooded because my grandma didn't want me to see. All I seen was tears—like they did when that was flooded. I think my tears were just like the flood. I cried, even though I was little, not knowing much of it, and I seen those falls being flooded. My heart dropped too, like my grandfather.

7:52 Speaker: It really makes me almost tear up when I look at that thing—the water is coming in there—and there she goes. It's over with. Really makes you cry. It's gone.

8:39 Lafie Foster: My generation, we know what Celilo is. And the people in the United States of my generation know Celilo. All the people before me. But it's the new generation, the last two generations that do not know much about Celilo.

9:01 Marcus Luke II: I always wonder—where's the big cliffs at? Where are these big scaffolds at? Where are all the fish? Where's the main tributary where they're gonna try and go up? Where did they catch the most fish? How many fish did they catch? How many in a day? How many in a month? There's just so many questions that—you know, this is what's gone.

9:18 Gretchen Halfmoon: So those are things that I'll never know. But you can pick up a book, or look at a picture. People my age—I can try and get that out of books, magazines, talking to Elders—but we'll never know that. That's dead. I think that's a tragedy.

9:41 Linda Meanus: All I see is pictures of Celilo. I wish we could bring it all back. Lived the life I had when I was little. Lived free, you know. Swim like the salmon, you know. Go forward. It's hard to not look back. But memories are hard to forget.

10:07 Speaker: I'm gonna miss that. And as of today, I do. I still miss that. I'd like to go back and see those falls again. That's never going to happen. That time in history—that's gone forever.

10:43 Lafie Foster: I'm deeply sorry that Celilo is covered, because I enjoyed it. And it's a unique place in the United States. But I'm just one individual.

11:20 Marcus Luke II: It's almost turned into a legend. It's not around anymore—it really isn't. But we have that imprinted in our head, handed down—what it used to be like.

11:30 Speaker: The filling of Celilo Falls destroyed a lifestyle. It almost destroyed a race. And everyone should be mindful of that for the future. We should never do that to anyone again.

STEP 4:

Distribute the attached Preservation Project handout.

Ask students: "What could have been done differently to preserve Celilo Falls and protect the people who relied on it?" In small groups, ask students to brainstorm ways that the government, engineers, or local Tribes could have worked together to protect Celilo Falls while still addressing the need for hydropower (i.e., electricity) and complete an Environmental Impact Assessment (EIA).

Students may want to research these websites to assist them:

<https://critfc.org/salmon-culture/Tribal-salmon-culture/celilo-falls/>

https://www.oregonencyclopedia.org/articles/celilo_falls/

STEP 5:

Extension: Have each group create a poster that shows their ideas for preserving Celilo Falls. This could include things like alternative energy sources, fish ladders to allow salmon migration, or cultural preservation efforts to protect the traditions of the local Tribes.



Lesson Three

STEP 1: Explain to students that they will be playing a game that was played while Tribes were trading and gathering socially on the Columbia River. Show the last two slides of the Powerpoint.

STEP 2:

Teachers may want to read the story: “The Sucker and Eel,” which is from the “Indian Reading Series: Stories and Legends of the Northwest, Confederated Tribes of Warm Springs.” You may, before beginning the Stick Game Activity, choose to read this story which talks about the Stick Game and gambling between the sucker and the eel.

This is a wonderful short addition which also comes with Teacher Handouts, “Tales of Coyote and Other Legends.”

<http://apps.educationnorthwest.org/indianreading/1/book10.pdf>

<https://indianreadingseries.ednw.org/pdf/level-1/10.pdf>

STEP 3: For the Stick Game, the teacher will need to create 5 sticks for each side using dowels, (size is up to you, but children need to be able to hold it in their hands) cut in about 12 inch lengths. If you want, you can color the sticks but each team will have one color or design (you can find many examples of Stick Game colors on Google Images).

STEP 4: You will also need four “bones.” Two will have markings on them and two will not. You can use shells or rocks or detrimental or small sticks, again, there are many examples on Google on the materials you can use. Please review the last slide of the Power Point with students before you begin the game.

