

Tribes' quest exemplifies the will of the terminated tribes to regain lost ground and work toward a future that provides benefits for all. For the Coos, Lower Umpqua, and Siuslaw, the nonnative settlement of Oregon initiated years of uncertainty. Some settlers physically removed Indian families and then moved into the very homes these native families had built. The U.S. Army removed some Indians for their protection but when they returned to their lands they found them occupied by white settlers. A very small land base of less than ten acres is all that remains of the Coos, Lower Umpqua, and Siuslaw homeland. Now the 720 tribal members mostly live in the Coos Bay-North Bend, Eugene-Springfield, and Florence areas. The tribes plan to reclaim lands for a larger reservation.

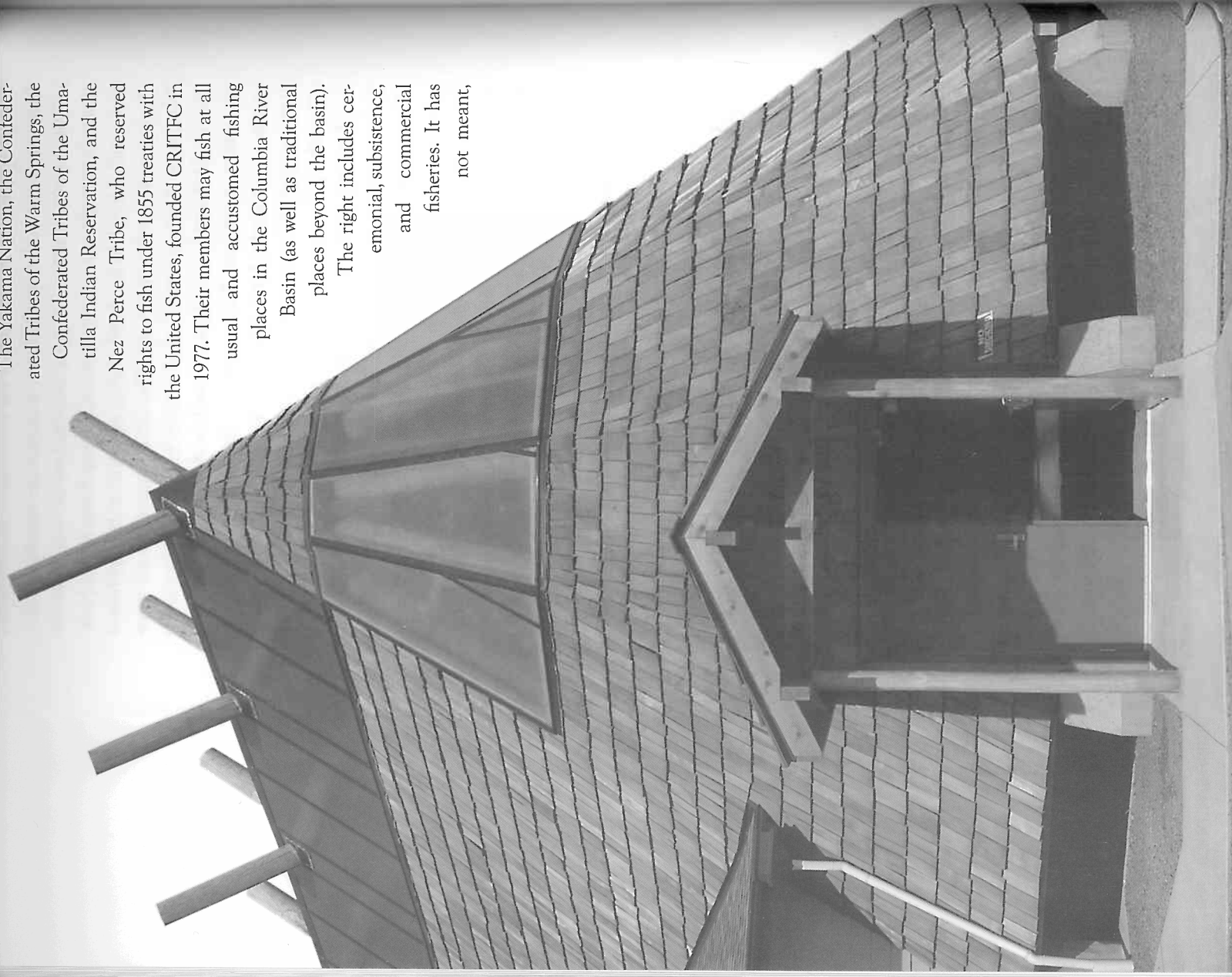
Recently, U.S. Senator Gordon Smith introduced a bill on behalf of the tribe—the Coos, Lower Umpqua, and Siuslaw Restoration Amendments Act of 2003. This legislation began the process of re-acquisition of a small portion of the original ancestral territory of forested land (sixty-three thousand acres). At present this bill has not garnered the support of the executive branch. In the meantime, the tribe and state came to an agreement on a casino, which, along with a proposed entertainment center, is only one part of the tribe's economic plan to benefit not only tribal members, but also the larger community, which has suffered in the absence of once-thriving timber and fishing industries.

