Clackamas County HERITAGE Council

P.O. Box 193
Oregon City, Oregon 97045

May 16, 2019

City of Oregon City
Metro Enhancement Grant Review Committee
625 Center Street
Oregon City, Oregon 97045

Re: Support for EOTIC Grant Application

Re: Support for the End of the Oregon Trail Interpretive Center Grant Proposal

Dear Committee Members:

The Clackamas County Heritage Council's (CCHC) Executive Committee has reviewed the proposal and grant application for "Native American Movie, In Their Words". We fully support this project and urge the City of Oregon City Community Enhancement Grant committee to provide the requested funding.

This project is important on multiple levels. It gives voice to a group whose contributions, sacrifices, and importance in Oregon's history have been marginalized or obscured. The decades-old mythology of the Oregon Trail experience which celebrates Euro-American triumph over adversity persists despite the depth and breadth of post-1960s research and literature which debunks this Disneyfication of Oregon Pioneer settlement. On another level, the proposed movie and exhibits (as described in Dr. Stephen Beckham's outline) connect the past to the present, challenging another popular myth that encourages compartmentalization of distasteful segments of our history as something unconnected to our current world.

The End of the Oregon Trail Interpretive Center should serve as a model of presenting complex and inclusive heritage content in its programs. By relying on the tribal communities and Dr. Stephen Beckman, a noted scholar in the field, to develop the content of the movie, the Interpretive Center is ensuring this project supports that outcome.

Thank you for the opportunity to review and comment on this proposal.

Elaine L. Butler

Elaine Butler, Chairperson

May 15, 2019
Oregon City Metro Enhancement
Grant Review Committee
Oregon City, OR 97045

Dear Committee Members:

I represent the Willamette Falls Heritage Area Coalition, a partnership of public, private, tribal and nonprofit organizations with a shared passion for our 56-river-mile heritage area. We are leading efforts to enhance, assist and promote the Heritage Area that centers on Willamette Falls. It is an effort that has won designation as Oregon's first State Heritage Area and this last year won the hearts and minds of the National Park Service, convincing them we meet all 10 criteria to become a National Heritage Area. It is all because of the collaborative efforts of this partnership around the falls. A partnership that could not thrive without the ongoing participation and support of partners like Clackamas Heritage Partners, the 501c3 nonprofit and manager of the official End of the Oregon Trail Interpretive & Visitor Information Center in Oregon City, OR.

We have been eagerly anticipating completing of their project "Native American Movie, (in their words)". It will be a key component of the management plan and outreach Heritage Tourism plan for our soon to be established National Heritage Area. Clackamas Heritage Partners have collaborated with the best in scholarship and authenticity with Dr. Stephen Dow Beckham, a respected historical scholar, and David Harrelson, Cultural resources manager for the Confederated Tribes of the Grand Ronde, a tribal member and historical scholar. Dr. Beckham contributed heavily to our own feasibility study and the Grand Ronde Tribe was deeply engaged in our study and participates actively on our board of directors.

We support Clackamas Heritage Partners/EOT's grant request. We value them as strong advocates for all that our collaborative partnership represents. This project brings value not just to Oregon City but to our entire Heritage Area. Over the years we have recognized CHP/EOT for their good stewardship of resources, commitment to the citizens of our region and vision to the growing demands of heritage tourism in our region. As we approach a National Heritage Area, this project will be vital to draw visitors from far and wide to learn the authentic story of our First People and how it underscores the story of this region since time immemorial.

Clackamas Heritage Partners is linked to the larger vision being pursued through the Willamette Falls Heritage Area. This film project is integral to our National Heritage Area efforts as the End of the Oregon Trail Visitors & Interpretive Center is a highlighted feature of our recently approved National Park Service feasibility study; the last major hurdle before approaching Congress for a declaration of National Heritage Area status. The End of the Oregon Trail Interpretive & Visitor's Center has significant historical, and cultural heritage that we are poised to celebrate on a national stage. Funding this grant request for them is vital to all our efforts. They deserve this funding and all our support.

Sincerely,

Siobhan Taylor

Siobhan Taylor
Executive Director
Willamette Falls Heritage Area Coalition

From Time Immemorial: This Land Was Theirs

Following is a prospective outline of content with percentage estimates for subject content of a film and related exhibits to meet educational objectives of visitors of all ages to the End of the Oregon Trail Center, Abernethy Green, Oregon City, Oregon. Not all subjects fit into the film. The storylines are identified as of potential interest and use.

After viewing the film and exhibits the visitor will be able to:

(1) Identify the understandings of the First People about those passing through and settling in their lands in the mid-1800s and the opinions and perceptions of Native Americans held by overland travelers.

(2) Discuss the situation of the Indians of western Oregon prior to the arrival of covered wagon emigrants, the issues confronting the tribal communities in the mid-nineteenth century, and pivotal elements of federal Indian policy between 1843 and the present.

(3) Identify the survival and persistence of Native Americans in light of their dislocation from their traditional lands, impacts of federal programs, and their situation today as modern communities affirming their culture, operating their own governments, sustaining relationships with the land, and mounting economic enterprises.

1. The Land of the First Peoples (30%)

Oregon was wholly an Indian land since time immemorial. The oral traditions of the First Oregonians resound through time and speak to major events such as the flooding of the Willamette Valley and the eruption of Mt. Mazama creating Crater Lake. For millennia their world was ordered, consistent, though sometimes shaken by natural events such as fires, floods, earthquakes, and eruptions. A new kind of devastating change came in the late 1700s with the maritime fur trade and settlement of fur trappers and traders in 1811 at the mouth of the Columbia River. Evidence of the deep native peoples tenure (99% of the human presence in Oregon) is documented in several ways:

(1) Oral stories of creation of the earth and its major rivers, mountains, animals, and humans in traditions handed down from generation unto generation.

Examples: "Coyote Falls In Love with a Star," Kalapuya flood story by William Heartless, "Coyote at the Willamette Falls," "Tallapus Creates Willamette Falls," "The Story of the Skookum's Tongue," "The Skookum and the Wonderful Boy."

(2) Archaeological evidence found throughout Oregon documenting a deep and continuing presence of native peoples for more than 13,000 years from the Late Pleistocene to the present.

