

History Units

8th Grade

Ichishkin (Warm Springs)

2018 8th Grade Social Sciences Crosswalk History 8.31	8.31 Analyze intersecting cultural identities and relationships within the living histories of the Ichishkin language and people
Boarding Schools	Assimilation, language, spirituality, dress, foods

Kiksht (Wasco)

2018 8th Grade Social Sciences Crosswalk Civics & Government 8.3	8.3 Compare and contrast how the United States Government interacted with the Kiksht people prior to and after the signing of the Treaty of 1855
Kiksht Time Immemorial	Flathead Practices, way of life

Numu (Paiute)

2018 8th Grade Social Sciences Crosswalk Multicultural Studies 8.28	8.28 Identify the issues related to historical events to recognize power, authority, and governance as it relates to systemic oppression and its impact on the Northern Paiute as well as other historically persecuted individuals in Oregon in the modern era
Numu Trail of Tears/Prisoners of War	

**TRIBAL HISTORY, SHARED HISTORY
THE CONFEDERATED TRIBES OF WARM SPRINGS
RESERVATION OF OREGON
TRIBAL EXPERIENCE**

TITLE: Tribal History Unit - Ichishkin (Boarding Schools - assimilation, language, spirituality, our dress, foods)

STANDARD/S MET: GRADE 8 – SOCIAL STUDIES

2018 8th Grade Social Sciences Crosswalk History 8.31	8.31 Analyze intersecting cultural identities and relationships within the living histories of the Ichishkin language and people
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OVERVIEW

Students will understand how Boarding Schools disrupted traditional family and community structures, disrupted traditional ways of learning, and how Boarding Schools supported the U.S. Government policy of assimilation. Students will have the opportunity to reflect on the way their current school serves Native Youth, and how Ichishkin families and communities have been impacted by the Boarding School experience.

LEARNING OUTCOMES

Students will be able to:

- Analyze different identities and relationships within the living history of the Ichishkin people.
- Analyze different types of media and understand the impact of visual images.
- Compare and contrast different time period within the living history of the Ichishkin people.
- Cite evidence that supports analysis and conclusions.

Logistics

This lesson will take place in the classroom

How are the students organized?

Students will spend time organized in small groups, pairs, and individually for this lesson.

MATERIALS NEEDED/PREPARATION/EQUIPMENT

Teachers will need to download and print the images provided by the Warm Springs Museum and linked with this lesson. Then do:

Arrange images on walls around classroom so that students can move as small groups through a clockwise carousel gallery walk of the images. Be sure to put the images up on the walls in order 1-10.

Print out the Ichiskin History Vocabulary handout.

Print out the linked handout for students to write down their observations as they move through the gallery.

Print out the reflection sheet, which will serve as the exit ticket and formative assessment.

TIME FRAME

Two days - two classroom periods of 50 minutes.

BACKGROUND FOR TEACHERS

Please read the provided Ichiskin background information provided by the Confederated Tribes of Warm Springs Elders and the Culture and Heritage office.

This gallery walk is designed for middle school students. The handout for the gallery walk includes sentence frames to guide students in framing their observations. To accommodate different student ability levels, you can add word choices for each of the fill in the blank opportunities on the handout or have students work without the sentence frames on the handout and simply write out their observations.

KEY VOCABULARY

Boarding Schools

Assimilation

Language

Spirituality

Traditional Dress

Pre/Post Treaty

Usual & Accustom

Time Immemorial

LEARNING TARGETS

- *I can analyze different identities and relationships within the living history of the Ichiskin people.*
- *I can analyze different types of media and understand the impact of visual images.*
- *I can compare and contrast different time period within the living history of the Ichiskin people.*

- *I can cite evidence that supports my analysis and conclusions.*

ACTIVITIES

Day One

Anticipatory Set (10 min): begin the lesson by asking students what the word assimilation means. Read them the sentence: “The goal of Indian education in the Boarding School era was to assimilate indigenous children into mainstream society.”

Allow students to quickwrite for 3 minutes in response to the sentence. Then have students Turn/Pair/Share with their elbow partner their responses. Give them approximately 3 minutes to share with each other. Then finish this anticipatory set by having one member of each pair share and summarize their responses.

Vocabulary Introduction (5 min) Then hand out the vocabulary sheet to each student (link in resources and in student handout section) show this unit’s vocabulary words on the Smartboard:

- *Boarding Schools*
- *Assimilation*
- *Language*
- *Spirituality*
- *Traditional Dress*

Read the definitions to students. Let them know that they will be expected to use these words appropriately in their reflection papers at the end of this lesson. Have them put the vocabulary sheet in their Social Studies section of their binders.

Gallery Walk (25 min) Next hand out the gallery walk student handout. Tell students that they will be taking a gallery walk to view images of Native Youth at three different stages of education: pre-Boarding School, Boarding School era, and present day schools they attend. They are to write down what they observe including:

- *Who is in the picture?*
- *Facial expressions*
- *Clothing*
- *Age*
- *Genders*
- *What are they doing?*
- *Overall impression*

Give students approximately 25 minutes to do the gallery walk and write down what they observe. Then have students return to their seats.

Think/Pair/Share: Have students return to their desks and share their observations with their elbow partner. Let them know that they should write down any additional observations that their partner had while looking at the pictures. Have them put their gallery walk handout in their binders.

Exit Ticket: Hand out a Twitter/Tweet Exit Ticket. Give students five minutes to write down a 140 character tweet that shows something they learned or something they are wondering after they went through the gallery walk. Collect Twitter Tix as students exit class.

Day Two:

Gallery Walk continued:

Anticipatory Set(15 min): Remind students of the gallery walk that they took yesterday. Remind them of the pictures (these should still be on the walls and in order). Have them get out their gallery walk handout and give them approximately two minutes to read through what they wrote yesterday.

*Then, ask students this: What makes up your identity? Suggest is it your hair, your clothes, your possessions, where you live...If they get stuck suggest other things such as what you eat, what kind of music you listen to, what you believe in, how you are raised, your spirituality. Refresh students memory about the word assimilation **(is there a video or recording of an elder or tribal member talking about their boarding school experience? If so, play here)** Then **briefly explain** how Boarding Schools played a large role in the government's efforts to assimilate Native Americans into mainstream society.*

Identity (10 min)Then have students take a brief walk around the gallery again, making sure they view the images in order. Have them use the three column note page (link or in student handout section) to write down what they notice about the presence of "identity" in each of the three "sections" of photos: pre-Boarding School, Boarding School era, and present day.

Reflection/Assessment:

Finally, hand out the lined writing paper with the following prompt: Our sense of identity is important, it helps us understand who we are, what we believe, how we make decisions and how we live our lives. Reflect on the pictures you have seen and analyzed in the gallery walk. Explain how you think the identity of the Native Youth who were forced into assimilation and were students in Boarding Schools were changed. Use the images as evidence, cite the image number (#) in your writing as evidence to support your analysis. Remember to use this unit's vocabulary terms in your writing.

