Voices of the River

The Confluence Story Gathering Interview Collection

RESEARCH FILES

by Lily Hart

“We know something everybody else doesn’t know — we’re never leaving. Our people have an intestinal fortitude that nobody else has because this is our country. You can’t get us out of here.” — Roberta “Bobbie” Conner

ROBERTA “BOBBIE” Conner (Umatilla/Cayuse/Nez Perce) shared this perspective in an interview arranged by the Confluence Project as part of the Confluence Story Gathering Collection, which has recorded interviews with Indigenous elders, leaders, artists, and educators who, like their ancestors, live along the Columbia River. Collectively, their story is one of resilience.

The history of the Pacific Northwest, and especially of the Columbia River, is often centered on the events of the Lewis and Clark Expedition and the pioneers who arrived via the Oregon Trail. By collecting Indigenous stories, the project organizers aim to present a broader, more holistic story. Written primary sources from two-hundred years ago provide valuable evidence regarding the Pacific Northwest, yet they were not authored directly by Indigenous people. That perspective is needed. Through personal narrative, these interviews provide a window into understanding the cultures and ecology of the Columbia River system. Since its beginning in 2011, the Story Gathering project has conducted interviews with forty-one Indigenous people of the Columbia River and, so far, has made available to the public sixty-five excerpts from those interviews, now uploaded to a digital archive, the Plateau Peoples’ Portal at Washington State University (plateauportal.libraries.wsu.edu), with more excerpts being continuously added. (Some interviews in 2016 were assisted by this author, currently on staff with the Confluence Project.) Although the recordings fit the definition of oral histories provided by Valerie Yow — “recording of personal testimony delivered in oral form” — Confluence refers to them as “Story Gathering Interviews,” because of a discussion with the Confederated Tribes of Warm Springs Cultural Committee. Members of the committee explained that oral histories within Tribes are often stories related to a particular place or event and are told by tradition keepers. What Confluence was doing, they pointed out, was gathering personal stories, like roots at harvest.

Confluence also hosts public events, Story Gathering panels, that feature interview excerpts as well as discussion among a panel of Indigenous thinkers, writers, and leaders before a live audience. The Story Gathering events have a double meaning: people gather together to gather stories. The region that Confluence covers, which is part of the Columbia River ecosystem, stretches from eastern Washington at the Idaho state line to the mouth of the Columbia River at Astoria and Ilwaco. Confluence has completed five art installations on the Columbia River, all designed by the artist Maya Lin, and the Confluence Story Gathering collection consists of interviews with Indigenous people who have ties to those artwork sites. In organizing the panels, Confluence staff selected interview excerpts that reflected a set of themes that the panelists could discuss: Celilo Falls, an important spiritual and economic site; lifeways, such as traditions and culture; fishing rights on the Columbia River; the violence of government-to-government relations; treaties and sovereignty, which includes the effects of termination and federal recognition; and the resilience of Indigenous people. Several stories from the collection are offered here, and we also invite readers to visit the Washington State University (WSU) portal and hear the original recordings.
Bobbie Conner has been the director of the Tamástslikt Cultural Institute in Pendleton, Oregon, since 1998. In her interview, Conner recounted stories learned from her relative Nettie Queahpama Showaway, emphasizing the importance of oral traditions, and gave her perspective on the importance of Celilo.

Showaway was born near the beginning of the twentieth century and was the daughter of Chief Frank Queahpama of Warm Springs. He inherited the role of chief from his brother Patana-shut.3 Showaway's parents lived and were the daughter of Chief Frank Queahpama of Warm Springs. She inherited the role of chief from her brother Patana-shut.3 Showaway's parents lived and was the daughter of Chief Frank Queahpama of Warm Springs. She inherited the role of chief from her brother Patana-shut.3 Showaway told Conner how much she liked Chemawa Indian School (originally United States Indian Industrial and Training School), especially working the kitchens. She wanted to stay and work there, but her father said she needed to come home.