## Salmon Restoration and Marketing

The salmon is a principal Northwest cultural icon. As we share a sense of its importance, salmon provides a common denominator for Oregonians. Its presence, or lack thereof, is also an indicator of watershed health. Management of salmon is inherent in the tribes' cultural mores, which are practiced by fishing families and supported by the cultural and religious centers of tribal life. Organizations like the Northwest Indian Fisheries Commission in Washington and the Columbia River Inter-Tribal Fish Commission (CRITFC) respond, at the behest of member tribes, to critical salmon issues and management of the river systems held in common with the non-Indians of the region. In the 1960s and '70s, strong Indian communities encouraged tribal innovation and intertribal cooperation. These two organizations were among the results of those times. While in-

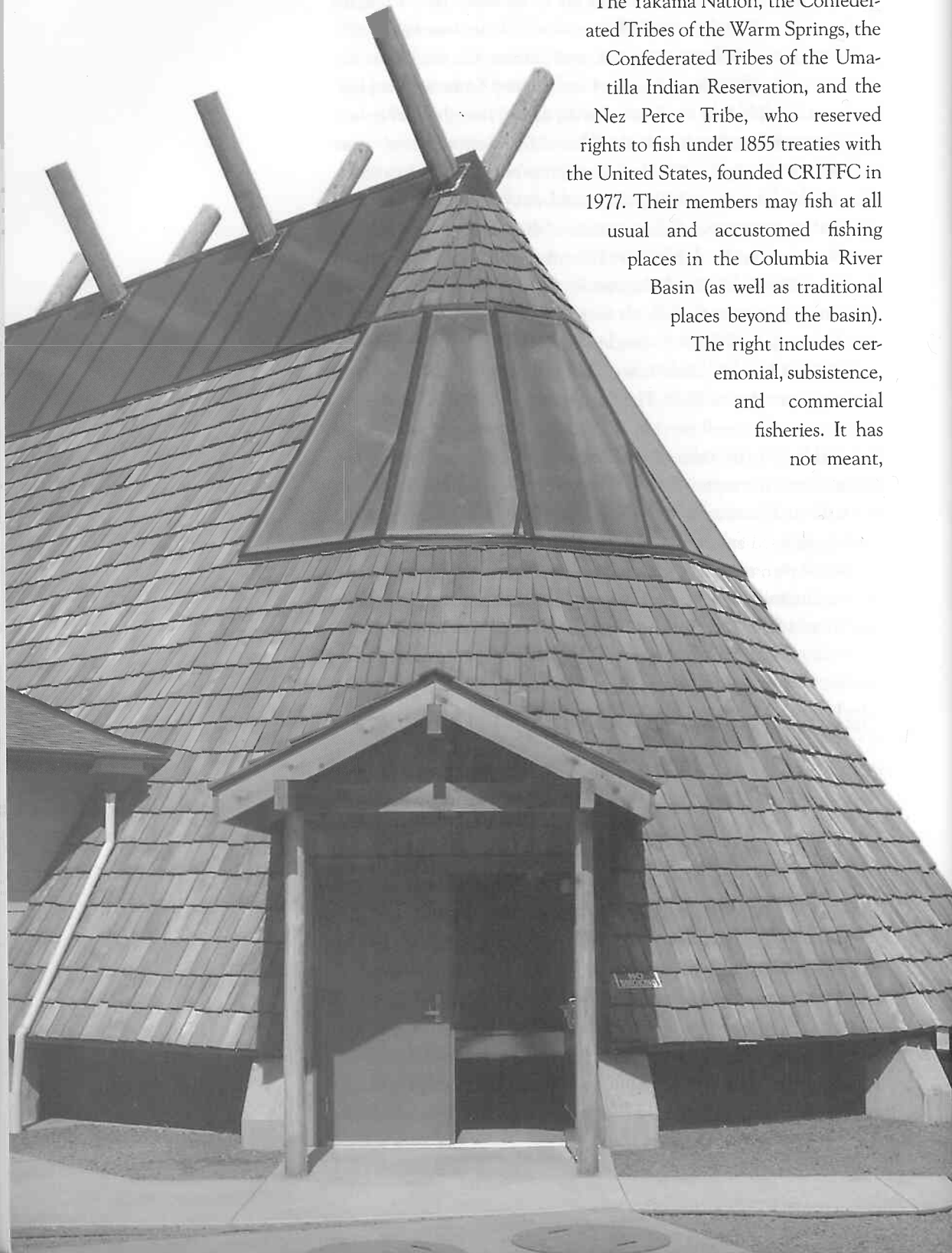
The Yakama Nation, the Confederated Tribes of the Warm Springs, the Confederated Tribes of the Umatilla Indian Reservation, and the Nez Perce Tribe, who reserved rights to fish under 1855 treaties with the United States, founded CRITFC in 1977. Their members may fish at all usual and accustomed fishing places in the Columbia River Basin (as well as traditional places beyond the basin).

