We’ve been incredibly fortunate to have Stephanie Craig, an intern from the Confederated Tribes of Grand Ronde, work with us for the last four months to develop a Native American exhibit highlighting Kalapuyan culture.

The exhibit opened on Wednesday June 13th and includes a display case collection of baskets, hand-held farming and other craft implements, an example of native dress, and information about the Camas plant, a staple of the Kalapuyan diet.

Also included in the collection are 5 informational panels. The first focuses on the timeline associated with Native life, the second on the period before settlers came to this area (pre-contact), the third on the impacts of settlement on Native life, the fourth on the forced reduction of traditional Native lands, and the fifth on U.S Government acts that affected and continue to affect Native lives.

Stephanie also helped museum staff initiate working relationships with cultural experts from the Grand Ronde and Siletz tribes. A huge thanks goes out to Robert Kentta, the Cultural Resources Director for the Confederated Tribes of Siletz, for his help and guidance as we brought the exhibit together.

Intern Stephanie Craig and volunteer Lilly Miranda install the new exhibit.
Kalapuyan or Calapooia

From the Oregon Encyclopedia, written by Henry Zenk

The name Kalapuya (kələ 'poo yu), also appearing in the modern geographic spellings Calapooia (for a river in Linn Country) and Calapooya (for a mountain range and creek in Douglas County), goes back to a term of uncertain origin and significance. It was applied by Chinookans of the lower Columbia River to speakers of the three indigenous languages that are today termed Kalapuyan: Northern Kalapuya, spoken on the west side of the Willamette River from modern Washington County south to about Monmouth; Central Kalapuya, spoken on the east side of the Willamette River from Champoeg south to Salem and on both sides of Willamette River south at least to Eugene; and Southern Kalapuya, spoken on Elk Creek and perhaps also Calapooya Creek, both tributaries of the Umpqua River.

Kalapuyans lived in tribal territories containing numbers of related and like-speaking, but basically autonomous villages. For example, sixteen named villages are known for the early nineteenth-century Tualatin Kalapuyans of modern Washington and Yamhill counties. Judging from treaty documents and the ethnographically better-described groups, tribal territories were associated with one or more tributary watersheds of the region's two main streams—the Willamette River and the Umpqua River—with each territory offering a range of riverine, prairie, savannah, and forest habitats. Extensive prairies and savannas were a managed, not a natural, feature of this region, maintained by the Kalapuyans themselves, who burned off their grasslands at summer's end.

Kalapuyans exploited a wide range of animal and vegetable resources specific to these different habitats, moving across their tribal territories in response to seasonal variations in resource availability. Vegetable resources, harvested primarily by women, were particularly important in their diet. These included especially the bulbs of the camas lily, available in remarkable seasonal abundance on the region's low wet prairies. Curved hardwood digging-sticks, fitted at the top with transverse antler handles, were used to harvest the bulbs. Harvested bulbs were layered between leaves and buried in pit-ovens over fire-heated stones. Brown and sugary when done, they were then dried for storage; they might be further processed into small cakes, which were important articles of inter-group commerce.

Other important vegetable resources were wapato (Sagittaria latifolia), a marsh plant whose tubers were harvested during the fall, stored in pits, and baked in ashes for eating; tarweed seeds (Madia), beaten off standing plants on burned-over prairies, tossed with hot coals on bark or woven trays for parching, and finally ground into meal in stone mortars; and hazel-nuts, dried in the sun and beaten to remove their husks before being stored in soft-woven baskets. The acorns of the Oregon white oak were also used—shelled, then immersed in water or buried in wet clay to leach them, then ground into a meal which might be cooked with deer blood—but in contrast to many California Native peoples, Kalapuyans did not depend on acorns for

Continued on next page
their main subsistence. The drier months found Kalapuyans camped out in the open, under minimal shelter. During the winter season of reduced harvest activity, they lived in winter houses at sheltered village sites. The division of the yearly cycle into clearly demarcated halves was reflected in personal attire, with warm-weather nudity noted for men only (women always had at least a skin or rush apron or short skirt) and robes and sewn buckskin clothing for cold weather (gowns for women, trousers and shirts for men, leggings and moccasins for both). Men favored fur caps, made from the intact skins of smaller animals or the head-skins of larger animals, while women wore tightly woven basketry caps.