Sometime after she had arrived home, Showaway rejected a marriage proposal. One morning she was coming out of the swards when she saw a man and her father talking. The man came bearing horses and Pendleton blankets, but Showaway did not know him and did not want to marry him. In front of her father, she rejected the man's proposal. She worried she had shamed her father, and so, she traveled to Simnasho, where she lived with Conner's grandmother. Showaway told Conner stories about Conner's grandmother and was also able to inform Conner about the original bearer of Conner's Native name. When she died in 2003 at age 102, Showaway was the oldest member of the Confederated Tribes of Warm Springs.6 Conner is Umatilla, Cayuse, and Nez Perce and grew up on the Umatilla Indian Reservation. She recalled that, in high school, she and her peers started the “first Indian high school club.”7 At the University of Oregon (UO), she was president of the Native American Student Union and involved in UO's student politics. She obtained her degree in journalism and began working with nonprofit organizations, including as a volunteer with a Seattle-based nonprofit called Indians Into Communications, where she was involved in a Native newspaper, radio show, and TV show. While in Seattle, she was also part of a Native American dance troupe. After living in Seattle for five years, she attended Willamette University and earned a master's degree in Management, then worked for thirteen years in small business. After living away from home in various cities for twenty-four years, Conner decided she wanted to come home. In April 1998, she became the director of the Confederated Tribes of the Umatilla Indian Reservation's Tamástslikt Cultural Center. “I didn't realize,” she said, “until I had been in the job for about five or six years that this was the kind of work I had probably always wanted to do.”8 That work has made Conner a 2007 recipient of the Ecotrust Indigenous Leadership Award, and she was inducted into UO's School of Journalism and Communications Hall of Achievement in 2013.

In her interview, Conner related a story from Maya Lin's visit with a committee of Native elders to discuss one of the art installations, the Sacagawea Story Circles in Sacajawea State Park. Lin asked why the elders were not angrier when sharing difficult stories of loss along the river. Conner recalled explaining to Lin: “Most people don’t understand how much injustice and hardship our people have endured already. And we haven’t left. We’re still here. The attempts to evacuate people, annihilate people, assimilate people, have been experiments that have somewhat failed, thank God. And we know something everybody else doesn’t know — we’re never leaving.”9

THE STORIES OF THE COLUMBIA RIVER ECOSYSTEM

The epicenter of the 1,243-mile-long Columbia River is Celilo Falls, which is located near The Dalles, Oregon, and is the focus in many of the Story Gathering interviews. Celilo Falls was both an economic hub and a deeply spiritual place that has been continually inhabited for thousands of years. During the fishing season, there was a rush of activity. More water flowed over Celilo Falls during spring flooding than Niagara Falls, creating a sound that many of the interviewees remember.10 That water was the foundation for the Wyam people. As Wilbur Stoddish, an elder of the Confederated Tribes and Bands of the Yakama Nation, said, “Water is the giver of life. If we don’t have any water we have no life.”11 Louie Pitt Jr., the Director of Governmental Affairs for the Confederated Tribes of Warm Springs, described the sound of
JOHNNY JACKSON, an elder of the Yakama Nation, was photographed during a May 2016 interview with Confluence.

Johnny Jackson is a respected elder and honorary Columbia River Chief representing the Klickitat Cascades Band. He served in the U.S. Army in the 1950s and has been a fisherman for many years. Currently, he serves as a Yakama Commissioner for the Columbia River Inter-Tribal Fish Commission (CRITFC). Jackson described his time at Celilo Falls, when the water was so thick and the fish so strong that it took two men to pull them up with a pole. It was wartime and the kids at Celilo compared the powerful fish jumping over the falls to torpedoes. “The Falls made them strong” he said. “The struggle and struggle and all the fighting going back up to Columbia.”

The water was so fierce that falling into the river could result in death or a narrow escape, which is what Aurelia Stacona experienced and spoke about in her interview. Stacona is an elder of the Wyam people, enrolled with the Confederated Tribes of Warm Springs. She grew up going to Celilo Falls every summer and fall. Throughout her life, she has been a dancer and bead-worker and has attended pow-wows nationally. She also opened a church and ran a twelve-step program on the Warm Springs Reservation. Stacona described the cultural importance of Celilo: “We all originated along the Columbia. And when Celilo was there it was good, we did that. But just the river itself still means a lot to us because we are a part of that connection to that water. And we consider ourselves from the Wyam which is the Columbia. To us it’s called Wyam.”