STEP 5:

Divide the class into two teams. Explain the rules:

- Each team has a “Captain” who selects the One Guesser and One Hider for their team.
- The purpose of the game is to capture all the sticks by guessing which hand the Hider has the plain bone in.
- Each team begins with five sticks.
- The team that has the bones also sings and claps classroom songs while the opposing team is trying to guess the correct hand that the Hider has hidden the bones in.
- The Guesser uses hand gestures to show which hand he/she thinks the plain bone is being held. He/she can use right hand for right or left hand for left or other gestures such as pointing to which hand.
- The Holder then opens his/her hand to display the bone. If the bone is plain, the opposing team wins a stick and the team hands them a stick. If the guesser is wrong the team holding the bones gets one of their sticks.
- Play continues with opposing sides taking turns until the team who holds all 10 sticks wins.
- Make sure students sing and clap, this is the fun and noisy part of the game!
- Set a time limit and whoever has the most sticks is the winner.



Confederated Tribes of Warm Springs (CTWS) Resource Book

Senate Bill 13 Tribal History/Shared History
History and Background of the Confederated Tribes of Warm Springs
Resource Book for Oregon Teachers -2020

CTWS Committee Members: Lonnie James, Deanie Johnson, Myra Johnson, Sharlayne Rhoan, Gina Ricketts, Joyce Suppah, Lorraine Suppah, and Lori Switzler.

Manifest Destiny, a phrase coined in 1845, is the idea that the United States is destined by the Christian God to expand its dominion and spread democracy and capitalism across the entire North American continent. This 19th-Century doctrine believed that this was both justified and inevitable no matter the cost. White settlers and expansionists, embracing Manifest Destiny, strongly believed that Native American Tribes were merely in the way of progress. Because Native Americans did not practice Christianity, whites also believed that their “heathen ways” were also justification for the forced removal and genocide of millions of Native Americans. This was ordained by the Christian God and rationalized the long-term destruction of thousands of cultures that once inhabited North America. As Westward Expansion continued, so did the death and destruction of families, dislocation and brutal treatment of Native American peoples. At the heart of Manifest Destiny is the pervasive belief in American cultural and racial superiority.

The Reservation System was the base of this movement; a legalized practice of exploitation of land by a dominant culture and removal of peoples who had inhabited the lands of North American for upwards of 14,000 years. This system was created to move and keep Native Americans off land white Europeans wanted to settle. Reservation living was hard, at best. Native Americans were pressured to give up their spiritual and cultural beliefs, their language and their children. Children were kidnapped and forced into boarding schools, (Boarding School Era 1860-1978), oftentimes hundreds of miles away, where various religious groups could continue their forced conversion into Christianity. There is no known number on how many children attended boarding schools and how many students died because of boarding schools. Catholic and Christian records are incomplete and oftentimes Native families never saw their stolen children again. Students died because of diseases, malnutrition, suicide, sexual abuse, and rape. Often students would escape and attempt to return to their homes and families, never to be seen again. Boarding School survivors and Native American advocates believe the Boarding School Era was the second worst event to happen to Native American communities; the first being colonization.

The Confederated Tribes of Warm Springs has three distinct Tribes that were placed together by the United States Government. Originally the Wasq'u and the Sahaptin (Warm Springs) lived on the Mighty Columbia River and the Northern Paiute lived in what is now Oregon, Nevada, California and Utah. On June 25, 1855 the Treaty of 1855 was signed; many people felt this was the only way to keep their families alive and retain some of their land. Following is a short, accurate history of each Tribe: the Northern Paiute, the Warm Springs (Sahaptin) People, and the Wasq'u.

Northern Paiute

The Aboriginal territories of the Northern Paiute People historically included a vast area of land within Oregon, Nevada, Idaho, California, and Utah. The Northern Paiute traveled throughout these areas of the Pacific Northwest for trade, food and other natural resources. Their way of life was very different from the other two Tribes regarding their foods, ceremonies, and spiritual connection.

The Northern Paiute did not recognize boundaries when the Homestead Act of 1862 was enacted when ranchers and farmers took their lands and put up barbed wire fences <https://80925871.weebly.com/affecting-native-americans.html>. The Northern Paiute People cut down fences to access their traditional foods and natural materials such as roots, deer, elk, rabbit, fibers, berries, and other resources used in their way of life. The People believed that land is not to be owned and that the resources out there need to be for all.

The Northern Paiute Bands joined forces and fought fierce fights for their land and life-ways. Their uprising only gave colonizers, such as General Howard, a reason to punish the Northern Paiute and forcibly remove them from their homelands.