The best documented of the Kalapuyan tribes is the Tualatin. Unlike Tualatins, interior Kalapuyans did not flatten the foreheads of freeborn infants, nor were they as active in the regional slave trade. At the same time, the practice of selling orphans and children of poor parents into slavery is noted only for interior Kalapuyans.

All the Kalapuyan groups suffered catastrophic population declines due to introduced diseases. The record on interior Kalapuyan groups is particularly fragmentary, with even the identification and original disposition of the tribes there in doubt. The first Indian census taken at Grand Ronde Reservation, to which all Kalapuyans were removed in 1856, shows eleven Kalapuyan “bands” there, with a total population of 344 men, women, and children.

Supporting the Museum

There are many ways to support the museum. Donations are typically the most common form of support. However, have you considered giving us your time? We’re always looking for people interested in joining the Heritage Museum Society and the city’s Museum Commission. The HMS is a nonprofit involved primarily in fundraising and membership while the Commission is engaged in overseeing museum operations and helping to identify ways to improve the museum experience. Participation in either group requires a background check and Commission appointments are approved by the Independence City Council. Please email us for more information and any required forms: orheritage@ci.independence.or.us.
**Oral Histories - Are You Interested?**

Museum elder, Mr. Dennie Eberly, has recorded a number of oral histories over the years and all are available in the museum. Some of his subjects include: Sid Newton, Dole Pomeroy, Dean Craven, John Pfaff, and Iris Powell. Thanks to intern, Lilly Miranda, who’s sadly leaving us, we now have Mr. Eberly’s memories on tape! We hope to have his interview available on our website or YouTube channel shortly.

In the meantime, is there anyone out there who would like to work on our existing files - editing, transcribing, repackaging them for us? Unfamiliar with what oral histories are all about? Here’s some info direct from the [Oral History Association](https:)

Oral history is a field of study and a method of gathering, preserving and interpreting the voices and memories of people, communities, and participants in past events. Oral history is both the oldest type of historical inquiry, predating the written word, and one of the most modern, initiated with tape recorders in the 1940s and now using 21st-century digital technologies.

In *Doing Oral History*, Donald Ritchie explains, “Oral History collects memories and personal commentaries of historical significance through recorded interviews. An oral history interview generally consists of a well-prepared interviewer questioning an interviewee and recording their exchange in audio or video format. Recordings of the interview are transcribed, summarized, or indexed and then placed in a library or archives. These interviews may be used for research or excerpted in a publication, radio or video documentary, museum exhibition, dramatization or other form of public presentation. Recordings, transcripts, catalogs, photographs and related documentary materials can also be posted on the Internet. Oral history does not include random taping, such as President Richard Nixon’s surreptitious recording of his White House conversations, nor does it refer to recorded speeches, wiretapping, personal diaries on tape, or other sound recordings that lack the dialogue between interviewer and interviewee.”
Hops & Heritage Block Party

Celebrating Independence Hops and Heritage is back!

After a year off, the festival, rebranded as the Hop and Heritage Block Party, is returning to Independence, September 14th and 15th and will be hosted by the Independence Downtown Association. The Heritage Museum Society and the Museum will be participating in the celebration. The Museum will be a popular stop on the Ghost Walk, which will kick off the celebration on Friday night. C Street will be closed to vehicle traffic on Saturday to make way for a street fair. Vendors, family events such as a pie eating contest, face painting, and a scarecrow contest in the library hop yard will all be part of the fun. Since the event is all about hops, the Museum will host a booth telling the story of the many people who worked the fields to establish Independence as the “Hop Capital of the World.” A beer tent, bands, and beer tasting at local establishments will add to the merriment. Watch for more information about the Block Party on social media and posters around town. We hope to see you there!