ATTACHMENTS

Student Handouts:

Vocabulary Handout
Gallery Walk Handout
Twitter Exit Ticket
Reflection Sheet

Photos: Pre-Boarding School; Boarding School Era; Present Day at WSK8

**TRIBAL HISTORY, SHARED HISTORY
THE CONFEDERATED TRIBES OF WARM SPRINGS
RESERVATION OF OREGON
TRIBAL EXPERIENCE**

TITLE: Tribal History Unit – Kiksht (Time Immemorial)

STANDARD/S MET: GRADE 8 – SOCIAL STUDIES

2018 8th Grade Social Sciences Crosswalk Civics & Government 8.3	8.3 Compare and contrast how the United States Government interacted with the Kiksht people prior to and after the Treaty of 1855 8.4 Examine the evolution of political parties and interest groups and their effect on events, issues, and ideas. 8.5 Examine and analyze important United States and Oregon documents.
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OVERVIEW

Students will understand the Kiksht flathead practices and how they were part of Kiksht cultural traditions. Students will learn how the Kiksht had intimate ties with the rivers and waterways since time immemorial in their traditional lands, not just within current reservation boundaries, as well as how fishing was their way of living. Fishing was, and still is, their way of life. Students will examine how the Kiksht traditional ways of fishing and interacting with the land changed after the Treaty of 1855, assimilation, and the inundation of traditional fishing sites like Celilo Falls.

LEARNING OUTCOMES

Students will:

Examine and evaluate how the United States Government interacted with the Kiksht people prior to and after the Treaty of 1855.

Examine and analyze how the ideals in the U.S. Declaration of Independence intersect with the Treaty of 1855.

Examine and analyze primary source documents - Treaty of 1855, newspaper articles about the inundation of Celilo Falls.

Use and interpret relevant primary and secondary sources pertaining to the Treaty of 1855.

LOGISTICS

1. This lesson takes place in the classroom.
2. Students will be organized in whole group, small group, pairs, and individuals throughout this lesson.

MATERIALS NEEDED/PREPARATION/EQUIPMENT

Smartboard, projector, student handouts, copy of Treaty of 1855 (in links), photos, , newspaper articles, video recordings.

TIME FRAME

This lesson will take two class periods - approximately 50 minutes each.

BACKGROUND FOR TEACHERS

Make sure to read the background information for the Kiksht people before you teach this lesson. This is where you will learn about the concept of Time Immemorial.

You will be using Cloze reading to read the Kiksht Tribal History, then allowing students to demonstrate their learning on the Doodle Notes organizer. I tell my students that their Doodle Notes must be 50% illustrations and 50% words (sentences or phrases). Here is the protocol for the CLOZE reading:

The teacher reads aloud the reading passage, pausing on selected words. Students track the reading with the teacher and when the teacher pauses, the students read the word. It is necessary to pre-teach the pronunciation and meaning of each of the words highlighted in the passage. Pause at the end of each section to summarize the information.

KEY VOCABULARY

Time Immemorial
Colonization
River People
Hereditary

Considerations for teachers

Assessment: Doodle Note Organizer

LEARNING TARGETS

I can understand how the Kiksht have been fishing and living in the Columbia River region since Time Immemorial.

I can understand how the Kiksht had traditional practices that included head flattening, pierces, and tattoos.

ACTIVITIES

Day One:

Anticipatory Set:

Share the photos of the Kiksht tribal members, including the drawings that show head flattening and piercings.

Handout a copy of the Kiksht Cloze reading passage to each student. Explain the CLOZE reading strategy to the students. Begin to read the passage to the students, following the CLOZE protocol. Have students read the highlighted words in the passage.

At the end of each section, pause and summarize the information with the students.

Day Two:

Hand out a copy of the Doodle Notes page to each student.

Day Three:

OPTIONS/EXTENSIONS/ANTICIPATORY SET/DIFFERENTIATION

How might the teacher differentiate lesson to meet the various needs of students?

Are there early finisher activities for students?

REFLECTION/CLOSURE

Is there a pre-assessment? Post-assessment?

ATTACHMENTS

The Seattle Times article Funeral for a river

Celilo Falls Before and After pictures

Northwest Magazine, June 25, 1978 pictures of Chief Tommy Thompson and fishing on Celilo Falls

Gorge Life newspaper article Celilo fisherman remembers falls

Northwest Magazine: Celilo Indians: The Vanishing Wyams

Celilo Falls and the Remaking of the Columbia River (Youtube video)

<https://youtu.be/yOLiE0ONRZc>

documentary this week. The falls were flooded in 1957 by The Dalles Dam.

Illustration / University of Oregon



Remembering Celilo Falls

Upcoming documentary tells complex story of 20th Century decisions

■ By EMILY ALPERT
of The Chronicle

In 1957, Ed Edmo watched his village, Celilo, go underwater. "My dad took me out of school to see it," said Edmo, who is of Yakima and Nez Perce descent. "It was like a bad dream. I couldn't believe it."

Celilo Falls, where he grew up, was once known as "The Wall Street of the West," a bustling Native American fishery and trading post. With the completion of The Dalles Dam, however, Celilo was inundated, its people scattered, and the Columbia River was forever changed.

This week, Oregon Public Broadcasting will screen a new documentary film that revisits Celilo and the dam that erased it. The film, "Celilo Falls and the Remaking of the Columbia River,"

was written, directed and produced by Joseph Cone, assistant director of communications at the Oregon Sea Grant program.

Cone, whose work deals primarily with salmon conservation, became aware of Celilo Falls and its history in the 1970s, when he moved to Ore-

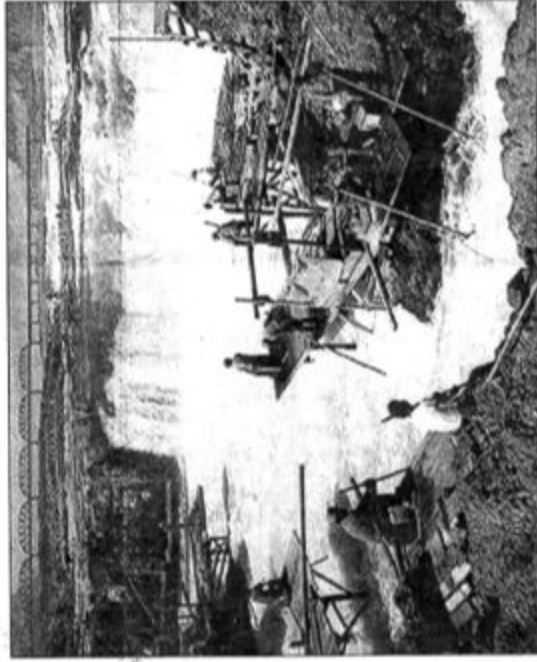


Photo / Yakima-Klickitat Fisheries

CELILLO was a major Native American fisheries site.

gon. Ten years ago, a coworker shared a short home movie of Celilo Falls with Cone, shot by his grandfather in the early '50s. The rare color footage was the genesis of Cone's film, which he worked on intermittently over a ten-year period.

