

## Cultural materials found at nearby excavation site



Archaeological field technician Ruth Woodcock looks for cultural materials during test excavation of area bordering Highway 26 near Warm Springs.

A test excavation bordering Highway 26 south of the Warm Springs Chevron station showed signs of ancient inhabitants. Projectiles (arrowheads) and flake stones (rocks formed with tools or used as tools) provided evidence that the area may once have been a campsite.

The survey followed procedure established by the state which calls for an archaeological survey to take place before roadwork is started. Because planned widening of the highway will soon begin, archaeologists from the Oregon State Museum of Anthropology in Eugene were contracted to survey the area which involves examining the grounds to see if the surface reveals any cultural materials. Materials were found and archaeologists proceeded to phase II, which was recently completed.

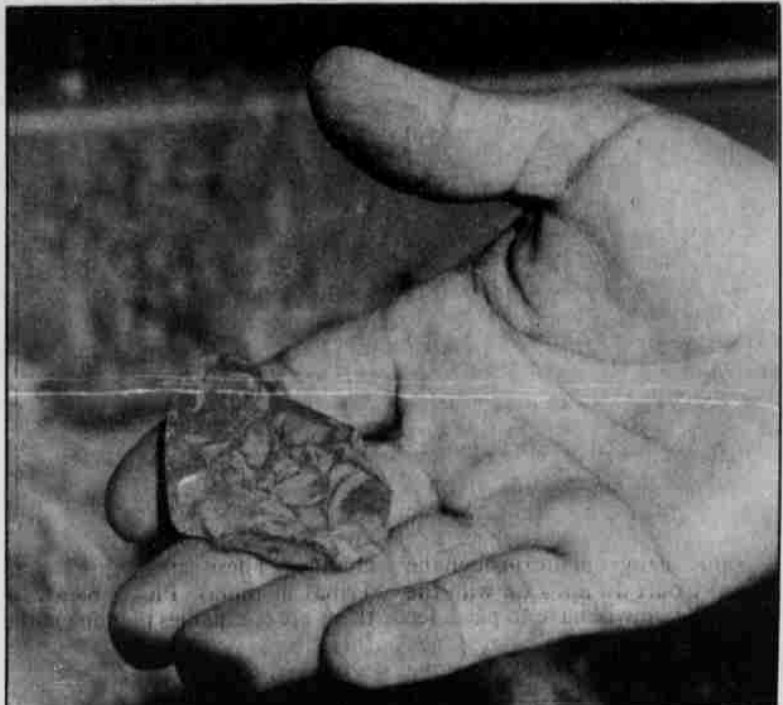
Dr. Dennis Jenkins coordinated the activities of this phase which involve a test excavation to determine

the depth and horizontal extent of the site. Field technicians, digging rectangular shaped pits approximately 18 inches deep, removed dirt and sifted through it hoping to find materials that would indicate occupancy of the area. They discovered projectiles as well as flakes.

The presence of these formed stones and other evidence suggests inhabitation of the area 2500 to 4500 years ago, according to Jenkins. There are also indications that the area could have been the location of households which, over time, have been covered by silts.

The materials found at the site, tribal archaeologist Scott Stuemke relates, will provide information about its former inhabitants. Using various tests archaeologists can learn much. A hydration test can give a relative date of the materials. A "chemical fingerprint" to determine the source of the materials can be

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Biface found near Highway 26 provides evidence that ancient people once inhabited the area.

## Bags from Columbia, Snake rivers to be displayed at museum

"Woven in Time," an exhibit of highly decorated cornhusk bags and other related Native American artifacts from the Columbia River Plateau will be on view at The High Desert Museum beginning October 26, 1991, and running through May 11, 1992.

The exhibit consists of a variety of twined bags overlaid with dyed cornhusks and other materials, an art form unique to the tribes of the Columbia and Snake River Plateau. The bags have been selected from the Museum's Doris Swayze Bounds Collection.

"These beautiful and useful bags represent the work of generations of native women," says Curator of Exhibits Susan Harless. "Grandmothers patiently taught granddaughters the traditional art of twining, passing on the skill to new, younger hands for the benefit of all."

Originally, the type of bag on display in "Woven in Time" was

made from Indian hemp and used to gather roots and other food items. Later, the bags were made from materials brought to the region by settlers. They soon gained a more decorative and ceremonial significance. "Although we call them cornhusk bags," says Curator Caryn Talbot Throop, instrumental in developing the exhibit, "for several thousand years before cornhusks were around, they were Indian hemp bags and were twined and decorated with native fibers."

