

HARNEY COUNTY HISTORY PROJECT

AV-Oral History #213 - Side A

Subject: Denny Presley

Place: Historical Society Meeting - Burns, Oregon

Date: April 20, 1979

Interviewer: Marcus Haines

DENNY PRESLEY: ... and at this time I'm just going to talk, cover one site and the aspect of that site, and it's mainly a trade route site. Now I just got a few slides on that site. And if the Historical Society wants, I've got the geographical location, and everything of that site. It's probably one of the most important artifact, Indian sites in Harney County, as far as I've ever run across. The site has quite a bit to say, and quite a bit to be dug from it. And I thought maybe I would start out by showing you the site, what can be seen from slides, anyway. You know this site is situated on Stinkingwater Mountain, it's more or less due east of Dick Arnold's place, up on top. There's an obsidian source there that the Indians have access to. There's a natural spring there. There's cover there, and there's also an Indian fort there. So the Indians evidently stayed there year around. And if anybody came that looked like they were going to threaten them, they had ample time to head to the fortification, which was well fortified against anything but bombs. And I don't think too many of the Indians at that time had bombs. We can hope, anyway.

I don't know if we need the lights --- I don't think we need the lights off, we'll try it here. That's not the picture I want. Whoops! There. Now this is looking off into Drewsey country. This is a picture of the fortification; it's right out on the end of this point. And it's just solid granite rocks, and they've got it all rocked up. And you're looking off over into Drewsey here. Now this is Clear Creek, running underneath it. And the old stage routes,

in fact it's the old wagon route, I'm sure Mr. Williams would know about, came right through here out of Harney Basin, around into Drewsey country. Well the Indians evidently used that too, as the most accessible pass. Well this bunch of Indians lived to the left here. And they had good viewpoints, in case the enemy was coming and they could hustle themselves over here and fortify themselves. Only way you can get to it is by coming up on this side and crossing this open ground. And you couldn't shoot at them, they could shoot at you, so they were pretty well protected.

But now --- change the picture here. This next picture is just to the left of it I hope, yeah. Now you can't --- now the site, the campground is right in here. This is right above Dick Arnold's, and there is a great big spring here. And the old flagging road used to come right through here, and right through this cut, and right off through Drewsey. Well the Indians used the same --- this is what they called a ... The Indians used the same route evidently, and they --- right up on this rocky ridge, right here, is their arrowhead factory. And all they made on that point was arrowheads. One particular type of arrowhead was all that was made. No knives, tools, or anything, or any implement was found there. They did have a campsite over in here, and the campsite all their basalt and bone ware and different materials. They only used one material, and they used the side notch crutch ear type also. I've got a --- I think I brought one along to show you. Now this is the type of arrow that is found on that point. As you can see it's got the corner notch with the crutch tied at the top. It's kind of a rose tint obsidian with some banding in it. And I don't think it was a prized arrowhead, because you find them all over the flat.

We dug; the debris goes down three and a half to four foot deep. The arrowheads vary only in size. All the way from the top to the bottom, with no color chipping nothing else involved. So whatever --- the, it was strong to the Indian's nature, the culture, not to vary. I don't know whether it was beaten into them or something that they did. They

didn't vary their style. Now when we churned the ground up, the next year the ryegrass grew this tall, in that ground. So there is definitely seed in there that the Indians were eating, was mixed in that dirt that came up.

Now according to the archaeologists, this point, type of point, which I do not believe by the way, it's not my opinion, they say this is from seven to two thousand B.C. That would make it nine to four thousand years old. I don't know whether that seed could stay in there that long and still germinate. But you find, in all our digging we find this type in the middle to top strata of the dirt, not in the lower strata. So I don't think it's the oldest style myself.

Now this is to the left, this is just directly to the left of where I was talking. Big Springs is right in here, and Dick Arnold's is off over the hill. And there is a big overhang in here that the Indians used during rough weather. And there is an Indian painting on this wall. Well this Indian painting also substantiates some facts that they had started a trade route. I think this is all the pictures that I have; I'm not even going to show this. Yeah.

