

1. Description

1.1 Name of society, language, and language family: Walla Walla Indians, Walla Walla is a Penutian language of the Western Plateau. It is spoken natively by only a handful of elders there, but some younger people are working to keep their ancestral language alive. Some linguists consider Walla Walla to be one dialect of a single Sahaptin language, and others consider it to be one of three or four distinct Sahaptin languages. (3)

1.2 ISO code (3 letter code from ethnologue.com): waa (1)

1.3 Location (latitude/longitude): Umatilla Indian Reservation (Reserve) is located in Cayuse, Umatilla County, OR 45°40'0" N Longitude: 118°33'0" W (2) The Walla Wallas lived about 12 miles from the junction of the Snake and Columbia rivers in present-day southern Washington (7)

1.4 Brief history: The Walla Walla is a native North American tribe centered in the U.S. Northwest. The tribe's traditional customs include horse raising, storytelling, arts and crafts, drumming and singing as well as practicing the ancient religion Washat. Today, most members of the Walla Walla tribe live in the Confederated Tribes of the Umatilla Indian Reservation, together with the Cayuse and Umatilla peoples. (14)

Geographically and linguistically they were closely associated with the Nez Perces. (16)

1.5 Influence of missionaries/schools/governments/powerful neighbors: The Walla Walla encountered the Lewis and Clark Expedition both in 1805, during their trip down the Columbia River, and in 1806 during their return upriver. The Americans were welcomed warmly by the Walla Walla chief Yellepit Lewis and Clark stayed for several days in April, 1806. Various presents were exchanged and goods traded. Notably, Yellepit presented Clark with a white horse. The chief requested a copper kettle in return, but the Americans had already given away all their kettles, so Clark gave Yellepit his own sword, along with a quantity of gunpowder and musket balls. Lewis and Clark also gave Yellepit a peace medal engraved with a portrait of Thomas Jefferson, to be worn around the neck, and a small American flag. The next non-native to reach the Walla Walla region was David Thompson of the Canadian-British North West Company, who arrived in 1811. Thompson had placed a pole at Snake River junction with the Columbia, about five miles upriver from Yellepit's village. Thompson attached a letter to the pole claiming the territory for the British Crown and stating that the North West Company intended to build a trading post at the site. Continuing downriver, Thompson stopped at Yellepit's village and discovered the American "claims" in the form of Yellepit's flag and medal.

Neither Lewis and Clark or Thompson had much power to actually lay claim to the region, rather these acts and tokens served more like reminders of each nation's activities in the region. Thompson's pole and letter was intended for the traders of the Pacific Fur Company, an American rival to the North West Company. Thompson found Yellepit very friendly and intelligent, and the two talked at length. Notwithstanding his friendship with the Americans, Yellepit was very supportive of the idea of Canadians setting up a trading post nearby. Thompson decided that the junction of the Snake River with the Columbia would be an excellent place for a trading post. For various reasons no such post was built until 1818, when the North West Company established Fort Nez Perces at the mouth of the Walla Walla River. (4)

The fur traders introduced new technological goods such as steel, knives, pot, pans, blankets, etc.. Contacts with the trading posts had initially introduced the Indian Nations to Christianity. This was done through British Protestants, and French-Canadian trappers who were for the most part of the Catholic faith.

The trappers were much impressed by the native religion in the area and found no conflict between Christianity and Native religion. Fur companies often encouraged their men to take Indian wives and marry into the tribes to strengthen trade relationships.

(9)

1.6 Ecology: The people are a Sahaptin-speaking tribe which traditionally inhabited the Columbia River region of the northwestern United States. The Walla Walla occupied the territory along the Walla Walla River and along the junction of the Snake and Columbia Rivers in a territory that is now part of northern Oregon and southeastern Washington state in the United States before the coming of white settlers. (4) Walla Walla Tribes once had a homeland of 6.4 million acres in what is now northeastern Oregon and southeastern Washington. In 1855, the Tribes and the United States Government negotiated a Treaty in which the Tribes "ceded," or surrendered possession of, much of the 6.4 million acres in exchange for a Reservation homeland of 500,000 acres.

As a result of surveying and federal legislation in the late 1800s that reduced its size, the Umatilla Reservation today consists of 172,000 acres (158,000 acres just east of Pendleton, Oregon plus 14,000 acres in the McKay, Johnson, and McCoy Creek areas southeast of Pilot Rock, Oregon).