"I'm trying to tell a complex story

complexly," said Cone. "I wanted to account for its 10,000 years of use and meaning from the Native perspective, but also to contextualize the development of the Columbia, and the motivations for that development."

Before the dam, the Columbia's

rapids brought massive salmon runs to local fishers, who cast nets in the turbid waters of the falls.

"Klamath people of my dad's generation — their faces light up" recalling Celilo Falls, said Kathleen Hill, co-author of *The Si'lailo Way*. Indians, Salmon and Law on the Columbia River.

It was also an important cultural site: Edmo remembers salmon feasts and war dances at the Celilo longhouse, which brought Native people from as far as Idaho.

"The dam re-placed all that with a lake," said Katrine Barber, author of *Death of Celilo Falls*. "In the 1950s, that seemed like a really good trade-off to some people ... They traded these wild, rapid rivers for lakes that could

Please see CELILO, Page A5



STEVEN BASS, president of Oregon Public Broadcasting since January, will be the featured speaker at The Dalles Rotary this week. The meeting starts at noon Wednesday in the Civic Auditorium.

Photo / ORB

Celilo

Continued from Page A1

be used for transportation networks, that could be controlled for flooding, that produced hydroelectric power." Today, The Dalles Dam produces 1.8 million kilowatts of power, enough to power Portland twice.

In addition, explained Barber, many thought that manufacturing industries like aluminum and titanium, which benefited from the dam, would be more sustainable than resource extraction, like fishing.

To reveal this perspective, Cone used early public relations films from the Bonneville Power Administration, which

he described as "well done and quite persuasive in their promotion of the development." In one BPA film, 'Look to the River,' Native fishermen are contrasted with "tugs and barges on the Columbia, rail transportation moving products in different directions. It makes them look like they're doing nothing."

With the construction of the dam, those who depended heavily on fishing — primarily Native American peoples — lost out. Salmon declined.

"The dams were one of the last major changes to the river that decimated the abundant salmon runs," said Elizabeth Woody, director of Ecotrust's Indigenous Leadership Program. "It covered up the most visible fishing village on the whole Columbia River."

Hill added, "It was a terrible loss — not only for the tribes, who were directly impacted, but also for the non-Indian people of Oregon, who have memories of the fishing, of being engaged in the excitement."

Drowning the falls also took a human toll. Edmo's family and 35 others at Celilo were displaced, with limited government assistance. "We were split up between two states, five counties and three reservations," he said. "It was like a bomb hit, and everyone scattered."

Barber explained that though some displacees moved to "New Celilo Village" (now known simply as Celilo Village,) most dispersed. "The government offered a \$500 incentive if families were willing to move at least ten miles away," she said. "The people who were most dependent upon income from the fishery — people at the height of their wage-earning, people with kids — couldn't turn down that kind of money. The only ones who stayed were the elderly, and very young children. It was no longer a viable community."

"The dam-building on the Columbia River fits into a larger pattern of the taking of Indian wealth by non-Indian people," she concluded. "For me, that's the most significant part of this story."

Cone says regardless of "whether you think it's a good thing or a bad thing, or something else, something crystal-

lized at Celilo Falls. There was a change in the way we understand the Columbia, from a natural system that the Indians were accustomed to, to the ways we use the Columbia today."

To round out his story, Cone used archival photos and video from the Library of Congress, the Oregon Historical Society

Hood River, OR 541-386-1047



The before (Oct. 1956) photo shows the upper portion of Cello Falls before the back waters of The Dalles Dam covered them on March 1957. I also took the after (Oct. 2001) photo from the same area. The falls began at what is now the west end of Cello Park, ending downstream at the railroad bridge which remains at the same location. Cello Village (home of the Cello Indian Tribe) began at the right side of these photos extending upriver. Wishram, Wash. is seen on the North side of the

Colombia River.

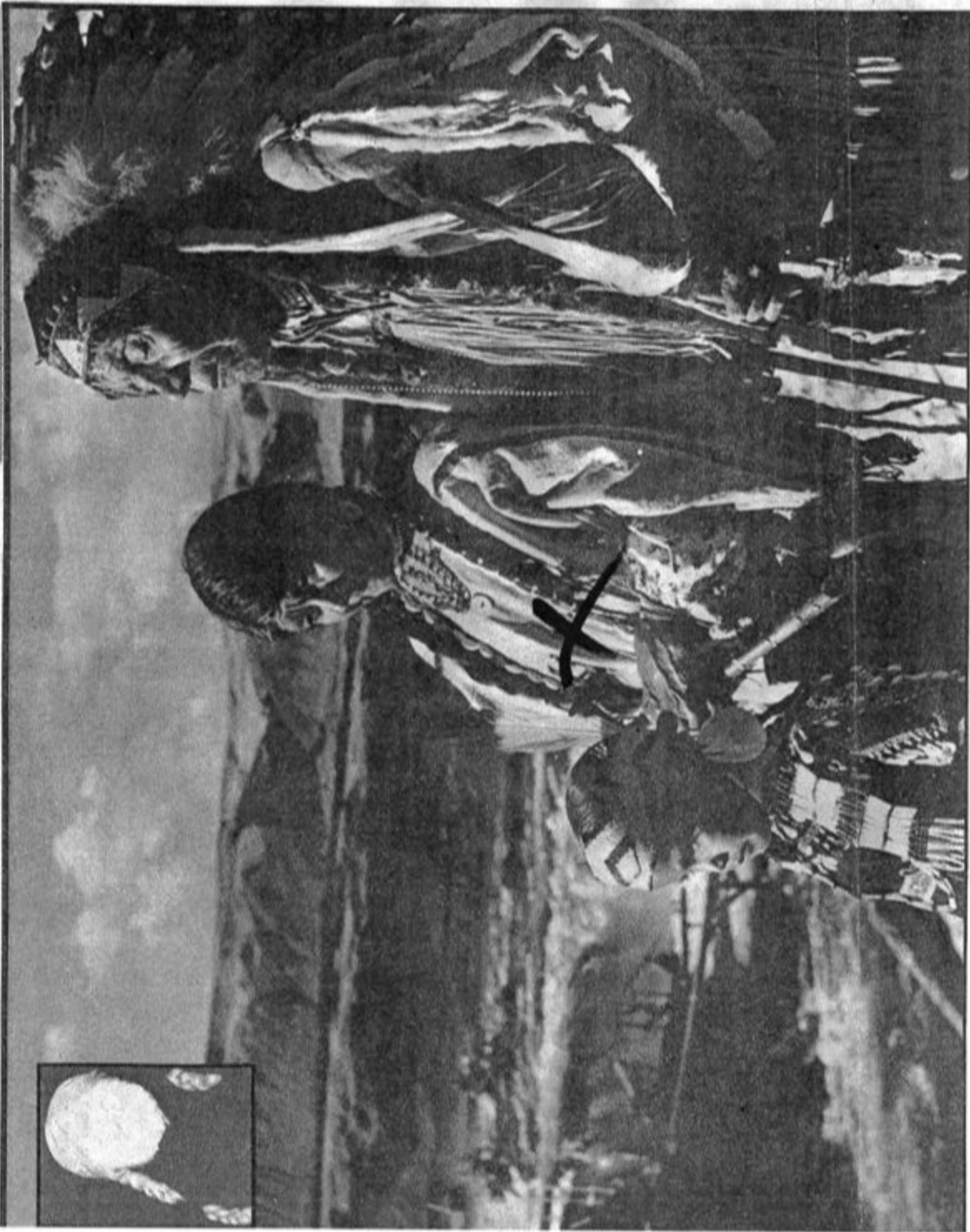
These falls were the fishing grounds for the NW Indian Tribes for 10,000 years.



