

Linda's Celilo

Smarter Balanced Questions and KEY

McKeown, Martha Ferguson. *Linda's Indian Home*. Binfords & Moort: Portland, Oregon. 1956.

The following activities and questions are aligned with the Oregon Academic and Social Sciences Content Standards, Common Core State Standards and Smarter Balanced Assessment Consortium, all adopted by the Oregon Department of Education (ODE) by 2014.

Teachers: the purpose of this guide is to gain an understanding of what life was like in and around Celilo Falls and the original village prior to its inundation on March 10, 1957. We have made this out of print book available to you in PDF form, because of its enormous worth to cultural and academic learning.

First, this book has been described as a time capsule that illustrates:

1. The purpose

Pages	Question	Possible Responses
4 – 6	Describe Linda's skene or cradle board. What is its purpose? How is it similar or different to the ways babies are cared for in your culture?	Has rattles made of shells, a bent limb over the head of the board protects her from tipping over. The skene protects here from crawling into places where it is not safe (fires, river); made of a flat board and buckskin with moss packed inside to keep babies warm and dry; it laces up the front to easily secure the baby. Comparisons will vary.
4 – 5	Explain how a skene is like a home.	Lives in it for the first few months of life; it protects the baby; keeps the baby warm and dry;
7	Identify the two ways eels are used by Indians	Pacifiers for babies, food for soup
12	What do you think the author means when she says that, "babies eat so much eel soup they grow right out of their skenes"?	Babies eat and grow bigger. They grow so big that they no longer fit in their skenes.
12	What is a "comer"?	An Indian who goes to the village from their home on a reservation
12	Describe how as-sims are caught	They creep along the rocks and are pulled off the rocks by fishers.
12	Why are as-sims the same color as rocks?	Camouflage.
14	Identify the Indian word for "river."	Wauna (wana)
16	Why do you think the author describes the echoes of the waterfalls and the crashing river as "music"?	The author describes the water as music, because it can be a soothing, enjoyable sound like music.
16	What does "Wy-am" mean? Why do you think the Indians who live on the Columbia River call themselves "Wy-am"?	Echo of the water against the rocks. They call themselves Wy'am, because this is where their lives are, the river is their home and it defines who they are.
16	Explain how "Fish Indians" fish in the river	Build platforms over the water, tie themselves onto platforms and hold dip nets in the water to catch salmon.
18	How is salmon similar to money?	Linda's father uses salmon to get the things he needs: he trades salmon for lumber, dip net

		materials, and rope.
20	What do you think the author means when she says that the Wy'ams have lived on the river "since the beginning of time"?	That the Wy'ams have always been there. There has not been a time that they were not there.
22	Infer what the following passage means: <i>Mrs. Thompson is very worried because Little Chief will have to cut his braids before he goes to the "white man's school." She is afraid a short-haired man cannot catch big salmon.</i>	This passage infers that the length of a man's hair helps to determine the size of the salmon he catches.
22	The author claims that no one in the village would ever eat spring salmon until the village has thanked the Almighty in a thanksgiving feast. Why does the author make this claim?	Because the Wy-am people believe that God is letting them live there and so they want to thank God for giving them the food to be able to live and stay there.
24	Identify one similarity and one difference between summer and winter homes	Summer homes need to be large and airy in order to remain cool; they also call these homes drying shacks, because the wind dries the fish inside. Winter homes are smaller, because they do not require as much wood to heat them.
24	Why would Chief Thompson think that the Almighty would be angry with young people learning "white man's ways"?	Since the Almighty created the people there and created the place for them, the Almighty might want them to stay there and take care of the place instead of do different things.
26	Why does the author draw the conclusion that "fish mean more than money to the River Indians"?	(from p. 18) First, Indians use fish to trade in order to get things they need. It also appears that women work very hard to prepare the fish, and so because of that hard work, the fish become very valuable.
28 – 29	You are writing a school report on how drying shacks are built for the purposes of drying fish in the summer on the Columbia River. Give two details which would be useful in your report.	The front side is open to the river; the remaining three sides are made of log boards; the back wall is lined with tule mats. Houses like this were built and used at the time of Lewis and Clark in 1806.
30	Based on the selection on page 30, describe the personality of Chief Tommy Thompson.	Hard-working, responsible, watchful, believes in traditional ways of doing things; does not like when others do not follow tradition or break the rules.
32	Identify at least two ways Wy'Am men and women get ready for the cold winter months.	Men catch fish, women cut and dry salmon, families move to little winter houses under the cliffs
34	The author claims that no part of the salmon is every wasted by the Wy'am people. Provide evidence from the selection to support her claim.	Indians use the backbone and the head of each salmon for soup.
36	Salmon season means very hard work and living conditions that are not the same as living in a house with electricity, water, and beds. Why would the author say, "This is the happiest time of all for the River Indians"?	Answers will vary, but may include: the entire family is together, it is like camping, people might take pride in the hard work they do, might be happy that they are working to provide for their friends and family.
38	How is the consequence for Tuckta's misbehavior the same or different from what might happen in your household?	Answers will vary. It is important to highlight that discipline happens very differently in different cultures and that we should refrain from judgment.
42 – 44	Create a theory about why fenced and plowed fields make it difficult to gather food roots.	When fields are plowed, they kill the roots; when fields are fenced, people cannot get inside the fence to dig roots.
42 – 44	Why do you think Wy'am people refer to venison, salmon, berries, and roots as "Great Foods"?	These are foods they believe were created for them by the Almighty/God. Great does not stand for