Well, you go over towards --- well on that, on that rim there is a picture of a big sun made out of red paint. These are picture glyphs, not petroglyph. Petroglyph is pecked into the rock. Petro is rock. The rock cliff. These are picture glyph, a painting. They are a little different than most of the Harney Basin Indian type of writing. Now these picture glyphs are quite vivid and colorful. And on this rim right here there is a big sun, and some picture figures of men. When you go clear over towards Nevin Thompson's, just south of there you run into some Indian writing like this, picture glyphs. I think you can see that. There's the sun to the left, and they always seems to put the sun in the upper left corner. And then they have what I guess is a pine tree. I don't know if this is a bow and arrow or what. And a little man with horns, whether that's a medicine man, I don't know. And a two

armed man with no legs, which is evident on that rim, and other rims in that area. And then --- I don't know if these are snowflakes or what.

But you go even further south, go over toward the Malheur Cave and you run into some painting which is quite faded, under a rim like this, and the sun to the left, and then they've got four tall peaks. Now these four tall peaks, you get right up on top there, you can look right straight north of this rim and you can see the top of the Strawberry Mountains. I don't know if this represents people traveling to the Strawberry's, but if that's so, it's a direct route through the Dick Arnold place to the Strawberry's, it's a dead line. Well at Dick Arnold's place you run into the same type of figures, same type of men, same sun. And halfway between Dick Arnold's to this Malheur Cave site is about Nevin Thompson's and that's where this was, this painting here, and it's still in direct line. And I talked with some people that are familiar with the Wallowa paintings, and they said it's real similar to their type of paintings. So there was a group of Indians coming from the Wallowa's through this site there above Dick Arnold's, right on to Nevin Thompson's, and out into the south part of the desert.

There was evidently Indians coming from Harney Valley over into Drewsey Valley, because Wright Wilbur finds a lot of arrows that are of the same material, same style around his home place, and you find them out in the Harney Basin, the same style. So whether this group of Indians went to that site, whether they were a natural craftsman and they depended on trade for a living to start with, or whether they went to the site and found that it was easy to trade the obsidian for other things. For some reason or other there was a culture, or type of Indian that stayed at that site, and evidently that's all they did, was traded arrows. I'm guessing. But it seems very evident that they did, that's all they did was make that type of arrow, and they was very good at it too. And probably that arrow was highly prized by all the tribes coming out of their winter ground, going to

Stinkingwater to hunt deer and elk, and whatever in the summer. And this point, this type of arrow point is found in all your major campsites, through the valley.

Now the Historical Society, I don't know, wants to write that site down or not, but I've got all the data and everything on it here in the book, if I can find it. But I've got the geographical location, and everything of it.

Some Washington people got up on the site too, and they did a lot more digging than we did, and I don't know how many arrowheads they took off of that site --- oh, I've still got some more slides to show, sure. They must have taken thousands off of there because we took over a thousand, and we were just digging in the ground that they left. Now this is the site itself. Forgot I did have some more slides on that. Now this is --- in the early --- this is the afternoon sun hitting from that side. The early morning sun, there is a little ledge here and here, well the sites on this ledge. And in the morning it will catch the morning sun. In the afternoon when it's hotter, it'll be shade. The debris is filtered clear down the hill, into the bottom; it's just got --- really on, clear off the hillside. We thought at first maybe it was the site where they were hunting game, but it's too far to your valley floor here. And even if it was barren, the bottom of the draw is still too low, and all the major game trails do not come to water, to that big spring from this side. They all seem to come from the northern direction; even the deer and stuff now come from the northern side. So we think this is a trade route, rather than a hunting site. And if it was a hunting site --- I don't believe --- I just don't believe it's a hunting site. So there is no points in the remains if they were hunting they'd shoot down here, and you don't find any good points across the hillside there, or anything else.

Well this is some of the arrows, I've got lots. It shows you, a lot of them are unfinished. See here they've got one; they've got one ear knocked in on them, here's another with one ear knocked in on them. A lot of them never were finished. You can

see here they never even got the ears or stuff in on them yet. I believe a lot of them were probably broken when they were made, and then they threw them down, and a lot of them were lost. So there's a lot of blanks mixed in with some that are whole. So they were, it's a site, a good site.