Examples: Paisley Cave (13,000 BP) in the High Desert of Lake County; Cascadia Cave (7-9,000 BP) on the Santiam River; Burnett Site (7,000 BP) above the Willamette River in Lake Oswego, and other locations such as Indian Sands on the margin of the Pacific Ocean (6,000 BP), Curry County, or Willamette Falls (2,700 BP), Oregon City.

(3) Pastoral setting of open meadows fringed by woodlands created and maintained by Indian fire ecology in the valleys of western Oregon and on headlands of the estuaries and rivers along the coast. This setting lured overland emigrants who, on arrival, could immediately start plowing to sew crops, plant orchards, and graze livestock.

Examples: broad meadows of oak, pine, and fir savannas in the Willamette, Umpqua, and Rogue valleys; grassy hillsides at Cascade Head (mouth of Salmon River) with continuing "controlled burns" by the Nature Conservancy and assistance of the Confederated Tribes of Grand Ronde; fields of camas such as the Camassia Natural Area, West Linn, OR.

Overland pioneers carried intellectual baggage as well as their possessions when they emigrated westward in the mid-1800s. Many held negative images of Indians:

a. They viewed Indians as savages, foes, and dangerous people, a legacy of the colonial Indian wars driven by the dispossession of Indians of the Eastern Woodlands in the 1600s, 1700s, and 1800s:

Examples: Pequot Wars, Yamasee Wars, French & Indian War, Revolutionary War, War of 1812-14, and the Black Hawk War; elevation of the "Indian fighter" as a frontier hero.

b. They read and were influenced by the literature of "captivity narratives," more than 200 books published by 1860 perpetuating the image of "savage redskins"

through dramatic and often fictional tales of kidnaping, imprisonment, and alienation of Euro-Americans by being forced into tribal life.

Examples: *The Sovereignty and Goodness of God: Being a Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson* (1682) or *The Captivity of the Oatman Girls* (Stratton, 1857) [Olive Oatman lived in the Rogue River Valley following her 'rescue'].

This literary genre with lurid illustrations is documented in the following:

Colley, Linda (2003), *Captives: Britain, Empire, and the World, 1600-1850*, New York: Pantheon Books.

Derounian-Stodola, Kathryn Zabelle; Levernier, James Arthur (1993), *The Indian Captivity Narrative, 1550-1900*, New York: Twayne Publishers.

Neubauer, Paul (January 2001), "Indian Captivity in American Children's Literature: A Pre-Civil War Set of Stereotypes", *The Lion and the Unicorn*, 25 (1),

c. They lived in a nation engaged in removing Indians from their lands, confining them to small reservations, and entrusting the country to Christian farmers who were heralded as subduing the wilderness and fostering "civilization." The Indian removal and reservation programs of the Jefferson, Madison, and Jackson administrations were familiar to the overland travelers. Euro-Americans conveniently believed that Indians did not use the land and were wanderers engaged primarily in hunting. They argued the First Americans had merely an "occupancy right" but no valid title of the continent.

d. They encountered numerous tribes with major cultural differences during their transit of the Oregon Trail. These included peoples of the Great Plains (some mounted on horses and ready to contest trespass), peoples of the Great Basin (who lived in a marginal land necessitating an expansive seasonal round and limited housing), peoples of the Columbia Plateau (possessing abundant salmon, large villages, and a well-developed system of trade and exchange), and peoples of the western Oregon valleys and Pacific shoreline who lived in the world's largest, temperate rain forest.

e. Indian-emigrant relations along the Oregon Trail were often reciprocal:

Native Americans sold foods such as meat (buffalo, deer, elk), salmon, or

potatoes, beans, corn (on the Columbia Plateau); were hired to serve as guides; assisted in crossing streams; assisted in portages; sold horses or beef cattle they had carried over during the winter.

Overland travelers bartered cloth, clothing, metal tools, pans, kettles, fishhooks, beads, and weapons and hired Native Americans to assist in their travels, especially at stream crossings.

f. Emigrant guidebooks provided information on the route, distances, and travel conditions; some guidebooks, such as Joel Palmer (1847) included "Words used in the Chinook Jargon," "Chinook Mode of Computing Numbers," "Words Used in the Nez Perce Language," "Nez Perce Mode of Computing Numbers."

2. Western Oregon Indians Prior to the Oregon Trail (30%)

More than thirty tribes and perhaps 100,000 Indians lived between the Cascade Mountains and the Pacific Ocean in 1800. These people possessed time-tested cultures honed by living with the land, using its resources, and sustaining themselves for thousands of years. The First Oregonians practiced reciprocal relationships with nature. They believed in "doing things right" such as sharing resource areas, replanting camas bulblets to insure a bountiful crop in succeeding years, and in moving their foraging and harvesting locations to new settings so as not to diminish a resource to a point where it could not replenish itself. They engaged in a delicate balancing act with nature.

a. Western Oregon native people lived in permanent villages, sheltered themselves in plank lodges, practiced a balanced subsistence of fishing, hunting, and gathering, followed a seasonal round of resource use, passed on traditions and culture through their oral literature, and gently manipulated their environment.

b. The maritime fur trade in the 1770s and the land-based trade in the 1810s introduced fatal, new diseases decimating the tribal populations of the lower Columbia, Willamette Valley, and northern Oregon Coast. Tuberculosis, malaria, chickenpox, smallpox, influenza, and venereal diseases killed perhaps as much as 80% of the population by 1840. Entire villages were wiped out; sometimes only a single adult or child survived. By 1850 about 10,000 Indians remained in western Oregon, a loss of nearly 90% in a period of 50 years of contact.

Visuals: sailing ships of maritime fur trade such as Hewitt Jackson's paintings and ship models

c. Fur traders and their stores at Fort Vancouver, Fort George, and Fort Umpqua provided a steady flow of new materials dramatically altering native life. The Indians saw the value of firearms, brass and iron kettles, cotton and woolen clothing, blankets, and decorative items such as mirrors, beads, bells, and metal ornaments. By the early 1840s many native people wore Euro-American clothing and had accommodated to the trade goods brought to their homeland.