The High Desert Museum, located six miles south of Bend, is open 9 a.m. to 5 p.m. every day except New Year's, Thanksgiving and Christmas. Admission is \$5 for adults, \$4.50 for seniors, and \$2.50 for children 5-12.

Meticulously designed and crafted, the twine food storage bags of the Columbia River Pla-

teau Native American tribes reflect a weaving technique that dates as far back as 9,000 years. Primarily a woman's art, twining has been passed on from grandmother to granddaughter through the millennia.

The overlay decorated twining found in this indigenous Sahaptin textile art is unique in the world. Gatherers, fishers and hunters who made seasonal rounds to gather ripening foods, the Plateau people needed flexible, strong containers to collect, carry and store their foraged roots, berries, fish and meats.

Each fall, before the rains began, stalks of Indian hemp, called "tax'ux" by the Nez Perce, also known as dogbane (*Apocynum cannabinum*), were selected and gathered near low-lying springs or seeps along the steep basalt rims of the Columbia Plateau. Women cured dried stems and peeled the strong inner bark fibers, then spun the fiber into two-ply cordage between their fingers and knees. From higher elevations in the mountainous areas, beargrass (*Xerophyllum tenax*) was also gathered and dried. Some leaves were dried in the shade to retain their pale green color, while others were allowed to sun bleach, resulting in a soft yellow-white color. After the lengths of hemp twine were prepared, the bag was finger-woven in the weaver's lap. Each row in a large bag took up to an hour to tightly twine in place. A large bag has more than 200 rows

of twining.

These woven bags were not simply utilitarian. They were used to carry gifts of roots for a young bride's new home, for example. The beautiful bags thus passed from one woman's hand to another's home through memorials, giveaways and other ceremonies.

In the early 1800s, Euro-Americans began to settle the region, bringing their own crops, including corn. As the softer, more malleable husks of these early varieties of corn became available, Indian women used them instead of native grasses for decorating the storage bags. These cornhusks easily took the native dyes from lichens, bark and berries, providing brilliant, colorful designs. A different pattern was made on each side of the bag.

In recent times, changes in cultural traditions have seen the bags used as women's and children's handbags. Traditional hemp warp has gradually been replaced with cotton string and jute. The cornhusks, which were used as decorative materials, have also given way to colorful yarns, the earliest of which were unraveled from blankets and trade cloth. Hats, horse gear, wall pockets, armbands, belts, and headbands were also fashioned from this flexible native art form. Today, the colorful twined root storage bag of the Plateau has evolved into a beautiful handbag carried for ceremonies and special occasions.

## Striving toward drug-free CO

The Alliance for a Drug-Free Central Oregon's Drug-Free Workplace Task Force is gearing up for a major campaign in January 1992 to encourage all workplaces in Central Oregon to implement a drug-free workplace policy. A Drug-Free Workplace Month is planned for February, 1992.

The Alliance for a Drug-Free Central Oregon is aware that as more and more Central Oregon businesses implement drug-free workplace policies, all other community segments must be prepared to respond in a region-wide, innovative, coordinated and cooperative manner.

Toward this end, The Alliance has invited about 40 business persons and 40 public service representatives from all segments of the region to

come together in a regional action conference to develop a unified, coordinated response to this challenge. The day-long conference was held at Kah-Nee-Ta October 10.

Participants from a wide range of business industries, chambers of commerce, community action planning groups, citizen advisory groups, children and youth commissions, medical providers, schools, government, the judiciary and prevention, treatment and corrections agencies form throughout the region will be present to represent their agencies. Innovative, creative and open thinking are being stressed with a critical eye toward maximizing present resources, avoiding duplication and open communication between all participants.

## The old days

The column this week contains the report of Agent Smith for the month of May, 1880. It contains an interesting reference to one of the original Warm Springs Scouts, Umslick. Umslick appears in the U.S. Muster Role for the Modoc War, although he was listed as only being 33 years old in 1873 when the war took place.

Warm Springs Agency Oregon  
June 1<sup>st</sup> 1880

Sir

I have the honor to transmit herewith the reports of my Physician and Teacher for the month ending May 31<sup>st</sup> 1880, and submit the following as my own report for the same month.

### Present Population

The total number of Indians is given the same as in the April report. There are not as many Indians in the Reservation as in that month owing to a good many having been granted passes to go to the Salmon fisheries. The crops are all sown, and gardens put in. The Indians at home are sufficient in numbers to watch and take care of the same.