There were many wars upon the Northern Paiute People by the U.S. Government to eradicate and remove them from the face of the world. When this became impossible to do, the People were rounded up and chained like animals and marched in the middle of winter from Fort Harney, Oregon to Fort Simco and Fort Vancouver, Washington, a 350 mile journey. Many of the People froze or starved to death while others ran away. 700 “Prisoners of War” began the march with only 500 making it to the final destination. This came to be known as the Northern Paiute Trail of Tears. It was an Act of Congress that released the remaining “Prisoners of War” to return to their respective land bases. In 1879, the Oytes Band of 78 opted to move back to their original land base on the South end of the Warm Springs Reservation. Other bands from the same prisons left for Oregon, Idaho, Nevada, and Northern California.

By Executive Order, signed by President Grant, a reservation was established for the People in the Southeastern area of Oregon. The Northern Paiute People did not sign a treaty with the United States for this reservation. This status as a non-treaty Tribe has been a problem as the People are not recognized by the Federal Government, thus denying them the same benefits other Tribes receive. However, the People believe they should have Aboriginal rights to all their former lands.

The background of the Northern Paiute is just a small piece of their history and information that could be expanded upon. The Northern Paiute People are not history but they are an important part of a forgotten history. Today the Paiute People are still here and practice their way of life in the many things they do.

Warm Springs Band

Since Time Immemorial the Ichishkin/Sahaptin speaking Warm Springs Bands have followed the foods: salmon, deer, roots, and berries and gathered them without restriction. The four Warm Springs Bands were the Tenino who lived along the Columbia River (Big River), the Wyam Band who lived along the Big River at Celilo Falls, the Taix/Taih Band who lived along the Deschutes River/Sherars

Falls/Tygh Valley area, and the Takpash (dock-spus) Band who lived along the John Day river.

The Warm Springs Bands had summer villages and winter villages. Tule was the main material they used to build their houses. They migrated in annual rounds, gathering food through the now ceded lands and the usual and accustomed places

(<https://fisheries.warmsprings-nsn.gov/2016/05/ceded-lands-2016/>). The cold winter months were the time to sew, make baskets, prepare fishing and hunting gear; all preparations that were needed for when it came time to start the food gathering cycle.

The Warm Springs Bands and the Wasq'u people shared and exchanged foods. The Celilo Falls was also a major place of exchange for the Northwest Tribes, done once a year. By the early 1800s most contact between the Tribe and non-Natives involved fur trading. In 1821, the Hudson's Bay Company built Ft. Vancouver on the Columbia River. In 1838, the Methodist established a mission at The Dalles.

By 1855, Joel Palmer, the Superintendent of the Indian Affairs for the Oregon Territory, negotiated nine treaties between the Pacific Northwest Indians and the U.S. Government. Many Native Americans agreed to the treaties because they saw it as the only way to keep some of their land. On June 25, 1855, Warm Springs signed the Treaty of 1855

(<https://warmsprings-nsn.gov/treaty-documents/treaty-of-1855/>)

which then started the long drawn-out process of being moved to the Reservation.

The Warm Springs Bands and the Wasq'u people agreed to cede to the U.S. Government roughly ten million acres of land south of the Columbia River between the Cascade and Blue Mountain ranges.

(<https://fisheries.warmsprings-nsn.gov/2016/05/ceded-lands-2016/>). In exchange they received \$200,000 and a variety of government services including a school, a hospital, flour, and saw mills. The treaty also created the Warm Springs Reservation and reserved for the Warm Springs Bands and the Wasq'u People the right to hunt, fish and gather food on traditional land outside the reservation boundaries.

Since signing the Treaty of 1855, The Warm Springs Bands have endured many conflicts involving the use of land and boundary disputes with others between different geographical areas of their homelands. They have not been able to gather traditional food freely. They were forced into boarding schools to continue the U.S. Government's policy of forced assimilation. The intersection of cultural identities and the process of assimilation dramatically changed the way of life that the Ichishkin people always knew, including their language, dress, food, and spirituality.

Celilo Falls was a major fishing place for their people. All this changed on the morning of March 10, 1957, when the massive steel and concrete gates of the Dalles Dam closed and choked back the downstream surge of the Columbia River. Four and a half hours later and eight miles upstream, Celilo Falls, the spectacular natural wonder and the age-old Indian salmon fishery associated with it, was under water (<https://critfc.org/salmon-culture/tribal-salmon-culture/celilo-falls/>).

Today the Ichishkin speaking people are still here in Central Oregon and they still have fluent speakers and practice their way of life. The Ichishkin language is taught in the Warm Springs public school to make sure it is passed on from generation to generation.