Visuals: trade goods: blankets, fish hooks, bells, mirrors, brass kettles, guns; coats and pants; women's dresses, leather shoes.

d. Tribal women married fur trappers. Starting in 1829 French Prairie in the northern Willamette Valley and the Tualatin Plains became the testing ground for agriculture in western Oregon. The metis community (Euro-American men, Native American women, and their children) established farms producing cereal crops, livestock, fruit, and cane berries. Their success was recounted in books and newspaper accounts widely read in the United States in the 1830s and the 1840s. This successful lifeway was disrupted and dispersed by the late 1840s. Part of the metis community removed to reservations; part integrated into the frontier society of the Willamette Valley.

Visuals: Photo portraits in Metis community in Munnick, *Early Catholic Church Records of the Pacific Northwest*; Paul Kane painting of St. Paul Church, 1847; Palmer, *Journal of Travels Over the Rocky Mountains* (1847).

Reference: Malinda Jette, *At the Hearth of the Crossed Races: A French-Indian Community in Nineteenth Century Oregon, 1812-1859* (2015).

3. Treaties and Reservations (30%)

a. Oregon Treaty (1846)

In 1846 Great Britain and the United States ignored the tribes and divided the Pacific Northwest at the 49th parallel of North Latitude. England took possession of the territory north of the line; the United States obtained everything to the south. The Oregon Treaty was ratified in London and in Washington, D.C. The tribes occupying the land from time immemorial played no part in the agreement.

Visuals: Oregon Treaty, U.S. capitol in 1840s; U.S. Senate members in chambers.

b. Oregon Organic Act (1848)

Because of the arrival of thousands of settlers via the Oregon Trail and by sea in the 1840s, Congress in 1848 passed the Organic Act. The law set up the government of Oregon Territory and guaranteed the "utmost good faith" in dealings with the Indian tribes. The good faith affirmed all Indian land title and set the stage for negotiation of treaties to compel the tribes to cede their lands and remove to reservations.

The Northwest Ordinance (1787) shaped the creation of new territories of the United States. Article 3 stated: "The utmost good faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent; and, in their property, rights, and liberty, they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity, shall from time to time be made for preventing wrongs being done to them, and for preserving peace and friendship with them."

Visuals: Lewis & Clark "Peace and Friendship" medal with image of Thomas Jefferson on reverse side.

c. Oregon Donation Land Act (1850)

Congress ignored its own promise of "good faith" and in 1850 passed the Oregon Donation Land Act giving away the Indian domain prior to the negotiation and ratification of any treaties. Settlers by 1855 filed claims leading to 7,437 deeds to 2.5 million acres of "donation land" in Oregon. This act created the cadastral survey system and opening of the General Land Office on Main Street, Oregon City, by John Preston, first Surveyor-General of Oregon Territory. Members of tribes were non-citizens; Indians were not permitted to secure land claims.

Visuals: Portrait of John Preston; surveyor's chain; plat maps of land claims; Paul Kane painting "The Wallamet Valley from a Mountain" (1847); Henry Warre paintings of Willamette Valley and Oregon City (1845) appearing in *Sketches in North American and the Oregon Territory* (1848).

d. Willamette Valley Treaty Commission and Anson Dart treaties (1851)

The initial treaty program had conflicting objectives. The commissioners

negotiated five treaties and tried to persuade the Indians of the valley to move east of the Cascades. When the tribes refused, they proposed small reservations on the Tualatin, Yamhill, Luckiamute, and Santiam rivers. Superintendent Anson Dart negotiated treaties at the mouth of the Columbia and Port Orford. His treaties proposed small reservations in the tribes' homelands and also included reserved rights of fishing and access to natural resources. Congress rejected all these treaties. The tribes were left with broken promises and were dispossessed of their lands.

Visuals: Gibbs/Starling Map of Willamette Valley (1851) showing cessions and reservations; portraits of treaty negotiators-John P. Gaines, Alonzo A. Skinner, Anson Dart; Gibbs sketches of Champoeg, O.T., site of treaty councils and portraits of tribal leaders; Kalapuya man and Kalapuya boy in Charles Pickering, *The Races of Man* (1848).

Audio: Use selections from the verbatim minutes of the treaty councils held at Champoeg (1851) to evoke the rhetoric and badgering of the Commissioners and the earnest responses of the chiefs. Examples from the Santiam Treaty Council, April, 1851:

Commissioners: "Your G[rea]t Father, the President, has sent us among you, in order to show his love and care for you; and to treat with you for your lands, which you kindly allowed his white children to live upon and cultivate for many years . . . . If you have no regularly acknowledged chiefs, we desire that you will get together at once, and select such, who for their honesty and good sense, you can rely upon to meet us in Council and talk with us upon the subject of selling your lands to the Great Father."

[The Commissioners had no knowledge of the chiefs, population of the Santiam, or the territory they occupied prior to the Council.]

Col. Beverly S. Allen (Tennessee) told the chiefs that "for the good of your people it would be better for you, to be entirely separated from the whites, and for that reason it will be better for you to remove, to a reserve beyond the Cascade Mountains, that would be selected for you, or that you might select; there your people will be furnished with Teachers, to teach your children, and teach you how to farm and with plows, tools, etc. necessary in farming, building houses, etc., and Blankets to keep you warm . . . ."

[The Commissioners did not comprehend that the Columbia Plateau was a far different environment than the Willamette Valley, that it was not amenable to raising vegetables and many cereal crops, that the land belonged to the Wasco, Tenino, and

Northern Paiute, or that the Santiam had little interest in becoming farmers.]

Alquema, Santiam Chief: "We do not want any other piece of land as a reserve than this in the forks of the Santiam. We don't want to move!"

Tiacan, Santiam Chief: "We wished to reserve the North half of all the land in the forks of the Santiam, but we agree, only to reserve this. Now you wish us to give up part of it. We want to keep it!"

Governor John Gaines: "We are willing to buy it of you and pay you three times its value for your own good."

Alquema: "It would tie us up into to small a place; it is no reserve at all!"

Judge Skinner: "This would be the home for yourselves and families. Then you have the right to go wherever you wish. You would be friends with the whites; you could travel without any fear of them if you would be honest and do right."

