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(LOH78-278.1)

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Mary Kurtz
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0) LM: Good afternoon Mrs. Kurtz. To begin with this afternoon why don't you go ahead and introduce yourself. Tell me who you are and where you were born.

MK: I was born Mary Edith Patton and I was named for my great grandmother Mary Elizabeth Sherwood. Having my mother's middle name of Edith. But I was the third generation of Mary E. Patton on the ranch. I was born on the original Patton ranch at the head of Patton Valley which was close to Cherry Grove. That was before Cherry Grove was started. The Pattons had come across the plains in 1850 and my grandfather walked across at nine years old and carried a Kentucky rifle. So I was ^{steeped} ~~seeped~~ in the history of pioneers and early settlers and grew up under that kind of influence and ^{That's} ~~that is~~ why I am interested. I married George Kurtz in 1934 after I had been teaching for three years. We lived on the ranch for many many years and then moved to Hillsboro after we sold it.

LM: Your grandfather settled in what is now Patton Valley?

MK: Great-grandfather settled there and it was named for him and his brother. Then his son was Matthew Patton my grandfather. My father was Ben Patton.

LM: ^{Were} ~~Was~~ your great-grandfather and his brother then the original settlers? First people in this valley then?

MK: Well, practically. They got ^{Their} ~~there~~ land from the original owner of the Donation Land Claim.

MK: The original donation land claim with President Grant's signature is in our abstract. So we are right at the beginning. ^{There were} ~~and~~ very few settlers in the valley when they came.

LM: What are the stories that have been passed down through the ~~generations~~ ^{generations} as far as the geography or the particular landscape around Patton Valley? Was it pretty much like what it is today?

MK: Very much. A lot of the land had to be cleared and my folks were especially apt to getting that done. They were good in handling saws and axes and all of them were carpenters. Great grandfather was a blacksmith and when anything needed fixing he fixed it. The fields were cleared and early crops were grain and hay, ~~and~~ ^{raised} then later they made hops for many years in some of the big fields there. They always logged off of the old ranch. ~~It~~ ^{It} was logged all down to the time we left and then was finally cleared off. But there has always been logging and lumbering and mills in the area. Many ^{of them} ~~on~~ ^{on} the old ranch.

(10)
LM: Since the original white settlement it has been a traditional ~~of~~ ^{of} farming.

MK: Farming and logging.

LM: You have done just a brief history of your family but, as you know, the major interest today, I think is the ~~story~~ ^{stories} of the Tualatin Indians in the Patton Valley. To open up the topic why don't you just ^{tell me} ~~say~~ why you have become interested in this and some of the events that have ~~led~~ ^{led} up to your knowledge of the Tualatin Indians. What provoked your interest?

MK: Stories from grandmother telling about her mother-in-law's experiences and then my own experience [REDACTED]

[REDACTED] It made it that so I started collecting all ^{the} ~~this~~ stories that I could possibly find about the Indians. Grandmother Patton told of her husband's mother telling her how when she had first moved in there as a young wife. The Indians kept coming by and begging her for food. She would hand out home baked bread and of course they liked that very much. But they didn't go they kept coming back and she got tired of that. She was a very accomodating and friendly person but she got tired of being ~~imposed~~ ^{imposed} on. So she pulled a naughty trick on them. They dearly loved her dried apples and they came back one fall and I think there was two of them, ^{as I remember the story} and she gave them all the dried apples they would eat and then she gave them some coffee and of course they had a tummy ache and she said ^{at} least those two Indians never came back. It didn't poison them and didn't kill them but it made them uncomfortable when those dried apples swelled up. That was her story. ^{But they told, and my} own father remembered seeing a few Indians coming down off the mountain through their barnyard in the ^{1870s,} 1880's along in there but there ^{werent} ~~wasn't~~ ^{any} number of them. He tells me that the original log cabin that great grandfather and grandmother built on the place had portholes at the corners where ~~x~~ they could put rifles out in case Indians had a up^orising.

(20) MK: But the neighbors were all warned, There was a big bell at the back of the house to ring and call them in case of an emergency but none ever came. None of the Indians were ever anything but friendly.

