

1. Description

- 1.1 Name of society, language, and language family: Umatilla, Sahaptin, Penutian
- 1.2 ISO code (3 letter code from ethnologue.com): UMA
- 1.3 Location (latitude/longitude): 45.63 N, 118.81 W
- 1.4 Brief history: Live in northern Oregon along the Columbia river. They share the area with 2 other tribes, the Cayuse and Walla Walla, which are so closely related that they are near impossible to tell apart besides slight language differences. They were encountered by Lewis and Clark and have been able to maintain much of their traditions. (2)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: Utilize trade with neighbors, including the Nez Perce. Also traded much with the white man, and fur traders when they came in contact with them. No real change in religion, since there was very little conflict with the native religion and Christianity (2)
- 1.6 Ecology: Had lots of respect for the land and animals. They were a semi-nomadic tribe so they never overused the resources available (2)
- 1.7 Population size, mean village size, home range size, density: Size is 50 according to ethnologue, although near impossible to tell since there was so much intermarriage and relationships between the tribes. (2)
Home size would consist of the entire extended family, although no numbers were given (2)

2. Economy

- 2.1 Main carbohydrate staple(s): roots and berries. (1)
- 2.2 Main protein-lipid sources: Salmon and deer (1)
- 2.3 Weapons: Bow and arrow, blowguns?: had bow and arrows, as well as spears (2)
- 2.4 Food storage: Since food was very seasonal, salmon, berries, meats, roots and other food would all be dried and preserved (2)
- 2.5 Sexual division of production: Men were responsible for hunting, making tools, and taking care of horses. Women were responsible for cooking, picking berries and making clothing (1)
- 2.6 Land tenure: Semi-nomadic, there was no land ownership, the tribe shared the land (2)
- 2.7 Ceramics: would make decorative hats, baskets and bags (2)
- 2.8 Specified (prescribed or proscribed) sharing patterns: no specific patterns for sharing
- 2.9 Food taboos: none found
- 2.10 Canoes/watercraft? Canoes (2)

3. Anthropometry

- 3.1 Mean adult height (m and f): no data
- 3.2 Mean adult weight (m and f): no data

4. Life History, mating, marriage

- 4.1 Age at menarche (f): 12-16 (5 p.142)
- 4.2 Age at first birth (m and f): no data
- 4.3 Completed family size (m and f): not stated. Just that they lived with the males entire extended family (2)
- 4.4 Inter-birth-interval (f): no data
- 4.5 Age first marriage (m and f): Usually married shortly after puberty (4)
- 4.6 Proportion of marriages ending in divorce: Divorce was very common and simple (3)
- 4.7 Percent marriages polygynous, percent males married polygynously: It was not uncommon for a man to be married polygynously (4)
- 4.8 Bride purchase (price), bride service, dowry?: Gifts were given by males family as an offering, if accepted, about 6 months later the wife's family would reciprocate the action (4)
- 4.9 Inheritance patterns: If a person thought they were going to die, they would state who would inherit their property and wealth (4)
- 4.10 Parent-offspring interactions and conflict: Most of the interaction was with the grandmother, as they were in charge of taking care of the children (3)
- 4.11 Homosexual activities, social attitudes towards homosexuals: Existed, but usually didn't marry. Generally assumed the opposite sex's responsibilities, having a berdache in the family was considered good luck (6)
- 4.12 Pattern of exogamy (endogamy): married both in and outside of group (4)
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? Nothing found
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") nothing found
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Nothing found
- 4.16 Occurrence of sexual coercion, rape: no records of it, although it likely happened
- 4.17 Preferential category for spouse (e.g., cross cousin): marrying within family was forbidden, usually married between neighboring clans or tribes (4)
- 4.18 Do females enjoy sexual freedoms? Women were mostly faithful (3)
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: none
- 4.20 If mother dies, whose raises children? Grandmother (2)
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: not specified, but given that most men had 2 or more wives, I would estimate around .7 (4)
- 4.22 Evidence for couvades: none
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) The wealthier men and better hunters were more desirable, meaning they were able to have more wives (4)

- 4.24 Kin avoidance and respect? None found
- 4.24 Joking relationships? None found
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: generally had bilateral pattern of descent (6)
- 4.26 Incest avoidance rules: marriage between any relatives was forbidden, even distant cousins (4)
- 4.27 Is there a formal marriage ceremony? Yes (2)
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? Names are given by personal attributes (2)
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Most marriages happened between the Walla Walla and Cayuse tribes, as they all shared the same land (2)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Arranged by the family heads (4)
- 4.31 Evidence for conflict of interest over who marries who: Non found, since divorce was common and simple it does not seem like conflict would arise (3)