OHS Event - Remembering the Genocide in Bosnia

On July 11, 1995, during the 1992–1995 war in Bosnia and Herzegovina, Serb nationalist forces took over the besieged enclave of Srebrenica in eastern Bosnia. This U.N.-designated "safe area" had been lightly defended by Dutch troops that ultimately failed to protect the town and its inhabitants. In the ensuing week more than 8,000 Muslim men and boys were separated from the rest of the civilian population, executed, and buried in mass graves. Many people from this community today make their homes in Oregon.

The Bosniak Educational & Cultural Organization of Portland, Oregon, will present a memorial event on July 15, near the twenty-third anniversary of the Srebrenica massacre and genocide. Event organizers wish to remember the victims of the worst atrocity in Europe since World War II, express support for the survivors in their campaign for justice, and call for NEVER AGAIN to nobody and nowhere.

The event will include a documentary film about Srebrenica, brief presentations by members of the Bosniaks community, exhibition, and guest speakers, followed by a peaceful gathering on the plaza outside.

This event is free and open to the public.

TIME and DATE: Sunday, July 15, 2018 1PM – 3PM
LOCATION: Oregon Historical Society, 1200 SW Park Ave, Portland
What’s a Blueprint?

We recently received the architectural drawings, also sometimes referred to as blueprints (although there is a distinction), for the Independence bathhouse and swimming pool, and it got us to thinking...what are blueprints exactly?

According to the New World Encyclopedia, a blueprint is a type of paper-based reproduction usually of a technical drawing documenting an architecture or an engineering design. More generally, the term "blueprint" has come to be used to refer to any detailed plan.

What’s particularly interesting about the drawings we received is that the title page identifies key people of that time. This is something that always proves useful when we’re researching historical items or events.

Sidney W. Newton, Mayor
Chester D. Scott, Attorney
Richard M. Taylor, Treasurer
Harvey Shellenberger, Police Chief
Council Men: Rex Gildow, Milford Gile, Lewis Kelley, Donald Johnson, Earl Graham, Richard Stapleton

Let There Be Light!

Thanks to a grant shared with us from another city department, we’ve been able to upgrade our museum lighting. We’re thrilled! The new fixtures were installed on June 26th and add much needed additional light—LED museum quality light—to our entry way and the doctor’s, hops, kitchen/parlor, and wagon exhibits. Adding lights in these areas will free up some track lighting which we can then use to highlight portions of our military exhibit as well. The new lights, pictured at right, are aluminum and are mounted from the ceiling. The streamlined profile blends right in! Thanks to everyone who helped make this happen!
New Additions to our Archives

Lloyd "Ted" J. Oberson recently stopped in at the museum to tell us all about his father, Lloyd Oberson. Seems his dad worked in the hops industry, specifically at the hops warehouse where the Independence Cinema is now. Here are some of the photographs of his dad that he shared with us. If you recognize anyone in the photos, or have info to share, please let us know!
Upcoming Events

**Event Name:** Hops & Heritage Block Party
**Day:** Fri Sept 14 - Sat Sept 15  **Time:** Fri starting at 5 pm; Sat at 11 am
**Place:** Main Street Independence, Oregon

Become a Member to Support Your Museum

Membership fees and monetary donations go to the non-profit Heritage Museum Society. **Benefits of membership include, but are not limited to, newsletters, special events notices, and 10% off purchases.**

Return this section and make checks payable to:

**Heritage Museum Society**
P.O. Box 7
Independence, OR 97351

Name: __________________________________________________________________________________________

Mailing Address: _________________________________________________________________________________

City: _______________________________

State: _____ Zip: ________

Best contact phone number: _________________________________

E-mail: _________________________________________________________________________________________

*Allowing us to email notices reduces use of natural resources and mailing expenses. We respect your privacy and will not use your email for any other purpose.*

Please circle the type of membership you would like:

Senior: $10.00  Individual: $25.00  Family: $50.00  Business: $50.00  Life Member: $500.00

Donations: We couldn't continue to operate without the generous contributions from our friends, members and volunteers. Please continue your support during the year with donations and purchases from our gift shop. Thanks to those of you who have contributed in the past. Remember, your donation is usually tax deductible and matching your donation to the Oregon Cultural Trust could yield a tax credit on your Oregon tax return. For more information visit [www.culturaltrust.org/donate](http://www.culturaltrust.org/donate).