

## **1. Description**

**1.1 Name of society, language, and language family:** (1) Umatilla Indians whom are comprised of three tribes; the Umatilla, Cayuse, and the Walla Walla. These tribes may also be referred to as Columbia River Sahaptin or Ichishkín. The known languages they speak are Sahaptin, Nez Perce (dialects), and English. Their language families are (in order previously listed) Sahaptian, Sahaptian, and Germanic (Western).

**1.2 ISO code (3 letter code from ethnologue.com):** (3) UMA

**1.3 Location (latitude and longitude):** (1) They are from Northeastern Oregon/Southeastern Washington (more specifically near the Umatilla and Grande Ronde rivers) in the United States which in terms of (2) latitude and longitude is approximately 116°45'W-124°30'W and 42°N-46°15'N. (10) Went from having as much as 6.4 million acres to 250,000 acres.

**1.4 Brief history:** (XX) Based on information between from all of the sources, it seems as though the Umatilla Indians were not typical hunter-gatherers. Their diets were mainly comprised of fish or things they had traded between other tribes/people. Although they have older roots, time and the colonization of American led them away from being true hunter-gathers. They are still present today but live a lifestyle that is closer to 21<sup>st</sup> century America than how their ancestors lived thousands of years ago. The biggest turning point for them would probably be when Lewis and Clark visited their land which led to tainting and loss of their land.

**1.5 Influence of missionaries/schools/governments/powerful neighbors:** (1) In 1855, a treaty was signed with the United States giving the Umatilla 6.4 million acres of homeland. Today, they have a single tribal government which was adopted in 1949. The headquarters is in Pendleton, Oregon. (10) Current affairs are governed by the "Board of Trustees" whom are elected by the "General Council" consisting of Tribal members 18 years or older. Some every-day tasks are also completed by a staff of about 520 employees within different departments (such as administration, health and human services, natural resources, economic and community development, tribal services, education, fire protection, and a police force).

**1.6 Ecology:** Present day Umatilla work very hard to preserve the ecology of their land. They work with the state of Oregon to preserve and rehabilitate fish populations which were troubled by the industrialization of America.

**1.7 Population size, mean village size, home range size, density:** (1) Their population size is about 2800 members as of 2011. (10) Before European contact, they were estimated to have about 8,000 members between the three main tribes. Half of the tribe today lives on/near the reservation. They now share the land with other tribes such as the Yakama, Warm Springs, Nez Perce, and non-Indians. (XX) Villages also known as bands consisted of close-knit families almost always blood relatives.

## **2. Economy**

**2.1 Main carbohydrate staple(s)/2.2 Main protein-lipid sources:** (4) Salmon, roots (could be mashed together and made into biscuits), berries, deer, elk, pemmican (when berries and meat/fish are pounded together), black moss from trees (made a cheese-like substance), camas bulbs, (5) lamprey, steelhead, sturgeon, antelope, beaver, otters, seals, sea lions, grouse, quail, geese, duck, hawks, owls, badger, rabbit, nuts, mushrooms, onion, herbs, and spices.

**2.3 Weapons: Bow and arrow, blowguns?:** (4) Hooks, nets (such as a long handled dipnet), and traps are all used to gather fish. (5) Diggers made from hardwood, stone, or antlers to get roots or dig. Clothing, tools, and utensil were mostly created by nature (although some were acquired from trade such as pots, needles, and guns).

**2.4 Food storage:** (4) Worked hard during the spring, summer, and fall in preparation for the winter months when it became more difficult to hunt and gather. For instance, the drying of salmon and roots. (5) Strong bags were woven to gather, prepare, and store foods.

**2.5 Sexual division of production:** (4) Women cleaned and dried the fish, dug the roots with diggers. (5) "Indians used to help each other. In the old days there was no welfare or aid. If someone was down people would help them". Men and boys hunted, fished, made arrows, weapons, and tools as well as took care of the horses. Women cooked, dried fish and meat, dug roots, picked berries, made clothes and decorations, set-up and tended to the longhouses.

**2.6 Land tenure:** (XX) Early in their time no one owned the land. When Europeans and Americans started moving further west, they were forced to claim and restrict their land from the outsiders.

**2.7 Ceramics:** (5) Although no evidence of ceramics was found, basketry was a crucial survival tool and art form that told stories and shared symbols. Also rock art, cairns, and unique geological formations have been found.

2.8 Specified (prescribed or proscribed) sharing patterns: (XX) They were known to provide majority of their own goods but as humans were willing to assist others (mostly people in their band but also nearby civil tribes).