LM: You mentioned that the Indians came by your grandmother's place for food, Was this common among the other farmers in the area to have visits?

MK: I suppose it was although my only knowledge is ^{of our own family stories} ~~my families~~ story of it. But there ^{were} ~~was~~ Indians there because that ~~was~~ in the 50's and 60's and there ^{were} ~~was~~ still Indians around.

LM: Do you think this ^{might have} ~~was~~ because of a shortage of food on the Indians' part?

MK: I think so. The white settlers had come in and scared the deer away and caught their fish in the river. My family all liked to go fishing and it was a family tradition. I am sure the Indians were hungry and they loved the white man's food. They didn't have anything to compare to ^{grandma's} ~~grandmother's~~ bread.

LM: Well was there ever any mention of Indian's' craving other white man's food like ground flour or sugar?

MK: I think the sugar. She talked about them liking the dried apples because they were sweet and I am sure her dried apples were sweet apples. We had a sweet apple tree in front of the house. I am certain that ^{her} ~~these~~ apples were from that tree. ^{They would have been, naturally} They were the sweetest apples that anyone ~~had~~ ever tasted. ^{if} ~~she~~ had some of those dried ~~and it is~~ no wonder ~~they~~ ^{the Indians} loved them so well.

LM: When your great grandfather first arrived ^{then} ~~here~~ the Indians were, ...
that was during the 1850's were saying. There must not have
been too many Indians then ^{anywhere?} ~~anyway?~~

MK: No, ~~there never was~~ ^{were} a whole group of them or a tribe ^{of them} that anyone
ever mentioned. All they ever mentioned was a few Indians would
come by and my father said he remembered seeing one or two and
~~wasn't~~ ^{weren't} particularly afraid of them or concerned about them but
they did come down the mountain.

LM: Then the original settlers in the Patton Valley never ^{really} ~~did~~ see the
Indians in there tribal or group habitat?

MK: Not that I know of.

LM: You mentioned that some ^{from} of your interests derived ~~that~~ you were
a teacher [redacted] Maybe you could elaborate on
this a little bit more on how you first began this interest
within the school and some of the things your students par ^{took}
of? ^{That}

(30) MK: We had a lot of the grand ^{children} of the early settlers there.
While my family was the Patton's in the upper part of the ^{valley} ~~valley~~
^{grandma Seth} grandmother ^{valley} said that they came to the Valley there and had been
there as a little girl because her name had been Lee. In 1864
she married James Seth and I had some of the grand ^{children} of
that family in my school. They told me that grandma Seth said
that when she was a tiny girl she remembered seeing a few Indians,
^{two or three Indians}

MK: She claims that she saw them up there and she didn't know if they were looking at them or whether they were drawing them. She wasn't sure of ~~the~~ exact fact. But she did see them there. Another young man told us that his father had talked to what he called the last remaining old, old Indian. He said when the Indians got sick from this epidemic of small pox or measles ^{whichever} ~~whatever~~ it was that swept through and killed so many of them off and they buried them in graves up there [REDACTED]

[REDACTED] The old Indian told this to this fellow's father, Mr. Smith, that they drew the pictures and they indicated the story of the tribe. There ^{were} ~~was~~ three men, apparently, and one woman if we can guess what the figures meant and then they moved out ~~and~~ "No more hunt and no more fish." They left the Valley. That had actually happened we knew ^{so} ~~but~~ whether this history story is exactly true or not we know that that is what ~~happened~~ that they did get sick and it probably came from the epidemic of the 1830's. When he died they buried him. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

LM: ^{You found} evidence of campfires. You mean rock pits?

MK: No, we dig down ^{on} ~~maybe~~ six or eight inches and find charcoal. At the same time we were picking up ^{all kinds} scraping tools and cutting tools of the ^{obsidian} ~~conidian~~ and hard stone that the Indians had used. We found very few arrowheads but we found lots of utility tools.

[REDACTED]

[REDACTED] We ended up ^{getting} ~~finding~~

quite a lot of things that we could put in a display and give to Pacific University when the school closed.