In the 1855 Treaty, ancestors not only reserved land for our people to call home, but they reserved specific rights in the Treaty, which include the right to fish at "usual and accustomed" sites, and to hunt and gather traditional foods and medicines on public lands within the ceded areas. These rights are generally referred to as "Treaty reserved rights."

Our Tribal government works to protect the Treaty rights as well as the Treaty resources that lie within our 6.4 million acre ceded area. (9)

1.7 Population size, mean village size, home range size, density: Their number was estimated by Lewis and Clark as 1,600 in 1805, but it is certain this figure included other bands now recognized as independent. By treaty of 1855 they were removed to the Umatilla Reservation in Oregon, where they were (1910) said to number 461. In the 1990 US Census, they were said to number 228. (8)

2. Economy

2.1 Main carbohydrate staple(s): In the old days, a woman could gather up to 90 pounds of [camas bulbs](#), two sacks full, in a half-day! The root was baked into bread or biscuits in a stone-lined earth oven along with wild onion and/or berries. It was also cooked into a mush in baskets with hot stones for boiling. Other roots, such as [bitterroot](#) and [Indian carrot](#) were gathered as well. An edible black lichen, collected off pine and fir trees, was also baked in a stone-lined earth oven to make a cheese-like substance. Women still gather roots and lichen, but not nearly so many.

Everyone welcomes the sweet fruits of summer. A sequence of berries ripens from mid-summer into the fall. Women and children pick wild strawberries, serviceberries, raspberries, blackberries, elderberries, blueberries, huckleberries, gooseberries, chokecherries, and wild currents. These fruits are eaten raw or spread on mats to dry in the sun or before a fire. In the past, dried berries were used in mush, soups, or made into pemmican by pounding berries into dried fish and meat for flavoring. (10)

2.2 Main protein-lipid sources: Their main source of protein and lipids seem to be fish in which they catch steelhead lamprey, eel, salmon, whitefish, sturgeon, suckers, and other fish. Sometimes they hunt elk and deer and occasionally antelope, big horn sheep, bear, and other game in the Blue Mountains. Hunting provided meat for food, hides to make clothing, and bones and antlers to be shaped into tools. (10)

2.3 Weapons: Bow and arrow, blowguns?: Bow and Arrows were used to hunt big game in the area. The Walla Walla went in parties to hunt elk and deer and occasionally antelope, big horn sheep, bear, and other game in the Blue Mountains. (10)

2.4 Food storage: Women created small round storage huts in shallow pits, to store dried roots, berries, meat, and fish. (10)

2.5 Sexual division of production:

Winter: Women were responsible for setting-up and dismantling the tule mat [longhouses](#), which varied from a 20 foot circle and up to 150 feet long. The winter lodges could accommodate an entire extended family unit. They also constructed mud baths and sweathouses, used separately by the sexes, were also an important part of village life. Some of these structures also served as seclusion for elder women to instruct young girls.

Men used dip nets from their canoe-like vessels and from [platforms](#) to catch steelhead lamprey, eel, salmon, whitefish, sturgeon, suckers, and other fish. Some brought out their bearpaw snowshoes and went in parties to hunt elk and deer and occasionally antelope, big horn sheep, bear, and other game in the Blue Mountains. Hunting provided meat for food, hides to make clothing, and bones and antlers to be shaped into tools.

Spring: The waters of spring were teeming with salmon, in one run after another. Many [large villages](#), sprang up along the shores and islands of the Columbia River to harvest the abundant salmon. Friends and relatives from various bands came together for this effort.

Along the shores of the raging river, the men moored canoes together to use them as platforms from which to catch spring Chinook. They used harpoons, dip nets, and gaff hooks. Elder men repaired and made fish traps, and other equipment for the younger men to use. A good day's catch for each fisherman was approximately 100 fish!

Women worked hard to dry the vast numbers of fish brought in each day. They cleaned them, then dried them using smoke, sun, and wind.

As the days grew longer and the snows of the high country melted into the valleys, the women took down the steep-roofed mat lodges and, in their place, families constructed flat-roofed structures on raised platforms. The raised platforms kept their houses protected from the high waters of the spring runoff and the flat roofs provided lots of space for drying salmon. Because wood was a scarce commodity, timbers for the platforms were re-used year after year.

Summer: Salmon fishing continues in early summer, and the men also catch lamprey eel, a favorite food. Women's work shifts from fish-drying to root-digging. Everyone celebrates the ripening of roots.