2.9 Food taboos: (4) Ceremonies were held to honor the food in the spring (for example, Root Feast).

2.10 Canoes/watercraft?: (5) Canoes were often crafted to help travel down the two main rivers. As a side note, water is probably the most important resource of these people. Due to their mainly fish rich diet among other reasons, the water is sacred and extremely important to “preserving precious balance”.

### **3. Anthropometry**

3.1 Mean adult height (m and f): (N/A)

3.2 Mean adult weight (m and f): (N/A)

If one were to assume, they would be of average height and build based on pictures of modern Umatilla (maybe a little smaller than average but not much).

### **4. Life History, mating, marriage**

4.1 Age at menarche (f): (N/A)

4.2 Age at first birth (m and f): (N/A)

4.3 Completed family size (m and f): (XX) Although an actual number was not provided, it was mentioned in the works that the entire family (from newborn to elders) would live together meaning a minimum of about five people.

4.4 Inter-birth-interval (f): (N/A)

4.5 Age first marriage (m and f): (N/A)

4.6 Proportion of marriages ending in divorce: (12) Not sure of a percentage but divorce was a common practice based on marriage and divorce records.

4.7 Percent marriages polygynous, percent males married polygynously: (8) It is believed that some men had numerous wives. All of the wives would live in the same tent.

4.8 Bride purchase (price), bride service, dowry?: (N/A)

4.9 Inheritance patterns: (XX) Based on the fact that families lived together, I would assume that the next eldest male would inherit the goods and responsibilities for the family.

4.10 Parent-offspring interactions and conflict: (5) Mothers and fathers (along with grandparents) teach their offspring skills such as hunting, fishing, digging roots, making teepees, putting them up, and how to dance and sing songs. (XX) Seem to be overall peaceful with one another and would only ever fight with outsiders.

4.11 Homosexual activities, social attitudes towards homosexuals: (N/A)

4.12 Pattern of exogamy (endogamy): (N/A)

4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?: (N/A)

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”): (N/A)

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?: (N/A)

4.16 Occurrence of sexual coercion, rape: (N/A)

4.17 Preferential category for spouse (e.g., cross cousin): (N/A)

4.18 Do females enjoy sexual freedoms?: (N/A)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: (N/A)

4.20 If mother dies, whose raises children?: (XX) Based on the grandmothers involvement while the mother is still alive, I would assume the grandmother would take on the motherly role. If she is also deceased, I would assume the next available/capable female figure in the child’s life.

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: (N/A)

4.22 Evidence for couvade’s: (N/A)

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): (XX) Based on how headmen were chosen, the best mate would be someone of what they considered great wealth.

4.24 Kin avoidance and respect?: (XX) Knowing how important it was to complete tasks to survive, I would assume that most of the kin got along in order to successfully survive in nature.

4.24 Joking relationships?: (N/A)

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: (5) Names are given based on different factors such as individual attributes, history, ancestry, reflecting past leaders/events/places, or where they come from.

4.26 Incest avoidance rules: (N/A)

4.27 Is there a formal marriage ceremony?: (N/A)

4.28 In what way(s) does one get a name, change their name, and obtain another name?: (XX) Names have many different sources. Someone can do something memorable growing up and that can be the name they are given. More recently, their names have become more American and less traditional.

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): (N/A)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?: (N/A)

4.31 Evidence for conflict of interest over who marries who: (N/A)

## **Warfare/homicide**

4.14 Percent adult (male) deaths due to warfare: (7) "Disease and war killed off 90% of the people that once inhabited this rich land".

4.15 Out-group vs in-group cause of violent death/4.16 Reported causes of in-group and out-group killing: (6) According to Clark, the Umatilla's thought Americans were sky gods and feared that the spirits would kill them (they based this off of the loud gunshots, a dead crane, and sudden appearance of strangers). Were known to be raided by the neighboring tribe the Paiute (but it is not clear whether the raids involved death or were just for acquiring goods).

4.17 Number, diversity and relationship with neighboring societies (external relations): (5) Tribes throughout the region had relationships similar to any sovereignty, for military security and protection, trade and economic prosperity, education, religion, and family ties. Relied on trade of goods from the plains (buffalo meat/hides, obsidian from the south, and seafood/plants/medicines from the Pacific Northwest coast). Neighboring groups often gathered in the Wallula area. Fur traders (later in their history) introduced new technologies and goods to entice the Indians to trade fur.

4.18 Cannibalism?: (XX) Based on the availability of resources and religious influence, there was no evidence of cannibalism.

## **5. Socio-Political organization and interaction**

5.1 Mean local residential (village) group size: (XX) Some had large groups (probably 3-5 full families) and some were smaller (most likely 1-2 large families).