My father and his sister told about when father was about eleven and his sister would have been thirteen ~~and~~ they were hauling wood to Forest Grove to sell [REDACTED]

[REDACTED]

[REDACTED] Dad and his sister ^{run} ~~ran~~ down over the hill and play in the sweat house at the foot of the hill.

For years I thought they meant that they found this [?] ~~edifice~~ made of willow branches over a pile of rocks that this described in all the Indian storybooks ^{for the} that a sweathouse was in Eastern Oregon.

When I finally questioned my aunt ^{who} ~~that~~ was still alive at that time she said, ^{she said} "Oh no it wasn't that kind of a sweathouse it was one that was a cave dug into the bank. It wasn't very deep but it was cool down there and there was a little pond out in front of it and they said that the Indians especially when they got this small ^{and} ~~or~~ pox or measles ^{and} their fevers would get high they would go in the sweathouse and get real hot and pour the water

COnt) over the hot rocks that they rolled in and then they would go out and jump in this little lake out in front and of course they got pneumonia and died immediately. That is why they had to bury so many of them up on the hill.

LM: This sweathouse then is it up on the hill itself, I mean the actual cave? Is it up the hill

[REDACTED]

(40)
LM:

[REDACTED]

MK: I am sure that there wouldn't be any reason that there wouldn't be any ^{indentation} ~~indication~~ of it. [REDACTED]

LM: However it is on private property?

MK: Yes it is and a person wouldn't go in without getting permission of the local people. The lady ~~that~~ who's home was built on what we call our Indian medicine man's tee pee location, she ~~had~~ found arrowheads in her garden when she hoes it. She is just as interested as we are ^{about the early stories.}

LM: You mentioned the medicine man's tee pee or home. How did this story start? ^{who told you this?}

MK: This came down through the parents and grandparents of these students that I had in school. I kept asking around the community. We had lots of community meetings when the parents would come to school for, programs and things. We had lots of good chances to visit with them and I did that, ~~and~~ ^{One} of the men on our school board told of, I think it was about the middle of the 1920's. [REDACTED]

[REDACTED] His
Slip scraper that he was pulling with a team of horses, ^{cut} ~~and cutting~~
into a bank and ^{cut} ~~cutting~~ into one the graves that was left there.
He thought it was a Indian woman's grave because she had long
black hair and the hair just ^{disintegrated} ~~incenerated~~ into dust ^{the minute} ~~when~~ the air,
atmosphere, struck it because it was terribly old. He said ~~that~~
he didn't actually find any bones that there was a few beads and
things of that sort but ^{to} nothing to indicate real remains, ^{because}
it was terribly

MK: But he said there was evidence of hair.

LM:

Then were

LM: You don't know then whether the story of the home actually being there and the story itself originating there? *Then* From who or what source?

MK: I know it came from the family of Mrs. Seth *grandma Seth,* some of those people. I don't know *whether* if it was her son or grandson that told me.

LM: Then the sweathouse wasn't in use by the Indians even during the first years of the 1850's?

MK: No not that we know of. Now you see it was 1870, or 80 before my folks went down to play in it. So there is no way of knowing how long it had been that it was used. But there was definite evidence there. *definite*

LM: We were talking about the rock carvings up on the hill in the valley. You mentioned that the story was told of *This* the old Indian telling the story to your grandfather?

MK: No to ~~one of~~ the fathers^{one of} of ^{who} the men that grew up in my generation.

LM: When was this story then told? When was the Indian telling the story?

MK: It had to be somewhere between 1860 and 1870. The Indian was very old and the man who repeated ^{it} this was very young when he saw the Indian. He repeated it to the next generation.

LM: This old Indian then we assume was there ^{at the time} when the rock carvings were being made.

MK: When questioned to told about it and told them that they drew the pictures and all got sick and died. But the ones left drew the pictures story of the tribe.

LM: This was during the malaria epidemic during the 1830's then?

MK: That is what is indicated and he could have been 70 or 80 ^{years old} when ^{at the time} he told the story. So he really could have lived in the time

(50) that the epidemic was on.