On March 10, 1957, the gates on The Dalles Dam were lowered, and in less than five hours, Celilo Falls was flooded. Virginia Beavert, an elder from the Yakama Nation who holds a Ph.D. in linguistics, said, “I think a lot of the Indian elders died with a broken heart losing Celilo. And the compensation they received, some of them wouldn’t even accept it. A lot of it was turned away. They said this does not make up for what we’re losing.”

While the compensation amount was around $3,000 per person — it varied by Tribe — the money was not always received and did not provide much economic security. State and county welfare offices would often get involved in the disbursements and tried to dictate how the Tribes used their money. Many lost their welfare benefits because of having the compensation, which they then had to use for basic needs.

Among those who refused compensation was the leader of the Wyam people at the time, Chief Tommy Kuni Thompson. He said that accepting the $3,750 he was offered would be signing away the salmon. The great-nephew of one of the 1855 treaty signers, Chief Stock-ettey, Thompson had been chief since the late nineteenth century. His granddaughter, Linda Meanus, described the importance of salmon to her grandfather, who “became chief when he was 20 and lived to be a 114
Wilbur Slockish, an elder of the Confederated Tribes and Bands of the Yakama Indian Nation, is pictured here in 2016 during a Story Gathering interview.

When he died. But he lived on salmon everyday so that was the importance of trying to keep our Celilo Falls, was because of our salmon, because it was our way of life. It was our survival. Her grandfather, Meanus said, died of a broken heart. Fishing rights have long been a struggle for the Columbia River people. Wilbur Slockish was born on September 19, 1944, in Wapato, Washington, and, as an adult, spent three years in prison for exercising his fishing rights. As a boy, he went to Celilo Falls with his family and assisted the fishermen, being too young for the platforms. In his interview, Slockish recalled the sound of Celilo Falls as being something he will never forget. In 1981, he was arrested (with several other men, including David Sohappy) for “poaching” fish, in what became known as “Salmonscam.” Seventy-five Indigenous people were arrested for fishing along the Columbia River, despite the fact that their ancestors had negotiated treaties that reserved the right to fish at “usual and accustomed places.” Federal and state governments and Tribes had long had disputes over tribal members’ rights to fish at off-reservation sites and without permits. In 1969, the Oregon courts determined that Tribes would be entitled to a “fair and equitable share” of the salmon runs. Nevertheless, Slockish was sentenced to three years’ jail time for fishing without state permits and violating the Lacey Act. Slockish recalled telling the judge that until the judge laid his “tax dollars, your license fees, your rules and regulations . . . on the table” Slockish would “exercise the rights given to me by my creator.”

Violence inflicted onto the people by the U.S. government is a common theme in the interviews. Wilfred Scott and Bessie Scott relate an incident of the 1877 Nez Perce War, when Bessie Scott’s great-grandmother’s village was attacked by the U.S. militia. Wilfred is a Nez Perce elder and veteran who served on the Nez Perce Tribal Executive Committee, and Bessie is a Nez Perce elder who is involved in the Nez Perce language program. The war took place when the Nez Perce refused to be forced to move to an Idaho reservation, because the removal violated the June 11, 1855, Treaty with the Nez Perce, which reserved for them 7.5 million acres of land in the Washington and Oregon Territories. At the time of the Battle of Big Hole in August 1877, they were trying to escape to Canada to join Sitting Bull and some members of the Lakota Tribe. The U.S. Army, led by Col. John Gibbon, caught up to the band and launched an early morning attack on the encampment near Wisdom, Montana. During the battle, Bessie’s great-grandmother took her young daughter and ran for the riverbank, but the little girl was shot.