Alquema: "The whites are not all alike, some would say to them, 'You have no right on our Land, we have bought it of you, clear out! And go back to your reserve.' Some of the whites are foolish; they would whip and kick us, and tell us to go home."

> **Alquema** (impassioned): "We have been willing to throw away the rest of our country, and reserve the land lying between the forks of the Santiam! You thought it was too much. Then we agreed to take only half of it, and take in the people South of us, if they were willing. You thought it was too much! Then we agreed to take this small place between the creek and the North Branch. You want us to take less. We can't do it; it is too small. It is tying us up in too small a space!"

Colonel Allen: "We are willing to pay you for all the land you do not reserve, and we wish you to do this because we know it is best for you. We don't wish to make you do anything. We tell you it is best for you because we think it is."

Gov. Gaines: "Think it over and come in again tomorrow."
[The paternalism of the Commissioners was overtly evident. They treated the Santiam leaders as if they were children and finally badgered them into signing the treaty.]

e. Joel Palmer treaties (1853-55)

Between 1853 and 1855 Superintendent Joel Palmer negotiated treaties with the tribes of the Rogue, Umpqua, and Willamette Valleys. These agreements gained ratification. They compelled the tribes to cede their lands and remove to small reservations with payments of modest annuities over twenty years. The Indian lands were valued at about $.03/per acre but by federal law sold at $1.25/acre at the General Land Office in Oregon City. The treaties robbed the Indians with token payments and forced them to remove to reservations where they were confederated with other tribes speaking different languages. None of the western Oregon treaties provided for "reserved rights" of fishing, hunting, gathering, or grazing livestock. The omnibus Oregon Coast Treaty of 1855 was never ratified.

Visuals: portrait of Joel Palmer; Table Rock treaty site, Rogue Valley; Palmer house treaty site, 1855, Dayton, OR.

f. Widespread dispossession and the ecological consequences of the gold rush and Euro-American settlement led the tribes to rise up against their oppressors. The conflicts erupted in the Cayuse War of 1847-48 on the Columbia Plateau and between 1851 and 1856 as the Rogue River Wars in southwestern Oregon.

~ Pioneers and miners used firearms to kill deer, elk, birds, and other important foods for the Indians; the legislature prohibited Indians buying firearms and ammunition.

~ Pioneers and miners suppressed field-burning to protect split-rail fences and log cabins, thwarting the Indians in gathering seeds and maintaining open meadows for hunting.

~ Miners filled the creeks and rivers with muddy debris killing the salmon, steelhead, trout, and other foods such as crayfish.

~ Pioneers' and miners' hogs ate the acorns and cattle cropped off the camas lilies, contributing to the starving times for the Indians.

~ The newcomers formed military companies of "Oregon Volunteers" and made war on the Indians, driving them their villages and murdering them.

At conclusion of the Rogue River Wars in June, 1856, the Indian population was significantly reduced throughout western Oregon:

Tribes	Totals

~ Lower Columbia, Clatsop, Tillamook, 1854

Miscellaneous tribes		253

~ Central Oregon Coast tribes, 1854

Siuslaw to Nestucca		225

~ Grand Ronde Reservation Census, 1857

Calapooia Tribe	345	
Oregon City Indians	321	
Umpqua Tribe	262	
Rogue River Tribe	269	
Total:		1,195

~ Oregon Coast Reservation Census, 1857

Shasta & Upper Rogue	534	
Coast Indians	1,495	
Siletz Agency Total:		2,049

~ Umpqua Sub-Agency (Umpqua City)

Coos, Lower Umpqua	250	

Total surviving Western Oregon Indians, 1857 3,927

By 1877 the native population dropped another 50% to under 2,000 people.

4. Then and Now (10%)

The closing confronts two realities: "Then" and "Now." The arrival of Oregon Trail pioneers was a turning point in dispossessing Oregon's First People of their land and food resources. Widespread re-settlement of pioneers in western Oregon, the Donation Land Act, an inconsistent and harsh treaty program, and the Rogue River Indian wars led to wholesale removal and confinement of Native Americans on the Grand Ronde and Oregon Coast reservations. In spite of horrific lost of population and removal and confinement to rural areas, the Native Americans western Oregon survived. They are here today; they will be here tomorrow. These are "then" and "now" realities.

The presentation may cover the multiple "trails of tears" of the removal of the Indians of Western Oregon to the Grand Ronde and Oregon Coast Reservations. There

were several "trails of tears," some documented by recollections of Indians and some by diaries of the "removal" officials:

- George Thompson, "A Story of Siletz," *1950 Directory of North Lincoln County*, pp. 167-68. Memories of removal by sea in 1856 on the steamship *Columbia* from Fort Orford to Portland and then walking through the Willamette Valley, crossing the Coast Range, and confinement on the Oregon Coast Reservation.

- "Trail of Tears: 1856 Diary of Indian Agent George Ambrose," Stephen Dow Beckham, ed., *Southern Oregon Heritage* (Summer 1996), pp. 16-21.

  Removal between February 23 and March 25, 1856, of 325 Takelma, Shasta, Galice Creek, and Applegate River Indians by foot for 263 miles with eight deaths and eight births from the Table Rock Reservation (Rogue Valley) to Grand Ronde Reservation. Diary of George Ambrose.

- "Trail of Tears of the Indians of the Umpqua Valley, 1856," Stephen Dow Beckham, ed., *The Umpqua Trapper* (Spring 2016), pp. 3-18, Summer (2016), pp. 3-12.

  Removal of 380 Indians of the Umpqua Valley by foot for 155 miles with three deaths and one murder to Grand Ronde Reservation. Diary of Robert B. Metcalfe.