LM: The reason ~~that~~ I am questioning a little bit here was because there was two epidemics ^{conjectured} ~~congested~~. One during the 1780's which some people say was a small ^{pox} ~~pox~~ epidemic and then during the 1830's is thought to be ~~malaria~~ ^{rather} instead of ~~small~~ ^{small} pox during that time. I am just wondering which epidemic the rock carvings must had made. I am assuming it was the 1830's.

MK: That is what Dr. Haines ^{from Monmouth} told us. He thought the history base that he knew of the history of the Indians of Oregon. He said he was pretty sure it was between 1830 and 1835, ~~and~~ along in there. That there was an epidemic and our Indians traveled back and forth with the Columbia River Indians and chances ^{are they} they brought the disease home with them.

MK: It swept through the tribe. The tribes weren't too healthy anyway.

LM: ^{The original white} You ~~mentioned a light~~ contact such as your great grandparents with the Indians, ~~it's~~ hard to draw generalizations on it if they were just meeting with the stragglers or the remnants but were any stories ever passed down as far as their physical appearance ~~as~~ such as height, weight or color of skin, ^{length of hair} or anything like that at all?

MK: I don't remember anything of that time had I been as smart as I am now I would have asked questions but I don't remember any of that. They were all pleasant ~~and~~ their characteristics that ~~they~~ were pleasant, they were demanding of food but they were pleasant. There was no ^{hostilities} ~~hostility~~ ever ^{mentioned} ~~meant~~. ^{That's} ~~That is~~ all I can contribute from that side of it.

LM: I guess we covered quite a few of the stories of the white contact with the Indians. Is there anything else that you recall? Other original families that might have ^{passed} ~~packed~~ down stories ^{through their} ~~ancestors?~~

MK: No I think that is about all. All of these parents of the children that I had there had spent ^{their} ~~there~~ time digging into the graves [REDACTED] and the people before them had of course so by the time we got around all the graves had ~~been~~ totally ^{obliterated} ~~obliterated~~. We couldn't even find the depressions that the parents told about ^{having} ~~seeing~~ when they were kids [REDACTED]. I don't know what we would have done if we ever found a grave we would have been scared to death of it.

MK: Knowing that you are not supposed to ~~do~~^{do} things like that didn't bother me a bit because we never found a grave. It didn't bother us to go out in the fields and find relics that was lots of fun and spent ^a lot of time classifying them. We got M.G. Seaman to come out who wrote "Indian ~~R~~elics of the Pacific Northwest". He and his wife came out and visited in the school, ~~and~~^{we} just had a ball. We took them up to the writings on the cliffs and they helped us identify things in our collection. Then Dr. Haines and his wife and granddaughter came out and we had them go through it with us. So we had two authorities. It wasn't just a pipe dream of ours. It really was nice to have an authority to help us identify the things.

(60) LM: Before then before ^{your} the school field trips then there was ^{amateur} ~~amateur~~ excavating? ~~exca~~ excavations done before then? By the original settlers?

MK: All over the hillside there. ^{They'd} ~~They~~ had been doing that for 75 years at least. We started unearthing the writings on the cliff by pulling the moss gently off with our fingers. I wouldn't let them use ^{any sticks or} anything else because we didn't want to wreck anything that we might be pushing on and we did that in 1942 ^{or 1943,} ~~1943~~. It was covered with about two inches of moss then. One little girl finally. . . We heard they were there from the grandparents and the parents and we didn't know where they were and so we went there ^{one afternoon and started} ~~add started~~ looking and one little girl finally found two holes in the rocks and stuck her fingers in. She said what are these? It turned out to be the eyes of one of the drawings.

And then we unearthed the rest.

MK: At that time there were two sets of drawings. One the large collection of four figures and a lot of ^{other} things that we had no way of interpreting other than guessing of what they re-
represented. ^{The sun or the moon or the stars or what they represented.} But ~~then~~ there was a second very indistinct group
^{Then}

LM:

MK:

^{The}
~~there were some lines.~~ Not particular drawings that you could
^{But there still were some lines.} identify but there had been things there. There was quite an extensive amount of drawings. ^{They} extended over quite a long distance

LM:

MK:

LM: When people such as Dr. Haines and this other man that you mentioned, did they ever make any educated guesses as ^{to what} ~~far as~~ the figures meant themselves?