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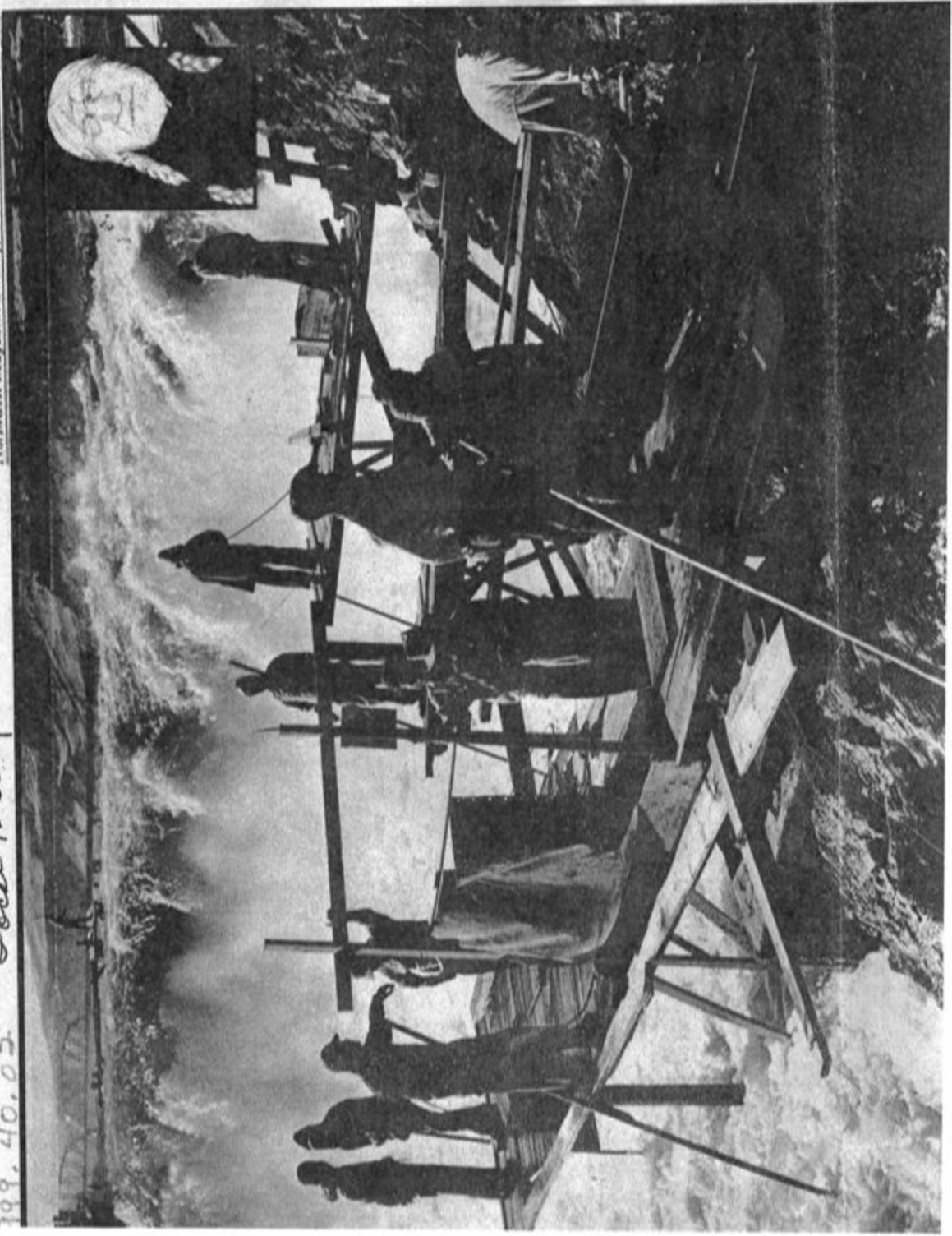
Northwest Magazine Sunday, June 23, 1910



199.40.02 Local History

Northwest Magazine Sunday, June 25, 1978

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1997. 30.5



photo courtesy Hood River County Museum

CELILO FALLS, captured here by photographer Benjamin Gifford in 1902, is the subject of a slide show Nov. 15 at the Gorge Discovery Center.

Celilo fisherman remembers falls

The Columbia Gorge Discovery Center and Wasco County Historical Museum will feature "Farewell to Celilo," a slide presentation with narration by Fritz Cramer, who was once a fisherman at the historical falls.

The show will be held Sunday, Nov. 15 at 2:30 p.m.

Developed by The Dalles Camera Club, this slide presentation includes photographs of Celilo Falls and the people and places that surrounded it before the opening of The Dalles Dam in 1957, when the falls disappeared underneath the water pool created by the dam.

Cramer will discuss his history with Celilo Falls, describe the activity of the Columbia River fish canneries and explain the different types of fishing methods used by commercial and Native American fishermen. He

will also show photographs of Native Americans near Celilo Falls performing ceremonial dances and playing traditional tribal games.

Celilo Falls was not only an ancient fishing site for Native Americans, according to Cramer, but also a major fishing site at the turn of the century and up until the 1950s for canneries along the Columbia River.

Cramer will discuss the tradition of some Native American families in passing ownership of fishing platforms on to other generations as a legacy of heritage and enterprise.