MARCUS HAINES: You call those blanks, Denny? That are ---

DENNY: Yeah. See they can, they took them --- some of these might not have been desirable blanks. A point might not have come out on them right, or a little too thick or something. They may not have finished them; they threw them down. Obviously dropped them. Some of these would make a good arrow, except they are not quite a point on them enough, they just notch them in here, and here, and then a notch in the top, and you've got, this makes a point. There was a few --- there were a few larger pieces found of these regular knives, not points, that's similar. Although this one arrow that I've got here, which is not on this picture, just as big as this, and it could be made, in reality it's as good as this. And it could be made into a point. But I --- I'd rather, this wouldn't be I'm sure would have been a knife. So it's possible they did make a few knives. But that's the only; these are the only large pieces we found. The rest of them are all, apparently arrow blanks. And hundreds and hundreds and hundreds of them, and no variation.

Now that's --- I wrote a few notes down about the things I would like to say about the site. It's a natural pass. There is water; the pass has water, shelter, and view. It's morning sun, afternoon shade. It's protected from the winds. And it's hidden from view. These Indians were working up there, they could have two or three guys on lookout, and the rest of them are on that ledge and you're out of sight. You can't even see them there.

It's a natural obsidian source, and a beautiful obsidian. Just across the way there is a whole mountainside of solid glass, volcanic glass. And there is no other cultural contamination evident at this site. There is no other types of arrowheads found. There is

no bird points, they are all larger hunting points. There is no tools, no carts or stuff and no camp implements found on this site. So they evidently camped below, and when they got ready to go to work, or whatever they did they went up on the site and made their arrowheads. There is no bone or charcoal or ash found up there.

Now what deductions that I formed from it, or we formed, it was probably a natural, a trade source. It's a permanent Indian camp below. They probably lived there year 'round. They had all the --- they're not very high in elevation; you're just above Dick Arnold's Ranch. And they had a desire to not change their cultural ways. For years and years and years they stayed with the same type of point. And I'm sure they knew of the other styles, because there were a lot of other styles of arrowheads lying around the ground, and they could pick them up just as easy as we do. That's another thing that makes me wonder, when an Indian walks down to one of the older Clovis type points, the ones that are supposed to be from eight to ten thousand years old, I wonder did they have recognition, or did they realize that as an older point, or did they think it was left from another Indian that could be lurking somewhere, another style, another type of Indian. And then it's human nature for a person to conform or non-conform, you know. And you could get Indians that decided that they didn't want to conform, and they could make a different style of arrow. But if they did, they probably weren't allowed to stay in that camp, because there aren't any other types. (Laughter) But you do find lots of other styles in the valley, and other places, but not at that site.

The --- like I said before, the obsidian at this source is smoke to a lavender tint obsidian. It looks black, hold it up to the light and it's pink color. The most obsidian above Burns is a greenish color, and I had one broken piece left in my rig, and if anybody wants to come up and look, you can come up and see the differences in them. This, you hold it up to the light, it's green. It's kind of a green tint. Looks black, but it's green. And most of

the obsidian that comes off of the --- north of Burns, up in your King Mountain area is a brown amber tint obsidian. You hold it up to the light and it looks like a real dark bottle glass. It looks black ... And most of your glass from Glass Butte and from Beatty Butte is a brown to a red tint obsidian. And some of the red even comes out looking red.

Now there's another theory that we thought about, is it possible that maybe that this tribe of Indians were nearsighted. If that was the case, like me, you couldn't be a hunter. So the only way you have of making a living, is you had to have some cultural trade, and you could trade for goods you couldn't hunt for. So you would be an artisan then, or a manufacturer of arrowheads. You could trade them and spend most of your time making arrowheads and trading for hides and meat, and bone whatever you could get. Of course you could trap and stuff like that, but they didn't have as good a traps, especially for large animals like ---

Of course your Pit River Indians down on your, down on the coast they dug large pits and put stakes in them, and around the springs and any animal that come in towards the springs would fall in those pits and be captured and stabbed themselves. It's one of the theories of the Pit River Indians, one of the sayings they had; when you were in Pit River country beware of the pits.

Well the Indian could raise up out of the grave and hear these theories, he'd probably turn over in his grave in laughter, because it is probably all false and conjecture, but it makes a good talk and lots of neat ideas. I'll leave a little time here if anybody wants to ask anything about the site or any other thing pertaining to Indians. Bill ---

BILL CRAMER: Is this site the place that the material came from?