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: no data
- 4.15 Outgroup vs ingroup cause of violent death: Had many small wars with plains tribes, such as the blackfoot (4)
- 4.16 Reported causes of in-group and out-group killing: Raids were common with tribes outside the group (4) no in group violence found
- 4.17 Number, diversity and relationship with neighboring societies (external relations): Very friendly with close neighbors such as Cayuse, Walla Walla and Nez Perce, but often war with those outside of that. (4)
- 4.18 Cannibalism? No evidence of it

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: estimated 20 or so. Included the entire extended family (2)
- 5.2 Mobility pattern: (seasonality): Would move to fishing grounds during fishing seasons and back to a main winter camp as a permanent settlement (2)
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Headmen and chief selected based on their experience and abilities(2)
- 5.4 Post marital residence: lived with the males extended family (1)
- 5.5 Territoriality? (defined boundaries, active defense): not very territorial, shared the land with 2 other tribes (2)
- 5.6 Social interaction divisions ? (age and sex): The grandmother and grandfather would be the primary teacher of their respective grandson/daughter and be responsible for teaching them the traits and abilities of their sex. (5 p.171)
- 5.7 Special friendships/joking relationships: none found
- 5.8 Village and house organization: Whole family lived in longhouses, which could be up to 80 feet long (1)
- 5.9 Specialized village structures (mens' houses): There was a special longhouse for the ceremonies to be held in (2)
- 5.10 Sleep in hammocks or on ground or elsewhere? On the ground (2)
- 5.11 Social organization, clans, moieties, lineages, etc: There is a clan of elders who have very slight authority, but no dictator-like figure or group (2)
- 5.12 Trade: Lots of trade with plains Indians as well as the south and coastal Indians (2)
- 5.13 Indications of social hierarchies? There was a clan of elders who had priority in controversial decisions in the tribe (2)

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine): Had a sweathouse where medicine and worshipping of the creator was practiced (2) used shamanistic healing (6)
- 6.2 Stimulants: none found, used tobacco (6)
- 6.3 Passage rituals (birth, death, puberty, seasonal):
 - Girls age 12-16 would be put in a special hut and have their hair binded back (5 p. 142)
 - Boys would have a passage ritual after their first kill and their quest for a guardian spirit (5 P.171)
 - After death they would be dressed in nice clothes and their face would be painted red. (4)
- 6.4 Other rituals: Had a Root Feast at the beginning of spring to celebrate the food (2)
- 6.5 Myths (Creation): believed in a "Creator" (2) Many stories included the character "Coyote" who had many powers and would rid the world of injustice (2)
- 6.6 Cultural material (art, music, games): Singing and dancing was a big part of culture. They also decorated many objects with stories and symbols (2)
- 6.7 Sex differences in RCR: no differences found
- 6.8 Missionary effect: There were not many conflicts between Christianity and the native language. Missionaries were encouraged to marry into tribes to increase trade relations (2)
- 6.9 RCR revival: traditions were strong, and did not change much (2)
- 6.10 Death and afterlife beliefs: Spirits would go to the world of the dead, where they would live (6)
- 6.11 Taboo of naming dead people? none
- 6.12 Is there teknonymy? no
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) Believed in many different spirits. Believed in a creator, a protector Coyote, and spirits for food and nature (2)

7. Adornment

7.1 Body paint: no body paint in any of the pictures seen (2)

7.2 Piercings: pierced ears (2)

7.3 Haircut: longer hair, often had a bone pipe in hair (2)

7.4 Scarification: none found or seen in pictures

7.5 Adornment (beads, feathers, lip plates, etc.): beads and porcupine quills were used for decorations, as well as feathers (1)

7.6 Ceremonial/Ritual adornment: very decorative hats with feathers and beads for ceremonies (2)

7.7 Sex differences in adornment: women wore dresses, leggings and moccasins, were famous for their basket hats. Men wore traditional Native American clothing (6)

7.8 Missionary effect: No real effect on the adornment.

7.9 Cultural revival in adornment: Based on pictures, they still dress in the same style and manner that they did before. (2,6)

8. Kinship systems

8.1 Sibling classification system: Same as present. Families are all recognized by others in the tribe (2)

8.2 Sororate, levirate: Sororate marriage occurs often, but the sister is taken in as 2nd wife (6)

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

women were responsible for setting up and taking down the longhouses (1)

have utilized horses since the early 1700s (2)

signed a treaty with the us in 1855 to give up 6.4 million acres (2)

They currently still practice their same tribal religion called Washat (2)

Numbered references

1. wisegeek.com "What is the Umatilla tribe?"
2. Umatilla.nsn.us "Confederated Tribes of the Umatilla Indian Reservation history and culture"
3. NPS historical handbook [cr.nps.gov/history](http://www.nps.gov/history)
4. <http://content.lib.washington.edu/aipnw/walker.html> American indians of the pacific northwest
5. Empowerment of North American Indian Girls: Ritual Expressions at Puberty. By Carol A. Markstrom
6. [aaaNativearts.com](http://www.aaaNativearts.com) "creation/religion beliefs of the plateau Indian tribes"
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