	Then (19th century)	Now (21st century)
Dugout canoe(s):	Dugouts on Columbia River (Eld, Baker's Bay, 1841; Belcher, canoe, Columbia R., 1839)	Grand Ronde canoes on Willamette (video)
Willamette Meteorite:	Removed on sled from hillside; sold to museum	Honored as Tomanowos by Grand Ronde Tribe in ceremonies at New York
Fire ecology:	Willamette Valley meadows, oak savanna	Controlled burn in grassland (video)
Willamette Falls fishery:	Salmon dipnet fishery (Drayton 1845)	Fishing platform, lamprey fishery of Grand Ronde (video)

Camas harvest:	Fields blooming camas	Digging and baking camas (video)
Cedar plank lodge:	Lodge exterior (Swan 1857; Lorain 1858) Lodge interior, 1847 (Agate 1845; Kane 1847)	Lodge exterior at Grand Ronde (video) Lodge interior at Kathlapootl, Ridgefield Wildlife Refuge (video)
Treaty council:	Champoeg treaty council (Gibbs 1851)	Tribal council meeting at Grand Ronde (video)
People:	Clackamas men (Kane 1847)	Grand Ronde singing & drumming group (video)
Basket collection:	Baskets for sale at Grand Ronde, ca. 1900	Basketry class at Chachalu; basket exhibit at Chachalu Museum (video)

Museum Exhibit Area

Several of the storylines sustaining the themes and meeting the behavioral objectives of the visitors' encounter with the First Oregonians and overland emigrants can be addressed in exhibits: succinct panel copy, still visuals, and objects. The following are potential exhibit subjects:

1. Reservation Programs

a. By 1856 the United States removed and confined the Indians of western Oregon on two reservations. Only the Clatsop and Tillamook remained in their traditional homelands.

~ Oregon Coast Reservation (Point Lookout in Tillamook County south to the Siltcoos River in Lane County), approximately 1.2 million acres

~ Grand Ronde Reservation (South Fork Yamhill River in Yamhill County), approximately 69,000 acres

Visuals: Maps of Oregon Coast Reservation and Grand Ronde Reservation; photos of Grand Ronde Agency, Siletz Agency, Umpqua Sub-Agency.

b. The U.S. Army established military posts to keep Indians on the reservations and to keep trespassers of the reserved lands.

~ Fort Yamhill, South Fork of Yamhill River
~ Fort Hoskins, Kings Valley (east of Coast Reservation)
~ Siletz Blockhouse, Siletz River (6 miles upstream from Siletz Agency)
~ Fort Umpqua, North Spit of Umpqua River

Visuals: Photographs of Fort Yamhill blockhouse; Fort Umpqua blockhouse; Fort Umpqua officers' quarters/billiard hall; Fort Umpqua officers' quarters; Indian lodges at Fort Umpqua-images of 1858; portraits of U.S. Army officers serving at these forts.

c. The Bureau of Indian Affairs from 1856 to 1940 forced agricultural programs onto the Indians to transform them into farmers. The reservations were non-productive of cereal crops and orchards. To survive the Indians secured passes to leave the reservations to return to their old fisheries, to work in agricultural harvests, to chop wood and wash clothes, to work on as general laborers, and to become loggers and sawmill workers.

Visuals: Willamette Falls Indian fishery; Indians picking hops; orchards of prunes and apples; chopping firewood.

d. To transform Indians to Euro-American lifeways, the BIA established day schools, on-reservation boarding schools, and off-reservation boarding schools

~ Indian Training School, Forest Grove, OR.
~ Chemawa School at Salem, OR.
~ Cushman Indian School at Tacoma, WA.
~ Greenville Indian School at Greenville, CA.
~ Sherman Institute at Riverside, CA.
~ Carlisle Indian School at Carlisle, PA.

Oregon Indian children attended these schools and were isolated for years from their parents, grandparents, language, and traditional culture.

Visuals: Training School at Forest Grove; Chemawa School near Salem; Grand Ronde reservation schools; manual labor classes in shoe-making, wagon repair, carpentry, cooking, and other "trades."

e. In 1892 the Bureau of Indian Affairs implemented the General Allotment (1887) on western Oregon reservations. It divided the land into tracts of 80 acres to individuals and families to be held in trust (federal, non-taxed status) for a minimum 25 years. It provided for small tracts of reserved lands for cemeteries and administration buildings. It opened alleged "surplus lands" to Euro-American purchasers, homesteaders, and timber companies, leaving no provision for allotments to children born subsequent to 1892.

In 1906 Congress passed the Burke Act that facilitated "competency" determinations, ending of trust, granting citizenship, and requiring Indians to pay taxes on their lands. The loss of Indian lands accelerated rapidly with the sale of unalloted lands in the 1890s and the Burke Act of 1906. By 1920 most western Oregon Indians were landless.

Visuals: "The Tragedy of Siletz," a chapter in *Looters of the Public Domain* (1908) illustrating bogus land entries; allotment housing at Grand Ronde; map of allotments at Grand Ronde.

f. Indian Reorganization and World War II. The 1930s brought promises of change in Indian Country. In 1924 the Indian Citizenship Act granted citizenship to all American Indians. The Meriam Report (1928) identified significant problems in administration of Indian Affairs. Starting in 1933 the New Deal Congress and F. D. Roosevelt's appointments to the BIA confirmed new directions:

~ Congress passed the Indian Reorganization Act (1934). The law gave tribes the option to adopt modern governments with written constitutions. Tribes approving the IRA were promised federal loans, appropriations to purchase tribal lands, and the ability to adopt law codes and to charter businesses.

Visuals: portraits of John Collier, Commissioner of Indian Affairs; Nathan Margold and Felix Cohen, BIA attorneys working with tribes; Cohen's *Handbook of Federal Indian* Law (1941), a compilation of laws relating to tribes and individual Indians.

~ The Civilian Conservation Corps, Indian Division, employed more than 70,000 native men to build tribal halls, construct roads, erect fences for livestock, extend electricity and telephone lines, and construct reservation water systems.

Visuals: building the tribal hall, Grand Ronde Reservation; tribal housing units at Grand Ronde.

~ World War II stopped the forward momentum of the IRA and Congress failed to appropriate sufficient funding for its programs. The Grand Rondes created the Confederated Tribes of the Grand Ronde Community, Inc., but their government failed to attract funds for its programs for economic improvement and land acquisitions.

Visuals: modest, inadequate housing of the 1930s on the Grand Ronde Reservation (images at National Archives, Seattle); jam and jelly kitchen at Grand Ronde tribal hall.