5.2 Mobility pattern: (seasonality): (4) Moved a lot seasonally for food and shelter purposes. Different seasons produced different resources. (5) Little to no hunting and gathering was done during the winter. Depended on what was retrieved during the other seasons. For instance, the spring brought lots of salmon (they always traveled the same way each year meaning it was easy and reliable), late spring/early summer had a lot of root harvesting, and in the late summer they picked berries along with hunted for deer and elk.

5.3 Political system: (chiefs, clans etc, wealth or status classes): (5) Headmen and chiefs were chosen based on their experiences, abilities, and skills. Elders were often leaders. Individuals were recognized for spiritual strength, medical skills, warrior qualities, hunting/tracking abilities, fishing skills, art/weaving skills, education, discipline, healing, cooking, and labor. Most conflicts and issues were resolved/dealt with by the council of elders and/or leaders. All the bands had a headman/leader whom made important decisions and was the representative for his band in council meetings or other important occasions. They did not control what others did but could often convince people that his way was the best. The only times a headman would take leadership among all of the bands would be in times of war.

5.4 Post marital residence: (N/A)

5.5 Territoriality? (defined boundaries, active defense): (6) When encountered by Lewis and Clark, the hid in their homes or abandoned them because they were afraid (not a very good defense). (XX) Interacted with some neighboring groups to trade certain necessities but had good relations that lasted throughout many generations.

5.6 Social interaction divisions ? (age and sex): (XX) Men and boys mainly completed hunting tasks and creating weapons/hunting tools while women and girls gathered resources and crafted baskets among other non-deadly but useful items. No evidence of the sexes doing the same tasks when the other is unable to (such as when a

woman is in labor). Other family members of the same sex (such as a grandmother) take on the roles their family members are unable to complete.

5.7 Special friendships/joking relationships: (N/A)

5.8 Village and house organization: (5) Due to the housing being so large, “extended families” often lived together including aunts, uncles, grandparents, and cousins all living in the same area (band) if not the same tent. Daily tasks were divided between the family and everyone’s participation was extremely important for survival.

5.9 Specialized village structures (men’s houses): (XX) Housing was not based on sex but rather family. Males and females are allowed to sleep in the same space.

5.10 Sleep in hammocks or on ground or elsewhere?: (5) Needed to have housing that was easy to set-up and take-down because of how often they moved (based on the seasons). They made a special kind of tent similar to a teepee called a longhouse. It was made from lodgepoles differing from a teepee because they were much larger (could be as long as 80 feet in length). Resembled modern day “A” frame houses. Structure was covered with “tule mats” made from long, skinny-leafed tule plants (which grew along rivers and ponds). Often, the tops were not covered in order for the smoke from a fire to leave the tent. This led to rain water entering the living spaces during a storm.

5.11 Social organization, clans, moieties, lineages, etc.: (XX) Each village had a headman that was influential to the tribe but did not have authoritative control over the village. The tribes worked very hard together and most were on a somewhat equal playing field. If there had to be a ranking it would put women and children and the bottom and headmen at the top.

5.12 Trade: (4) Traded goods with other tribes. Goods included food, clothing, furs, metal, medicines, and land knowledge.

5.13 Indications of social hierarchies?: (XX) The closest indication of a social hierarchy would be the existence of the headman.

## **6. Ritual/Ceremony/Religion (RCR)**

6 Time allocation to RCR: (XX) It does not seem to be a daily occurrence but more based on special occasions (such as births, deaths, and hunting/gathering).

6.1 Specialization (shamans and medicine): (5) Medicine was made based on the availability of resources (seasonality). (9) Well known for their concocting of medicines which they also traded.

6.2 Stimulants: (N/A)

6.3 Passage rituals (birth, death, puberty, seasonal)/6.4 Other rituals: (5) Drumming, singing, and dancing are all ritualized for birth, death, and season changing. Stories/legends were often told as well.

6.5 Myths (Creation): (5) Lessons of legends were taught to the youth to show how they should act, how creatures came to be, and religious ideas. Some examples include *The Monster Who Came up the River* (which was about a monster that was using up all of their resources, the band leader in the story then tricks the monster into eating him so he could release everything the monster ate and started a fire which eventually killed the monster) (this story showed how not to take everything for yourself) and *The Boy and the Eagle* (a story that explained how a boy whom once needed an eagle’s help later helped other eagles when they were in trouble) (this was a lesson of tit for tat or good karma).

6.6 Cultural material (art, music, games): (5) Song, dance, and stories were very important in their culture. Passed down by oral transmission from generation to generation (often by the elders/grandparents). Drumming and singing were important for more than just entertainment. They had special purposes often relating back to prayers, stories and honoring births/deaths/changing of seasons (or even food like salmon and roots).