Wasq'u History

The Kiksht speaking people were settled on both sides of the Columbia River centuries before European contact. The most Eastern bands referred to themselves as Wasq'u, who were settled on the Southern shore, and Ilaxluit (Wishram) on the Northern shore. They considered themselves as one people as they spoke the same language with very little dialectal difference. Their villages dotted the North and South shores above Ten Mile Rapids to the mouth of the Columbia.

The Wasq'u way of living was tied to the salmon in the Columbia River. Leaders in the Tribe would travel to the river to determine the fishing season. They would watch the birds, the insect hatches, and the weather to report to the Chief to determine the fishing season. When the Chief and the leaders determined when the Tribe would begin to fish, they would first hold a salmon feast. Once the people had feasted, they were allowed to go out and fish.

The Wasq'u people were forced to relocate from the Columbia River and placed upon the Warm Springs Indian Reservation in Oregon by a treaty with the United States Government in June of 1855. The Wishram, on the other hand, were placed on the Yakama Indian Reservation in Washington State. The Tribes were formally known as Wasq'u, Kigatwalla, and Dog River that participated in the treaty with the government.

The Tribal laws, culture, and customs are still practiced today, while the language has faded away. Today, there are no fluent speakers of Kiksht Language and three semi-fluent people that are still working on their fluency and revitalization efforts of the Kiksht Language. There is an intense effort in maintaining and reviving the language by teaching in the Warm Springs K8 Academy, community classes, college classes, dance classes, and radio broadcasting.

The Wasq'u governing body of the Wasq'u people consisted of chiefs who were the spokesman of their families. They enforced laws of the people and acted as delegates to the other Tribes. They called together the people as the need arose to let them know of any changes that needed to be discussed.

Today the Wasq'u people have adopted much of the Warm Springs peoples ways as the Wasq'u ways are diminishing.

If you have other questions, please contact Culture and Heritage at 541-553-3290 and cultureandheritage@wstribes.org.

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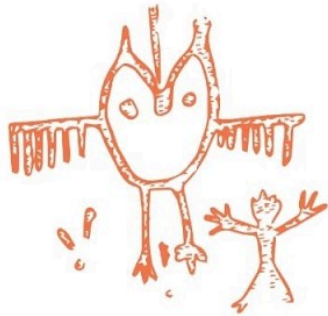
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CTWS SIXTH GRADE TRIBAL HISTORY

**TRADING AND
GATHERING AT
CELILO FALLS****STUDENT MATERIALS**

Lesson One: Powerpoint



Columbia River Trade N'chi Wana

Wasq'u and Ichishkin People

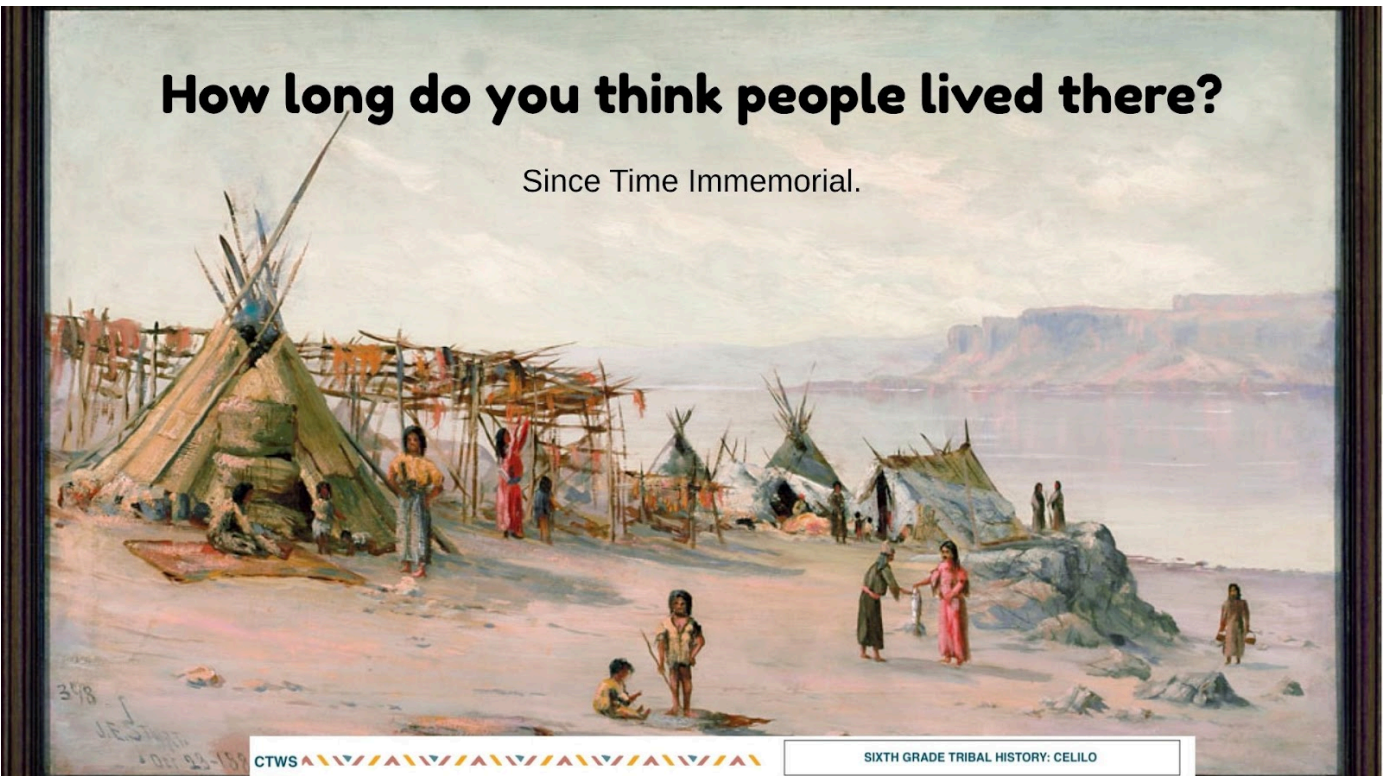
Click on the audio recording to hear and
repeat the Ichishkin word for 'N'chi Wana: The Big River'

