The Kalapuya: Harvest

12th month

aku'piu s

"ond of summe

8th month

ma'nta kita'ntal

"pounding the (cooked) camass.

1st month atchiutchu'tir.

Divisions of time noticed among the Atfa'lati tribe of the Kalapuya Indians, of Northwestern Oregon

Albert Gatschet, 1877, Grand Bonde Indian Reservation

Their lunations ato's begin with the new moon wapa? ato's

he first quarter of the m. is: ye'dsh to keloi ato b, the full m

kopinfu atob; the third quarter: tcha'stu atob. The year,

amildshu, begins in autumn.

The earlier Kalapuya did not notice the summe months and hence had only six months in the year, but presently they have twelve."

atcha'-uyu

dig camass-root

2nd month

atcha'lankuaik

the Iwapato bulbl

from the take na/mptu); Gasto Lake, OR."

6th month:

atchi'ulantadsh

"out of provisions some hunt, some

starve."

ala'ngitapi

a'talka (ato'b)

A Seasonal Way of Life

The Kalapuva lives changed, with the seasons. Throughout the winter, they inhabited permanent villages along rivers. In the spring, they would travel to where they knew specific crops were ready for harvesting and where fish and animals were available to hunt. During the summer and fall, the Kalapuya would travel to different locations, always returning their harvests to their permanent, riverside villages for the winter.

Plants and Harvest

The Kalapuva utilize native plants for an array of purposes, such as; sustenance, medicine, ceremony, building materials, and aesthetic enhancements. Listed below are several of these plants, as well as the season in which they are harvested.

Winter Spring Summer All Seasons Blackberry Rubus ursinus Berry (fruit) Camas Camassia spp. Bulb







11th months ame ku, or wayo'yu ame'ku ani'shnalyu amass is now ripe." ata'ntal Oregon Grape about May camas Berberis aquifolium Berry (fruit) Oregon White Oak Quercus garyanna Nut (seed) The Spruce Picea spp. Roots

Wapato

Bulb

Thuja plicata

Cedar

Sagittaria latifolia

Western Red

Bark & wood

Annual Cycle The early Kalapuva calendar had six months. Summer months were not recorded due to the abundance of natural resources, and the high level of travel and collection activity. The lean months of late fall to early spring were tracked by seasonal cues which the Kalapuya interpreted to determine resource availability. The later Kalapuva calendar identifies 12 seasonally demarcated months. To the right is a reproduction of the Gatschet record (c. 1877) of a latter-day Kalapuya calendar, which is graphically shown in the circle above.

adsha'mpal good (month); bad weather



General of time native between of the test of the test

The frederic (will) logic with to new The first greater of the more of the trials will, the field on the people will, the third general collection wild. The gas, which, depring on the set will be great, which, depring on the set will be some mounts and have livery as will not you, he privily they loveth of mosts, delications of get many to get the application of most law (mapped) field they be such a fact (mapped) field they be small; also get a fact the fact of which there is a such a fact of which there is a most of mos

dealer (sell) , see , sing see by ask with house , see he have 7th me allowing fine spring a coming remove to It me amonda exclusion a processing the processioners 92 no. attended - wine day concer light to blow ander, a waylya arile - metal for selliper est of immer, deposit



The Confederated Tribes of Grand Ronde

Eliza Young (c.1820-1923): A woman of skill and art

Eliza Young was born in the Mohawk Valley. Her parents died in the 1830s, likely of introduced disease. Jacob Spores, an early settler to the area, took Eliza in and raised her in the Coburg area.

Eliza harvested traditional berries and materials for weaving throughout her life. She would sell the berries and woven baskets to the people in Brownsville, where she had settled. The very neat and intelligent Eliza would also take on odd jobs and housework from the neighboring settlers. Later in her life she went blind yet continued to harvest weaving materials and makebaskets on the porch of her house (shown). Her specialty was purses. A local Brownsville family hosted her on their farm and she lived to be over 100 years old.

Eliza's baskets are now collected in museums and private collections throughout western Oregon.

Narrative writing and guidance provided by David G. Lewis, PhD.