And she [the great-grandmother] went down to the willows, took her baby with her. Just like she was, no blankets, nothing. Just right out of bed they got. And she was in the river, that’s where they had to get to hide under the bank, where the willows were leaning over the bank, she was trying to hide under there. And there were other children, and she was gathering these kids. Trying to keep them warm and quiet. And she had seen a little boy laying on the sandbar right across from them. He was laying there, and he was dead. These are the things that she experienced and witnessed.

Two days after the battle, the daughter died. Bessie’s great-grandmother and great-grandfather journeyed to Canada, where they stayed with Sitting Bull for a while before going home. While forty-two Nez Perce individuals were listed as fatalities of the Battle of Big Hole, the actual deaths are likely more in the range of sixty to ninety. Many of the children, such as the little girl killed that day, were not identified. This was not the only instance of violent attacks on Tribes. Leah Con-

NATIVE PEOPLE fishing at Celilo Falls ride on carts from the mainland to the islands. This activity is recalled in many interviews conducted by Confluence.
IN A 2016 INTERVIEW conducted by the Confluence Project, Wilfred Scott and Bessie Scott, both Nez Perce elders, relate stories of violence the U.S. government inflicted on their families during the 1877 Nez Perce War.

Fort Vancouver, the site of the Confluence Land Bridge, was home to the captivity of the thirty-three-member Nez Perce Band of Chief Redheart. General O.O. Howard ordered the capture and imprisonment of band, which mostly included old men, women, and some children. They were captured on July 1, 1877, then marched to Fort Vancouver, where they arrived on August 7 and were held until April 22, 1878. During their captivity, an infant boy died. Every year in April, Wilfred Scott leads the Chief Redheart Memorial Ceremony at Fort Vancouver. Of the memorial he said, “I tell them, you know, when we honor them, we honor ourselves. I remind the people of that.”

Interviewees have emphasized that despite the violence and trauma, the people have maintained and adapted their culture. Mike Iyall, who is the chair of the Cowlitz Indian Tribe’s education committee, recalled how cultural knowledge, such as basketry and other visual patterns, were lost due to the high percentage of his people who died from disease, yet there is revitalizing of the basketry today. The Cowlitz Tribe was devastated by disease in the nineteenth century, with more than 80 percent of the people lost. They preserved their culture and lands by utilizing, as Tanna Engdahl explained, “the white man’s tools in such a way that benefitted us.”

Engdahl is a Cowlitz spiritual leader. She explained that the Tribe “learned to write, keep records, write testimonies, affidavits. That became quite valuable in the years to come when we had to come back and fight for our standing, a thing called recognition.” Because the Cowlitz chose not to sign the treaty relocating them from their land to reservations, they were not acknowledged by the United States government as a Tribe. The Cowlitz began a case for federal recognition, using the written documents and testimonies Engdahl refereed to, and successfully obtained recognition in 2000.

In Oregon, the Western Oregon Indian Termination Act of 1954 ended the relationship between Tribes and the federal government, destroying tribal sovereignty and liquidating reservations. In the case of many Tribes, including the Confederated Tribes of Grand Ronde, this was done without tribal approval. Although termination was not unique to Oregon, with sixty-one Tribes affected, the state had the highest number of terminations. Before treaties, the Tribes of Western Oregon held a total of 14 million acres — the Grand Ronde then had a 61,440 acre reservation. The Dawes Act slowly reduced the reservation to about 600 acres in the 1950s prior to termination. After termination, they only had one cemetery. “But all we ended up with at that point in time was just our tribal cemetery, which was just under five acres,” Greg Archuleta, who is an artist and educator that is enrolled in the Confederated Tribes of Grand Ronde, recalled. He went on to say how, as a child, he would go with his family to
clean the graves. Conner described how the government “continued to try to break down the fabric of our social structure,” first through reservations and shared ownership, then through relocation and termination during the 1950s. Tribes, including the Grand Ronde and Klamath, fought for and won restoration of their sovereign status.

The Chinook Indian Nation, headquartered in Bay Center, Washington, is currently in the process of fighting for federal recognition, although this is not due to termination. The Chinook signed the Tansey Point Treaties in 1855; however, Congress never ratified the agreement. Tony Johnson, the tribal chairman for the Chinook Indian Nation and Education Program Director for the Shoalwater Bay Tribe, explained that “all across the country there are communities that do not have clear recognition . . . or acknowledgement by the federal government.”