The right includes ceremonial, subsistence, and commercial fisheries. It has not meant,



novative, these groups were and still are grounded in the traditional sense of place and history and in the cultural and spiritual legacy of responsibility for salmon and water.

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Left: Although Willamette Falls was an important salmon fishery for numerous tribes in the region, it gradually became off-limits to Indian fishing once private ownership. Its location near Portland and in Oregon City, the state's oldest non-Indian town, made its fate almost inevitable. Starting in 1842 the falls furnished power for industrial uses—a lumber mill, a flour mill, a woolen mill, and eventually a paper mill. In 1994, tribes exercised their fishing rights there for the first time in fifty years. The Indian fishery at Willamette Falls is shown here in 1995. Photo courtesy of Carol Craig, Columbia River Inter-Tribal Fish Commission.

Facing page: The new longhouse at Celilo Village was blessed and opened in July 2005. The village is near what once were the Celilo Falls fishing grounds. A longhouse is a gathering place often used for religious ceremonies. Each spring a First Salmon Feast is held here and elsewhere in Oregon and across the Columbia River basin to celebrate the return of the salmon. Usually held in April, the feast at Celilo is open to the public. Photo courtesy of Confederated Umatilla Journal.



however, that these usual and accustomed places will remain undisturbed, as recent history on the Columbia River amply demonstrates. With the construction of numerous hydroelectric projects on the Columbia River, which began in the 1930s, the tribes lost major fisheries, including Celilo Falls, a fishing and trading mecca for more than twelve thousand years. After making do for decades while waiting for fishing access to be reestablished, many tribal fishers now harvest salmon at fishing sites built more recently by the U.S. Army Corps of Engineers. CRITFC promotes direct-to-the-public sales at these sites along the Columbia to help tribal fishers maintain their traditions and supplement their incomes. The fish market in this program is quite different from the trading and sales in the ancient Columbia River fisheries at the Great Cascades, the Long Narrows, and Celilo Falls—fisheries that provided the family livelihood for an entire year.

Currently, CRITFC encourages fishers to participate in marketing through the Fisher-Chef Connection, a project of the Chef's Collaborative. Along with Ecotrust, CRITFC is working on a value-added product for tule fish with the Food Innovation Center. Tules are low-end, white-fleshed fish commonly left over after market. Being able to make a value-added product would potentially boost income for fishers later in the year, after the fishing season is over. Successful fisheries also have broader local and regional economic gain: The Columbia River Inter-Tribal Fish Commission estimates that for every ten dollars generated by fish sales, as much as seven dollars is contributed to local economies.

