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Compositions

Name

Molala

School

Ethnology

[44pp.]

Grade

S. Lutz

January 1911.

Steven Savage

Habitat

The boundaries to north were:

Oregon City Falls (hiwilep)

See: Map. In short. The tributaries
of the Wulala River and the southwestern
tributaries of the Clackamas River.

Wulala: Steve claims that the name was given
to them by a Catholic bishop who had his
seat in Oregon City.

Steve says that in Douglas County their blood
people who understood two languages (but named
everything different) he called them tülgö'nyangsi
Cayuse (hai'äntä?) spoke two languages too

~~Cayuse~~

Tülgö'nyangsi

Wulala

horse: nükünisint

tasiwihw

pan. les

wäktjap beise

dry tree	trana'lim	päpö'sint
dog	fuftf'ai' to'catu	sakka
I cut	stōp'mā'sh 'h'xalēl'	stava'sh
spore	ku'spinto	lōpinto
horn	targint	targint
They mixed before every word the word <u>hagōwas</u>		

Cayuse

Mutala

small horn	g'asg'asi' tasiwithwi	same
spotted -	yōk' tasiwithwi	same
black -	mū'th' mū'th' -	same
comb	tāxpa	same
spore	lōpinto	same

Geographic Names

Mutala River	muk'āndi
Clackamas River	? lāt' tōlt's
Fritutaria Willamette River	
Santiam River	wāsgam' tōlt's (South ^{near} Mutala)
	shōi: hab'barra'fgam' tōlt's
Milk Creek of Columbia River (tributary of Mutala)	hā'mi' tōlt's
Aberqua	tāgali' tōlt's
Butte Creek	gomas' lō' lū'ft
Silvers Creek	ks'iwa'nt' tōlt's
Oregon City	ts'akāwa
Canby	lāt'i' pī'lintasa ' Mutala Little Basin
Table rock	fo'it'i' hā' (between Will & Mutala R.)

Indala villages:

tāmyakāst (about 30 miles ^{east} from Albuquerque River
on the mesa lands.

Shiré say they never had any steady villages,
permanently about from place to place.

Neighboring tribes:

North-East	Clackamas	kā'tso'fgay
East	Wasco	wā'ga'fg (warm spring)
South	Tenino	wa'tā'm'tā'fg
	Warm Spring	sītā'k'tā'fg
South	Santiam	hā'pamā'fg
West	Calapoya	ts'amīwā'fg (Chinawa)
	the C... band	Rō'ye, Hantē'ayut.
		ts'akti, Nehē'lam

Other Indian tribes known to the Indalas:

Klamath	Epā'ka xē'hi
Modoc	mū'atwās
Klamath living on their Oregon (Douglas Co.)	tsogā'nī'k'nī'ā'fg
Calapoya	mū'k'aya (real name for all tribes that were not Indala)
Artan'tchayut	hā'nt'sayut-ā'fg
Atjā'lati	tjā'lati-ā'fg
	tsi'ā'hā'n (the tribe of same)
Lathumut	ts'ā'lē'grayut (hal.)
	M.1. lō'grayut-ā'fg
Yam'el	Yam'hi'la-ā'fg
Yor Kalle	Yankō'lat-ā'fg
May's River	tsi'ra'p'ā'fg
	(the ts'ra'p'ā'fg)
ts'at'k'ō'fi	ts'k'ō'fi-ā'fg
Engaw (people)	ts'i'wī'wā'fg
	ts'at'at'wī'wā'

Rogue River

wä'lam-s'a'fg

Umpqua

Umpqua-a'fg

Shasta

Shasta-a'fg

Alsea

ogun-tr'ngoi alsea-a'fg

Tillamook

Tillamook-a'fg

Kl'hitat

ak'yatsi

Walla Walla

nü't's't'si ho'lunt'si

Pai-ut

tas'üni-a'fg

Sinak Indians

tas'üni-a'fg

✓ Food

Vegetables:

all kinds of roots

carrageen - fish

Kind of roots (two long, two round long) to'lah

roots giving milky substance si'ui

fern-roots sixigliman ga'tams

roots ga'tams

salmon berries ash

blue huckle-berries am'kal

black-berries m't's'im

red huckle-berries Tim'

like currants Lam'ion' red currants

brown huckle-berries im'ö'fya'la

artichoke like, green or brownish jöl

that grow when cooked

kind of canna jü'gumt

acorn j'lö'gum

Hardly

canon dug was digging steel (Käpin) made
of service-bones, the steel was dried. Usually
best skulls were selected. Sharp at end and handle
made of elk horn

(handle - Käpinan
lö'sint)

a hole was made in the horn and into it they filled
the steel.