One example of how lack of federal recognition affects Tribes is that it keeps them from having legal rights to fish in traditional places. United States v. Washington, 384 F. Supp. 312, better known as the Boldt Decision, reaffirmed that Washington Tribes could fish in “usual and accustomed grounds.” Despite the rights outlined in the 1854, 1855, and 1856 treaties, non-Native commercial fishermen had been taking over the fishing sites. Tribes responded during the 1960s by staging “fish-ins,” and many were arrested for “illegally” fishing. In 1970, the U.S. Attorney filed a complaint against the State of Washington on the basis that Washington had violated Native treaty rights. In 1974, George Boldt, the Senior Federal District Judge for the state, held a six-day trial during which he interviewed forty-nine people, including tribal members. He concluded that federally recognized treaty Tribes had the right to 50 percent of the annual catch. This ability to use new systems of law to continue old traditions is reflected in an interview statement by Greg Archuleta: “I think one of the important things is that we were never a stagnant people. We were always continually changing, adopting.”

Greg ARCHULETA is an educator with the Confederated Tribes of Grand Ronde.

As Euro-Americans began to arrive in the Pacific Northwest during the late-eighteenth and early-nineteenth centuries, Tribes incorporated new trade items, such as the copper mentioned by Archuleta, into their longstanding networks. Iyall recounted how the current I-5 highway follows an Indigenous trading trail. The trading network extended all the way to the Mohegan Tribe, in what is now Connecticut. “The Mohegan have spiral flute dentalia on their tribal regalia,” said Iyall, “and that’s really awesome because spiral flute dentalia comes from two places in the world — northern Vancouver Island and the Queen Charlotte Islands. Those shells in Connecticut would have passed through our hands. That’s just mind blowing. It shows to me how interconnected native peoples were.” During his interview, Iyall also discussed the history of “high Chief” Scanewa, Cowitz marriage traditions, federal recognition, tribal sovereignty, traditional village structure, the role of the headmen and matriarch, the Lewis and Clark Expedition, Native art, and the multilingual tradition of the Cowitz.

Language had a significant role in trade, of course, and it has emerged as an important theme in the Confluence Story Gathering Collection. Many of the interviewees both discussed their Native language and spoke it for a portion of their interviews. Often discussed was Chinook Wawa, or Chinook Jargon, which was the *lingua franca* of Pacific Northwest traders, both Native and non-Native. It was so widely used that there were at least five dictionaries written on it between 1863 and 1913. Johnson discussed its history: “So that language [Chinook Wawa], according to my elders, was here long before the fur trade or anything else. It was just a reduced form of our language. And it was just again to bare bones communicate with somebody that came into your territory.”

Today, Chinook Wawa is used and taught by the Chinook Nation in Washington and the Confederated Tribes of the Grande Ronde in Oregon. When the U.S. government forced western Oregon tribal people to the reservation, there were eight different dialects present amongst the people. Chinuk Wawa proved to be a unifying factor.

Bessie Scott, who is Nez Perce, teaches Niimi’ipuutímt, a Sahaptin language of the Nez Perce Tribe. She is among a group of elders in the Nez Perce Tribe who compiled a language book. Scott described in her interview how learning their Native language builds confidence in children. “That song was in there, and it’s ‘I am special,’ ‘in wees heté ew.’ lim ‘ee wees heté ew. You are special. So we started singing that, and that became a song we sang every day. And that’s what I would tell them, you know, if you’re feeling bad, you just sit down and you think, you say that word, I am special, *in wees heté ew.*”

Virginia Beavert teaches her native language, Ichishkíin S casgí, to the younger generation. In addition to talking about her family, the river, and her time at Celilo, she discussed the importance of language in her interview. She completed her...
Ph.D. in Linguistics at the University of Oregon, where she wrote a dissertation on two points, one, on the academic research surrounding Ichishkin and two, her language and culture. In her interview with Confluence Beavert recalled her time as translator with Margaret ‘Kit’ Kendell, who was doing interviews and research on the river people. Beavert was assigned by the tribal council to act as translator, since she knew multiple languages. She grew up learning Nez Perce as well as Klickitat, Umatilla, and Yakama dialects. She speaks Ichishkin Sínwit and other Sahaptin languages. She continued on in her interview to emphasize the importance of preserving language for future generations. Britney Parnham, one of Beavert’s students at the UO’s Northwest Indian Language Institute, worked on the translation for this excerpt.