MK: None particularly. Dr. Haines and Mr. Seaman both said that they were typical Indian drawings because ^{spelling} to all occurrences they had three legs. We said that ^{like Indian drawings} didn't sound right. They said that is typical and by going through these books that ^{it well that doesn't sound right} show ^{the} these Indian drawings that is typical. It would be like a puppet on a stick. ^{it} ~~That~~ is the way they look to a person looking at them.

MK: The men didn't know why they drew them that way but they did.
They said probably ^{someone} somebody trying to imitate ^{this} them would never
think to put the third leg on it. ^{It was just as long as the legs.} It looked like a three-legged
person. We talked about that especially. We said, "Is that genuine?" and

LM: ^{They said, "yes it is"} What were these markings to the west of the figures then?

MK: They were just lines. Just lines and various connections drawn
~~ing~~ into the rock and we weren't sure that they ^{part} of the
~~same~~ ^{thing} but because they were close and drawn into the ^{sand} stone we
suspected it. Of course the grass had grown over them quite
a bit too.

LM: ^{That's} ~~That~~ is the kind of rock that we are talking ^{of then?} about ~~then~~? Is
sandstone?

(65) MK: Of course that weathers away and eventually ^{it's all going to be gone.} ~~it will all be gone.~~

End of Track 1

Start of Track 2

(0) LM: We can continue with some of the things that, some of the sights up there. You mentioned to me yesterday when you and your husband were talking about these dirt mounds [REDACTED]

[REDACTED] Could you describe these?

MK: They were about 8, ^{possible} 10, ~~or~~ 12 feet across and about ^{two} 2 feet high. There was a whole series of them

[REDACTED] They were just a series of these mounds. Even after we moved on to the ranch we helped level down ^{four} ~~two~~ of them in the field that we were going to plant. I was there when my dad leveled down the rest of them. Dad always guessed that they were locations where the summer camps where they would pitch their teepees. Oregon still gets kind of damp in the summer ^{even} time and it was a nice way to be close to the fish and still have their teepees out of the moisture. They'd would be up so that they wouldn't get wet that way. Also father always ^{theorized} ~~thought~~ that Indians were very very smart and they knew that the river never even in the Spring never overflowed there. It never did. No matter how big a flood we had it never came up where these ^{mounds had been} ~~mountains~~ were located.

MK: We searched a lot and never found any indications that there were burial grounds or anything of the sort. They were evidently just living quarters.

LM:

MK: There was a whole series of them so if that's what they were and there was no reason to think there weren't because they definitely had been built by somebody. The white people hadn't done it. ^{The original ones} So my father and his father ^{all} had thought that they had been left by the Indians before they moved out. If ^{that's} that is true than that is the place that they had their summer camps because there ^{was} was deer right across the ^{of course there wasn't any road, it was only a trail then.} river in fact both sides of the river and lots of fish in the river at that time ^{But there were deer right across the river} and lots of berries, ~~so it would have been the ideal place.~~ ^{So it had been an ideal place,} blackberries and all kinds of berries, up and down the hills.

LM: Was it just dirt or ~~was it~~ rocks mixed in with these?

MK: No it was just dirt. We didn't have to haul any rocks out.

LM: Was it packed rather tightly than? ^{Sandy loam piled up}

MK: Yes it took a lot of scraping to get it down when we had to smooth it off. ^{It} We had to use ^{his} these discs and a drag and a lot of hard ^{a lot of hard} work to smooth them down. Knowing what we know now we should have saved them.

LM: How wide were they then?

MK: They were any¹ where from 8, 10, 12 feet wide. They were big! They weren't just little mounds they were big mounds and they stood up two ^{two and a half} feet. It was very evident with all these humps going down along the river.

(10) LM: They must have been quite noticeable ~~then?~~

MK: They were noticeable!

LM: So it was ^{definitely} ~~naturally~~ not a natural formation?

MK: No it wasn't something that had washed in there or had just happened. We were very interested in it. Of course my dad was always interested in things ~~like~~ that and he said that all the old settlers believed firmly that it was of ~~the~~ Indian making.