6.7 Sex differences in RCR: (N/A)

6.8 Missionary effect: (N/A)

6.9 RCR revival: (N/A)

6.10 Death and afterlife beliefs: (8) According to Thomas Morning Owl, his ancestors were buried meaning there must have been some death ritual ceremonies. When anthropologist excavated some of the land, current tribe members “reinterred them with a number of funerary objects”. This excavation went against their beliefs because they believe that the dead should not be disturbed. (9) Belief in resurrection of the spirit after death.

6.11 Taboo of naming dead people?: (N/A)

6.12 Is there teknonymy?: (N/A)

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): (4) A “great spirit” is mentioned when considering the ground. It is said that the ground/spirit will take care of the Indians and feed them. (5) Deep beliefs in the natural world. Some had a personal relationship with the “Creator” and would often go to a sweathouse or longhouse (community center where people come together) to reflect, mourn, socialize, and celebrate. (9) It is believed that they believed in one creator and the resurrection of the spirit after death along with organic unity between the earth and people (often called the Dream, Seven Drums, or Washat).

## **7. Adornment**

7.1 Body paint: (N/A)

7.2 Piercings: (XX) Based on modern pictures, both sexes have piercings.

7.3 Haircut: (XX) Based on modern pictures, both sexes seem to have very long, dark hair that does not get cut often (if at all).

7.4 Scarification: (N/A)

7.5 Adornment (beads, feathers, lip plates, etc.): (5) Animal skin, clothes, beads, and porcupine quills used a lot in decoration. (XX) Based on modern pictures headdresses are worn most likely for ceremonial purposes.

7.6 Ceremonial/Ritual adornment: (5) Beautiful designs for certain articles had purpose and were not just for fun.

7.7 Sex differences in adornment: (N/A)

7.8 Missionary effect: (N/A)

7.9 Cultural revival in adornment: (N/A)

## **8. Kinship systems**

8.1 Sibling classification system: (N/A)

8.2 Sororate, levirate: (N/A)

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): (5) Elders are very influential to the youth as they learn many skills from them. Grandmothers are especially helpful to young families. They stayed in camp while the mother completes daily tasks such as digging for roots. The kind and gentle grandmothers often have to care for many children at once because she has had many offspring herself. She makes sure that everyone has plenty of good food, clothing (could make new things if needed such as the softest leathers), helped with the meat, and went to marshy places where the tules grew (good for shelter and shade for when women are working). She was also responsible for telling the children stories.

**9. Other interesting cultural features (list them):** (1) Today, they work with the state of Oregon to reintroduce and populate salmon back into the Umatilla River. (5) Sometimes gambled goods on human fitness competitions. Wealth was determined by personal strength, family, community, comfort, and happiness. Horses became a tremendous part of their culture to ride, graze, and improve mobility (could travel to nearby states and trade with other tribes). Two kinds of drums are used: “big drum” and the “hand drum”. (4) Certain foods were found in different places and during different seasons. (5) Winters were often hard and severe. It was very difficult to survive through the winter and diseases such as small pox. (11) Shoni and Jude Schimmel are two women whom lived on the Umatilla reservation and have become successful N.C.A.A. basketball players! “Many said they viewed the Schimmels as an inspirational counterpoint to the despair of poverty, alcoholism, teenage pregnancy, drug addiction and educational indifference often found on reservations”. “Depending on the region of the country, 30 percent to more than 50 percent of Indians do not graduate from high school, according to various studies”. (13) Umatilla County was created on September 27, 1862, out of a portion of Wasco County. Umatilla is an Indian term meaning "rippling water" or "water rippling over sand" and has provided the name both for the county and its major river.

## **Numbered references**

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- (2) [http://www.netstate.com/states/geography/or\\_geography.htm](http://www.netstate.com/states/geography/or_geography.htm)
- (3) <http://www.ethnologue.com/language/uma>
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- (6) [http://www.nationalgeographic.com/lewisandclark/record\\_tribes\\_068\\_13\\_29.html](http://www.nationalgeographic.com/lewisandclark/record_tribes_068_13_29.html)
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  - (9) <http://www.u-s-history.com/pages/h1540.html>
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  - (12) [https://familysearch.org/learn/wiki/en/Umatilla\\_County,\\_Oregon](https://familysearch.org/learn/wiki/en/Umatilla_County,_Oregon)
  - (13) <http://www.oregongenealogy.com/umatilla/>
- (XX) Assumptions based on majority of the sources
- (N/A) No data found in the research