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SIXTH GRADE TRIBAL HISTORY: CELILO

How long do you think people lived there?

Since Time Immemorial.



CTWS

SIXTH GRADE TRIBAL HISTORY: CELILO

Different bands lived along both sides of N'chi Wana and wherever there was water and food.



Click on the audio recording to hear and repeat the Ichishkin word for 'Chuush- Water'

Click on the audio recording to hear and repeat the Ichishkin word for 'Tkwátat- Food'

CTWS

SIXTH GRADE TRIBAL HISTORY: CELILO



“Wyam” Echo of Falling Water

This was the name given to Celilo Falls by many different Tribes.

Click on the audio recording to hear and repeat the Ichishkin word for 'Wyam: Echo of falling water'

CTWS

SIXTH GRADE TRIBAL HISTORY: CELILO



N'chi Wana or Wyam

was the supermarket for many, many people. People would come from hundreds of miles away to trade and meet old and new friends.

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SIXTH GRADE TRIBAL HISTORY: CELILO

Celilo Falls and Salmon

Before Celilo Falls was dammed, 15-20 million salmon once journeyed up and down the river.

In 1957, people built a big wall called The Dalles Dam and only around 625,000 fish swam in the river.

But after years of helping the river, things got better! Last year (2024), almost 2 million fish swam in the river (CRITFC).

Click on the audio recording to hear and repeat the Ichishkin word for 'Nūsux: Salmon'



CTWS

SIXTH GRADE TRIBAL HISTORY: CELILO

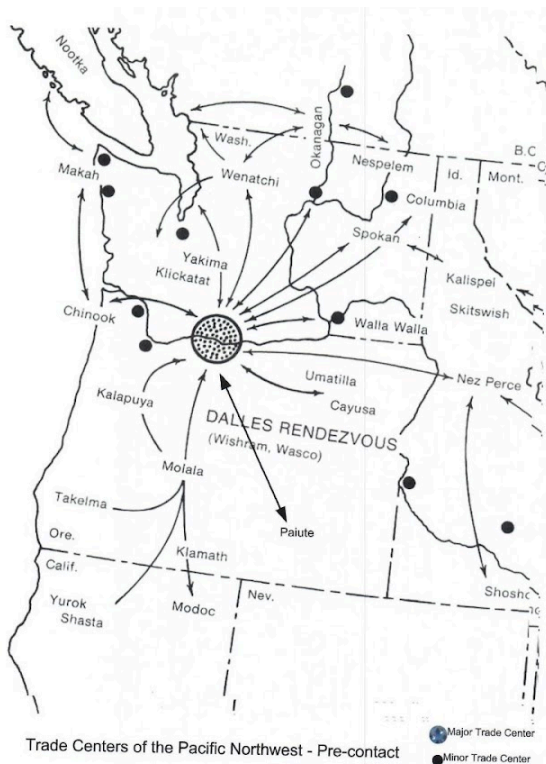
Drying Salmon



Men would catch the salmon and women would dry the salmon from the warm winds that came through Celilo Falls. Drying made it lighter to carry the salmon home.