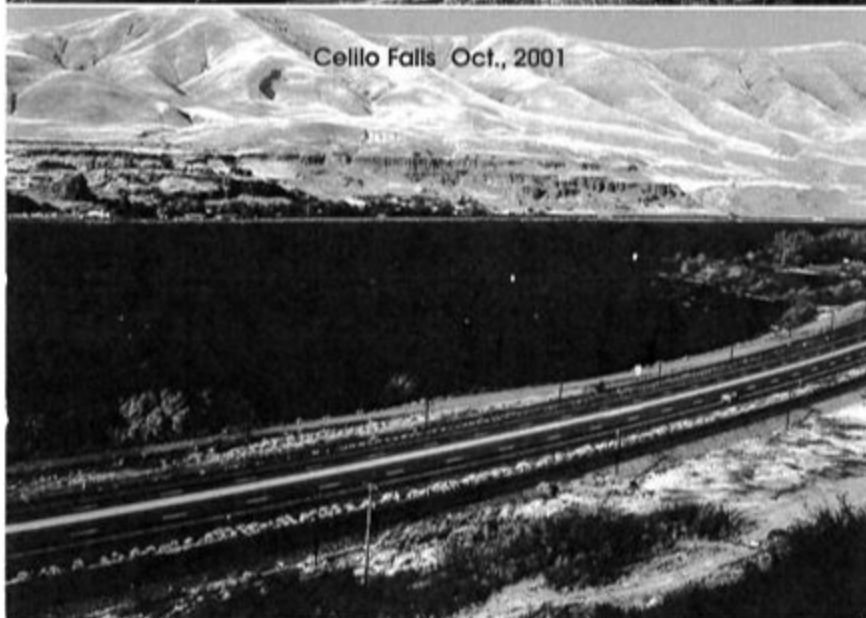
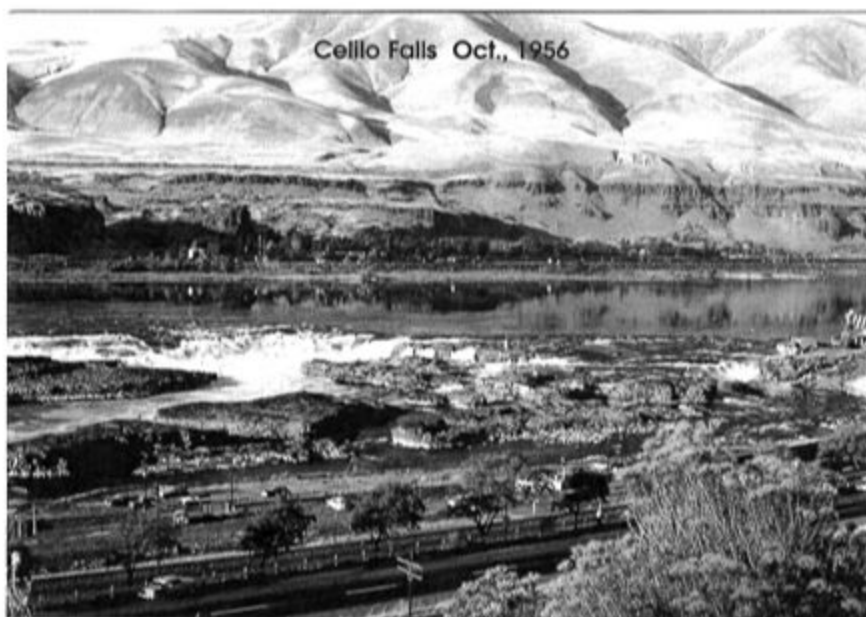
"My dad was a commercial fisherman for many years at Celilo," said Cramer, "and I helped him about ten days every fall when I was in high school and later in college."

A permanent exhibit at the

Discovery Center and Museum features film footage shot in the early 1950s of fishermen at Celilo Falls as they stood on fishing platforms constructed above the raging waters, or pulled themselves in boxcars across the width of the falls on a cable wire.

"Fritz Cramer has a personal connection with Celilo Falls and the Columbia River," said Carol Mortland, director of Museum Services at the Discovery Center and Museum. "The river has been a part of his life from his childhood, during his career as a fishery biologist at McNary Dam, and now as he develops and presents programs of related subjects at the Discovery Center and Museum," she added.

The presentation is free with paid admission.



6-19

CELILO INDIANS:

THE VANISHING WYAMS



By George Lindsay

THE END of a way of life for the river Indians, those who had made their livelihood dipnetting the migratory salmon from the rocks and platforms that jutted out from the rushing torrents of Celilo Falls, came more than 20 years ago.

Many of the old Indians who fought the plans for the construction of The Dalles Dam, which flooded out the falls forever, now are dead.

Among them was Tommy Thompson, the hereditary chief of the little Wyam tribe that lived at Celilo Village, 12 miles up the Columbia River from The Dalles. And now his widow, the tribe's matriarch.

GEORGE LINDSAY is a free lance writer from The Dalles.

No monetary settlement ever could compensate the Indians for the loss of the Celilo fishery. Chief Thompson said in my presence. A way of life was involved, a way of life that meant spending money in the pockets of the Indians, and many non-Indians as well.

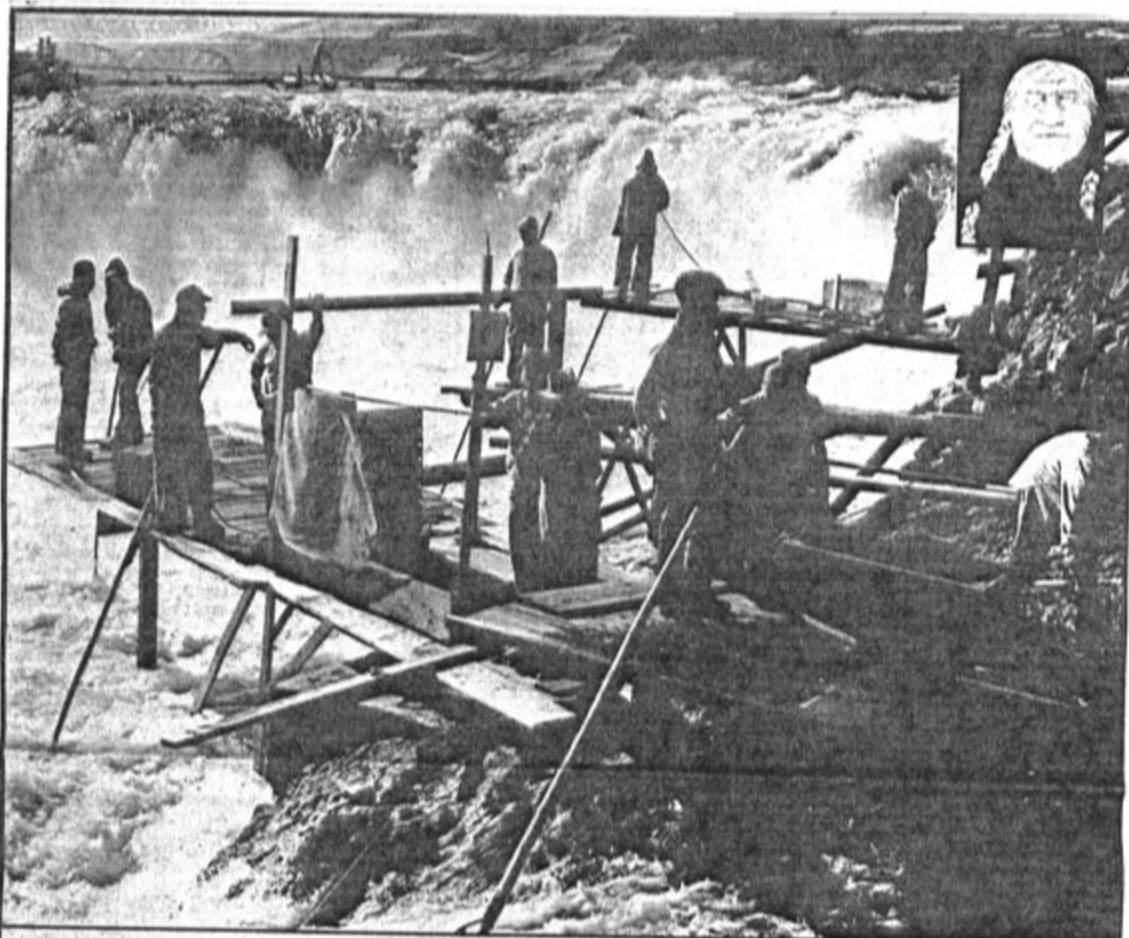
These views also were expressed by his wife, Flora, as she stood at his side in the chief's home in the village within sight and sound of the echoing water.

