

Before The Dalles Dam is planted firmly, 8,730 feet across the Columbia River in 1957, almost unbelievably<sup>e</sup> things will take place along a 25 mile stretch of the river.

Nature created and then left the foundation work, and now man is re-fashioning it by building the third largest hydroelectric multipurpose dam in the world. To accomplish this it is necessary to build new highways and railroads, change towns and compensate those who are affected.

Twenty-four miles of Union Pacific Railway in Oregon must be relocated.

Twenty miles of U.S. Highway 30, the Columbia River Highway, also in Oregon, must be replaced. And 15 miles of the Spokane, Portland and Seattle Railway roadbed in Washington must be changed in this astounding undertaking.

Some of the villages scattered along the river on the Washington and Oregon shores will be removed before they are submerged by the 11,000 acre Lake Celilo that The Dalles Dam will create. The best known of these, the oldest and most historic, is the ancient fishing village called Celilo.

No one will venture more than a rough estimate of the amount required to bring about such far-reaching changes, but the dam itself will cost 350 million dollars.



Work commenced on the dam in the spring of 1952 and will be completed, if on schedule, in November 1957. This latest born young giant in the new age of Northwest development is located at the head of the 10-year-old Bonneville Dam slackwater pool, 192 1/2 miles from the Columbia River's Broad mouth and three miles east of The Dalles, county seat of Wasco County, Ore. When it comes into production, turning its output of power into the Bonneville distribution system to help feed electric energy into areas of short supplies, cities, homes or industrial plants, it will commence returning benefits figured at the value of 24 million dollars annually. And among the benefits will be its part in lengthening the long slackwater pool for navigation, penetrating ever deeper into Oregon, Washington and Idaho as each dam is completed.

But before the power starts flowing into the ~~energized~~ energized lines, and larger ships and longer strings of barges can move through the locks and upstream, the wreckage of the Old Fishing Village, scattered along the Oregon shore line like so many heaps of bleaching bones, will vanish.

There is a twinge of sadness to see the river tamed by these mighty dams of a new age, and the same feeling to stand alongside the Columbia River Highway at the Celilo Fishing Village, facing the falls and the old shacks. Yet you realize it is for the best that the



rickety old shacks will disappear, finally compelling a new and cleaner way of life upon the original occupants, those who have neglected for so long to take advantage of the opportunities of self improvement. For surely there is no place in the entire United States with such a conglomeration of such poor homes as the Old Village.

Having served its time, it will disappear. So will the circular cataract of plunging, shimmering water called Celilo Falls.

Also having served its purpose, the Dalles-Celilo Canal, 8 1/2 miles long, that has enabled limited navigation to circumvent the turbulent long stretch of water from the dam site, will disappear. It was completed in 1915 at a cost of \$4,840,000, replacing the old railway portage line that had helped move freight around the barrier of rough water since 1863.

Before then there was an old wagon road portage and in the long ago, from the time freight was first moved up the river in 1811, the long portage was made on foot.

The day for the canal to pass from the scene will come sometime in October, 1956. Men will parade rumbling dump trucks to the basaltic lipped channel at the Big Eddy. They will ~~upend~~ up-end the truck beds, pouring their loads of rock into the stream until it is clogged. That will close the gap in the dam and the restrained river must respond



with a slow flooding that will cover the fishing places at Celilo by 1957 and back water up to creat a pool extending upstream to the confluence of the Columbia and John Day rivers.

Preparations for the flooding will commence earlier. Sometime in October, 1955, a contractor's crew will begin removing the houses in the old village. That date wa set to allow the fishermen to reap not only their spring harvest of chinooks, but to dip net during the fall run. The result will be that the people can hold one more first foods feast in the New Village long house.

By coincidence, the Old Village and the fishing shacks across the river at old Wishram and Spearfish, will come to their end on the sesquicentennial of the historic voyage of Lewis and Clark. The explorers reached that very section of the river, 150 years ago in October, 1805.

Their journals tell of reaching the Deschutes River which the Indians called the Towahnahlooks.

Their entry for October 22, 1805, tells of sighting 17 huts at the place called Falbridge in 1925. That was across from Celilo. The rest of their entry for October 22 and 23 is taken up with a description of the falls, which had a pitch of 47 feet. The Indians they called the Eneeshurs.