~ World War II drew significant enlistments and service of men and women from the Grand Ronde community. Others worked in war-related logging and lumbering industries.

Visuals: veterans' memorial at Grand Ronde; photos of tribal members in uniform; Indian loggers and sawmill workers.

2. Termination and Restoration

Following World War II a movement developed nationally to withdraw the commitments of the federal government to Indian tribes. Some wanted the government "to get out of the Indian business." Secretary of Interior Douglas O. McKay, former governor of Oregon, helped direct "Termination" policies. He wanted Oregon to be showcase for "moving Indians into the mainstream." A conservative and member of the Eisenhower cabinet, he was eager to slash budgets, especially those of the Bureau of Indian Affairs. The Termination era was an overt attack on tribalism.

In the 1970s and 1980s Congress revisited Termination and eventually restored relations with several western Oregon tribes. These tribes formed modern governments, increasingly took charge of their own affairs, and, subsequent to passage of the Indian Gaming Regulatory Act (1986), secured gaming compacts with the State of Oregon. Revenues generated at tribal casinos and related businesses enabled the tribes to establish health clinics, pharmacies, expanded housing units, construction of tribal government buildings, provide ambulance and fire protection, develop programs for education, natural resources, cultural resources, and philanthropy.

Visuals: Grand Ronde administration building, school and gymnasium, health facilities, fire department, water reservoirs, tribal housing complex.

a. Indian Claims Commission Act (1946)

Following years of frustration to persuade Congress to waive the sovereign immunity of the United States to permit tribes to sue for the taking of their lands without treaties, or for the unconscionable payments for their lands, or for mismanagement of reservation resources, Congress created the Indian Claims Commission. The panel was to receive, adjudicate, and award financial restitution to Indian tribes, groups, or families filing complaints. The Commission was to complete its work by 1956 and-once and for all-settle Indian claims.

(1) Finally in 1978 Congress abolished the Commission and transferred its yet un-adjudicated cases to the U.S. Court of Claims. During its 32 years of work, the Commission settled 546 dockets and set aside $818 million in payments to plaintiffs.

(2) Western Oregon tribes received token payments for their aboriginal lands, never more than 75¢/acre, even though in 1850 Congress mandated a value of $1.25/acre at the General Land Office in Oregon City. The monies were not distributed to tribes; they were allocated in per capita payments with the belief that individual Indians, not tribal governments, would better use the payments. Even though the Indian lands were "taken" in the 1850s, no interest was allowed on the money due for more than a century nor was any plaintiff permitted to sue again.

Visuals: Volumes of reports of the Indian Claims Commission; maps of adjudicated land claims (1978 final report).

b. Western Oregon Termination Act (1954-56)

Senator Arthur Watkins (Utah) and Congressman Ellis Y. Berry (South Dakota) became vocal proponents of Termination. They introduced legislation to sever all federal relationships with tribes. With the support of Secretary of Interior McKay, Congress in 1954 passed the Western Oregon Termination Act. The law declared that in 1956 there were no more Indian tribes in western Oregon. The government during the period after passage of the law issued deeds to individual trust land, sold tribal reservation land (including tribal buildings), closed Indian health clinics, and ended all enrollment of Indian children in BIA

schools. It terminated all technical services and allocations of funds to western Oregon tribes. In 1954, eager to open sales of the extensive timber resources of the Klamath Reservation, Congress passed the Klamath Termination Act leading to the severing of all federal relations with this tribe and its affiliated Modoc and Paiute people.

Visuals: Sen. Arthur Watkins; Representative E. Y. Berry; poster of Indian relocation program; Termination protests (See Google Pictures).

c. Restoration Acts (1977-89)

In the mid-1970s, mindful of terrible conditions in tribal communities, Congress created the American Indian Policy Review Commission. The Commission created eleven task forces to hold hearings, gather information, and formulate recommendations. Task Force 10 on "Non-Federally Recognized and Terminated Indians" held hearings in March, 1977, in Salem, Oregon. It heard a sad account of poverty, ill-health, unemployment and under employment, unresolved issues related to Termination, low levels of education, and three-class status of "terminated Indians." On a case-by-case basis Congress between 1977 and 1989 restored the following western Oregon tribes:

Confederated Tribes of Siletz (1977)
Cow Creek Band of Umpqua (1982)
Confederated Tribes of Grand Ronde (1983)
Confederated Tribes of Coos, Lower Umpqua and Siuslaw (1984)
Coquille Tribe (1989)

Visuals: Photos of tribal witnesses testifying before Congress; witnesses testifying before Task Force 10 in Salem, OR.

d. Indian Gaming Regulatory Act (1986)

IGRA acknowledged gaming was a "regulated" but not a "criminal" activity and, if legal in a state, then it was legal on Indian trust land provided the tribe entered into a compact with the state. In 1990 the Cow Creek Band of Umpqua secured the first gaming compact in Oregon, soon followed by all other federally-recognized tribes in the state. The Confederated Tribes of Grand Ronde erected the Spirit Mountain Casino on Highway 18 on the South Yamhill River. The casino eventually included a hotel, several restaurants, convention center, convenience store, car wash, and a service station. It provided employ for hundreds of residents of Yamhill and Polk counties.

Visuals: Spirit Mountain Casino, hotel, service station, convenience store, car wash at Grand Ronde.

e. Continuation of Tribal Life

Although access to Willamette Falls was "closed out" by flouring mills, sawmills, paper mills, a woolens mill, and pulp mills erected to edge of the water, the Indians of Grand Ronde persisted in their traditional fishery. With their restored tribal status in the 1990s they resumed harvest of lamprey. The tribal Natural Resources staff, working with Oregon Department of Fish and Wildlife biologists and those of the U.S. Fish & Wildlife Service, mounted studies of lamprey populations, habitat, and conditions throughout the Willamette watershed.

The Grand Ronde Tribal Council, though lacking treaty-protected rights to natural resources, entered into agreements with the State of Oregon regarding hunting for elk and deer in the Coast Range. In 2018 the tribe secured permission from the state to re-establish a fishing platform on Moores Island at the base of Willamette Falls. In October, 2018, tribal fishermen caught sixteen ceremonial salmon in the resumption of their ages-old net fishery.