Using crutch-handled hardwood digging sticks women pried up the entire plant, took only the large bulbs, and then replaced the plant so that they would be able to return to the stand again. Poisonous roots were weeded out when the plant was in bloom, the white blossom could easily be distinguished from the blue flower of the edible form.

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Out from the summer camps, in pre-reservation days, groups of hunters would form lines and drive prairie chickens, sage hens, or jackrabbits into net enclosures. They would then club the small prey, which added wonderful variety to the daily fare and the soft skins of rabbits were used to make clothing and blankets.

Trade was greatly enhanced by the horse. Throughout the fishing season, people from all over the Northwest, from the shores of the Pacific to the Great Plains, gathered at major fishing areas to trade goods. At [Celilo Falls](#), near the junction of the Deschutes River on the lower Columbia River, buffalo meat was traded for dried fish and goods such as obsidian projectile points or knives and marine shells. Celilo continued to be one of the largest trade sites and a great fishing spot until 1957 when a The Dalles Dam was built, flooding the falls. Despite the loss of the falls, fishing and the annual First Salmon Feast continues, usually celebrated on the second weekend of April, and is open to the public.

After months of intense work to procure food on the Columbia, fall was a little more restful and fun. As huckleberries ripened in the high country, extended families followed them. They set up camps at the edges of the Blue Mountains where the women and children collected berries and the men hunted. With deer-head decoys, they lured in their prey. They also hunted elk, which they enticed to come within bow range by the magical flute-playing of a man endowed with those particular powers. Teams of hunters would burn underbrush in the forests to drive deer, antelope, bear, and other game toward those waiting with bow and arrow in stands or mounted on horseback. Each family needed the meat from 20-30 deer and 6-10 elk to meet their winter needs. When the hunter had killed enough for his family and contributed to the needs of widows and elders, he took no more.

Women were responsible for butchering the game animals, drying the meat, and packing it into parfleches for storage. They tanned and smoked hides for clothing, moccasins, and parfleches. They also continued

Intertribal groups gathered for trade, fishing, gambling, and games. Young men and women courted and women told each other of their lives since they were last together. Everyone enjoyed watching or competing in foot races and horse races. Everyone played games. They gambled and traded. They also continued to pick berries and dig roots.

During the fall these bands would send out horse-raiding parties to their traditional enemies, especially the Bannock, Northern Shoshone, and Northern Paiute. They also had to be on the lookout for raiders from other tribes, out on their own horse-raiding expeditions. These enemy tribes also came to take captives for the slave trade.

When heavy frost greeted them in the morning, and the snows began to blanket the high peaks of the Blue Mountains, it was once again time to set up the large winter villages along the Columbia River. The cycle of life continued as it had since time immemorial, until the people were confined to reservations and the rivers were dammed. Even now it continues.

(10)

2.6 Land tenure: Confederated Tribes of the Umatilla Indian Reservation (CTUIR) continue to represent their land tenure and the geographic extent of various sovereign rights. CTUIR is a union of the Cayuse, Umatilla, and Walla Walla tribes, which once had a homeland of more than 6.4 million acres. In 1855, the Tribes and the United States Government negotiated a Treaty in which the Tribes "ceded," or surrendered possession of, the vast majority of those lands in exchange for a Reservation within which the Tribes would maintain extensive sovereignty. In addition, The Tribes used the treaty to reserve certain rights that can be exercised outside of the Reservation boundary. These include the right to fish, hunt, and gather traditional foods and medicines on public lands within the ceded boundary as well as at "usual and accustomed" sites outside of this boundary.

(11)

2.7 Ceramics: All clothing, tools and utensils used by the Walla Walla Indians were made from things provided by nature.

Tools were made from wood, stone and bone. Arrows for hunting were made from wood and tipped with arrow-heads chipped from special rocks. Antlers from animals were used for digging roots. For their tepees, they used poles and covered them with animal skins or mats woven from reeds.

Later, they used metal items like pots, needles and guns in addition to their natural tools.

Because of their love of the earth and eye for beauty, the Cayuse, Umatilla and Walla Walla Indian people decorated the everyday things and special ceremonial articles with beautiful designs. Each had special purposes, they didn't just make them for fun. They wove strong bags that they used to gather, prepare and store food. Moccasins and other clothes were made from animal skins. Beads and porcupine quills were used to decorate many things.