DENNY: Yeah, the material was right there too. The material is not found on this --- this peak is just the --- the material, the site itself is on, it's just a little volcanic hogback. There is no natural obsidian on it. But across the way, and on the next hill there, is a volcanic

glass source. They packed it across and over to this point. They didn't make the arrowheads where the obsidian was coming from, which is a quarter of a mile from there maybe. They packed it across and over on this point and made the arrowheads.

BILL: Is this site south of the spring?

DENNY: It's east of the spring. I've got the geographical location of it, marked here on this --- The actual property that this site is resting on, is Lyle Vickers. And it just borders the BLM property. It's just inside the BLM on Lyle Vickers. We had a little hassle up there with Lyle on what was what one-day. (Laughter)

MARCUS: Well Denny, how far did you feel that the camp was located from this site where they worked, or ---

DENNY: Two hundred yards.

MARCUS: How far?

DENNY: Two hundred yards, downhill and in the flat.

MARCUS: They didn't have far to go to work then?

DENNY: No, just traipse up on the hill and go to work.

MARCUS: Yeah, uh huh.

DENNY: There's two high, high ridges just west of there, you can see --- whole Harney, you can see Burns from there, and clear over to Drewsey. And there is little piles of obsidian there, so there were a few people setting up on those points, and I imagine they were probably lookouts for the camp and for the artisans below. To give them warning if there was another culture was coming. They'd see Indians coming and I imagine --- they probably wanted to trade with them, but they wanted to be leery for them too. Because the site was permanent for any time at all, other Indians in the valley would learn about it. And they might have, one of the Indian ways is to make raids and steal things, you know. They could, they'd make a sneak attack on them, and steal what they could get, I

imagine. So they ---

MARCUS: Denny are you --- have you been to what the boys over in Drewsey call the tepee rings?

DENNY: Not in the Drewsey country I haven't, no.

MARCUS: Yeah, well that's --- I bet you should go to that, that ties right in with what you're telling us with Strawberry Butte. Now when you go over Stinkingwater Mountain, just over the top and there is a road takes off to the left, cut right out of the edge of the --- you've seen it lots of times. You go back north there about four miles, across the old freight road, and here's --- these boys call it the tepee ring, and I've inquired about it, had some pictures of it, and it's called ceremonial grounds. And there is one in Nevada that is known of, and one in Montana I understand. Now there are several rings in this one, it's probably a hundred feet around. And there was a podium in the middle of it. And then lots of small ones with this room. And---

DENNY: There is several of those in Harney, out here --- well in Malheur Lake too, just like it.

MARCUS: This, they felt that it was a ceremonial ground, and probably that was right on your route, that you're talking about in the cave, to the Strawberry Mountains.

DENNY: It's possible it was a permanent camp too. Maybe another trade, Indiana traded something ---

MARCUS: It's a strange thing there; it's kind of a volcanic ash that's out on the junipers. And there isn't anything grows around there. This --- just the rocks there. And the boys thought, well because this podium was in the middle, there ought to be lots of arrowheads around there, and they tore the whole thing up podium and all, and they didn't find an arrowhead in there. I guess that's where they did the talking from. But this was just, it couldn't have been covered, it was too big.

DENNY: That didn't have any large rocks laying in the bottom of it, did it, loose rocks?

MARCUS: No, they're all out. They're --- that's outlined with rocks, something like this ---

DENNY: It was outlined, but it wasn't laid, the bottom wasn't laid with them?

MARCUS: No. But in the middle, there was big rocks there. Yeah.

DENNY: Lots of times they made big houses like that, and they laid them with rocks. Got the rocks hot, threw the rocks in there, and then threw water in there and they had them covered over with, as much as they could cover them with and made sweat houses.

MARCUS: No, it isn't anything --- there is no water nearby anyway. It's right out on those juniper ridges.

BILL: Marcus.

MARCUS: Yeah.

BILL: Well when you --- you're familiar with those tepee rings down by Baca Lake, aren't you?

MARCUS: No.

BILL: Aren't you?

MARCUS: No.

BILL: There is a whole bunch of them right down there, very extensive.

MARCUS: Well are they smaller --- I've seen the smaller ones, Bill, but these ---

BILL: Yeah, these are smaller ones.