The Confederated Tribes of Grand Ronde have a vibrant cultural program centered on activities at Chachalu Museum and Cultural Center.

The following examples document aspects of traditional and modern life of the members of the Confederated Tribes of Grand Ronde. The descendants of the people who met overland emigrants in the mid-nineteenth century remain and are actively engaged in tribal life and culture in the 21st century.

(1) In the 1990s the tribe continued decades of work with linguist Henry Zenk to establish language instruction in Chinook Wawa and publication of a dictionary of this language of general communication on the reservation and with the Euro-American community in the nineteenth century.

Visuals: language classes at Grand Ronde; Dr. Henry Zenk; *Chinook Wawa Dictionary*.

(2) The tribe in 2010 erected a ceremonial, plank lodge on its reservation. This facility is used for meals, ceremonial events, musical programs, tribal gatherings, and educational programs. The tribe's singing and drumming group often performs in the lodge as well as at other tribal

events.

Visuals: Tribal singers and drummers; fire burning in the plank lodge; crowds attending an event in the plank lodge.

(3) Cultural classes and the annual "History and Culture Summit" hosted at the Grand Ronde Reservation attract hundreds of participants, both tribal and non-tribal. The staff at Chachalu offers classes in basketry, carving, and traditional plant foods. The tribe hosts the annual conference: two days of formal presentations, panels, and interaction with resource people drawing about 300 participants.

(4) In 2008 the Confederated Tribes of Grand Ronde entered into an agreement with the State of Oregon for ceremonial hunting rights in the Trask Hunting Unit in the Oregon Coast Range. The State reaffirmed the right in 2016.

Visuals: Deer hunting in Coast Range.

(5) Annually in June the Confederated Tribes of Grand Ronde hold their traditional "First Salmon Ceremony" in West Linn a short distance from Willamette Falls. In 2016 the Oregon Fish & Wildlife Commission adopted a rule permitting the tribe a ceremonial fishery, continuing every year since.

Visuals: Salmon dipnet fishery at Willamette Falls; roasting salmon for "First Salmon Ceremony" at McLean House, West Linn (June, annually).

(6) In 2017 the tribe worked with Oregon State University Press to publish *My Life, by Lewis Kenoyer: Reminiscences of a Grand Ronde Reservation Childhood.* The narrative dictated in Tualatin dialect of Kalapuya was translated and published for the first time by linguists Henry Zenk and Jedd Schrock. Kenoyer recounted in interviews in 1928-29 and in 1936 his memories of reservation life in the nineteenth century.

Visuals: portrait of Louis Kenoyer and his interviewers Jaime de Angelo and Melville Jacobs; portraits of Henry Zenk and Jedd Schrock; pages of text in Tualatin and English translation.

(7) In 2018 the tribe opened "Rise of the Collectors," an exhibit of tribal artifacts on loan from the British Museum, London. This was the first

loan exhibit between that museum and a North American tribe. In 2019 this exhibit received the "Award of Excellence" from the Oregon Heritage Commission.

Visuals: objects in the Summers Collection from the British Museum; exhibit displays of objects at Chachalu Museum.

(8) In 2018 the tribe erected a fishing platform at Willamette Falls, netted ceremonial salmon, and caught lamprey.

Visuals: erecting fishing platform; salmon leaping Willamette Falls; lamprey fishery at Willamette Falls

Conclusion:

Oregon Territory in the nineteenth century was not a wilderness. It was home to tens of thousands of people whose ancestors had lived in the region for at least 13,000 years. Oregon Trail pioneers arrived in a land already settled with farms, orchards, and villages. Western Oregon Indians had acculturated, but by 1840 they had endured devastating epidemics decimating their numbers.

Although confronted with dislocation, warfare, and confinement on reservations, western Oregon Indian persisted and survived. They endured decades of forced "civilization" programs implemented by the federal government, but they retained important elements of their traditional culture and language.

Western Oregon Indians today are major employers of Indians and non-Indians. They run their own governments and businesses. They possess important elements of sovereignty and stand in a direct relationship with the federal government. They are fully engaged in consultation with federal agencies and have forged special connections with state and local governments. Their people are American citizens who retain the membership and heritage of their tribes.

TRAVEL OREGON

May 16, 2019

City of Oregon City
Metro Enhancement Grant Review Committee
625 Center Street
Oregon City, OR 97045

Re: Support for Clackamas Heritage Partners for a Metro Enhancement Grant

Dear Committee Members,

Travel Oregon's vision is a better life for all Oregonians through strong, sustainable local economies. This includes enhancing economies throughout the state by helping communities better leverage the state's $12.3 billion tourism industry. It also means working together with partners, such as Clackamas Heritage Partners (CHP), to provide arts and culture experiences to enhance the visitor experience while also enriching Oregonians' quality of life. Travel Oregon recognizes the importance of CHP's "Native American Movie, (in their words)" film project and supports CHP's request for a Metro Enhancement Grant, as the project contributes to long-term sustainable benefits for visitors and locals alike.

The CHP operate the End of the Oregon Trail Interpretive and Visitor Information Center, an attraction that draws visitors and local Oregonians through education programs and local exhibits. The CHP is one of Travel Oregon's key partners in supporting arts and culture initiatives. The End of the Oregon Trail Interpretive and Visitor Information Center is also an official Travel Oregon welcome center that received 33,906 visitors in 2018, an increase of 24% over 2017. CHP's film would serve as a way to continue to inspire and educate visitors and tell the stories of Oregon's native peoples.

Art and culture are a major driver in Oregon's visitor market. In 2017, Oregon received an estimated 10 million overnight leisure travelers who visited historic places and participated in one or more art and culture related activities. That represents nearly 30% of the yearly overnight marketable trips to Oregon.

Providing the Clackamas Heritage Partners with a Metro Enhancement Grant is essential to supporting art and culture initiatives across the region and state, and subsequently continues to help arts and culture tourism thrive. Please don't hesitate to contact me if I can be of further assistance.