Bones were fried. Acorn were collected after they
dropped down. Did not save to eat.

Canons cooked: ^{by means} hole dug, well heated, covered with
leaves (skunk cabbage) about 2 feet high, then canon
was formed over this leave again and then dirt. And
cooked on top a fire was built. Cooked about one
day or more. Some was cooked juu. For winter

use the canon was dried after having been cooked.
fried in sun. After canon was mashed and bread
made of it.

Roots were dried and then pounded to a fine flour.

Acorn was buried in blue-kind of clay (mud) and kept
there until ready for use. When fresh it was
cooked in ashes.

Roots after being mashed were mixed with water and
tar-weed (s'owal) which gave them a sweet taste.

Animal food deer, elk, bear, panther,
wildcat (ranch), coon.
Meat was either roasted in stick (fäskart) made
of arrow-wood about 3 feet long. Stick put through
meat and then over the small stick to hold
the meat. (I or ear! - stöskusik)
Meat was also cooked on coals (pawkyantaisik)

The coals were smothered, the cinders dusted off and
then meat put on.

also boiled. Roots heated and put on a jar
made of cedar bark (par. Kantsim's) oblong

rats found on rocks and their meat was put on.
Meat dried mostly for winter use. The meat
in such cases was dried upon place where it
was killed and then put up on high platforms
where it was carried during winter whenever needed.
These platforms (jätimä) on young trees were
built by tying an elm bide to four young trees.

Fish: salmon, steel-head, eels, trout,
crayfish (rarely).
fish was boiled, roasted or dried (mostly) put
on platform too. No salt was used
salt - jäsahasint
jäsahatunnisint
some mixed with something.

Birds: grouse, pheasant, quail, blue crane,
chipmunk, grey squirrel

Hunting

With bow + arrow. Only kind of trap was
the rope trap (täwint) for ~~poor~~ deer. on
the trail such a rope was put in tight places.

Fishing

Speared (waitams - spear point) for long pole open,
spear pole made of fir-tree, up to 20 feet long
(especially in shallow water). spear point of bones
burned (after Arctic advent of iron nails) the
net. Under water falls fish-baskets were
made (kuinwi) of vine, maple, hazel etc.,
12 feet long and 10 feet wide. These baskets were
fastened (hung up) on high sticks. The fish
were driven into these baskets by some sort of
~~net~~ made of brush (about 4 feet thick)
which sometimes occupied the whole width of
river. These were carried by current and often boys
threw poles to scare the fish.

Never spread by torch-light.

✓ Implements and Utensils

Baskets (yāgt) made of cedar-roots. Also made of cedar-bark (like those sold nowadays with straw handles).

Baskets made of luteo grass called (Jahindants) for pulling in canoes.

Baskets for water made of bark of soft-maple or cedar. The bark was peeled and rasped then pressed together and sewn together with bone and bark (fibres).

Such buckets are called (Tixtutkiofak oqunt)

The water was packed in the yāgt and poured into these reservoirs.

Water cups made of elk horn (cup tangint^{oqunt} oqpar)

No fancy basket work, no designs, no color.

No plates or dishes. They used to make mullings of luteo grass. (^{little} ~~corn~~ tagatgt) p'aiinti saintyap. The seed was pulled out the leaves dried and then woven into strips. These strips were also used as bed covers. The strips were also together. Every one took two feet to two corners and at there. Spoon made of elk horn (spoon - tōpinto) spoon, sometimes made of alder wood.

Fire apparatus: tata'kiofak made of. They had ~~to be made~~ in fine drill. Fire was obtained: by ~~making~~ dried cotton tree roots & Cotton tree roots were dried and then marked between the hands in which a thin rod was held. By rubbing the roots against the piece they were marked. They then dropped it on dried and marked cedar bark and caught fire, which was surrounded by light cedar bark. A soon as the cotton-rod dropped.

on the cedar bark it caught fire. Fire was kept for long periods by putting burning coals between cedar bark and prapping it up tightly.