On October 24 they passed on down the stretch of rough water and



and found other Indians, living on the Washington Shore, called Echeloots. This was the site of later Spedis, Wishram and the present Spearfish. The houses were made of wood, sunken into the earth and were the first wooden houses the explorers had found since embarking upon their journey at Fort Mandan, North Dakota.

Starting at the dam site and continuing upstream, the present names for the river landmarks that will be submerged by the flooding are the Big Eddy, The Dalles or Five-Mile Rapids, Ten Mile Rapids and Celilo Falls.

The explorers' camp on October 25 was just below the old steamboat landing at The Dalles, across from Mill Creek or Quenett. It was atop a point of rocks in order to take "selestial" readings. Lewis and Clark found few people living on the Oregon shore. The Indians told them that they had recently been at war with the Snakes and were fearful of retaliatory raids.

The name Great Falls, the Falls or Des Chutes, were given to Celilo Falls by early travelers. There is uncertainty about the name, Celilo, although it was used as early as 1859. It is said variously to have originated with a small Oregon tribe called Si-le-lah, and even to have a Yakima linguistic base. The oldest Indians living there now say it is an English word.



The Little Narrows were called the Short Narrows and Les Petites Dalles or Little Dalles by the voyageurs. Today they are known as the Ten Mile Rapids, receiving that name from the Corps of Army Engineers because of their estimated distance from the Dalles.

The Long Narrows, later called The Dalles and sometimes the Great Dalles, are the Five Mile Rapids and were also named by the Engineers.

The present Spearfish was formerly Spedis and is close to the Wakemap mound on the Washington shore where the University of Washington is continuing its second year of excavations. This was the home village of the old chief, Colwash, one of the minor Dreamer prophets who followed the faith of Smowhala, the Dreamer of Priest Rapids.

Alexander Ross, who visited that section of the river in 1911 wrote that as many as 3,000 Indians lived along the river during the salmon season. He wrote that the constant residents of the place were the "Wyampams" (cq) and did not exceed 100 persons.

The early explorers wrote that the Wasco Indians, who formerly occupied the southern shores of the Columbia at The Dalles, were closely related to the Wishrams and were the most easterly members of the Chinookan stock. The Yakimas and other peoples living to the north and east were of Shahaptian linguistic stock.

In 1892 the subsequent Spearfish was called Tumwater according



to J.T. Rorick, a settler. When the SP&S "allway complet d its line and established a sidetrack there about 1906, it was named for an old patriarch, Bill Spedis. Celilo was called Upper Tumwater.

A feature of the area on the Washington shore, also to be covered by the rising water, is the abundance of petroglyphs and rock paintings or pictographs. So profuse were these evidences of a prehistoric culture that W.E. Schenck and W.D. Strong, students of athropology at the University of Californianamed the area Petroglyph Canyon. The most noted of these carvings was Tsa-gig-la'-lal, or She Who Watches You as You Go By.

Now there are only scattering Indian huts on the Washington shore along that stretch of river, occupied by fishermen who are enrolled on the Yakima Reservation. But it is different across the river at Celilo.

One might think that when the day comes for the Old Village to go, the contractor and his heavy equipment will pick up the wobbly houses and transplant them beyond the wet reach of The Dalles pool. That that will not be done. Nor will ~~xx~~ the New Village built on 34 acres south and across the Columbia River Highway, be enlarged.

Most of the ~~oxi~~ shacks in the Old Village are on private land and are occupied under terms of treaties which gave the people the right to occupy accustomed fishing places.

Villages are born when some motive draws people to live together.



founded in that manner they mature into small towns which expand and become cities if surroundings are progressive and the life is wholesome.

Salmon, and a cross-roads for trading attracted the original occupants to Celilo Falls. But as the salmon disappeared and when trading was made easier, first by use of the horse and then the automobile, the Old Fishing Village ceased to grow with the Northwest. In fact it commenced to decay.

Now there are frequent squabbles over fish and fishing stations in contrast to ancient times. And whereas the old social gatherings were carried out with a deeply religious significance, there are not so many believers now in the old culture who beseech the Earth Creator to assist them while they thump out their spirit-given songs of their forebears on hand drums. Now the social gatherings sometimes turn into brawls, disgusting to those who have not lost their respect for ancient ways and the Earth Creator. Yet those who criticize have done so cautiously, remembering that the white man, not the Indian, first brought liquor to Celilo.