The name of the tribe, Wyam, in fact means echoing water. And the term Wyam-pum, refers to "the people of the echoing water."

Sometimes one wonders what would have been the result of plans to build a major dam at The Dalles had the proposal come during this era with its emphasis on ecology, and free-flowing rivers and the preservation of the old ways.

But it was on a monetary basis that the builders of the dam, the U.S. Army Corps of Engineers, assessed the value of the fishery.

This was no easy task, and a comprehensive study was first undertaken. Working with fishery agencies, the corps studied past catch records and arrived at an estimate of the yearly



Indians fished with dipnets at turbulent Celilo Falls before construction of The Dalles Dam in 1956, which resulted in formation of Lake Celilo but wiped out the falls.

amounts of fish taken from the river in the area involved. This amount was multiplied by the market value of the salmon to get an annual dollar value for the fishery.

From these calculations, the money needed to yield that amount of annual revenue was determined and that sum was paid to the Indians as compensation.

Nothing unfair about the formula. Likely there was no other way, short of abandoning the dam. But hardly in the best interests of the Indians. River Indians at Celilo have become the "vanishing Wyams."

Corps reports reveal the total settlement was about \$26.5 million, with the money going to the Umatilla, Yakima, Warm Springs and Nez Percé tribes, and individual Indians living in The Dalles area but not affiliated with those tribes.

Many of these "non-affiliated" Indians were of the small Wyam tribe under

the leadership of Chief Thompson.

Those with more than one-quarter Indian blood were so certified by the U.S. Department of Interior and included in the settlement. Payments came to about \$3,450 per individual.

Just as Chief Thompson and Flora had predicted years earlier, in the case of the Indians at Celilo the money generally was quickly spent. For those on public welfare, these payments generally were halted until the families again were in need.

With the Warm Springs Indians, the tribal council converted payments of the White Man's Wampum to permanent investments, including Kah-Nee-Tah Hot Springs resort, a sawmill at Warm Springs and other properties.

Since the disappearance of the falls, Indian fishermen have spread their nets in the river above Bonneville Dam for the salmon, including the region between the mouth of Chenoweth Creek at

The Dalles and Celilo Falls.

This 15-mile stretch of the Columbia "was probably the greatest Indian salmon fishing grounds in the world," according to the book, "Fishwheels on the Columbia," written by two fish biologists, Ivan J. Donaldson and Frederick K. Cramer.

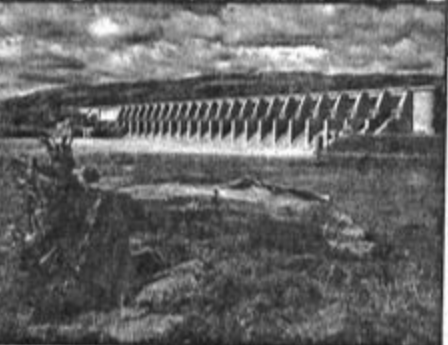
What made the fishing so good likely was the turbulence of the water from Celilo Falls downstream through the Long Narrows and on past Big Eddy, now all swallowed up by the dam. Early explorers including, Lewis and Clark, said these chutes, also described by the French as "The Dalles," were extremely deep and hazardous, and only some 50 yards in width.

Once before the dam was built, I stood on the bank in the Five Mile Rapids area and threw a rock which almost made it to the other side. I thought it was a good throw. This was in the Narrows.

No wonder the velocity of the water was so great, for early day writers said the fall of the river from Celilo Falls to The Dalles was 81 feet — the greatest fall in its U.S. course.

And no wonder the multiple-purpose qualities of the proposed dam that was built were so widely recognized. The water was backed up only to the later John Day Dam, some 24 miles upstream. The dam wiped out the falls and narrows, along with the Celilo Canal, completed in 1915, and an obstacle to multiple-barge tows. Passage of tugboat and barge was slow.

Operating level at the dam is 88 feet of water in the pool, providing huge amounts of power. Capacity at The Dalles Dam is 1,807,000 kilowatts, enough to provide the power needs of two cities the size of Portland. Even larger is John Day powerhouse, able to produce 2.2 million kilowatts, to be boosted to 2.7 million when four more



Modern bridge contrasts with tiny Indian Shaker church, still standing, built by Chief Tommy Thompson and his wife, Flora (in middle photos). The chief and his wife (at left, above) received a cast bronze holy bird from the Corps of Engineers at the start of construction on The Dalles Dam (at left), completed more than 20 years ago.

turbine-generators are installed. This would supply three Portland-sized cities.

The good days for Chief Tommy and his bride of 1943, who moved from Warm Springs to Celilo Village to spend the rest of her life, were the years of great Indian fishing at the falls.

The chief died at a Hood River nursing home in 1959, three years after closure of the dam ended the fishing at Celilo Falls and brought about placement of nets in the river by Indians using small boats.

Flora's life ended when her Celilo home was burned to the ground on Friday, March 3, of this year. Her charred body was found by firemen in the kitchen area of the house.

Major changes in the life of the Indian woman had taken place since I first met her when I moved to The Dalles in

Actually the festivals . . . had a deep religious significance for the Indians.