Kon oo (ga'gatai: p'ä'twai) ^{sharp} Still know not how they were made.

Needle (—) made of bone. Thread was made of some kind of lake-root which was dried and then twisted also of sinews of deer.

Chisels (jaig's faspai) made of horn.

Axe (ift'fai) made of horn.

Beds on ground and covered with matting as deer hides with hair on.

Games.

Regular. H stick game of which two were short and two long. These ~~last~~ shells were called 'diguwa'sint' ~~the~~ ^{the} long ones. The short ones called 'rang'la. 'diguwa'sint' the long ones 'ga' diguwa'sint'. The long shells were furnished with red pomelo skin small ones wrapped up with buckskin string. The arm of the player (divided into two camps) was to lie when the respective shells lay (on the outside or inside).

The H shells were covered by a basket and uncovered after opposing player made the guess. The following positions were allowed. 1) The 2 females between the males

2) The 2 males — the females

3) 1 female 1 male 1 female 1 male

4) 1 male 1 female 1 male 1 female

The following two combinations were not allowed

2 males and 2 females

or 2 females — males

The guessing was made by a sign of code
of signs which was as follows.

For 1st combination Spread apart thumb and
second finger of right hand keeping the
three remaining fingers closed, and point to middle

2nd combination: Extend right hand hand and keep
palm of left hand on right hand arm, pointing
with right hand towards middle.

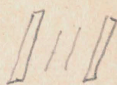
3rd combination: Point with extended right hand sideways

4th ——— : ——— left ———

The open palm indicates the guessing for
the big ones; the closed fist the guessing for
females.

The winner gets small sticks (illustrated hints
counting sticks) 8 small sticks are a game.

Sometimes one can play against 10 opponents,
as a rule however even sides.

1. Comb. 

2nd Comb. 

3rd Comb. 

4th Comb. 

To guess right

1st Comb. playing for smalls: Extend right hand ~~off~~ spreading
out thumb & second finger and closing other three
(this wins both male and female gets two counting sticks)

Point with open palm of right hand to left or right and
guesser wins one counting stick.

2nd Comb. for female sticks) Extend right palm towards center
(2 points) towards left or right (one point)

3rd Comb. Extend right hand with expanded thumb
towards left and 2 points, towards middle (1)

4th Comb. same as third but with left hand

By closing the ~~upper~~ first of upper hand off side
to the one (which is used for extending palm) one plays
for the ~~big~~ ones.

Both male and female play have same value.
This game was called tōkuma'sint
I gambled. tōkuma'sint.
Klamath had same game.

Shooting at target with long pole
the spear sikstuwinnispa
(Straw) or grass was twisted in round shape the circum-
ference of about a silver dollar and placed in a shell
which was stuck in to ground. ^{Two} targets jaftkar't
were placed on opposite sides and players tried to
push the pole through from a distance of about 40
feet. These poles made of finger-thin arrow-wood
twigs 6-10 feet long. A hit counted 2 points, 20 points
forming a game. This was called siksthusint.
siksthusint I play

Another game: A wheel (hakiō'tumbasa) made
of maple bark, filled inside with grain and rolled.
The opponent was allowed to shoot an arrow trying to
hit the shell which rolled. One hit counted 2 or
4 points. The shooter was at a distance of 12 feet.
This game was called wa'gipās
I play it wa'gipās häpō'tstusint
shooting arrow at target also.

Jumping for height.
These games were attended by heavy betting,
money, birds, slaves, etc.

I made a bet. qsitinkasint
a bet. hätmiasint
~~state~~

Worms two shells bound together by thread or
screw them up and caught in thread by
means of long stick (see: also)
the two small shells. jaftyo'lgaspa

long stick. hafaptya'wa's
 the game hafaptya'wa'sint
 I play it hafaptya'wa'ha'sh

Another game played by male and female alike
 on a card game with 4 beaver cuts marked dif-
 ferently in pairs he and she (see also game)
 game = forasinta tä'ng siw'slimminkisint
 beaver cuts (other)
 I play it siw'slimminkissh (I play in marked cards)
 cards forasinta slimmima
 (after they are marked)

Shinnig - hafkufinwa's
 shinnig - tall. fögt
 — stick hafkufinwa's hüt
 I play shinnig häpkufinwa'ha'sh