There will be at least 20 families now living in the Old Village, affected by the change.

Joel Palmer, while superintendent of Indian Affairs for Oregon negotiated a treaty with the Tribes of Middle Oregon on June 25, 1855.

It was ratified four years later and the Warm Springs Reservation was created.



The signatory chiefs represented The Tigh or Upper Deschutes Band, the Wyams or Lower Deschutes, the Teninos, John Days, the Dalles Band of Wascos or Wascopums and the Dog River Band of Wascos, Dog River being the original name given the Hood River. An ancestor of Tommy Thompson who has the name Chief Kuni and lives in the new village, was one of the signers of the treaty.

In 1865 J.W. Perit Huntington, superintendent of Indian Affairs negotiated a treaty with the Warm Springs Confederated bands whereby they relinquished their rights to take fish at accustomed places. Celilo was such a place. But many of the river people refused to be confined to the reservation and since they were not warlike, and were employed by early settlers along the river, they were not confined on the reservation. This was true not only with many Wiyampums on the Oregon side but the Skinpahs who were one of the 14 tribes making up the Confederated Yakima Nation and who continued to live at Skin or Cradle Board Place ~~on the Washington~~ ~~where~~ across from Wyam.

In an attempt to remove the eyesore where so many shabby houses were built the government undertook a \$250,000 reconstruction program at the Old Village 10 years ago. The New Village was built but not all of the people could be persuaded to move. The rest clung to the old shacks, claiming among other things that freshly caught salmon would not dry on



racks close to the bluff.

Chief Kuni or Tommy Thompson, born not long after the treaties were negotiated, was a little boy when his father, Jim Kuni died. He chopped kindling and did other chores to earn bits of money from the early settlers and they called him Little Chief Tommy Thompson. He was called Chief Lo-Wit years ago by the tribesmen but more recently took his father's name. The route of the relocated Columbia River highway is close to the burial place of his father a few miles upstream, but will not disrupt it. However Chief Kuni is anxious that no one molest the grave.

Standing outside his home in the New Village, Chief Kuni pointed down to the old Wyam village, now overrun with the ungainly shacks and drying racks. At the upper end he pointed out the ancient burial place of the people, Yah-Wah-Tosh, barren and unmarked and destined to be flooded. He thinks it unlikely that the dead will be removed to the later-day burial grounds atop the bluff. That place is named You-Wit.

The old burial grounds were located close to the village until the people acquired horses. That made it easier to carry the bodies up the steep slope of the bluff.

The chief's uncle, Stocket-ly, a treaty signer for the Wyampums, was killed in a massacre by the Snake Indians. He was buried in the old graveyard, near where Chief Kuni's father is buried at a place called



Khlow-Wee Khlow-Wee. When the first highway was put through, it disturbed the burial and the remains were taken to the burying place on the bluff.

The chief expressed the hope that should any burials of his people be disturbed during the reconstruction work, that the graves not be looted but that their contents be removed to the high place overlooking the river, where they will always be protected. State laws provide heavy penalties for disturbing burial places, making no distinction if they are those of red men or white. The graves up and down the river are known to the people living at the fishery as graves of their relatives. And it is only because the people have been patient that they have not demanded prosecution of those who dig burial sites in search of relics.

The first man buried in the new graveyard on the bluff was Pe-Yo, a first cousin of Stocket-ley, the Wyampum. The last man buried in the old cemetery, close to the river, was Hanko, whose son was Tock-See-No.

Chief Kuni is the last of a family that always lived along the Columbia at the great fishery, yet he holds only a moral right there. He is the leader of perhaps 16 remaining Wyampums and other remnant non-treaty people called the Celilos or Mid-Columbias. The so far undetermined number of people who are enrolled on no reservation, if negotiations are completed, will be paid \$3,750 each in a manner not yet ~~ascertained~~ ascertained.

Most of the residents of the Old Village, being enrolled upon the Yakima Reservation, will share in the compensation for the loss of



the fishery when the negotiations, now under way, are completed or the sum is determined by lawsuit.

This will not be paid directly to them, but the money will be credited to the Yakima Tribe, since the treaty regards the fishery as a tribal possession.