**Shapshukwaasha tóoyaw awkú kunkínk ichi íchi shapáwach’óki sì. Sínwit kushyá ichi íchi shapáwach’óki sì.**

I am informing or explaining, recording my words in the native language, and on kwink video anakúsh wapíitatya myánashmaman anakwmákw chaw tun

**Pashukwaasha kushyá šiwtévat imamání awkwípík paysh álaksha kuunák.**

the video to help the children, and those who did not have (the younger generation)

**Másh chaw áshukwaana.**

And also at Lapuwait, Idaho from my paternal side and also from those that Paluskiní.

**Anakúsh nash wa xítwayma t’áaxwkan mlin, ikushyá.**

Warm Springs, are from the Lower Snake River Palouse. I have relatives everywhere, at Warm Springs, Klickitatpa.

**Awknín míník kush áxkñáxat Ichishkíín sínwittayw. Awtakraw nash chaw and Klickitat.**

From these places, I’ve listened to stories in their Indian language. However I do not nash áshukwaasha si’mítinan. Anakúsh nash mishkín awkú chaw áshukwaana. claim to be fluent in all those languages. Beavert has used her knowledge of these languages to write dictionaries and linguistics studies on Ichishkin.

**Ashkú wa palaláay xítwayma Nixídywípa.**

I have many relatives at Umatilla.

**Kushyá ikwna Lápuywáipam imiknim ttáwaxtkíí kushyá anakwmákw paw.**

Beavert and other Indigenous elders claim to be fluent in all those languages. Beavert has used her knowledge of these languages to write dictionaries and linguistics studies on Ichishkin.

**Myánashmík myánashtíí chaw tóoyaw.**

Here, Beavert emphasized to the importance of recording her language for the children. The knowledge held by Beavert and other Indigenous elders and leaders is key in understanding the Columbia River and its tributaries. By recording their individual voices, each unique in how it relates to the Columbia River ecosystem, Confluence hopes to preserve them for future generations.

**THE TECHNICAL PROCESS**

The Confluence Story Gathering Collection has been made possible through partnerships with NW Documentary, the WSU Plateau Peoples’ Portal, Tule Films, and the interviewees themselves. The process started in 2011, with a purpose of gathering interviews for the Confluence website, which was to be an educational resource. The interviewers were Donna Sinclair and Leslie Miller, who traveled to tribal headquarters and studios to conduct the interviews. An advisory committee, comprising tribal members and academics, identified individuals interviewees and topic areas.

The second phase started in 2016, with a partnership with NW Documentary. The aim was to conduct interviews and then turn them into excerpts that could be used at events or in classrooms. The questions were prepared by Colin Fogarty, Executive Director of Confluence, Meaghan Stetzik, the Project Manager at the time, and Ian McCluskey of NW Documentary. As before, an advisory committee of tribal members and academics identified people to interview. Confluence also worked with formal tribal committees, which then contacted and identified individuals who should be interviewed. Cultural committees also received the questions so they could provide for feedback before interviews. Interview question lists and interest forms were sent out to potential interviewees, whose responses gave Confluence an idea of what the interviewee would like to discuss. The most recent interviews, with ChiefDelvis Heath and Shirley Stahi-Heath, were conducted in partnership with Woodrow Hunt of Tule Films. During the summer of 2016, when I was one of two interns involved in the project, we would often travel to the interviewees’ homeland or a site that was important to them. We interviewed
TWO VIEWS of Washington State University’s Plateau Peoples’ Web Portal, including the home page and collections search page, are pictured above.