### Food Supplies

are very limited. Nearly all of last years grain and other crops are exhausted, hence the Indians will have to depend upon fish roots etc until the harvest upon.

### Births and Deaths

There have been three births and three deaths, so that the population is unchanged in numbers. One Piute member and one Wasco, a very old man, named Umslick, was considered the oldest Indian on the Reservation being upwards of 90 years of age. Was a boy, and was at the Dalles or landing now called Cello, when Lewis & Clark came down the Columbia in 1805 Remembered them and the negro they had with them. Was a very brave man. Was with Gen Crooks in the Snake war, and was wounded in the breast with an arrow. Was also in the Modoc war as a Scout. He deserves honorable mention and a suitable grave stone should be placed to mark his last resting place.

### Sickness and No recovered

Fifty two cases have been treated, out of which forty two are reported recovered. A number of cases of measles have been treated, and there may be many more, as it is likely to spread.

### The School

Has been in session during the entire month consisting of twentyone school days. The attendance has been quite good and regular. The boarding department has been successfully conducted by the Matron, an Indian woman.

### The Police

Have had but little to do in the way of making arrests recovering lost or stolen property. Have been prompt to perform all that was required of them.

### The Apprentices

have been on hand to do all that was in the shops and mills to be done. One or two have been quite sick, and unable to work all the time.

### The Mills

The grist mill has been run a portion of the time and has ground all the grain brought to it. The saw mill is out of repair, and the main crankshaft broken a few days ago, so that but little lumber was sawn.

### Crimes and Misdemeanors

But few arrests and convictions before the Indian council have been made.

In last months [sic] report mention was made of the death of an Indian, believed to have been caused by drinking poisoned liquor, and that the case had been reported to the US Dist Atty. Subsequently a Dept US Marshal was sent up, who summoned three of our Indians as witnesses, to the selling of liquor to the Indian who died, and also the man Elijah Earhart was arrested and all were taken to Portland, where Earhart confessed his guilt and was fined a nominal sum, as I have been informed. The witnesses returned home without being called on to testify. Other arrests may yet be made, as there is no doubt but what some person or persons, are selling liquor to Indians.

### The New Saw Mill

The plans have been drawn, and now the favorable weather has at last come, the work on the mill will be pushed right along as fast as possible.

### Employees

The Clerk has had his time fully occupied. Has had to act as Teacher, though has not put any one full day in school, but has assisted and has a general oversight. The Supt of Farming and Miller have been busy in the shops, and mills, doing the more skillful jobs of work, and overseeing the apprentices. The sawyer has made one trip to the Dalles after supplies and has looked after the Department animals & fields. The laborer for the Piutes, has been assisting his people. Several have been sick, and he has had the care of them under the Physicians guidance.

### Moral and religious work

These have both been kept up, and satisfactory progress has been made. The Sabbath services have been very well attended.

During the present month the care of gardens, and hunting of stock, and procuring supplies of salmon, will take up most of the Indians time.

To  
The Commissioner of  
Indian Affairs  
Washington D.C.

Very Respectfully  
Your Obt Servt  
US Indian Agent

Information for The Old Days column is provided by Warm Springs tribal attorney Jim Notebook.

## Me

I am the only "me" I've got. I am unique. There are two major parts of me. There is the inside "me" and the outside "me."

The outside me is what you see. The way I act, the image I portray, the way I look and the things I do. The outside me is very important. It is my messenger to the world and much of my outside me is what communicates with you I value what I have done, the way I look, and what I share with you. The inside "me" knows all my feelings, my secret ideas, and my many hopes and dreams. Sometimes I let you know a little bit about the inside "me" and sometimes it's a very private part of myself.

Even though there are an enormous number of people in this world, no one is exactly like "me". I take full responsibility for "me" and the more I learn about myself, the more responsibility I am going to take. You see, my "me" is my responsibility. As I know myself more and more, I find out that I am an OK person. I've done some good things in life because I am a good person. I have accomplished some things in my life because I am a competent person. I know some special people because I am worth knowing. I celebrate the many things I have done for myself.

I've also made some mistakes. I can learn from them. I have also known some people who did not appreciate me. I do not need to keep those people in my life. I've wasted some precious time. I can make new choices now. As long as I can see, hear, feel, think, change, grow and behave, I have great possibility. I'm going to take those risks and those possibilities, and I am going to grow and love and be and celebrate. I am worth it.