The tribes at Warm Springs and Siletz work diligently on recovering the many species in their respective river systems. For the Warm Springs this means tribally enhanced riparian zones, unprec-

*The volcanoes in our stories moved and lived before our human presence. They made way for the contour of skyline. The river shifted this way, left its mark. It made*

*a way for us. Coyote walked here and made this so in this time's beginning. Songs are sung through our lives and are a part of how we follow. There is a difference here.*

*We dream. We know our bodies are made of all these elements. On this land we are all motion. We age. Society changes. New people arrive. Old people leave. Memory stays.*

—Elizabeth Woody from “Recognition of the Maker”

## Celilo (Wyam) Root Feast and Salmon 2005

Loss of Wyam caused pervasive sadness, even in celebratory events. The old Longhouse is gone. The Wyam, or Celilo Falls, are gone. Still courage, wisdom, strength, and belief bring us together each season to speak to all directions the ancient words. There is no physical Celilo, but we have our mothers, fathers, sisters, brothers, and our children bound together for all possible life in the future. We are salmon (*Waykanash*). We are deer (*Winat*). We are roots (*Xnit*). We are berries (*Tmanit*). We are water (*Chuush*). We are the animation of the Creator's wisdom in Worship song (*Waashat Walptaikash*).

edented enlargement of the buffers around streams, and restoration of naturally spawning spring chinook in Shi-tike Creek and Hood River. However, the most dramatic story is the Umatilla Basin Salmon Recovery Project, a long-term effort by the Umatilla tribe. The tribe began this salmon recovery project in 1980 to return water and salmon to the Umatilla River. This effort defended 1855 treaty rights and overcame water-use conflicts between Indians and non-Indians. The tribes here worked hard to simultaneously protect the local economy, which is dependent on irrigated agriculture, while putting water and fish back into the river.

The Northwest Power and Conservation Council, Bonneville Power Administration, Oregon Department of Fish and Wildlife, Oregon Water Resources Department, and the U.S. Bureau of Reclamation partnered in the Umatilla's salmon-recovery effort. The project piped water directly from the Columbia River into the area's irrigation systems rather than taking it from the Umatilla River. Irrigation continues, while water also flows in the river for fish, fish habitat, and fish migration.

The project's success brought salmon back to a river they had been absent from for seventy years. It also managed to do this while avoiding litigation. The dramatic return of all salmon species origi-

state, and the nation.

unfold for their neighbors in the urban centers, the reservations, the time-tested systems. With native peoples truly included, possibilities observations, information, and volumes of wisdom based on older, nonprofit, corporation, or community group conveys professional, The tribes are the elder nations. The native-run organization,

pericial aspects of postmodern life can overturn their lives. community does not educate the larger world, greed and more su-term goals that extend beyond a single person's lifetime. If a tribal the citizen of native descent takes a passionate position with long-our communities must not remain completely self-absorbed. A genu-Although many native people were able to stay at home and isolated, accommodated the needs of the United States and adapted.

In the last two centuries, indigenous people and their cultures larger community that depends on this watershed.

Basin with the same commitment to including the interests of the Now the Umatilla tribe is tackling recovery of the Walla Walla

mittees that address fish, wildlife, and other environmental issues. staffers have become active members of the regional technical com-Indians and non-Indian sports fishers. Another benefit is that tribal rally found in the Umatilla River Basin has allowed fishing seasons for

*Confederated Tribes of Warm Springs, from River of Memory (2006)*

*Spellings courtesy of Arlita Rhoad and Dallas Wmishnu,*

—Elizabeth Woody

home's hearth. We all exchange the same air in exclamation. We are all one. and expansive essence of living earth. We are land. We are water. Our passion is the fire in our the presence of the Creator's strength is among us and inside us. The words enter the greater All lift their hands palms open and upward to acknowledge and recognize the speaker's truth:

That is our teachings. We are each powerful and necessary." power of our minds and hearts to bring the salmon back. Our earth needs our commitment. live by the law, as all the others, salmon, trees, water, air, all live by it. We must use all the the best life. The Creator made man and woman with independent minds. We must choose to the salmon. The Creator at the beginning of time gave us instruction and the wisdom to live their generation, and conduct the same service and dance to honor our relatives, the roots, and are following our ancestors. We respect the same Creator and the same religion, each in turn of The leader speaks in the ancient language's manner. He speaks to all in Ichiskin. He says, "We

we restore life with our attention and devotion. Each hears the echoing water within. the life of traditional unity, the humble dignity, and purity in intention—wholeness. Ultimately, The spirit of the "Place of Echoing Water upon Rocks" is not silent. We care for the river and

When researchers asked Yukon elders, our resilient neighbors to the far north, to define "development," they said it was spirituality. As citizens of Oregon, we should start this new century with the same goodwill shared among its native peoples, the first Oregonians. If human development is truly spirituality, this may be the greatest exchange yet to come.