Meanwhile the chief, Tommy Thompson or Kuni, weakening almost daily now, is living on, determined that he will lead the final salmon feast next spring, before the ~~fall~~ Celilo Falls, the most historic place along the stretch of river now being changed, are drowned out by The Dalles Dam Pool.



Celilo Falls - ~~A Chief~~, Born

(April - 1959)

died April 12  
1854

An extra measure of

~~born~~ Before the treaty making days ~~more than~~ a century ago, the

last old-day chief ~~deceased~~ of the Northwest was buried ~~xxx~~ today.

~~On the same day as the burial of Chief Kuni of the Wyams or Lower~~

Chief Kuni of the ~~Wyams~~ small tribe of Wyams or Lower ~~Wyams~~ hutes

band of Walla Wallas, ~~who~~ outlived the promises made by white men ~~at~~

*He was buried in a coffin hewn from a cedar log. His grave*  
century ago ~~was~~ found rest in his beloved mother earth on a wind caressed

bluff overlooking the silenced thunder of Celilo Falls.

*Called*  
~~named~~ Non-Indians ~~know~~ him as Chief Tommy Thompson ~~who~~ until his

~~last days~~ ~~before death~~ final days before death last Sunday in a Hood

*He he was proud he had never*  
River nursing home, ~~boasted he had never~~ "signed" away his rights to

the government.

Burial, ~~in a coffin hewn from a cedar log~~, was preceded by

a ceremony of lamentation ~~for the departed~~, ~~sacred chants~~ as his friends

and relatives from many bands and tribes along the Columbia River and

*Sitting one by one*  
the interior, ~~singly~~ or in pairs stood by his body in the ~~Celilo Falls~~ Wyam

Long House, *each* ~~and one by one~~ "walked part way" with him on his last journey.

Hand drummers beat out the rhythm of ~~age-old~~ *ageless* religious chants, ~~and~~ *but* no one

"walked with him," the full distance, ~~because if they did, they could~~ *which would have prevented their*

~~not return to the place~~ Chief Tommy had left.



Approaching

burial garbed and tenderly

The chief was ~~dressed~~ in finely made white buckskins, befitting one ~~made by his wife, Kloria, for the day she knew was~~ of his rank, ~~and~~ three eagle feathers, a symbolic token of royalty, were placed in one hand. and Klover

Shortly after the ~~fifth~~ fifth layer of the seven dawns heralded by the sacred bird on the sacred pole standing near the long house, the body of Chief Kuni was ~~borne~~ borne to the hilltop cemetery called You Wit *by the Wyamans*

Twenty-five years ago the trip could have been made easily ~~because there~~ *by a lonely* ~~was a road from the village of Wyam, but it was destroyed by the~~ *fishing the road when the Ry* ~~was built, was~~ *to keep a promise of given* railroad ~~and never restored according to promise. And in the older years~~ the burial would have been ~~made below~~ *between* the village, at Yah "ah Tosh. ~~But~~ *And the Wol River* that graveyard was abandoned when the Celilo Falls lock and canal were *themselves were* built and ~~was~~ obliterated by The Dalles Dam man created reservoir now called Lake Celilo.

Celilo was no Indian name ~~with which Chief Kuni was ever familiar~~ but it was ~~a~~ *the* name ~~for~~ *of* one of the early day river boats.

Chief Kuni was more than a chief by title and ~~regalia~~ *feathered head gear.*

He was a recognized chief because ~~he~~ he adhered to ~~the~~ ancient custom, of traditionally providing *ed* for his people to the best of his ability. ~~And~~ he was a leader in a ~~dead~~ *hopeless* fight against the government ~~to~~ preserve



the salmon and ~~for~~ <sup>when</sup> salmon fishing rights for his people <sup>there were</sup> ~~which was~~

~~forever~~ <sup>Chief Kuni</sup> lost with construction of the Dalles Dam, ~~and yet~~ still he refused to

"signature away," any ~~legal or moral~~ right. <sup>even before</sup>

<sup>He became a heady Chief before he was a man and before</sup>  
~~Chief Kuni was recognized as a chief since the time he was a boy,~~  
<sup>The chieftainship was inherited from</sup>  
~~succeeding upon the death of Stocket-ly,~~ who with Iso signed

the Treaty with the Tribes of Middle Oregon, 1855, for the Yams with

Joel Palmer, superintendent of Indian Affairs, Oregon Territory, at The

Dalles.