MARCUS: Yeah, they ---

BILL: They're not ceremonial ones, or anything like that.

MARCUS: Yeah, this one must be a 100 feet across, this big one.

BILL: Oh, yeah.

MARCUS: This is a tremendous thing. And then the others are smaller, but they're --- different ones. They're more --- they couldn't stretch a tepee over the top of them or

anything like that. They'd just have to be used for ceremonial ground, and the fellow who seemed to know something about it, told me he had been to one in Montana, and the description filled this --- fit this one up here on Stinkingwater real good.

BILL: Would the smaller ones on Stinkingwater also individual or a big tepee?

MARCUS: Yes, yes, uh huh.

DENNY: Now whether the Indians in this country used tepees a lot, I don't know. According to Peter Ogden, when he came through in the early 1800's, the Indians that were living out around the Malheur Lake --- of course that was the wintertime, they were living in these dugouts. Dug under ground, closed over with brush, and they drug dirt over the brush. But I imagine they were trying to get out of the weather as best they can. But in the site close to there, the one site Marcus Haines knows of, and digging in, Moms been digging in there, it's next to his mother's place, isn't it Marcus?

MARCUS: It was on my father's place.

DENNY: Your father's place there. They dug up a buffalo horn, and this buffalo horn was in a part of a headdress. Because it has got little holes drilled all around the bases and then we tie onto the headdress. And it's got little tepees carved on it. So they knew what a tepee was. It was in their conception all right. But it was probably a summer mode of house, not a winter. I imagine tepee would probably be colder than heck out there on that Harney Lake, Malheur Lake area in the winter. They'd want to get under ground.

MARCUS: They'd probably blow away, wouldn't it?

DENNY: It might, yeah. (Laughter)

MAN: Denny, isn't it kind of unusual to find a lot of good arrowheads around those mounds that you call manufacturing sites?

DENNY: Well, you see the debris was three to four foot deep, and it's --- I'd say the percentage of debris was 90 percent chipping. And you'd move two or three tons of

chipping for every arrowhead you find. Now that's not really too much to be lost, you know.

MAN: Oh, I see they ---

DENNY: They were --- and there is a lot of big rock outcroppings in there that --- with crevices in them. And that's where we got the majority of the good arrows. And I assume they laid them on those rock outcroppings, and they knocked them off and couldn't get them out of the ---

MAN: Out on the Mojave Desert country, there is one site there; it's by an old waterfall where the river used to run, when it was running. And you don't find anything except just chips.

DENNY: Just chips.

MAN: Oh, they maybe have if they dug around there a lot they might have found something. It's not very big. It averaged about a foot or so, and you run out of those chips. The surface surrounding it was covered. But I don't think they hardly ever find anything use-able in there. It's a good manufacturing place, they just sat there and made arrowheads, and knives and stuff ...

DENNY: Well this site, yeah after awhile, it got so it wouldn't, you'd find some nice points, it got so it wouldn't be exciting, because the exciting thing about digging I think is like gambling, you don't know what you're going to come up with. But after a couple of days of digging there, we knew what we were going to come up with. The same thing!

MAN: Did you ever find, you know, all this ... obsidian back here in the hills out of town. Did the Indians ... there much?

DENNY: It's a green, almost all the obsidian above Burns clear over through Skull Creek, and clear up to --- above Riley, you know there, it's all greenish type of obsidian. I don't know what makes it green. But it's predominately green, to almost opaque black. And

you don't find very many arrows. You dig --- my dad digs some up out of his garden every year with a roto-tiller, and they're all green. But you go out into the Harney flat, and you very seldom ever find a green point, out around the Malheur Lake or --- Now why the Indians that lived around the Burns area evidently didn't stray too far, they were not friendly I guess with the Indians that came off Stinkingwater range.

MAN: ... years ago, I found a few knives, scrapers and knives. Don't think I ever found an arrowhead.