Today the Indians stills make their traditional clothing, bags, baskets, and other items. Although some knowledge of the art has been lost in the past, it is still an important part of their way of life. Mothers and grandmothers decorate their children's Indian celebration and dancing costumes. Many different beaded things, drums, woven bags and other crafts are used in traditional celebrations and special occasions. (9)

In the past, the Walla Walla made their clothing and utensils exclusively with materials found in nature. Arrows were made from wood and flint stones, while animal antlers became tools for digging roots. Walla Wallas used animal skins to weave bags and make moccasins and clothes. They used porcupine quills and feathers as decoration. Some of these traditions, such as moccasin making, continue today. (14)

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? The Walla Walla depended heavily on canoes. Since their major resource was salmon and other fish in the river, they often used teams of people to casts nets and collect fish. A good catch is around 100 fish. (10)

3. Anthropometry

3.1 *Mean adult height (m and f)*: No data found

3.2 *Mean adult weight (m and f)*: No data found

4. Life History, mating, marriage (Information not found)

4.1 *Age at menarche (f)*:

4.2 *Age at first birth (m and f)*:

4.3 *Completed family size (m and f)*:

4.4 *Inter-birth-interval (f)*:

4.5 *Age first marriage (m and f)*:

4.6 *Proportion of marriages ending in divorce*:

4.7 *Percent marriages polygynous, percent males married polygynously*:

4.8 *Bride purchase (price), bride service, dowry?*:

4.9 *Inheritance patterns*: Grandparents, mothers and fathers teach their children and grandchildren how to hunt, fish, dig roots, make teepees and put them up, how to dance and sing Indian songs. All these are traditions of the Cayuse, Umatilla and Walla Walla peoples. A hundred and fifty years ago, the Indians had to learn many of these things to stay alive. Today they do many of these because it is important to them not to forget the ways of their parents and grandparents. (9)

4.10 *Parent-offspring interactions and conflict*:

4.11 *Homosexual activities, social attitudes towards homosexuals*:

4.12 *Pattern of exogamy (endogamy)*:

4.13 *What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?*

4.14 *What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")*

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

4.16 *Occurrence of sexual coercion, rape*

4.17 *Preferential category for spouse (e.g., cross cousin)*

4.18 *Do females enjoy sexual freedoms?*

4.19 *Evidence of giving gifts to extramarital partners or extramarital offspring*

4.20 *If mother dies, whose raises children?*

4.21 *Adult sex ratio: number of adult males divided by number of (reproductive) females*

4.22 *Evidence for couvades*

4.23 *Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)*

4.24 *Kin avoidance and respect?*

4.24 *Joking relationships?*

4.25 *Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations*

4.26 *Incest avoidance rules*

4.27 *Is there a formal marriage ceremony?*

4.28 *In what way(s) does one get a name, change their name, and obtain another name?*

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

4.30 *Are marriages arranged? Who arranges (e.g., parents, close kin)?*

4.31 *Evidence for conflict of interest over who marries who:*

Warfare/homicide

4.14 *Percent adult (male) deaths due to warfare*: No explicit records kept on deaths. The Walla Walla were considered peaceful people and kept harmony with the whites. There was only one incident where the Walla Walla showed violence and that is when gold was discovered and a flood of whites invaded the land. Violence during this time resulted in several chiefs being hanged and killed. (12)

The Walla Walla was not very violent at all. An explorer said this about the Walla Walla "I think we can justly affirm to the honor of these people that they are the most hospitable, honest, and sincere people that we have met with in our voyage." (16)

4.15 *Outgroup vs ingroup cause of violent death*: Nothing recorded about this topic.

4.16 Reported causes of in-group and out-group killing: None recorded.

4.17 Number, diversity and relationship with neighboring societies (external relations): Relationships with neighboring tribes was peaceful. The land was shared and there are no histories of war. (12)

4.18 Cannibalism? None recorded.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: Chief Yellepit, whose village of about 15 lodges, was situated on the Columbia River near the mouth of the Walla Walla River.(5)

5.2 Mobility pattern: (seasonality): They also traveled across the Rocky Mountains to trade dried roots and salmon to the Plains Indians for buffalo meat and hides. (5)

5.3 Political system: (chiefs, clans etc, wealth or status classes): Individual abilities were recognized by elders at an early age. Headmen and chiefs were selected based upon their experience, abilities and skills. Elders were respected and often leaders had council with elders. Individuals were recognized for their spiritual strength, medicinal abilities, warrior qualities, recognized for their hunting and tracking abilities, fishing skills, art, weaving, education, discipline, healing, cooking or other skills. Labor and skills were divided as many survival skills were necessary.