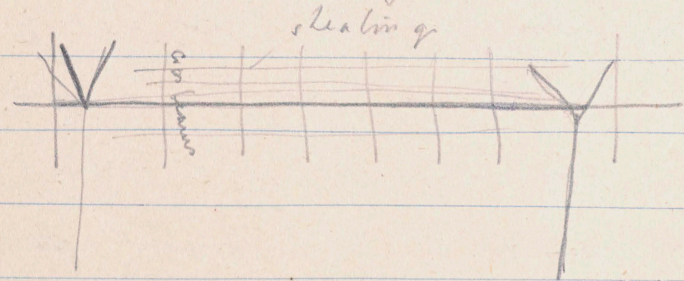
also throwing of rocks for distance, etc.
 Other games were introduced after advent of white
 people and when on Grande Ronde.

✓ Placelocations.

During winter they stand mostly in Heron
 (hö'w'wings) about 28 miles from Beyer City. also
 on Abbeque River (after settlement called tam-
 yagat), another settlement above Salmon called
 timtimyaint, also on head of Thatalah called
 muhä'aint. ^{draw that this town during winter, during summer}
^{settling} on the place back of Waldo H. Co. they had
 east of Salem near town called now Siplomiti
 by white by indians called tam'ya yagaint.
 another close to Mt. Hood called ^(modern Hazelton) mäsä yagaint.
 In summer they mostly journeyed about from
 place to place. he is tattooed villages.
Houses: Winter houses were made of cedar

larch or spruce hemlock bark, covered on outside
with mud.

Roof (pölm:simt) made as follows. On each
side first two sticks of oak, for ending in fork
were firmly placed on ground. Then with the two



forks a long beam of oak, for (smooth) was placed.
Then cross beams were placed on this long beam.
These cross beams were more for poles not peeled but
dried. All these beams were tied to each other
with twisted hazel brush, which was changed
every year. Then sheathing was laid on these cross
beams over which the bark was placed. The
bark for this purpose was peeled and while green
yet dried. Nails were placed upon it while

drying so as to make it smooth. 2 or even
3 layers of bark were used for one house.
The walls were made of bark too fastened to beams
or poles. On the outside side was put about one
foot high. The cracks resulting from the pieces
of bark were filled over plugged up by means
of moss. Roof was flat somewhat pitched so as
to allow the water to drain off. The different
pieces of bark lapped over. The two pieces of
bark when put together were placed with their backs
to each other, the rule being that the bark-side
was on the house. The very often the bark
was covered from inside by thin matting,
made of lutea (?) grass. The floor (pösi-
simt) consisted of ground, cleared from grass
and smoothed down. Often this floor was covered
with bear or deer hide.

The smoke hole (if'haga's) was a piece of bark

which in case of rain could be placed afac
to the gap or top of roof, by means of a
string.

The fire-place (tu'ti-pa'it) was in middle
of house and consisted of a hole dug into ground.
This hole was called (t'ü'trä'tkä'm). Each house
had two doors on opposite sides. (door - fü'si'mt)
consisted of a piece of bark which could be
conveniently moved aside by the one who wanted
to enter. The door was not as high as the whole
wall.

These houses were oblong about 6-8 feet
wide and 20-30 feet long, and about 5-6 feet
high (summer houses were as a rule higher).
Sometimes a house had 5 fireplaces with a
many smoke holes and sheltered about
5 families. As a rule 2 families had one
fire place sharing one side of it. In short

they seemed to have a regular communal
system in the arrangement of houses.

Bed (sä'mtjap) (bed-head - t'ä'k) much ground
covered with matting.

Summer houses were made of bark to
give little smoke house, but then had no
walls. When camping they would cover walls
a part of fire-boughs and sometimes willow.
Such houses were called wäxamjap mä'sjap
hille'm for summer use
house

Houses were always built at foot of hill
to protect from wind.

Great houses (nä'wille'm) were made of
dry mat. Around house a shelter was put on
ground in a circle and on their flexible vine-
maple or hazel sticks and the whole thing was
covered with cedar bark. The door consisted of a
hole through which he crawled in and out.

The poles were placed in two posts (holes) that were dug out on both sides of the entrance.

~~Sometimes~~ 20 people could. These sweat houses were made of all sizes and could accommodate as much as 20 people. (usually 3).

Women never used the sweat house. Sweat house could be either individual or common property.