<sup>The older Bro of</sup>  
<sup>father</sup>  
 Stocket-ly was Chief Kuni's ~~older~~ brother, and was killed by Paiute  
 raiders into the Warm Springs Reservation country. Jim Kuni, the chief's  
 father, was an Indian Scout for American troops and was killed serving  
 his country. He was buried ~~about~~ <sup>was</sup> two miles upstream from Celilo Falls and  
 in later years <sup>was</sup> transferred to the hilltop cemetery when the grave was  
<sup>by road builders.</sup>  
 disturbed ~~because of construction.~~

<sup>meaning</sup>  
 As a boy Chief Kuni was called Pia aphs, <sup>at middle</sup> "Gifted Down- and 1000r ~~was~~  
<sup>age was</sup>  
~~given the name~~ Wa Watsee Loft. <sup>Becoming a Venerable</sup> No "corns- ~~at middle age.~~ Advancing into  
<sup>he took the name</sup>  
~~venerable age he was called~~ La Wot, meaning Always Hungry, and five

years ago, feeling death was not far off and taking his family name, Kuni,

<sup>that</sup>  
 he "gave" the name ~~La Wot~~ to a suyapo or white friend.



s

Chief Kuni's staunchest friend ~~added his efforts to~~ during his never-ending fight, and ~~added his efforts to~~ to preserve the culture of his people and the old tradition <sup>were</sup> ~~was~~ the Hood River author, Martha Ferguson McKeown, whom he called Sacajawea, and her late husband, Archie McKeown.

Mr. McKeown took many outstanding photographs and Mrs. McKeown wrote <sup>for the</sup> the text of ~~a book~~ <sup>about the chief's grandfather</sup> book, Linda's Indian Home. Another book, "Come to the Feast," authored by Mrs. McKeown and illustrated by pictures taken by Mr. McKeown was published ~~only~~ a week before the chief's death and he had the opportunity to inspect <sup>it</sup> and approve <sup>Smith his</sup> ~~it~~ before ~~he died~~ he died. <sup>of the chief and Flora</sup> The ~~chief's~~ unfaltering friendship ~~with~~ with the McKeowns thus <sup>added them to become</sup> ~~provided their becoming~~ the biographers of not only <sup>SA</sup> ~~the most~~ colorful and outstanding ~~Indian leader and chief of the last half century, but of~~ Melilo Falls and the picturesque fishing village life of the Wyams and their closely allied tribesmen.

~~Unfaltering and~~ constantly attentive to Chief Kuni, even after it was necessary for him to enter <sup>the</sup> a nursing home ~~at Hood River~~ about three years ago, was ~~his wife~~, Flora, many years his junior.

She was the daughter of Jim Cushmanway, one of the 22 Indian "couss" in the war against Captain Jack in the Modoc Lava beds, and tore the beads from Capt. Jack's neck ~~when~~ at the time of his capture.



Chief Kuni entrusted <sup>Flora</sup> her with his <sup>Complicated and taxing</sup> duties of chieftainship and the care of his people in later years and she was instrumental in arranging the Celilo falls salmon feasts, the ~~traditional~~ last ~~feast~~ <sup>all</sup> of the season and occasion for gathering of Northwest tribes.

Corps of Army Engineer officers <sup>and other government men</sup> who came to "negotiate" with Chief Kuni went away unsuccessful but ~~they~~ learned to respect him <sup>and became friends</sup>.

Henry Thompson, an enrolled Yakima is a son and Mrs. Ida Thompson Wynookie a daughter. Both have been prominent in continuing the feast tradition at Celilo.

Flora, speaking ~~typically~~ at one of the feasts, would welcome guests. <sup>in this fashion:</sup>

"Come into our poor home. Welcome. It doesn't matter your color or creed. We are brothers and sisters. Certainly it is a pleasure to know the chief has so many friends."

<sup>When the chief spoke</sup>  
~~And she would interpret for Chief Kuni who would say:~~

"I have suffered a long time. But it is a pleasure for me to be here and to be alive. I greet you from deep in my heart. That is why I have this gathering, <sup>Even</sup> on my death bed. So what little is on the table all we can afford, is for you."