Conflicts and issues were resolved by council of elders and leaders. Leaders were decisive when they believed that their followers had arrived at a consensus. If there was no consensus, powerful orations between the headmen and chiefs might soon swing the people on issues or problems of the day.

If an individual disagreed with the decisions of the band, he did not, nor was he forced to comply with the decision. Overall decisions of the Tribe were arrived at by consensus of the people. Planning and preparations were conducted in ways to prepare for future generations.

A very elaborate and complex Indian civilization once flourished on the Columbia Plateau. Resources were so abundant that the development of elaborate cultural material was not necessary.

Today Columbia Plateau social traditions have been maintained on the Umatilla Indian Reservation, the Warm Springs Reservation of Oregon, the Nez Perce Indian Reservation of Idaho, on the Yakama and Colville Reservations of Washington, at communities like Celilo Falls, and Priest Rapids. Many Tribes from the Columbia Plateau are related to one another by blood and marriage, linguistics, traditions, history, and religion.

5.4 Post marital residence:

5.5 Territoriality? (defined boundaries, active defense): No real conflicts until the white man came. Once the white man came their land was taken away from them.

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships: Nothing recorded on this topic

5.8 Village and house organization: they lived in "tents" that were easy to move. However, their lodging differed from many other nomadic tribes, in that it was bigger and covered with tulle mats rather than hides. Called a longhouse, it was made out of lodge poles much like a tepee, but was much longer, sometimes as much as 80 feet in length. Resembling a modern day "A" frame house in appearance, the lodge poles were covered with mats made of tulle, a plant that grows freely in the area along waterways. When the tribe moved, the mats were gathered and moved and the lodge poles left behind.

(5)

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?

5.11 Social organization, clans, moieties, lineages, etc:

5.12 Trade: The people were first encountered by white travelers during the Lewis and Clark Expedition in 1805. the expedition spent several days with the Walla Walla, during which time, gifts were exchanged and goods traded. Two of the items left by the expedition with the tribe was a peace medal engraved with a portrait of Thomas Jefferson and a small American flag. In their documentation, Lewis and Clark estimated the tribes numbers as 1,600; however, this probably included other bands now recognized as independent. (5)

5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): Dream interpreters seemed to be used. When the Walla Wallas were numerous and powerful, one of their wise men dreamed a strange dream, but thought little of it. When the identical dream occurred with annoying regularity, he took council with his chiefs.

"Continually I see a strange animal, not unlike an elk but without horns. There is long hair on his neck and on his rump. Astride this queer spectacle sits a man dressed in a long, black garment, and on his head a queer black object, wide and flat. I see it towards the south. I shall go to it."

"Ignoring expostulations and objections the dreamer of dreams set forth, going south, always south. Faith and hope finally deserted him and one night he collapsed in a state of thorough dejection. He was lonesome and defeated. But a crow appeared nearby, cawing in a raucous manner. It circled and darted south only to return and repeat the maneuvers often. "I have arrived," cried the wanderer, and fell asleep.

"The next morning he saw in the distance a padre riding a Mexican mustang-exactly as his dreams had pictured it. Arguing not with his conscience he slew the padre, mounted the beast and rode it home. The mustang was a mare and it was with foal. Soon after the wise man returned to his tribe, very much a hero, a male colt was born (10)

6.2 Stimulants: no use of stimulants found

6.3 Passage rituals (birth, death, puberty, seasonal):

6.4 Other rituals: Winter is a time to celebrate, dance, sing, and to tell stories of their families, history and beliefs. The winter solstice is celebrated as the beginning of the new year. The winter solstice gathering, is a time for prayer, dancing, and singing. There were also Winter Spirit Dances, where shamans and young apprentices sang and danced.

From the dark of winter, new life emerges with the first shoots of wild celery. This is a time of celebration. In March, Umatilla peoples hold a feast to welcome the "in the beginning, when new things start", of wild celery. Today, this annual tradition continues.