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SIXTH GRADE TRIBAL HISTORY: CELILO



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SIXTH GRADE TRIBAL HISTORY: CELILO

Trade Center

Many Tribes came from everywhere to socialize and trade.

Food people traded included:

Salmon: Núsux

Deer: Yáamash

Eel: Asm

Roots: Xnít

Berries: Tmaanít



More things people traded:

Furs

Beads

Shells

Dentalium (pictured)

Baskets

Gloves

Horses



Stick, Hand, or Bone Game

The favorite thing for all the people to do when they gathered along N'chi Wana was to play games. Their favorite was the Stick, Bone, or Hand Game.

"Sticks and Bones,
Paiute Hand Games"



<https://youtu.be/DwDO59RLyh8>

Native American Stick Game Rules

- The goal is to identify or guess the correct position of female (plain) bones using hand signals.
- Each time a guesser is correct his/her team wins a counting stick.
- When he/she guesses incorrectly the team must give up a stick.
- The team who wins all the sticks is the winner and takes home all the waged goods and money in the pot.

Lesson One: Trade routes

Count how many arrows (trading routes) that come out of the Celilo Falls area _____.

Find the closest route to where you are and highlight to follow it up to Celilo Falls. What is the name of the Tribe closest to you that travelled to and traded at Celilo Falls? _____.



Lesson One: Dam Infographic

Look closely at the turbine blades (2). How could these spinning blades hurt or kill salmon and other fish?

HYDROPOWER

Uses the force of falling water to generate electricity

FWEE
Foundation for
Water & Energy
Education
www.fwee.org



Partnering in the Renewable
Northwest Energy Future



WATER from a river or reservoir flows into a
1 PENSTOCK, a large pipe above or below ground, that is commonly used to direct the water flow.
2 TURBINE BLADES are pushed by the force of water exiting the penstock, causing them to transfer the energy of falling water to rotate the shaft. The **3 SHAFT** connects the turbine to the generator, turning at the same speed as the turbine. Inside the **4 GENERATOR**, the spinning shaft turns electromagnets (called a rotor) inside a stationary ring of copper (called a stator), moving electrons to produce electricity. **5 STEP UP TRANSFORMERS** increase the voltage of electricity produced by the generator. **6 TRANSMISSION LINES** carry high voltage electricity to substations in our communities. At **7 SUBSTATIONS** (which house step down transformers), the voltage is decreased. Electricity is then distributed to homes and businesses. **8 WATER FLOW** used to turn the turbines returns to the river. **9 SPILLWAYS** release water downstream that is not directed to the turbines to generate electricity.

The Hydrologic Cycle

Naturally Renewable Energy



- Rain and runoff from the snowpack fills rivers and streams.
- Electricity is generated at hydroelectric projects by using the force of falling water.
- Water passes through the turbines and returns to the river.
- The sun draws moisture (evaporation) from the ocean, forming clouds.
- The cycle begins again ...

The Benefits of Hydro

- Hydroelectric projects take an unpredictable resource — rainfall and snowpack—and turn it into a reliable source of electricity.
- Hydropower is a clean, low cost and renewable energy source.
- With normal precipitation, hydropower produces about two-thirds of the Northwest's electricity annually.*
- Hydroelectric projects can also support recreation, irrigation, flood control, transportation and habitat needs.

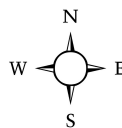
* Source: Northwest Power and Conservation Council



www.bpa.gov

Lesson One: Celilo Falls

- Highlight these locations:
 - Dalles Dam
 - Celilo Village (The original Celilo Village was located a few miles west of its present location)
- Label the Columbia River.
- Highlight the Deschutes River.



Map supplied by CTWS GIS Center.

Lesson One: Matching Activity

Match the locations on the left by drawing an arrow to the correct explanation.

Location	Explanation
Celilo Falls	This river is important to the CTWS because it provides salmon and has always been part of their way of life. It is located east of Celilo Village and connects people to their traditions.
The Dalles	A series of waterfalls located near The Dalles, which was once a central location for fishing and trade for many Native American groups. It was submerged by the Dalles Dam in 1957.
Columbia River	Now a modern city in Oregon. It is an important area for business and tourism today.
Deschutes River	A major river that stretches from the Rocky Mountains to the Pacific Ocean. This river was used by Native American peoples for transportation, trade, and sustenance.