LM: Was this the only area that they were found

MK: Yes that is the only ^{place} ~~area~~ that we know of. I never heard of any ~~other~~ ^{plc} place else, ~~and~~ I am a little puzzled as to why we didn't find other things in there ^{working tools and things.} I would guess they ~~have~~ been picked up by people there before we got there ^{that} to pick things up. So there wasn't anything ^{left} ~~else~~ for us ~~except~~ the mounds.

LM: There was no artifacts at all found there?

MK: There was nothing there that I know of found in there. My dad ^{had} found ~~a~~ lots of arrowheads as a kid all around through there. By the time I came around there wasn't anything left for me.

LM: ^{You were saying there were} ~~You were talking about some of a~~ lot of deer and fish in the river and a lot of berries. ^{were} ~~There was~~ native plants still growing in that area? ^{Such as?}

MK: Lots of wild blackberries along the river there. Just lots of them. There is ^{salal} ~~Sallele~~, and I am talking about the old wild blackberries there the one that had the vine. They loved those. They liked all the berries. There were several native trees that had berries on them. But they had used those.

- MK: Of course ^{They'd} ~~they would~~ use them with their fish and fix them for their winter and dry the deer meat and make jerkey out of it. We call it jerkey but they didn't.
- LM: We were also mentioning yesterday of the Mt. Richmond Indian trail ~~or we mentioned it any way~~. Where exactly was this trail?
- MK: The only thing that I can say is my dad said they came down right down the middle of the mountain and came down through the barnyard. There is a stream that comes down through there and they would have come down fairly well along ^{it} there. The only reason I can say think that ^{they} ~~thye~~ might have come through there was that they were coming from ^{some of the} ~~another~~ tribes on the Yamhill river area or something like that. I can only guess at ^{that} ~~tyah~~ because it is a ^{kind} high mountain there. But it is between the Yamhill area and the Patton Valley area.
- LM: Was there any evidence of the trail in existence when you were a young girl?
- MK: No because we had so much livestock that they would run over everything and there was a common trail that came down the mountain but there is no way of ^{knowing} ~~telling~~ if it was the Indian trail or not.
- LM: It possibly could have been?
- MK: It could have. There is no reason why it ~~couldn't have been~~ because they were smart people. They would take the best traveling and the folks would see them logging and things up there so a lot of it would have been covered up.

(26)

LM: We were talking or you were mentioning that your school children and the original families would dig up ^{a lot of} these artifacts when people would plow their fields. Could you describe some of these things that were found? The ^{quantity} ~~quantity~~?

MK: We found rocks and ^{mortars} ~~mortars~~. We never actually found any of the bowls. The mortar bowls were given to us by the people around there

Sometimes they would break them with their plow but sometimes they would get a whole one. We found some of the pessels the stone grinder center pieces and we found lots of pieces of sharpened obsidian and of course that had to ^{have been traded and} ~~be~~ brought in from Eastern Oregon. Real hard tools some of them in the shape of a half moon that Dr. Haines said was used to scrape arrow shafts smooth. Lots of pieces that were sharpened on one edge with a pretty good grip for your thumb and finger so they could scrape high. There were ^{lots} ~~a lot~~ of those pieces that we would find. He said a lot of it he called ^{it} working tools. We got so that we picked up every chip and then we would spread them all out and try to identify what they might have been used for. We found Squaw rocks that squaws used to smooth the leather when they were ~~hang-~~ ^{tanning} ~~ing~~ it and preparing it for use. They also used those small rocks to finish off any wounded left~~overs~~ from there enemies that were in the area~~there~~. The Indian men would go out to chase the othe~~s~~ off and the wives were left to kill off the left~~over~~ ^{enemy} enemies.