DENNY: Well it's like you said --- you know the Klamath Indians never ventured up on --- side of Crater Lake or up over the mountain. It wasn't because they were afraid to, they just --- it was another Indian's ground and they just stayed the hell out of it, you know, they didn't go up there. And I think that's --- and you'd think that the Indians living next to Burns would have traded more with the Indians living over on Stinkingwater --- Stinkingwater, Drewsey, Malheur area seemed to be --- or the Malheur Lake area, seemed to be predominately one tribe. They used that one source of obsidian; they didn't use the obsidian here in Burns for some reason. It could have been because Burns was so swampy and wet, that they had --- they didn't have the access to it without going clear around the mountain. They'd have to get across the river, and I imagine the beaver dammed the river up. It was a lot more swamp area than it is now. Probably swamp for halfway to Lawen, probably couldn't get across it.

MARCUS: Well Denny, in your digging over here on the south side of Malheur Lake on my dad's property, did you find anything that corresponds with this, the Stinkingwater?

DENNY: Find a lot of points like this, yes. They correspond quite readily with them. They're all the amber, or the pink obsidian.

MARCUS: Are they the same, made the same kind of obsidian ---

DENNY: Same, same material, same style. So ---

MARCUS: Do you suppose those were hunting camps down that close to the lake? Or what do you think about that?

DENNY: I think they were pretty much permanent camps. Because you find the basalt layer, a lot of bone. And most the bone is huge bone; it's not small bone. You don't find too much bird bone in there, it's elk and deer and buffalo and --- you find a lot of little points, good points, but I think they lost them a lot easier and couldn't get them out --- they dropped them and they're hard to find. But out of the good stuff, predominately all your arrows are small. You find several big ones, every once in awhile and they're usually --- with clay bottoms, I imagine it's the bottom of their lodging depressions and they had laid them there on purpose, or they were cached there and got filled over. But out of the broken stuff, you just take in the broken stuff; the large stuff out-numbers the small stuff, in the broken. They didn't care whether they dropped it I guess, it was broken. And another thing about the broken stuff on that site there at your dad's is, five or six of us have been keeping pretty close tally of where all the broken stuff is coming from, and we've been trying to match it up. And I'd say out of five or six thousand broken pieces, we haven't matched one yet. Where are all the other broken halves? What did they do with them? Is it possible that these broken points were

--- that the permanent camp had hunters that went up and stayed on Stinkingwater, just hunting camps, and they drug the game into this camp on the lake. And when they did, they broke; they only brought in half of the point. Half of it getting extracted from the animal when they shot it, pulled half of the shaft out, and the other half that broke in him. I don't know why, but you just don't find the other halves together at all. Well, all the ground we've dug we can't match anything.

MARCUS: Well they would break a lot of points hunting up in the rocky country too. Essentially they missed lots of game and just like they do now.

DENNY: Yeah, they probably shot it and picked up their shaft and didn't have time to unite their arrow, so they got it back.

MARCUS: Yeah, to get the arrow, so they ... arrow with it. Well Denny, how deep did you go up there on my dad's place? What was your deepest excavation?

DENNY: Uh --- most of the ground, you hit the clay layer around chipping, about 2 foot or 18 inches. But whenever you started in one of those places, the clay starts going down, it will go down to almost 40 inches. And the ground turns blacker, and the chipping is lots heavier, and the bone material is lots thicker, and that's where your better and bigger points come from. They predominately come right on the bottom, right next to the clay.

MARCUS: That is the bottom. You get to where you run out.

DENNY: You hit that clay. But there's lots of big dips in that clay. And they generally dug down in that clay as far as they could dig.

MARCUS: I'll be darned.

DENNY: They're getting down as deep as they can get into the ground, you know.

MARCUS: Uh huh.

DENNY: Then they'd get out of that cold weather, it's cold out there. You talk to Ralph Opie, and a few people like him.

JESSIE WILLIAMS: Why did there used to be so many points down around on the west side of Harney Lake?

DENNY: On the west side?

JESSIE: Uh huh.

DENNY: Well that's fresh water on that side. You got the fresh water springs on the west side.

JESSIE: Not there along the lakebed.

DENNY: Well it's close, you know, it's closer to fresh water for a camp though, you know.

They wouldn't hunt right in their camp. But ---

JESSIE: Used to be lots of them there.

DENNY: Yeah. But you've got a grove right there. You've got fresh water, and at Yriarte's you got a big fresh water spring. And on the east side of Harney Lake there is no fresh water at all, hardly. That's quite a walk for them around there. Especially if they were just shooting birds, they wouldn't have to --- they didn't want to walk on one side if they could stay on the other side.

