

# Bridge was named for Wasco Chief Duc-Sa-Hi

## Dedication ceremony was 75 years ago

by George Aguilar

Many geographical areas, buttes, mountains, etc., have been named after distinguished people.

A fine example would be the Crooked River Gorge Bridge named after a Culver war hero named Barber.

Another example closer to home: The bridge crossing the Deschutes River at the reservation is named after the Wasco Chief Mark Meacham, Indian name Duc-Sa-Hi.

Thirteen-hundred people attended the 1934 dedication of the bridge.

During the dedication ceremony, the state highway commissioner and several speakers representing Deschutes and Jefferson counties delivered several speeches. According to a 1934 report in the Madras Pioneer:

"Following the speeches of the 'white brothers' one of the oldest of the Indian, chieftains Owhi Ike, a Modoc scout and one of the last surviving of his tribe, was led to the platform and spoke through an interpreter. The crowds listened intently to what the old chieftain had to say of early days when there was no bridge and only trails and plenty of warlike renegade tribes to disturb the more peaceful and friendly ones.

"The climax of the day's events occurred when Mr. Scott (State Highway commissioner) cut the ribbon held across the bridge and christened it Duc-Sa-Hi, naming it after a famous Wasco chieftain.

"Duc-Sa-Hi was a chief of the Wasco tribe of Indians and a counselor and spokesman for the tribe until his death in 1879 at Warm Springs. In 1885 the government sent his son Frank Meacham to West Virginia to college and when he returned he was a great leader among the Wasco tribe and made several trips to Washington D.C. on behalf of the tribe."

The report continues: "Following the dedicatory ceremony the Indians, ranging in sizes from dignified chieftain to a tiny papoose carried in a baby board on his mothers back, took part in a colorful parade across the new bridge. War dances in spectacular Native regalia proved to be much interest to the crowd and closed the ceremonies for the day."

The primary purpose for this new bridge was to provide a faster and shorter route from Portland to the Central Oregon areas.

This bridge also opened up the Warm Springs Reservation to the outside world.

However, Highway 26 was not paved and opened until 1945, when the Mill Creek Bridge was completed.

Years later, the steel and concrete reinforced 421-foot long Duc-Sa-Hi Bridge survived the devastating 1964 floods.



MaryAnn Winishut Meanus at the Duc-Sa-Hi Bridge christening, 1934.



Ike Owhi, listed as a Modoc War Veteran scout, attended the Duc-Sa-Hi Bridge christening in 1934. Owhi is the grandson of the Chief Owhi of the Chief Kam-i-a-kan Yakama War Campaign of 1856.

*"Who will be the first to throw away his Indian heart, laws, and customs and from this day henceforth be a Whitman in everything pertaining to civilization?"*

The changing names of Indians to English were another way to put an end to the traditions of the Indians.

During the meeting of the 1871, all individuals were forced to renounce their former civilization by saying:

"I throw away the law my fathers made. I take this new law"

Several of the leading men of the Wasco and Teninos made this statement and decision when A.B. Meacham came to the Warm Springs and Duc-Sa-Hi was the first to have his name changed.

*Hand shaking was renewed, and then one after arose and made short speeches, and came forward and were enrolled: The Captain (Smith) growing warmer and more enthusiastic as each new name was entered on the roll. Nearly one hundred had come out squarely, and we adjourned the meeting to the following day.*

Duc-Sa-Hi acquired the American Mark Meacham name when he was forced to throw away the laws of his father, the throwing away of the Indian law also meant changing the Indian name of Duc-Sa-Hi to the American name of Mark Meacham.

Duc-Sa-Hi was one of the principal Kiksht Wasco chiefs who signed the Middle Oregon 1855 Treaty with the United States.

Duc-Sa-Hi's activity is well documented when pen was put to paper of earlier years.

The giving of an Indian name was a custom of the Wasco to pass on Indian names for the preservation of posterity, and tribal history was also passed on this way.

During the earlier years, probably in the 1860s to 1880s, a settler by the name of Henry

*The giving of an Indian name was a custom of the Wasco to pass on Indian names for the preservation of posterity, and tribal history was also passed on this way.*

Coe documented a case of a murder that took place at Pollalah (Hood River) as the early settlers knew it then.

*"One of the chief Wallachin Indians killed a Mosier Indian; payment was demanded by the relatives of the deceased and refused on the grounds of poverty. Mark, the chief of the Wascos, backed up the demand, and did not accept the excuse.*

*Mark without delay marshaled his band of warriors, and at their head came to Hood River. They came for business and they looked it. Seventy-five or a hundred of them on horseback with their war paint and eagle feathers galore. All were armed, some with flint locks, others with bow and arrows and with tom toms beating. In about two hours they returned leading three Cayuses, (horses) par value of the dead Indian.*

In my very earlier years I had the privilege of having to stay with a daughter of Duc-Sa-Hi. Her name was Jane Meacham, her Indian name was Low-sha-wy. She was the mother of Eva Brunoe Winishut. This old lady and I used to converse in the Indian language. The nearest people connected to this family tree is Levina Tanawasha, Levina is the grand daughter to Low-sha-wy. The great great grand daughter to Low-sha-wy is Oe Colwash, the late Sammy Colwash is the Oe's father.

*(Note: George Aguilar is the award-winning author of When the River Ran Wild!)*

### Changing of names

Duc-Sa-Hi was one of the Chief's of the Wasco and headmen of the primary signatory participants of the 1855 Treaty.

Below is an excerpt taken from the book, *Wigwam and Warpath*, by A.B. Meacham, a U.S. Government high Official of Indian Affairs.

Meacham visited Warm Springs Agency in December 1871. It also may be safely surmised that the visit of Indian Commissioner A. B. Meacham

was to see how President Grant's Peace Policy had taken effect on the Warm Springs Reservation. During the meeting with the Indians this scene took place:

*After a few moments, the chief arose and said, "I will be a white man from this day;" and then advancing toward the desk, he was welcomed by friendly greeting from the White men present. Holding him by the band I (A.B. Meacham) said to him,*

*"I welcome my red brother to our civilization. You are now a (white) man; our people do not consider the color of a man; it is his heart, his life. What name will you take?"*

*He (Duc-Si-Hi) hesitated, looking down for a moment; then raising his eyes to my own with earnest gaze, he inquired if he might take my name, saying he liked it because it sounded well. Acknowledging the compliment, I addressed him as Mr. Mark Meacham. This was greeted with applause.*

## Red Road counseling program for youth

The Warm Springs Community Counseling Center is presenting The Red Road—Reaching Your Potential with Community and Family Support.

This aftercare support group approach will focus on health in body, mind, spirit and relationships.

Each group meeting is two and one-half hours in length, twice a week.

This is the start of our

Red Road to the Circle of Life. Aftercare support groups will be for twelve weeks, or, in three moon cycles.

Groups will be held at the Warm Springs Community Counseling Center. This aftercare support group will target youth just completing in-patient treatment, youth who have completed in-patient treatment, or youth who just may need added support and information regarding health in body, mind,

spirit and relationships.

Please contact Ursala or Alicia to register for this group. Meetings are beginning this week.

There is no cost for this new approach to wellness, as it is financially supported by the Confederated Tribes of Warm Springs Community Counseling Center.

For information, contact the Community Counseling Center at 553-3205.

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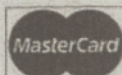
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