1946. Shortly after that, I became acquainted with the Hood River author, Martha Ferguson McKeown, who was then working on the first of two books about the Wyam Indians at Celilo. Her photographer for the books was her husband, Archie McKeown. Both are now deceased.

My friendship with the McKeowns provided an open door for me at the Thompson home and special favors at such events as various Indian ceremonies and the Salmon Festivals.

The festival of April 29, 1959, lacked the spontaneity and enthusiasm of those held earlier because the Indians knew it was scheduled to be the last one. Closure of the dam came on Oct. 15 of that year and within a day or two the falls were no more.

Actually the festivals, which marked the return up the river of the salmon, had a deep religious significance for the Indians.

There was dancing to the heavy beat of the big drums and feasting on the fresh salmon, that had been hung from wooden stakes and roasted over the coals of an open fire. The festivals continue but on a very restricted basis.

My own recollections of the best times at Celilo Falls coincide with views of the Indian fishermen and the thousands of white people, including tourists in their gaudy attire who visited the area twice a year, for the spring and fall runs.

The visitors crossed over a stile in the guard rail fence on old U.S. 30 and then over a bridge across The Dalles-Celilo Canal onto the fishing grounds. The area could also be reached by a road.

There they observed the Indians precariously perched on rocks and wooden platforms above the falls and saw the fishermen unloading the boxes of salmon into pickup trucks. And haggled with the Indians over the price of salmon.

During the fall runs, crowds up to 5,000 persons, especially on weekends, visited the falls. Often there were news



Photographed in 1955, the year before Celilo Falls was flooded out by the reservoir behind The Dalles Dam, were Chief Tommy Thompson, his wife, Flora, and her great-granddaughter, Linda George.

cameramen in the crowd, taking pictures to be screened in the nation's motion picture theaters.

About a year before the fishing ended in the fall of 1956, Chief Thompson and Flora, accompanied by her great-granddaughter, Linda George, posed for a group of photographers from The Dalles Camera Club on the banks of the river adjacent to the falls.

"Right at about this spot on this rock is where I was born," the chief said. "I've lived here my entire life. I was born here in a tepee. I've had a part in the fishing here ever since. It's a part of my life."

Flora Thompson was a deeply religious woman, sharing with her husband his belief in the Great Spirit and the Holy Bird. The first holy bird was carved by Chief Thompson of wood. Later, in a ceremony at the Longhouse, the chief was presented by the Corps of Engineers with a replica cast in bronze.

It was mounted atop a prayer pole where it remained until the Longhouse was destroyed by fire.

The chief said: "When we pray, the spirit of this little bird carries our prayers far up into the heavens to the Almighty."

In the final years of her life, Flora was buoyed up spiritually by the great traditions of the Indian faith, but also she was attracted by other beliefs, especially by the symbolism of the Roman Catholic Church.

She also loved the candles displayed during services at a little Shaker Church near The Dalles, a church that still stands on the river bank just upstream from The Dalles bridge over the Columbia.

This church was founded by Sam Williams, described as "a well educated Indian who became wealthy." His parents had drowned while crossing the frozen Columbia when he was four years old. He was cared for as a boy at the Catholic Mission Academy in The Dalles.

Williams developed a deep sense of religious values and established the church and served as its pastor. The

church had an imposing altar at one end and was large enough for about 20 Indians seated on their blankets.

The chief and his wife both are known to have attended services at Williams' church.

It may be that the fire that leveled Flora's home in Celilo had some connection with her love for the flickering light of candles. The sky was overcast on the night of the fire, and a light snow had fallen. Perhaps the elderly woman, 80 on her last birthday and not well, felt a need on the lonesome night for the warm glow of her candles.

Or the fire might have resulted from her wood heating stove.

As the years passed after Tommy's death, Flora grew in her role as the tribal matriarch. She was the one called for most Indian funerals and presided and recited the funeral chants.

This she did with stature and dignity despite her height of 4 feet 11 inches and weight of 90 pounds.

The old chief, who gave his age as 107 at the time of his death, lies in an unmarked grave in the cemetery on the

cliff above Celilo Village. Flora was buried in a family plot in the cemetery at Warm Springs, also in an unmarked grave.

Plain wooden caskets fabricated by family members and close friends were used for both. Such graves often are left unmarked as added protection against desecration and theft of personal treasures.

Tommy was buried at a ceremony rich in the traditions of Indian funerals, with eulogies and messages for the Great Spirit. Similar honors went to the matriarch of the tribe by friends and relatives in Celilo and Warm Springs. To her grandchildren and many friends, she was always "Grandma."

Close friends at Warm Springs gathered "Lolo (to carry) memaloose (the dead) tilakum (friend) kopa (to) lilahee (heaven)."

Tommy and Flora contributed in their own ways to the welfare of their people, but neither was able to prevent the changes that were to make their river Indians a vanishing tribe. ■

MONDAY, MARCH 12, 2007

The Seattle Times

INDEPENDENT AND LOCALLY OWNED



PARTLY SUNNY
High 53, low 42.
> LOCAL 88

50¢

King, Pierce, Snohomish, Island, Kitsap
and Thurston counties | rest elsewhere

Funeral for a river

*50 years ago, on the
Columbia River, one of the
world's greatest salmon
fisheries was lost as a new
dam put an end to Celilo
Falls and its ancient roar.*



**TRIBAL HISTORY, SHARED HISTORY
THE CONFEDERATED TRIBES OF WARM SPRINGS
RESERVATION OF OREGON
TRIBAL EXPERIENCE**

TITLE: Tribal History Unit – Numu

Numu Trail of Tears/Prisoners of War

Forced Northern Paiute from their aboriginal lands and moved them to the Warm Springs Reservation. Warm Springs, Burns, McDermott, Klamath all gathered and taken to Fort Harney. Marched 543 Paiute Indians to Fort Simcoe.

STANDARD/S MET: GRADE 8 – SOCIAL STUDIES

2018 8th Grade Social Sciences Crosswalk Multicultural 8.28	8.28 Identify the issues related to historical events to recognize power, authority, and governance as it relates to systemic oppression and its impact on the Northern Paiute as well as other historically persecuted individuals in Oregon in the modern era
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OVERVIEW

Students will explore the very diverse and different path of the Numu (Northern Paiute) and how they came to Warm Springs and joined the Ichiskin and Kiksht to form the Confederated Tribes of Warm Springs.

