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

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

Materials

Texts:
- Story: “I Wish I Had Seen the Falls”
- Article: “The First World Trade Center”

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

Episode 1 Lesson Plan

Read Aloud and Discuss: Day 1

1. Before reading “I Wish I Had Seen the Falls,” discuss the importance of extended families and the role of elders in Indian cultures. Read the italicized text in the left column of the story to provide background. Then begin reading the story. If your students are not aware of what happened to Celilo Village, you may wish to stop reading at the marked place in the story and finish reading it at a later time. This will allow students to learn the outcome later, after they have had time to work on the Storypath and make discoveries of their own.

2. Make copies of the story and the Discussion Worksheet and give each student a copy. (Copy only the first three pages of the story—up to the stopping point—if you want to save the ending for a later time.) Use the discussion questions to have students reflect on the story and develop their understanding of what life was like at Celilo Falls. Because of the number of questions, you may want to provide different questions for pairs or small groups to discuss. Call students together after they have had time for discussion to clarify and share ideas within the whole group.

3. Use the article “The First World Trade Center” as reference information when you talk to your students about Celilo Falls. You may choose to read aloud the article to them. Important vocabulary words are in bold. Take time to discuss the meanings of these words with students. You may wish to create a word wall and post a list of these words for students to refer to as they work through the Episode. After reading, involve students in a discussion of how life was different in Washington in the 1940s and 1950s: for example, there was no cable TV or home computer equipment. You may wish to make copies of this article for students to use for reference.
Episode 1: Creating the Setting

CELILO FALLS AND CELILO VILLAGE

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

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Set Up Student Groups: Day 2

4. Take time to discuss how students in a group should work together. Give students a copy of the Self-Assessment Rubric and point out the behaviors they will evaluate themselves on at the end of the activity. If necessary, provide practice by setting up role-plays and having students work together to share ideas, disagree politely, and compromise.

5. Organize students into the groups they will be a part of for the duration of the Storypath—Geography, Business, Agricultural, and Residential. Give each student a copy of the Student Groups Worksheets to use as they discuss their roles in making the frieze.

Make the Frieze: Days 3–4

6. Before students make the frieze, discuss the concepts of proportion and size. Point out that objects that are far away are small and have few details, while objects that are close are larger and have lots of detail.

7. Introduce the terms background and foreground and demonstrate the terms by drawing on blank butcher paper. In addition, share pictures or photographs with a background and foreground.

8. Assist students as needed as they begin making the frieze. Give each group a copy of Photographs of Old Celilo for reference. It doesn’t matter if they don’t get the exact details correct. The most important thing is for students to understand the key components and significance of Celilo Falls and Village.

Students should consider both tribal and non-tribal people as they create their frieze. The Agriculture group will create non-tribal farms. The Business group will show both tribal and non-tribal fishers. Other businesses include both tribal and non-tribal people, such as selling fish, stores, tourism, and gas stations. Show students pictures of fishing wheels and neighboring towns, such as The Dalles. See http://historylink.org.

It’s best to have the Geography group glue its river, riverbank, and other geographic features first. The Geography group has a unique position in the creation of the frieze, as it is responsible for mapping out the rest of the community. This group decides where the structures will go and where ceremony and commerce sites are situated. Make this clear to the rest of the students so that they know to ask first before they start gluing.

Self-Assessment

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

Word Bank

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

Postcard: Homework or Day 5

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

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

By Carol Craig (Yakama)

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

—Carol Craig

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

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

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

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

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

“It was called Celilo Falls, and it means ‘echo of the falling water.’”

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

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

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

“What did you do there, Grandma?”

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

“Gee, did you cry, Grandma?”

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

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

“Did you get into trouble for that Grandma?”

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

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

I asked Grandma what people brought to trade.

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

Grandma said that as the months went by, different kinds of salmon came to the falls so they could continue their journey upriver and go where they were born. She said some of the fish would get as far as Nez Perce country and even farther.
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Grandma described how when she was fishing, her parents went to the river to get their share of fish to eat fresh or prepare for future use. Salmon has always been a part of their meals and is considered very important to their culture and tradition as tribal people.

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

When fishing starts, his parents go to the river to get their share of fish. “My cousins and I even had a special place on the river where we would go down and swim. And my mother always warned us not to go by ourselves. Sometimes we would go down and play, but my mother would remind us to be careful,” she said.

“Did you get into trouble for that Grandma?”

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

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Grandma said that as the months went by, different kinds of salmon came to the falls so they could continue their journey upriver and go where they were born. She said some of the fish would get as far as Nez Perce country and even farther.
“And the Fisheries Chief at Celilo always warned us to take only what we needed and to let some of the fish get back to where they were born to lay eggs and begin another generation. We were only ‘borrowing’ the fish and thinking about the future generations, so they would have fish, too,” she said.

