Close Reading Lesson for "Childhood Memories of Fishing at Celilo Falls"

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

Before Reading

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

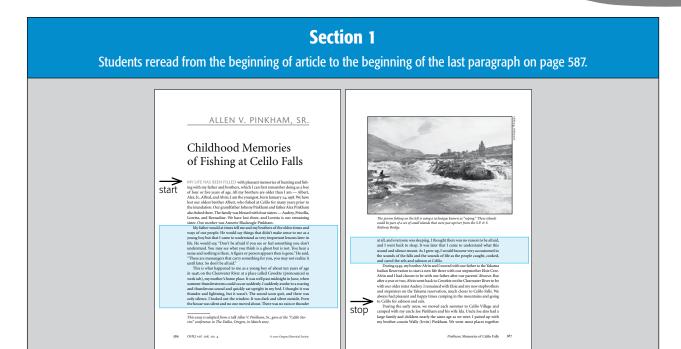
Read the Text

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

Discuss and React to the Text

• Use the text-dependent questions below to have students reread the text and discover both the literal and implied meanings. Students will make comparisons to the Carol Craig article "I Wish I Had Seen the Falls" presented in Episode 1. Make sure students have copies in order to do comparative reading and discussion.

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



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

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

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

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

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

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

Section 2

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



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

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

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

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

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

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

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

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

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

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

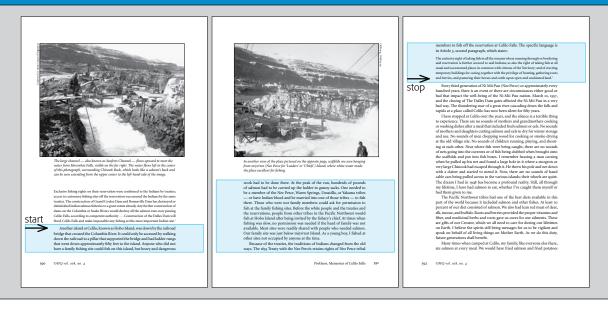
Students can find evidence of how both authors describe Celilo as a happy, bustling place, with more than enough salmon. Both describe the fun the children had, although Craig provides more specific examples. The authors describe similar ways of catching salmon, although Pinkham describes the ways in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

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

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

Section 3

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



6. Who does Pinkham say was allowed to fish for salmon?

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

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

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

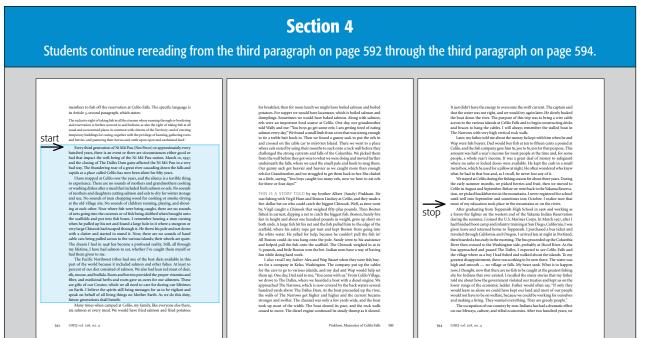
The tribal laws were changed because of some of the treaties. Pinkham states, "[T]he traditions of Indians changed from the old ways." Students should understand that this is another way in which non-Indians interfered with the culture of the Indians in the area.

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

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

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

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



9. How do the Pinkham and Craig articles describe the relationship the people had with the salmon?

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

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

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

He first describes the noise of everyday life at Celilo before 1957 and the thunder of the falls. Then he describes the silence that came with the construction of The Dalles Dam. His father had told him that experiences he couldn't understand as a young boy would be a lesson in later life.

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

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

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

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

Students continue rereading from the fourth paragraph on page 594 through the end of the article. | Page | Addition | Page | Section | Page |

12. What does the author have to say about how non-Indians have affected the lives of the native peoples living along the Columbia? What is your reaction to this point of view? Point out examples in the text.