Lothing

Then were: trousers (skimmam magag) made of ~~untanned~~ deer hides with hair on inside, sewed together reaching down to ankles. They were held together by means of belt (paistur taimi) made of a strip of elk hide. The belt sometimes went around only two or three times.

Moccasins (fulgank tapusk'i buksim) made of two deer or elk hides. No heels or moccasins. Shirt (taimi) made of tanned buckskin hides with sleeves. No heads or shirts.

Capes (gopi'lhäsiint) made of deer hides, sometimes tanned and sometimes reaching down to knees.

Cap (ja'tepimfak) made of bear hides or deer hides (for boys).

Women: trousers reaching up to knees, and shirt made of buckskin reaching up to knees.

moccasins. Hats of fawn birds.

No beads on dress.

Children wear trousers too.

Women sometimes wear silver squirrel
caps round as hats.

Ornament

Chiefs wear hat dress of feathers of eagle called
tagamam imulaint. Also their shirts are decorated
with eagle feathers. Also wear chief on festival
occasions but not as many feathers. Common
man usually used chicken, hawk feathers and yellow
No woodpecker hat dress.

Hair is worn parted in middle and braided
and decorated with dentatia shells and Indian
money. Beads strip of beads on neck.
In ears dentatia shell sometimes three at one
time. In septum of nose shells (round) or
yellowhammer feathers. Throat and trousers.

Painted their faces red, white (clay) and dark
brown (wa'kink) obtained from substance on
white fish (tiamtiam). The tattooing of faces
confined to an oval only design of an oval
or figure. Women too.

Flattening of heads. all women but not all
men. by means of board of cedar.

Money kept in sacks made elk hides,
also their beads, sticks, feathers in such
bundles. Money consisted of strings of
beads measured by arms length with end in middle of chest.
such a measure - na'ga hūb.

— ipai'kisint

✓ Social Organization.
lived in bunches. (settlements - villages) They did
not have any chieftains. Before they had one
chief only. Chief as a rule appointed only in
war time out of richest and bravest man.
Paternal system. First must of a social organization,
being a nomadic tribe. Believed in tamamamons.
Slavery extensive (slave - yā'g?) Mobile never captured
slave. When done they as a rule bought them from
Klamath Indians. A slave worth about 3 lengths
of beads. Slave could not marry a free woman.
Killed when disrespectful. Slave was usually bought
when young so that they could not run off when
young.

No marriage in this form of allowed. Marrying
one to this wife was enforced. As such a widow
was had he had cut by a bride woman of her
belong to this in law as a bride that no other

man but himself could marry her. Married
sister-in-law. But not good of my uncle not even
third cousin, no blood-relationship.

A murderer had to paint one half of his
face black and the half white after returning
home. ^{and fast five days} This skin cap was done to prevent children
from drinking from same cup etc as this might
cause some disease and die. Should the murderer
fail to do this the father of the children who
died thereby would kill him instantly. In
such case the murderer given away.

Murder was atoned by blood-money
(*pa'ia'ntsa s'a'lg*). The relatives of the murdered
man put the price. Go-between (*twi'ng*
si'hatiki)

Thief had to pay too blood money. if not paid
he was whipped according to judgment of man

who he robbed. Friend helped.

Medicine-Man

twäni. A big doctor was called *twä'isiri'tugap*.
Obtained power by dreaming. Went off way in mountain where
young and fasting and dreaming. This power tells him
to dance and teaches him songs. Father gets up gathering
bag is visited by his friend doctor and after dancing
for 5 or 6 days he is O.K. Arrived for power.

Doctor was hired by relatives of sick man. A doctor
could not cure unless he was paid. Even if my
brother is doctor I have to pay him, otherwise
his power won't work. Doctor dressed. Feathers
hat-dress and feather all over dress. In hand he
would carry a carved image of wood of a person. Cure
by singing and helped by those in sick room. If
a doctor after having been paid and knowing he can
not cure, still continues and patient dies, he

is killed. If he "hones" and admits his weakness,
he has to return half the money.

Parr could be inflicted by medicine-man.
Doctors could transfer his power upon anyone he
pleased.

Some doctors could tell a thief.

✓

War & War Implements.

Not warlike nor aggressive. In scalping,
smoking was some feathers and parrot face half bald
half white.