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

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

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

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

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

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

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

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

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

“Where were you, Grandma?”

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

“It took almost eight hours before Celilo Falls was completely covered over. Some of the people in the village were so hurt that day that they left because they didn’t want to see the falls disappear. People that stayed at the village had their drums and they were pounding them. They were crying, they were praying, and there was much sadness with the loss of Celilo Falls.”

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

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

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

THE END
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THE END
The First World Trade Center

By Shana Brown

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

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

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

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

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

Another group of people who wanted to use the river was commercial fishers, non-Indian businesses who sold fish for profit. They built their fisheries along the Columbia River too, and instead of using the traditional scaffolds and dip nets, as tribal fishers had done for centuries, they used *fishing wheels*. These wheels harvested much more fish than the traditional way the Indians used. As a result, there were conflicts between the Indians and the non-Indian fishers. Where commercial fishers built their fisheries and how they affected tribal fisheries was often a source of conflict, as well as how much fish they caught. Since the government had no formal agreements with the commercial fisheries, the fisheries really were not a part of the negotiation, though they watched closely to see what the future had in store for their businesses.

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

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

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

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

Tribes felt they had no choice but to negotiate. Much like the non-Indian settlement on their lands just one hundred years earlier, they knew that if they refused to negotiate some sort of compensation for their sacred falls, the falls would be taken nonetheless, and the tribes would receive nothing in return.

The Wyam people, however, did not sign the negotiation. Chief Tommy Thompson said he would not sell it.

Vocabulary List

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

No compensation could be made which would benefit my future generations, the people still to come.

— Watson Totus (Yakama) during the appropriations hearings for The Dalles Dam, 7 May 1951.
The First World Trade Center

By Shana Brown

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

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

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

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

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

Another group of people who wanted to use the river was commercial fishers, non-Indian businesses who sold fish for profit. They built their fisheries along the Columbia River too, and instead of using the traditional scaffolds and dip nets, as tribal fishers had done for centuries, they used fishing wheels. These wheels harvested much more fish than the traditional way the Indians used. As a result, there were conflicts between the Indians and the non-Indian fishers. Where commercial fishers built their fisheries and how they affected tribal fisheries was often a source of conflict, as well as how much fish they caught. Since the government had no formal agreements with the commercial fisheries, the fisheries really were not a part of the negotiation, though they watched closely to see what the future had in store for their businesses.

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

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

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

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

Tribes felt they had no choice but to negotiate. Much like the non-Indian settlement on their lands just one hundred years earlier, they knew that if they refused to negotiate some sort of compensation for their sacred falls, the falls would be taken nonetheless, and the tribes would receive nothing in return.

The Wyam people, however, did not sign the negotiation. Chief Tommy Thompson said he would not sell it.

Vocabulary List

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Bonneville Power Administration (BPA)</td>
<td>Bureau of Indian Affairs commerce encroachment</td>
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<td>fishing wheels</td>
<td>hydroelectric power</td>
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<td>in lieu fishing sites</td>
<td>Kettle Falls</td>
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<td>Rivers and Harbors Act</td>
<td>time immemorial</td>
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<td>treaty rights</td>
<td>usual and accustomed</td>
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No compensation could be made which would benefit my future generations, the people still to come.

— Watson Tutu (Yakama) during the appropriations hearings for The Dalles Dam, 7 May 1951.

For more background information, see http://www.bpa.gov/corporate/About_BPA/history.cfm.
**Answers for Discussion Worksheet**

1. What might Chucky learn through his grandmother's stories? (how to fish, how to prepare fish, what her childhood was like, what Celilo Falls was like year round, how to respect the salmon)

2. Who is the Creator? (The being that created all the land, water, resources, and creatures for the Indian people. Explain that the Creator gave The People a great responsibility to care for all living creatures. People do not have dominion over the land; instead, they live with it, just as other creatures do. Explain that the respect for the salmon also stems from the belief that the salmon gives himself to The People for nourishment. This great sacrifice is not to taken lightly.)

3. How does Chucky feel about his grandmother? (He loves and respects her.)

4. Describe the sight and sounds of Celilo Falls. (The roar could be heard from miles away.)

5. Why is Celilo so important to Chucky's grandma? (She has strong childhood memories about Celilo; it was also important to her grandmother; it was the place where her family harvested and traded salmon—where they celebrated, danced, sang, and played. Celilo was a way of life.)

6. Grandma says that "you could smell the fish water" when it was time to harvest fish in the spring. What might that smell like? (Answers will vary. Some will say it must have stunk, but this is not the case. In the water, while salmon are living, they smell fresh and cold, a little metallic. Ask students if they have ever smelled a fish right after it has been caught. It will never smell "fishy.")

7. Why did the Fisheries Chief warn them to take only the fish they needed? (The were only “borrowing” the fish. They needed to make sure they were not disrupting the salmon runs in order to ensure that the salmon returned every year for them and for future generations.)