MK: I thought that was a rather gruesome story but we found the squaw rocks and Dr. Haines and Mr. Seaman both identified it and said that was what it was. Just unbelievably smooth on the side. One of them ^{is chipped} ~~was chipped~~ a little bit ^{that we found} ~~on the side~~ that ~~we found~~ and we suppose that must have hit somebody real hard, ^{because a piece of the rock is chipped off.}

LM: Were all these working tools and things found, ^{made of the same} kind of rock? ^{were they}

(30) MK: No there was various kinds. There was two or three different kinds and they were different colors. Some of them would be brown ^{and} some ^{would be} red and some black the obsidian, ^{volcanic glass.} We also found three moccasin ~~lass~~ ^{would be} and they are a reddish rock, ^{They're} a totally different from what the regular color ^{last} ^{basalt} gray rock is. Then we found them in three different sizes that they could make three different sizes of moccasins around those rocks. They are very ^{very} smooth because they have used a great deal. I suppose the leather left ^{its} ~~there~~ effect on them I don't know. ^{We were really pleased that we found those.} The children ~~and I had an~~ ~~unwritten rule~~ ^{we had sort of an} that anything that we were absolutely sure was worth saving for the collection ^{we capitalized that} ~~would~~ put in our cupboard. Then when the school was closed we gave it to the Pacific University and I understand that they still have it. But the children can keep anything that they individually found that they felt that they couldn't part with. So everybody came out pretty well, ~~and we~~ ^{his own} had a collection of 72 artifacts. Everybody had ~~there own~~ private collection.

MK: The children ^{were steeped in} ~~would speed through~~ history. We had no trouble teaching Oregon history in that school. We had all eight grades a wonderful wonderful bunch ^{of students}.

LM: There was never any stories at all of people finding any actual leather clothing of any baskets or anything. It was more ^{or} less the permanent rocks and working tools.

MK: Yes, I never heard of any baskets. I don't know why not because ^I bet they made them out of the willows.

MM: They said they were made that they did have them to my understanding. I just never heard of anyone finding anything like that from the Tualatin Indians.

MK: ^{I'm curious} We made lots of baskets in the school. That was our own ~~and~~ We were using native things, but we never found anything of that sort. We were really excited when we dug into ^{The} ~~a~~ hill where the old medicine man was supposed to have been. We ~~found~~ ^{found} a charcoal about 10 inches or a foot deep and we got real excited and we were sure we found one of ~~his~~ ^{his} campfires and we found some bones close to it.

LM: Oh you did?

MK: We got so excited. We thought we found something and somebody ~~to~~ took them in and ^{analysed} ~~analyzed~~ them and insisted they were goat bones. I hope they were right but it was terribly disappointing because we were so sure that we found something important. Our imagination ^{I'm sure} ran away with us but we had a wonderful time doing it.

LM: I think what your class did was quite a valuable thing when it wasn't so popular to do such things as that.

- LM: The concern for the native American or preserving some of the information why it is still fresh there. It was almost like your own 'foxfire project' of today.
- MK: Yes and there is so many things that I have learned since ~~then~~ that I should have been doing because when we found that campfire sight that should have been carefully investigated all around there and we might really ^{have} had unearthed some layers. I didn't know anything about doing ^{that} ~~but~~ I do now ^{and} I certainly would have called somebody ⁱⁿ. There could be several layers ~~there~~ of indication ^{before the dear folks built their houses there.}
- LM: It is possible that it could still be there.
- MK: It could be it very well could be. The people there are very friendly.
- LM: That is all the ^{prepared} questions that I have. Maybe there is something that you would like to add for a closing remark or anything that you think might be valuable to finish up with.
- MK: The only thing should be a big thank you to the parents and the youngsters who were so patient with my interests in ^{the} these things. They were all contributing. I had one family that got maybe some of ^{their} ~~there~~ relatives had dug some of the holes up on the rocks and ^{excavations} ~~and~~ They even went along with us and helped us with our ^{excavations} ~~expidations~~ and things and the parents never seemed to feel ~~that~~ we were invading ^{their} ~~there~~ privacy. They were always very generous with ^{their} ~~there~~ stories and my school board members were right in the (middle of it and were so fine. ^{there}

(40) MK: We had a marvelous bunch of parents and had a wonderful time
there. It is too bad to see the ^{one-room schools leave} ~~school~~ gone because ~~it~~ ^{they} had a
place in our early education. I had all age levels and all age
interests and they really grew up in the Indian history. All
I can say is a big thank you because it got me started on a
life long interest.

End of Interview