By the time of the vernal equinox many important roots and salmon are ready for harvest. Each April a thanksgiving feast, kauite, is held to celebrate the return, or the beginning, of the salmon and roots. April is known as the moon of the roots. Soon the roots of the coues, along the Blue Mountains are ready to be harvested. Until the reservations were established, the men had to keep a lookout for raiders from surrounding tribes while women and children dug the roots out of the ground with their digging sticks (10)

Walla Walla traditions consist of weekly ceremonies: A meal of water and salmon from the Columbia River, A Washat dance, at which traditional food roots are served, and a song of Renevant Worship is sung before eating. (15)

6.5 Myths (Creation): The Walla Walla believe that all creation is capable of having a spirit and therefore deserves respect. Followers have a very close relationship to nature. Smohalla, a prophet and founder of the religion, went on a desert mountain vision quest and the religion was imparted to him by a bird. (15)

A main character in many stories is Coyote or "Ispilyay". Coyote had great powers. Sometimes he was the fool, sometimes the wise man. In many stories Coyote rid the world of dangerous monsters and creatures to make it safe for the coming of the Indian to the world. In the times of Coyote, animals talked with each other and had magical powers.

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival: Many events and ceremonies are held throughout the year on the Umatilla Reservation -- some are open to the public, others are not.

"Celebrations" or "Pow-wows" are gatherings held and they are primarily traditional dancing and drumming competitions that the public is welcome to attend. Celebrations are generally free and often have lots of food and arts/crafts available for sale by local and regional vendors.

Many events held often involve elements of our traditional religion. Examples include Root Feast, funerals, weddings, and namings.

The Washat religion's respect for nature is a popular concept to natives and whites alike. While traditions such as Washat dances and meals remain the same, many Wanapums are now working in local orchards, farms, and industries. (15)

6.10 Death and afterlife beliefs:

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) The traditional religion of Walla Walla people is called Washat, or Seven Drum religion. According to its principles, all living creatures have a spirit and therefore deserve respect. Religious celebrations involve drumming and singing, in a sequence of seven songs, ending with a shared meal of salmon and quamash plant bulbs. Religious leaders in the Washat religion are believed to have visionary and prophetic powers. (14)

7. Adornment



(13)

http://oregondigital.org/cdm4/item_viewer.php?CISOROOT=/Moorhouse-wk&CISOPTR=362&CISOBX=1&REC=8

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.):

Explorers have this to say of the tribe:

“these people...are very well dressed, much more so particularly their women than they were as we descended the river last fall most of them have long shirts and leggings, good robes and mockersons. Their women wear the truss when they cannot procure the shirt, but very few are seen with the former at this moment. I presume the success of their winters hunt has produced this change in their attire they all cut their hair in their forehead and most of the men wear the two cews over each shoulder in front of the body; some have the addition of a few small plats formed of the ear-locks and other tie a small bundle of the docked foretop in front of the forehead. Their ornaments are such described of the nations below and are worn in a similar matter.”...”sometime after we had encamped, three young men arrived from the Walla Walla Village bringing with them a steel trap belonging to one of our party which and be negligently left behind; this is an act of integrity rarely witness among Indians. (16)

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

The Walla Walla are considered "extended families" or families that include aunts, uncles, grandparents and cousins all living together.

For instance, the Walla Wallas' were several closely related bands living around the area of Wallula, Washington and up and down the Columbia River. Separate bands usually went their own ways during the food gathering seasons and regrouped in the winter season to camp together in an accustomed or traditional location. This was the same with the Cayuse and Umatilla.

The entire family - parents, children, aunts, uncles, cousins and grandparents - all lived together in a band. There was a lot of work to be done and everyone had a job to do. The men and boys hunted, fished, made arrows, weapons and tools and took care of the horses. The women and girls cooked, dried fish and meat, dug roots, picked berries, made clothes and beautiful decorations. The women also set up and tended to the tepee's. If someone didn't do their job they all might freeze or go hungry during the winter.

Each band had a headman or leader who made important decisions and represented his band in council or other important occasions. The headman had no power to make others do what he wanted them to, other than by convincing them that his way was the best. It was the same with other headmen. There were no headmen or chiefs of all the bands except in times of emergencies, like war. Then the bands would get together and select war leaders and would usually (but not always) follow their lead. In times of peace these leaders had no authority. (9)

8.2 Sororate, levirate:

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

9. Other interesting cultural features (list them):

In the past, the Walla Walla raised wild horses, which they used for traveling great distances. The Walla Walla traveled to gather seasonal wild foods such as mushrooms, roots and fruits. Horses were also important for travel across the Rocky Mountains, where the Walla Walla traded dried salmon and roots with other tribes for buffalo meat and hides. (14)

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