8. How big were the salmon that Grandma’s father caught? (Some reached one hundred pounds.)

9. Describe how the women would prepare the salmon for eating. (From the text: The salmon would be placed on cedar boughs that were cut into long, thin pieces. The women would pierce the salmon flesh with the cedar sticks for support, and one long piece of cedar went up the center of the cut salmon. Then it would be placed near the fire by digging a small hole where the stick would be pushed into the ground.)

10. Why does Grandma say that eating fish is “brain food?” (The omega-3 fatty acids in salmon are healthy and good for the brain. The salmon also helps Chucky remember his family and his culture.)

11. What are lamprey? (Eels that were also harvested at Celilo.)

12. Describe the seasonal journeys of the salmon. (The runs occurred spring through fall—different species of salmon spawned at different times. Some would swim as far back as eastern Washington and Idaho into Nez Perce territory.)

**“I Wish I Had Seen the Falls” Discussion Worksheet**

**Name:** ____________________________________  **Date:** __________________

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

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

1. What might Chucky learn through his grandmother’s stories?
   (how to fish, how to prepare fish, what her childhood was like, what Celilo Falls was like year round, how to respect the salmon)

2. Who is the Creator?
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   (He loves and respects her.)

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   (The roar could be heard from miles away.)

5. Why is Celilo so important to Chucky’s grandma?
   (She has strong childhood memories about Celilo; it was also important to her grandmother; it was the place where her family harvested and traded salmon—where they celebrated, danced, sang, and played. Celilo was a way of life.)

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8. How big were the salmon that Grandma’s father caught?
   (Some reached one hundred pounds.)

9. Describe how the women would prepare the salmon for eating.
   (From the text: The salmon would be placed on cedar boughs that were cut into long, thin pieces. The women would pierce the salmon flesh with the cedar sticks for support, and one long piece of cedar went up the center of the cut salmon. Then it would be placed near the fire by digging a small hole where the stick would be pushed into the ground.)

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   (The omega-3 fatty acids in salmon are healthy and good for the brain. The salmon also helps Chucky remember his family and his culture.)

11. What are lamprey?
   (Eels that were also harvested at Celilo.)

12. Describe the seasonal journeys of the salmon.
   (The runs occurred spring through fall—different species of salmon spawns at different times. Some would swim as far back as eastern Washington and Idaho into Nez Perce territory.)

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12. Describe the seasonal journeys of the salmon.
Welcome to the Geography Group!

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

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

**Geographical Features:**

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

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

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

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

Welcome to the Business Group!

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

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

**Economic Activity and Businesses:**

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

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

**Step 4:** Everyone in the group will need to fill out the self-evaluation form.
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Welcome to the Agricultural Group!

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

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

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

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

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

Welcome to the Residential Group!

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

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

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

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

**Step 4:** Everyone in the group will need to fill out the self-evaluation form.
Welcome to the Agricultural Group!
Your group is very important because you will add the farms to the frieze. Write all the names of the team members:

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

---

Welcome to the Residential Group!
Your group is very important because you will add the homes and community buildings to the frieze. Write all the names of the team members:

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Self-Assessment Rubric

Name: __________________________  Date: _______________________

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<td>I did not do this enough to be helpful.</td>
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<td>I was a leader in this part.</td>
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I shared my ideas about the frieze with the group.

I asked specific questions to make sure I understood.

I waited for my turn to speak, and I didn’t interrupt.

I listened carefully to what others in the group had to say.

I respected the ideas of others and disagreed in a polite way.

I was willing to change my ideas to help the group.

I helped the group solve problems.

I did my share of the work to complete what the group needed to do.

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

______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________

Word Bank

Name: __________________________  Date: _______________________

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

**Celilo Village**

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

<table>
<thead>
<tr>
<th>Things you see in the village (nouns)</th>
<th>Describing Words (adjectives)</th>
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Now, think about the other words you have learned in Episode 1 that are new to you. Write the words and their meanings below.

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<th>Word</th>
<th>Meaning</th>
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As you continue this unit, you will continue to add words to your word bank. Use the back of this sheet if you need more space.
Self-Assessment Rubric

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<tr>
<td>I did my share of the work to complete what the group needed to do</td>
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</tr>
</tbody>
</table>

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

______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________

Word Bank

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

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

<table>
<thead>
<tr>
<th>Things you see in the village (nouns)</th>
<th>Describing Words (adjectives)</th>
</tr>
</thead>
<tbody>
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</table>

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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</thead>
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</tbody>
</table>

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

Glossary: Episode 1

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

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

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

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

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

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

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

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

**regalia:** decorations or ceremonial clothing

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

**subdue:** to overcome and bring under control

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

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

**usual and accustomed:** areas where fishing had always been done
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