Lesson Two: Celilo Falls: Silenced by the Dalles Dam

Watch the video “Celilo Falls: Silenced by the Dalles Dam” to answer this question: How did the loss of Celilo Falls affect the speakers’ way of life and traditions?

(1:45- 2:25) How important was salmon to the people who lived there?

(3:13- 3:22) How did people feel when the falls were covered by water? How were their lives impacted?

(3:58- 4:17) How did people feel when the falls were covered by water? How were their lives impacted?

(6:23-6:54) How did people feel when the falls were covered by water? How were their lives impacted?

(9:18- 10:07) How did people feel when the falls were covered by water? How were their lives impacted?

Lesson Two: Video Transcript

Celilo Falls Silenced by the Dalles Dam

Celilo Falls, for thousands of years it was the cultural hub of the Pacific Northwest, drawing people from across the region to fish, feast, trade, and renew kinship...

In 1957, Celilo Falls was swallowed by the rising backwater of the newly constructed Dalles Dam.

A new era of hydropower had begun, displaying the traditional ways along the Columbia...

Two generations later, the memory of Celilo still echoes...

0:32 Speaker: First thing everybody remembers or recalls is the roar of the water and you can hear that roar of the water miles away before you even got by the place. Then all of a sudden, you come upon it.

0:43 Speaker: There's a beautiful mist where there was the sound of the water. You can hardly hear yourself think when you get down there. You'd have to yell to be heard.

0:52 Lafie Foster: Celilo Falls made a terrific lot of noise when you got close to it.

0:59 Speaker: That's when it's exciting. That's when it was really beautiful.

1:01 Speaker: It was almost as if you weren't aware at first, but then you became immersed in the sound, which was like a pulse.

1:09 Speaker: I stayed there for hours and just listened to it.

Echo of Water Against Rocks; Remembering Celilo Falls

1:42 Speaker: Picture yourself on a scaffold with that water flowing that fast. Will you get dizzy and fall down? Is this scaffold gonna hold me? How many people can it hold?

1:45 Gretchen Halfmoon: The smell of salmon was everywhere. Salmon was everywhere. You had it on your clothes. You brought it home with you. You had it in your hair and your hands. You smelled like salmon for weeks and months.

1:55 Speaker: You'd see fish from sunrise to sunset. That's all you did—eat, breathe, live...you're a real fisherman.

2:19 Marcus Luke II: Imagine that, just grabbing that fish, bringing it back up. Do that all day long.

2:25 Barbara Walker: It was a beautiful sight to see. Yeah, it was—I mean, there was people everywhere. It was a few tourists and mostly there was just Indians, and they were pulling those fish out and hauling them up to the warehouse. And I get lost in those memories. I really do.

2:49 Lafie Foster: My wife got kind of disgusted with me because I believe I spent more time at Celilo with the Indians than I did with her. I don't regret it because I got to do more and see more than most people. And I think I enjoyed it. One of the most famous pictures that I've taken is of Chief Tommy Thompson and his wife Flora and his granddaughter Linda.

3:13 Linda Meanus: This picture was taken when I was six years old, overlooking Celilo Falls. It's sad to see this picture because that was the last time I took a pose with my grandparents overlooking Celilo. It's hard for me to explain right now.

3:22 Lafie Foster: They thought it would be nice to have their picture taken overlooking Celilo because they knew it would not be there—it would be covered up.

3:58 Ed Edmo: When they built the dam, there was no environmental impact study, no cultural study. You had the Eisenhower administration. You had the Red Scare. They wanted dams to make electricity

to make aluminum plants, and people did it in the name of progress.

4:17 Jeanne Hillis: There wasn't any stopping it. There were some protests and, of course, a great deal of unrest and dissatisfaction and sadness among the Indian people. But they were a juggernaut.

4:40 Speaker: Our government basically told the Tribes: You have one of two choices. Either you settle with us, or we condemn you.

4:44 Mary Neal: And they said, "As long as the river will flow and the falls will be there, the Indians will always be able to fish." And it did not come to pass.

5:14 Donald Sampson: The head of the Corps of Engineers came down there and told Tommy Thompson and the leaders down there, they said, "Don't worry, Chief," says, "you'll have more salmon than you ever had."

"Chief Tommy can go on steering the Royal Chinook in a tumultuous brawl at Celilo Falls. The salmon are going through."