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

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

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

Students will find evidence in the last paragraph that the author believes that even though the lives of Indians and their environment have been changed so dramatically by the impact of non-Indians, his people will continue to look for answers to their problems and support each other in the process, including people of other races who now are facing some of the same environmental problems they brought upon themselves.

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

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

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

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

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

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

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

ALLEN V. PINKHAM, SR.

Childhood Memories of Fishing at Celilo Falls

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

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

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

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

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

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

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

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

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Dipnetters work Albert Brothers Island.

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

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

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

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

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

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

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

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

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

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

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

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

Pinkham, Memories of Celilo Falls

members to fish off the reservation at Celilo Falls. The specific language is in Article 3, second paragraph, which states:

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

Every third generation of Ni Mii Puu (Nez Perce) or approximately every hundred years, there is an event or there are circumstances either good or bad that impact the well-being of the Ni Mii Puu nation. March 10, 1957, and the closing of The Dalles Dam gates affected the Ni Mii Puu in a very bad way. The thundering roar of a great river cascading down the falls and rapids at a place called Celilo has now been silent for fifty years.

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

The Pacific Northwest tribes had one of the best diets available in this part of the world because it included salmon and other fishes. At least 50 percent of our diet consisted of salmon. We also had lean red meat of deer, elk, moose, and buffalo. Roots and berries provided the proper vitamins and fiber, and medicinal herbs and roots gave us cures for our ailments. These are gifts of our Creator, which we all need to care for during our lifetimes on Earth. I believe the spirits still bring messages for us to be vigilant and speak on behalf of all living things on Mother Earth. As we do this duty, future generations shall benefit.

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

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

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

I also recall my father Alex and Wap Basset when they were fish buyers for a company in Kelso, Washington. The company put up the cables for the cars to go to various islands, and my dad and Wap would help set them up. One day, Dad said to me, "You come with us." From Celilo Village, we drove to The Dalles, where we boarded a boat with a diesel engine. We approached The Narrows, which is now covered by the back waters several hundred yards above The Dalles Dam. As the boat proceeded up the river, the walls of The Narrows got higher and higher and the current became stronger and swifter. The channel was only a few yards wide, and the boat took up most of the width. The boat slowed its pace, and the rock walls ceased to move. The diesel engine continued its steady thump as it slowed.

It just didn't have the energy to overcome the swift current. The captain said that the water was not right, and we would try again later. He slowly backed the boat down the river. The purpose of this trip was to bring a wire cable across to the various islands at Celilo Falls and to begin constructing decks and braces to hang the cables. I will always remember the stalled boat in The Narrows with very high vertical rock walls.

Later, my father told me about the money he kept with him when he and Wap were fish buyers. Dad would buy fish at ten to fifteen cents a pound at Celilo, and the fish company gave him \$1,300 to \$1,500 for that purpose. This amount was half a year's income for most people at the time and, for some people, a whole year's income. It was a great deal of money to safeguard where no safes or locked doors were available. He kept the cash in a small metal box, which he used for a pillow at night. He often wondered who knew what he had in that box and, as I recall, he never lost any of it.

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

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

The occupation of our country by non-Indians has had a dramatic effect on our lifeways, culture, and tribal economies. After two hundred years, we

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

are still adjusting to the ways of the white man. It was foretold that we would have to do this and adopt new ways to survive. Many of us have done very well, but others are still struggling with trying to find their way through the maze of two cultures. Many of us still hunt, fish, and gather to supplement our incomes, but at times many of these resources are not available because the resource is scarce or may be endangered. Salmon is not available in great numbers as before, and we struggle to catch what we can or what is there.

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

NOTES

Pinkham, Memories of Celilo Falls

Vocabulary List

dipnet eddies profound roping dipnet smoke-drying treble-bait hook violated

^{1.} Memo from William Brophy, October 11, 1946, available at http://www.ccrh.org/comm/river/docs/bia.htm (accessed October 2, 2007).

^{2.} Charles J. Kappler, ed., *Indian Affairs: Laws and Treaties*, vol. 2 (Washington, D.C.: GPO, 1904), 703.