		"cool" or satisfactory; it stands for big and important.
46	Explain how a tee pee is made.	
46 – 50	Identify the jobs that need to be completed in the summer months. Which job seems the most challenging? Provide two pieces of evidence to support your claim.	Answers will vary: hunting, picking huckleberries, fishing, drying fish, digging roots.
52	This book was written in 1953, and many did not have the things we do today that make our lives easier. Identify one advantage and one disadvantage to living as the Wy'am people did in 1953.	Answers will vary
54	Many people from many cultures believe that thumb sucking—even when a baby does it—is a habit that parents and relatives should discourage. What is your opinion about thumb sucking? In a letter to Linda's family, give them advice based on your own knowledge and experience. Provide at least two reasons for your opinion.	
56	Identify the reason Chief Thompson thinks it is strange to have only one name [title] for a grandparent in the English language.	He believes it is wrong to call two different people by the same name.
58	How are the practices of a chief wearing otter fur and a monarch wearing a crown alike?	Otter fur is a sign of a chief and only chiefs get to wear them just like kings and queens are the only ones who get to wear crowns.
58 – 60	How important is the "memory dinner" held at the longhouse? Use at least two pieces of evidence from the selection to support your answer	This is a very important dinner. Evidence of this is how the Chief and his wife dress. Chief has otter fur in braids, they will have the dinner at the longhouse, he is wearing ceremonial regalia (buckskin, beaded apron, eagle feather headdress), his wife wears a blue velvet dress, each wears wampum, and he carries a bag that has a copy of the Middle Oregon Treaty signed by his uncle.
66	<ol style="list-style-type: none"> 1. The author refers to Caucasian children as "white-skinned" and Indian or Native American children as "red-skinned." Today, we typically do not use these terms as a way to describe people. Identify the author's purpose in using these terms. Support your answer with evidence from the text. 2. These are the words used in 1953. Today we use different words (discuss). Why do you think we made this shift in language? 	<p>The author's purpose is to simply describe the different children. She does not intend to be racist or offensive. We know this because she describes Nell as a "kind lady." Kind ladies do not try to offend people. Nell also came to the fishing village. She must be kind in order for her to be allowed to go.</p> <p>(Talking points for discussion)</p> <ol style="list-style-type: none"> 1. It is more acceptable to refer to a person's ancestry or heritage rather than the color of their skin. 2. Redskin is an offensive term once used to describe American Indian people. The reason why it is offensive is that it refers to a time when Indians were hunted like animals. "Bounty Hunters" received money for each Indian man, woman, or child they killed. In order to prove the death, the hunters had to bring in an

		<p>Indian’s scalp. This was the typical practice in the American Colonies and then the United States for more than a hundred years. An 1863 Minnesota newspaper refers to "The state reward for dead Indians has been increased to \$200 for every red-skin sent to Purgatory. This sum is more than the dead bodies of all the Indians east of the Red River are worth." "The state reward for dead Indians has been increased to \$200 for every red-skin sent to Purgatory. This sum is more than the dead bodies of all the Indians east of the Red River are worth." "Winona State University Newspaper Archives". <i>The Daily Republican</i> (Winona, MN: Winona Daily Republican). 09/25/1863. Retrieved 11/06/2013.</p>
66 – 68	<p>Why do you think the Chief’s wife uses the phrase “white girl costume” to describe the white dress and shoes she buys for Linda?</p>	<p>These types of clothes are not what Wy’am people wear. Therefore she refers to the dress and shoes as something to dress up in and pretend, like a child playing dress up, because these would never be the clothes that they actually wear. These clothes are foreign to their culture.</p>
66 – 68	<p>*Lesson to describe differing perspectives:</p> <ol style="list-style-type: none"> 1. What is the Chief’s wife perspective about the white shoes and dress she buys for Linda? 2. What is your perspective about costumes? What are they for? Give some examples. 3. How does the Chief’s wife’s perspective differ from your perspective? Why? <p>Possible Extension Lesson</p> <p>The teacher shows you pictures of costumes and introduces the idea of “playing Indian” with costumes that one buys in costume shops.</p> <ol style="list-style-type: none"> 4. Lesson: Native people do not consider their traditional cultural dress as “costumes.” The term “costume” has a connotation, or implied meaning that suggests pretending to be someone or something else or playing dress up. Since this is not the purpose of traditional native dress, they prefer the term “regalia.” Regalia are specific clothes for official ceremonies. Traditional regalia is used for religious ceremonies and celebrations. 5. Lesson: Designers of “Indian costumes” often do not realize or consider the lack of authenticity (most frequently, the designs of costumes like the ones in the accompanying pictures are based on inaccurate Hollywood portrayals of tribal people. Costumes might also depict certain religious icons or practices, which is highly offensive to many tribal people. 	<ol style="list-style-type: none"> 1. The Chief’s wife’s perspective is from a Wy’am point of view where these types of clothes are impractical for their type of work and play. These clothes are also foreign to their culture, and so, just like a costume, Linda would be playing dress up. Instead of a princess, a Viking, or a superhero, she dresses up like a “little white girl.” 2. Answers will vary, but those who are familiar with Halloween tradition will most likely refer to dressing up like superheroes and other fictional or historical characters. The costumes are typically not based in reality. 3. Answers will vary. Acceptable responses will range from their perspectives being very similar, because when one dresses in costumes, they are pretending to be something other than who they are, to very different, because students will not consider their own clothing as costume-like. There might be a conversation about peers dressing a certain way due to peer pressure or family expectations.
38, 70 –	<p>Describe how the Chief’s wife corrects Linda’s misbehavior. How is misbehavior corrected in your</p>	<p>Responses will vary</p>

75	culture/family?	
Entire book	Why do you think there are specific “men” jobs and “women” jobs in the Wy’am culture? Identify at least two jobs that men have and two jobs that women have in supporting your answer.	Responses will vary.
Entire book	Would you rather live as the Wy’am people did in 1953 or the way you do today? Provide at least two pieces of evidence to support your claim.	Responses will vary.