The U.S. Army Corps of Engineers, Sunday at 10am will drop the gates in the powerhouse section of the Dalles Dam through which the Columbia River flows, and within hours historic features of the reservoir area, created centuries ago in geologic eras, will be obliterated - - The Oregonian, Sunday, March 10th, 1957.

6:06 Barbara Walker: It was one of our clear, cloudless days, and the people were out there to see it, because I think they wanted to see something that was never going to be seen again.

6:23 Ed Edmo: My dad was working on it. He took me out of school, brought me in the car over here, and I remember watching the water come up. And—like a bad dream—like, could this really happen, you know?

6:54 Mary Neal: Well, these slides that you see were taken by my Uncle Ray Percy, and he hated to see the falls go down. It would never be seen again, and I think he's the only one that took pictures of it actually going under.

7:01 Gretchen Halfmoon: Must have been very painful to see—to have that roar drowned out by a man-made event. It must have been very painful.

7:27 Linda Meanus: I couldn't go to watch them falls being flooded because my grandma didn't want me to see. All I seen was tears—like they did when that was flooded. I think my tears were just like the flood. I cried, even though I was little, not knowing much of it, and I seen those falls being flooded. My heart dropped too, like my grandfather.

7:52 Speaker: It really makes me almost tear up when I look at that thing—the water is coming in there—and there she goes. It's over with. Really makes you cry. It's gone.

8:39 Lafie Foster: My generation, we know what Celilo is. And the people in the United States of my generation know Celilo. All the people before me. But it's the new generation, the last two generations that do not know much about Celilo.

9:01 Marcus Luke II: I always wonder—where's the big cliffs at? Where are these big scaffolds at? Where are all the fish? Where's the main tributary where they're gonna try and go up? Where did they catch the most fish? How many fish did they catch? How many in a day? How many in a month? There's just so many questions that—you know, this is what's gone.

9:18 Gretchen Halfmoon: So those are things that I'll never know. But you can pick up a book, or look at a picture. People my age—I can try and get that out of books, magazines, talking to Elders—but we'll never know that. That's dead. I think that's a tragedy.

9:41 Linda Meanus: All I see is pictures of Celilo. I wish we could bring it all back. Lived the life I had

when I was little. Lived free, you know. Swim like the salmon, you know. Go forward. It's hard to not look back. But memories are hard to forget.

10:07 Speaker: I'm gonna miss that. And as of today, I do. I still miss that. I'd like to go back and see those falls again. That's never going to happen. That time in history—that's gone forever.

10:43 Lafie Foster: I'm deeply sorry that Celilo is covered, because I enjoyed it. And it's a unique place in the United States. But I'm just one individual.

11:20 Marcus Luke II: It's almost turned into a legend. It's not around anymore—it really isn't. But we have that imprinted in our head, handed down—what it used to be like.

11:30 Speaker: The filling of Celilo Falls destroyed a lifestyle. It almost destroyed a race. And everyone should be mindful of that for the future. We should never do that to anyone again.

Lesson Two: Preservation Project

“What could have been done differently to preserve Celilo Falls and protect the people who relied on it?”

In small groups, think of ways the government, engineers, and Tribal Nations could have worked together to save Celilo Falls while still getting electricity. Complete an Environmental Impact Assessment (EIA). These websites may assist:

<https://critfc.org/salmon-culture/Tribal-salmon-culture/celilo-falls/>

https://www.oregonencyclopedia.org/articles/celilo_falls/

Environmental Impact Assessment (EIA)

Project Name: _____ Location: _____

1. What is the project? What is being built?

Where is it being built?

2. How will nature be affected?

Water: Will the river or water change? How?

Land: Will land be flooded? Where is this land located?

Animals: Will any animals or fish be hurt? How?

3. How will people be affected?

Community: Will anyone lose their home or job? How will this impact their lifestyle?

Tradition: Will Native American people be able to continue their cultural activities, like fishing? How will this impact their lifestyle?

4. Impact on Native American

Fishing: Will the dam stop fish from moving? What will happen to the fish?

Culture: Will the dam stop traditions like fishing or ceremonies? How will this affect their lifestyle?

Land: Will important Native American land be flooded or lost? How will this affect their lifestyle?

5. What can be done to help?

Fish: Can we help fish move past the dam (like using fish ladders)? Explain your ideas.

Land: How can we protect land and homes? Explain your ideas.

Involvement: How can Native American people help make decisions about the project?

6. What do people think?

Community Opinions: How can people share their ideas about the project?

7. Your Opinion

Do you think the project is a good idea? Why or why not?

CONFEDERATED TRIBES OF WARM SPRINGS