Stacona at the Warm Springs Museum, for example, and interviewed Archuleta once at the Sandy River Delta and later at the Grande Ronde Portland office. This approach emphasized the connection to place that is present in the interviews.

In searching for a place for these recordings to be archived, Confluence looked for digital preservation software or a website that would both allow for excerpts intended for public audiences and provide interviewees with control over their recordings and excerpts. In 2006, Protocols for Native American Archival Materials were developed by a group of fifteen Indigenous and four non-Indigenous archivists, museum curators, librarians, historians, and anthropologists. The group emphasized that Tribes are sovereign governments and therefore have rights and laws that need to be respected by archivists.66 What is deemed culturally sensitive impacts the restrictions placed on materials and varies by Tribes and bands; archives — and organizations such as Confluence — need to allow for this difference.

These considerations resulted in Confluence’s decision to use WSU’s Plateau Peoples’ Portal, which is designed to hold Indigenous materials through a software called Mukurtu. Mukurtu has built-in protocols that were designed to protect content created by and for tribal communities. It allows for each item in the Plateau Peoples’ Portal to be restricted in various ways, allowing access only, for example, for a specific Tribe, a specific family, or elders.67 Kim Christen, a professor at WSU, and Craig Dietrich of Occidental College, created the software with the Warumungu tribe of Australia.68 “Our goal,” Christen wrote “with the Plateau Peoples’ Web Portal project was to undo these privileging practices and, in their place, to establish a set of standards that allows for multiple voices, layered context, diverse forms of metadata, and the expansion of the archival record.”69 Historically, archives have not protected Indigenous materials under the argument of public access, but many of the materials used in archives are deeply private. The Mukurtu software allows the materials to be stored and maintained and also for Tribes and families to have control over these holdings. Mukurtu provides a way for Indigenous material to be archived in an ethical and respectful manner. Written sources and personal interviews can serve as a rich resource for researchers and educators.

The excerpts were and are determined through various processes. The transcribers (myself and another intern at the time) went through the transcripts and identified stories that emerged. The staff then decided which stories to prioritize. I am currently the staff member mostly responsible for the Story Gathering Collection, and I select new excerpts to upload. The Plateau Peoples’ Portal has been the destination for the excerpts since the beginning of the phase 2 of the project, so interviewees are aware of where the excerpts will live. Confluence is currently in the process of contacting the phase 1 interviewees to gain permission for uploading those to the Portal, since the Portal was not part of the plans back in 2011. These decisions are guided in part by themes that often occur during Story Gathering Panels, such as resilience, and themes that the Portal has identified as important, such as lifeways. The Portal, which is a collaborative effort between Tribes and WSU, identifies these themes through a detailed process with Tribes.70

The collection is easily accessible and searchable. Researchers can simply go to browse, click on the Confluence Collection, and filter by tags, such as Natural Resources, or search for keywords, such as trade. It is Confluence’s hope that these excerpts will enhance the work of researchers and educators and that they will be utilized in a respectful manner. Personal narratives enrich the landscape of source material, providing perspective that is often lost in the historical record. Written sources and personal interviews can...
be an emotional process. Confluence is honored and grateful to our interviewees for granting us the privilege of conducting these interviews and sharing these stories.

NOTES


7. Conner, “Need interview name.”

8. Ibid.

9. Ibid.


20. Barber, Death of Celilo Falls, 4.


22. For a more in depth history of the compensation negotiation, see “Negotiating Values: Settlement and Final Compensation” in Barber, Death of Celilo Falls, 172–75.

23. Barber, Death of Celilo Falls, 153.


35. Ibid.

48. The Chinook tribe was briefly recognized in 2001; however the George W. Bush Administration reversed the decision in 2002 — only two days after the Chinook Nation had visited Washington D.C. for the Lewis and Clark Bicentennial. See https://www.hcn.org/issues/232/3150 (accessed November 8, 2018).
63. Virginia Beavert, interview conducted by Colin Fogarty and Ian McCluskey, Eugene, Oregon, September 29, 2016, full transcript in Confluence office library.
65. Ibid.
69. Ibid., 198.