Background Information

Although the Paiute territories historically included a large area from the southeastern Oregon into Nevada, Idaho, and western Utah, the Paiute bands which eventually settled at Warm Springs had lived in the area of Lake Harney and Malheur countries in Oregon. They often traveled to Central Oregon area before and after the treaty was signed by the Wasco and Warm Springs Tribes. (Louie Pitt document – Confederated Tribes of Warm Springs)

Learning outcomes

- Understand that the journey of the Numu (Northern Paiute) to the Warm Springs Reservation was very different and distinct from the other two tribes that are part of the Confederated Tribes of Warm Springs.
- Understand that the Numu were not signors of the Treaty of 1855.
- Understand that the Numu were Prisoners of War and came to Warm Springs under different circumstances than the Ichiskin and Kiksht.
- Understand the size and location of their aboriginal land base.

- Understand the distinct identity and language of the Numu (Northern Paiute)
- Understand that for Time Immemorial the Numu traveled and followed their food sources in a broad aboriginal land base.

LOGISTICS

This lesson will take place in the classroom.

Students will work as individuals, in pairs, small groups, and whole class.

MATERIALS NEEDED/PREPARATION/EQUIPMENT

Teacher will need to read the Numu background information in preparation for this lesson. Print handouts and resources for each student. Projector and Smartboard to display images.

TIME FRAME

This lesson will take two class periods of approximately 50 minutes each.

KEY VOCABULARY

Treaty
Prisoners of War
Scouts
Aboriginal Lands

Considerations for teachers

Assessment: Students will complete the Doodle Notes (handout) demonstrating their learning of the important facts. Students will also write an opinion piece at the end of this lesson in answer to the prompt, “Do you believe the U.S. Government had the best interests of the Numu in mind when they forcibly removed them from their aboriginal lands?”

LEARNING TARGETS

I can understand how the Numu became part of the Confederated Tribes of Warm Springs.
I can analyze important documents.
I can compare and contrast multiple cultures.
I can understand multiple points of view in conjunction with one event or issue.

ACTIVITIES

Students will analyze maps showing aboriginal lands of the Numu and a map showing the current Warm Springs Reservation. Students will become familiar with how the current home of

the Numu impedes traditional movement, food sources, and ways of living and being with the land.

Students will analyze the Treaty of 1855, maps, and news articles regarding the Treaty, how the Numu came to Warm Springs, and other resources.

On Day Two students will write in response to the prompt, “Do you think the U.S. Government had the best interests of the Numu in mind when they forced them to live on a reservation?”

ATTACHMENTS

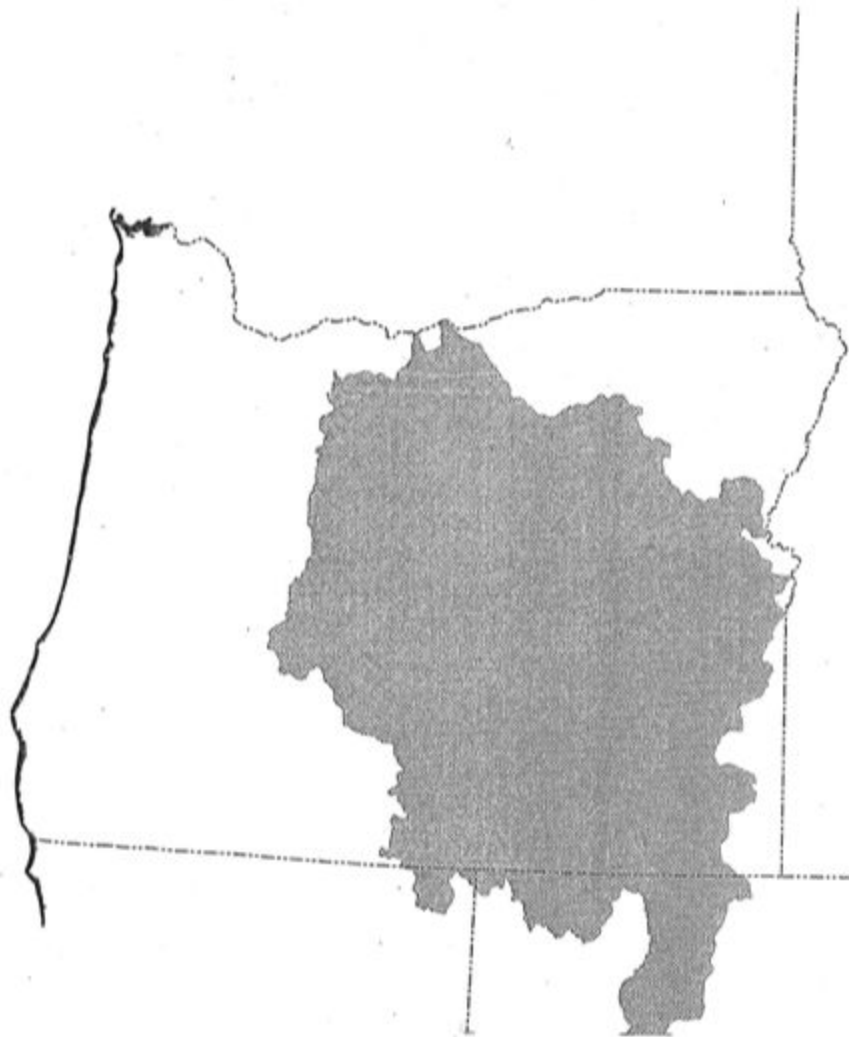
See maps below.

Treaty of 1855 in Student Handouts

Oregon Encyclopedia entry:

https://oregonencyclopedia.org/articles/native_american_treaties_eastern_oregon/#.XRWY-ehKiM8

MAP 1



NORTHERN PAIUTE TERRITORY
PRE-1855

RESOURCE - "PAIUTE ..."

Aboriginal Territory of the Burns Paiute



Map 1: This is a fairly accurate representation of the area traveled and used by the Wadatika band of Northern Paiute, the ancestors of the Burns Paiute people. Some families did travel further east and near the edges of these boundaries, sharing resources when times were plentiful. Since land ownership was unheard of, this is an appropriate representation to show the great distance and amount of land that was used by the Paiute.



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nan
set-
ier-



Fig. 1. Maximum area of Northern Paiute speech, about 1800-1830, with approximate locations of subgroups given by O.C. Stewart (1939): 1, Hunipuitōka (Walpapi); 2, Yahuskin; 3, Wadatōka; 4, Tagōtōka; 5, Koa'aga'itōka; 6, Kidūtōkadō; 7, Tsōsō'ōdō tuviwarai; 8, Aga' ipafinadōkadō; 9, Atsakudōka tuviwarai; 10, Yamosōpō tuviwarai; 11, Kamodōkadō; 12, Sawawaktōdō tuviwarai; 13, Makuhadōkadō; 14, Wadadōkadō; 15, Tasiget tuviwarai; 16, Kuyuidōkadō; 17, Kūpadōkadō; 18, Toedōkadō; 19, Tōvusidōkadō; 20, Aga'idōkadō; 21, Pakwidōkadō; 22, Kutsavidōkadō. For information on these names