Sincerely,

Todd Davidson

Todd Davidson
CEO, Travel Oregon

The Confederated Tribes of the Grand Ronde Community of Oregon

Cultural Resources Department
Phone (503) 879-2268
1-800 422-0232
Fax (503) 879-2126

9615 Grand Ronde Rd
Grand Ronde, OR 97347

May 17, 2019

Oregon City Metro Enhancement Grant
Review Committee

End of the Oregon Trail Center Project: Native American Movie, (in their words)

Dear Committee Members,

The Confederated Tribes of Grand Ronde has been a partner with Clackamas Heritage Partners, CHP, End of the Oregon Trail Interpretive and Visitor Information Center since 2013. We have worked together with CHP for outdoor signage and CTGR exhibit in Wagon III, paid for by CHP grant fund from the Lennox Foundation, to re-open the Interpretive Center. In 2013, CHP made a request to our Tribe to have participation on their board. Since 2013, Council member Jon George as served on their Board.

For the current project proposed by CHP: **Native American Movie, (in their words),** I have been asked to serve on the project team for bringing this effort to completion. I agreed to be a part of this project team with the understanding that we would be focused on providing an accurate telling of the story of the Indians at the end of the Oregon Trail that incorporates the words, voices, and perspectives of Native people. As Cultural Resources Department Manager and tribal member for the Confederated Tribes of Grand Ronde I lead a team of people who are committed to the sharing of our story. I believe such work is human rights work. Our people have been identified as "the other" and marginalized within the greater society that has come to exist within our people's homelands. Understanding and familiarity with our story is needed for our persistence.

I thank you for your consideration in funding this project,

Respectfully,

David Harrelson
Tribal Historic Preservation Officer
Cultural Resources Department Manager
David.harrelson@grandronde.org
Office: 1-503-879-1630
Fax: 1-503-879-2126

1389 SW Hood View Lane
Lake Oswego, OR. 97034-1505
7 May 2019

Oregon City Metro Enhancement
Grant Review Committee
Oregon City, OR 97045

Dear Committee Members:

I write to express my support for an enhancement grant to the Clackamas Heritage Partners/End of the Oregon Trail Center in Oregon City. My familiarity with the Center goes back nearly thirty years to when I served on its board in the 1990s with Dan Fowler, Alice Norris, Joyce Cohen, Darlene Hooley, and Carl Halvorsen.

The current project is creation of a documentary film about the Native Americans residing in western Oregon prior to, at the time of, and subsequent to the opening and use of the Oregon Trail. The information in this film will provide much needed historical context related to the development of western Oregon. Few visitors understand that Native Americans have lived in Oregon more than 13,000 years, that their Fire Ecology created the landscape of the Willamette Valley with open meadows that made the place seem like Eden, and that they were the region's majority residents at the time of opening of overland emigration in the 1840s. The tribes entered into formal relationships with the United States through ratified treaties, suffered removal to distant reservations, and have endured to the present.

This film creates the opportunity for visitors of all ages to gain understanding about the deep presence, traditional lifeways, interface with Euro-Americans, and the treaty and reservation histories of the tribes. In so far as is possible, the film will draw on the words (treaty council minutes, court testimony, letters, wax cylinder recordings and other materials) of the region's native people. The goal is to create a balanced, informative, and useful documentary for all who view it.

I taught courses on federal Indian policy, Native American History, and the

history of the American West to college students for forty-two years. I am also the author of several books on these subjects. It is my pleasure to work with the Clackamas Heritage Partners and the End of the Oregon Trail Center in the development of this film in cooperation with tribes and other organizations.

I urge you to respond affirmatively to the request for the enhancement grant.

Sincerely,

Stephen Dow Beckham
Pamplin Professor of History, Emeritus
Lewis & Clark College

OREGON CITY

Community Services Department

625 Center Street | Oregon City OR 97045
Ph (503) 657-0891

May 9, 2019

City of Oregon City Community Enhancement Grants
Review Committee Members
Oregon City, OR 97045

RE: End of the Oregon Trail

Committee Members:

Oregon City Community Services Department would like to enthusiastically extend its support for Clackamas Heritage Partners in their effort to produce phase III and phase IV of the film, "Native American Movie, (in their words)".

Clackamas Heritage Partners staff and board of directors have a passion for preservation and telling the story of not only the early pioneers along the trail, but also the story of Native Americans in the Oregon Territory before, during and after the Oregon Trail migration. This grant will help build community, strengthen the story of Native peoples and inspire visitors of all cultures.

We are happy to support this project and we are excited to see the impact of this film at the End of the Oregon Trail Interpretive Center. Thank you for your consideration.

Warmest Regards,

Phil Lewis, CPRP | Director
City of Oregon City Community Services

OREGON'S MT. HOOD TERRITORY explorers welcome

May 14, 2019

Metro Enhancement Grant Review Committee
City of Oregon City
625 Center Street
Oregon City, OR 97045

RE: LOS for CHP Metro Enhancement Grant

Members of the Review Committee,

Oregon's Mt. Hood Territory (OMHT), the destination marketing organization for Clackamas County, wishes to express its support of Clackamas Heritage Partners' (CHP) application for Metro Enhancement grant funding to complete phases III and IV of the film, "Native American Movie, (in their words)". This film will convey what life was like in "The Oregon Territory" before, during and after the Oregon Trail from a first peoples' perspective.

CHP is working with cultural resource representatives from the Confederate Tribes of Grand Ronde, members of the production team for the film "Bound for Oregon", and other historical scholars on this project. We continue to be very pleased with the thoughtfulness and professionalism that CHP brings to its historical interpretation programs and projects. Moreover, we appreciate that CHP actively seeks to include stories and perspectives from a diverse array of individuals and peoples. This is important because "The Oregon Story" is really a mosaic made up of myriad stories.

With past projects serving as examples, we have no doubt the final product will be of high quality and will offer enduring value to the northwest narrative. A Metro Enhancement grant award will help bring this project to fruition and ensure that the Native American peoples' story/perspective is appropriately captured and shared for generations to come.

I thank you for your consideration of this request. Please feel free to contact me should you have questions about our support for this or numerous other past CHP projects.

Sincerely,

Jim Austin
Community Relations Coordinator
Oregon's Mt. Hood Territory.