MARCUS: Yeah, there were lots and lots of points all along the south side. And I think Jessie can tell you too that when she was a kid down there, we used to ride the horses out on the lake, Jessie, and pick up the nice big points laying in the water. I've heard Hughets and the Hurlburts tell that very thing. I expect you were right in the middle of it.

DENNY: Why would there be big points laying in the lakebed? Bigger geese than we have now?

MARCUS: I don't know. I don't know, because they all told the same story, and Hughets have piles and piles of collections, and Myrthelene Hughet ended up with quite a bunch. And they had a history of it, just like you do. Well this point was found out ... horseback. The kids out there, we'll see them down in the bottom. Well in 1931, I was on a survey crew and I drove, what we called the paddy wagon. A fellow was running the meander line around Malheur Lake, and he had a chain went out in front of him, and I was, where I could, I would pick him up, and he'd step on the running board and I would take him from one station to the next. And he was too busy to hunt arrowheads, and I threw him off one time, so I was kind of redeeming myself. And while we were going across, around the south side of Harney Lake, it was a couple days; I got a hat full of points, and all good ones. I didn't pick up any broken ones. That was 1931.

MAN: Were they small points or big ones?

MARCUS: All sizes. All sizes and all colors.

MAN: Too much of the bird arrows laying around there.

MARCUS: I think that it was probably just from hunting there as the lake recedes.

MAN: ... apparently the water there, and they'd lose them in the water and ---

MARCUS: Yeah. John Weare came through there --- off of Weed Lake rim in 19--- 1831, and he said there was an Indian every 15 yards along there. And they were all after the same thing, that was a bird to eat. So they were in the there all right. You bet.

DENNY: There was evidently at one time --- now if the geologists or archaeologists are right, and this point is nine to four thousand years old, it's possible I guess that there could have been a drastic change in animal life between now and then. Maybe there was a big lot of big game here, a lot of big game. But I still don't believe that point is that old. I can verify it if I can get anybody to do carbon dating for me. Because we take carbon samples all the time. I've got a whole closet full of carbon samples, all marked and all labeled where they came from, and what depths and what points coincides with them.

MARCUS: Oh, oh.

DENNY: But then ---

MAN: There aren't any carbon fourteen ...

DENNY: They want a \$150 for a carbon dating. And I don't have that kind of money. (Laughter) I got one carbon dating done about 8 years ago, and they did it for free, and cussed me out, cussed me out for doing it. Said it costs some money and everything else, and that's the only dating I've got. And it wasn't out there at all; it was in Catlow Cave, which is all built up.

MAN: I'm interested in some of those deeper, deeper beds down at the bottom there and see just about how old they are.

DENNY: Well ---

MAN: There is enough carbon in there to run a test on.

DENNY: That ground --- if these parts are as old as they say they are, that ground does not deteriorate anything at all. Because the carbon holds up good, the bone material holds up good. You get lots of little bone needles and hulls and stuff out of there in remarkable shape. And little bone beads, you know, and they're in remarkable shape. And of course you take them out in the weather and the sun hits them they start to cracking and falling apart on you. We seal them all with a sealer immediately, you know. Seal the moisture right in them; they'll dry out very slowly, slow enough so that they won't ever creek. They haven't on us yet anyway.

MAN: There isn't any pottery with ---

DENNY: I've never found any pottery, any clay material at all. Just basalt stoneware and lava, you know. Don't find any of the Klamath Falls type stuff here, outside of the area. You don't find your double horn mantles and stuff that they use. They didn't trade them, they just stained them, type of a country, but they didn't trade that --- they just didn't trade.

MAN: ...

DENNY: Indians traded I think locally, amongst themselves a little bit. I don't think there was any long distance trading done with them, at all.

MAN: ... a long ways.

DENNY: Well yeah, my uncle has found three pieces in Catlow Valley that are debatable. But the people in Klamath Falls and archaeologists says that they are Mayan or Aztec. They look like little stone effigies, he's found. But --- I don't know, I've looked at a lot of Mayans and Aztec stuff, and it doesn't look Mayan or Aztec to me. It looks --- but they know more about it than I do, I'm sure. Nobody has anything else ---

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