Bow (fastant) made of bent-wood. Its outside
was made strong by putting pitch and then
salmon skin and on top a strip of deer skin
(from back of animal) inside was smooth.

Bow string made of deer chord taken out
from legs of animals. These cords were dried a
little and then made wet and twisted together.
Bow string (fagim), bow shaft (musk) End
of shaft had noches for string. When not in
use bow was unstrung. Inside painted red.

Arrow (wāt, hū'ta wāt) consisted of shaft.
arrow shaft (musk) made of hard arrow wood
strengthened with pitch.

Arrow-point (tyōgo) of flint fastened to shaft

by means of some or other pills or powder.
Rattle made of wood used to perform forrits, but now
was done by doctor never common man.

Three feathers on other end of shaft ^{black} eagle
Feathers were split and forked by means of sword.

Amoos (—) made of skin of mountain sheep,
tanned by means of string on left side.

Armoos breast bladder (haplanthaxim) made
of elk hide covered on breast ^{defender cloth} and tied around neck.
This protection was made stiff by rubbing any
kind of grease on it.

I defend myself. Hastinguyi'sh inawaka
hawarara'sh —

Canoe (kaps) of dug out cedar, burned out and
smoothed with some kind of stone free of holes.
Black paint outside. These canoes were about
15 ft long or 20 feet.

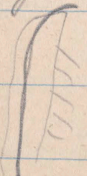
Paddle (tūtāps) made of any kind of wood mostly
cedar or fir about 3 ft long



✓ Dances.

Not much dancing, only doctn. only in big dance held during summer on a sort of good time also (as I suppose) to celebrate the successful gathering of grub. Such a dance lasted 5 nights. During first summer dance lasted 10 nights and participated by all people who are paid by Javuts. When summer dance appears for second time this dance 5 nights and never again.

Drum instrument: A long stick (about 5 ft) covered ~~up~~ ^{with} thin skin was placed in



a sheath of brush-skin (just like an umbrella in its sheath) the sheath had tassels to which were tied deer-hoofs tied. By shaking the stick a noise was made.

Such an instrument laingta hits
laingta - hoof

Drum (juingum) shape of pan only one side low covered with mountain-goat or deer hide (just like a tambourine) held in back by four strings.

drum stick (juingumum ^{to} kaofa to hit) of some dry wood tip wrapped with some soft substance and covered over with brush-skin.

Children used to play on flutes made of wild grass stems in 13 finger or 3 holes in it.

✓ Puberty and Marriage

During menstruation the girl is separated from rest in a little tent. At first time she would go to river bank. At night her mother stayed with her. Only dried meats and veg. allowed to eat. If she should it fresh meat her father's name would not have the power of killing.

Marriage by purchase. If a woman can off etc. etc. see Cor.

Could have many wives. 2 or 3 the rule.

Child birth accompanied with diseases. Father presents her given to their friend a sort of pay.

Name bestowed on home. Special people were hired for purpose of giving names. perforating ear and nose. These things could be men and women. As a rule these things are done simultaneously. The name given bride on her bed she would proclaim to

them present the name of child. In taboo or name calling a man by his name. Not allowed to mention name of dead person.

Some Names.

Steve	Lok'sints	"red hair"
	Ki'w Ki'w	meaning (?)
	Kilmanaxa	
	Lgoi Lgoi	
female name	mu'xwi	

Could not obtain many names.

Interburying & Burial

Body was cremated (before advent of Hudson Bay people) on pile. Bone & ashes collected in hides and buried them. As a rule all persons of one family were then buried in one large deer-hide coffin. A man's valuables were buried with him. Only wife of deceased had to cut her hair, provided her father-in-law desired to marry her. If not she did not cut her hair. The doctors of mourning. As a rule corpse was cremated between 2-7 days after death. The favorite slave was killed upon grave of deceased one and his ashes put in same hide. Slaves cremated too. Graveyard was off from village see (Texts)

Religious Ideas

After life knew nothing about spirit rap. but people knew about Devil & God.

?

Name of Months

October	nataima hä't fall year months
November	hästwiyahisiyan hä't "running time" (of deer)
December	saja hä't (long months)
January	fitägalä (middle of months)
February	fitäwäi ^{head} end of winter
March	raiwinta hä't flower months
April	
May	tä'lianta hä't spring months
June	

July

August

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' Blue - huckle berry man to

Sep. Tenber



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

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