

1. Description

- 1.1 Tenino; They spoke a Sahaptin language of the Penutian phylum (1)
- 1.2 Tqn (1)
- 1.3 Oregon, Warm Springs Reservation (1).
- 1.4 The Tenino lived in north-central Oregon and south-central Washington along the Columbia River from the Deschutes River in the west to the Umatilla River in the east. They moved to the Yakima Indian Reservation in Washington and the Warm Springs Indian Reservation in Oregon (2).
- 1.5 Influence: The Lewis and Clark Expedition first noted The Tenino people late in October 1805, when several members of the band were recruited to help the Corps to port their boats and equipment around the impassible Celilo Falls. In 1855, the Tenino people were made a party to the Treaty with the Tribes of Middle Oregon, which was negotiated by Oregon Superintendent of Indian Affairs Joel Palmer. The Warm Springs bands are today a part of the Confederated Tribes of Warm Springs, which governs the Warm Springs Indian Reservation in Central Oregon The Tenino people have a right by treaty to use the lands around Government Camp, Oregon on Mount Hood (5).
- 1.6 Warm Springs was first settled soon after the Treaty of 1855 by Tygh and Wasco, as well as Tenino remnants. The Northern Paiutes arrived in 1879. The Three primary tribes finally organized as the Confederated Tribes of Warm Springs in 1937. (7)
- 1.7 50 (Golla 2007). Ethnic population: 1,000 (1977 SIL) (1)

2. Economy

- 2.1 Main carbohydrate staple(s): berries, venison, nuts, roots, pine nuts (2)
- 2.2 Protein-lipid sources: Fish (2)
- 2.3 Weapons: The horns of deer, elk, and mountain sheep and goats supplied the materials for wedges, picks, chisels, net gauges, gambling dice, and projectile points. The long bones of deer were made into large fishing gorges, the points and barbs for fish spears. (4, 136).

- 2.4 Food storage: rectangular dwellings with poles and mats (4, 130).
- 2.5 Sexual division of labor: Men hunted and did most of the fishing. The women dried the meat, smoked the fish, and did most of the gathering, although the men helped in collecting acorns and pine nuts and to a lesser extent in picking berries. The women conducted most of the trade with visitors from other tribes, the men confining themselves chiefly to the exchange of horses and an occasional distant trading expedition (4, 131).
- 2.6 Land tenure: The owner of the dwelling, usually but not always the eldest male occupant, was the head of the household (4, 139).
- 2.7 Ceramics: No ceramics but women produced thread, rope, baskets, bags, and mats (5)
- 2.8 Sharing patterns: Usually divided food evenly among the two families (4, 140).
- 2.9 Food taboos
- 2.10 Canoes/watercraft: Cedar was employed for dugout canoes and paddles (4, 137).

3. Anthropometry N/A

4. Life History, mating, marriage

- 4.1 Age at menarche (f):
- 4.2 Age at first birth (m and f):
- 4.3 Completed family size:
- 4.4 Inter-birth interval:
- 4.5 Age first marriage: Boys typically married at about twenty years of age, girls at between fifteen and eighteen (4, 140).
- 4.6 Proportion of marriages ending in divorce: Divorce was rare. Either spouse, however, could terminate a union on grounds of adultery, childlessness, or incompatibility (4, 141).
- 4.7 Percent marriages polygynous, percent males married polygynously: The Tenino practiced polygyny. It occurred with moderate frequency and was by no means confined to men of wealth and high status. Five wives was the maximum number in any instance (4, 141).

- 4.8 Bride purchase (price), bride service, dowry: Weddings ranked with the two annual first-fruits festivals as major ceremonial occasions in Tenino life. They involved an elaborate exchange of presents between the close relatives of the bride and the groom. The festivities were held shortly after betrothal at the bride's village, outside of which the groom's party set up a tipi camp (4, 140).
- 4.9 Inheritance patterns: On the death of the home owner, the dwelling was inherited by his household partner if a near relative, otherwise by his eldest child or next younger sibling resident in the community (4, 139).
- 4.10 Parent-offspring interactions and conflict: Son, when married, usually resided with his father's family (4, 139).
- 4.11 Homosexual activities, social attitudes towards homosexuals: N/A
- 4.12 Pattern of exogamy (endogamy): Local exogamy was preferred and usual, but marriages within the village were not prohibited (4, 140).
- 4.13 Roles of males in conception
- 4.14 Mother's role in procreation
- 4.15 Is conception believed to be an incremental process?
- 4.16 Occurrence of sexual coercion, rape: No evidence of sexual coercion.
- 4.17 Preferential category for spouse:
- 4.18 Do females enjoy sexual freedoms?
- 4.19 If mother dies, who raises children? Father's mother raises the children (4, 141).
- 4.20 Adult sex ratio:
- 4.21 Evidence for couvades
- 4.22 Different distinctions for potential fathers
- 4.23 Kin avoidance and respect?
- 4.24 Joking relationships: A girl or woman regarded the tie with her father's sister's husband as especially close. They would joke around knowing that no offense was intended (4, 143).
- 4.25 Patterns of descent for certain rights: A widow was expected to marry one of the brothers of her deceased husband, and was permitted to choose among them, but she might marry another man if she chose (4, 141).

- 4.26 Incest avoidance rules: Incest taboos, governing sex as well as marriage, extended bilaterally to all close consanguineal kinsmen (4, 140). Between siblings-in-law of opposite sex there prevailed a relationship of considerable intimacy, though not of permitted joking. Sexual intercourse between them was common (4, 143).
- 4.27 Is there a formal marriage ceremony: Major ceremony that involved an elaborate exchange of presents between the close relatives of the bride and the groom. The festivities were held shortly after betrothal at the bride's village, outside of which the groom's party set up a tipi camp. The parties were headed respectively by the groom's father and the bride's mother. Each was represented by a spokesman, an old man who was not a close relative. The ceremony began with a visit by the spokesman for the groom's father to the village of the bride. He carried a bundle of sticks, each representing a horse offered as a gift by a man or woman of his party. These he presented to the bride's mother, describing each horse in detail. After choosing one for herself, she called upon the members of her party individually, in order of their nearness of kinship to the bride, to select an animal and thereby assume the obligation to engage in a series of reciprocal prestations with its donor. In this manner the participants on both sides became divided into pairs of trading partners. Informants insisted that such pairs were not necessarily of the same sex. There ensued a series of visits alternately to the bride's relatives at her village and to the groom's relatives at his camp (4, 140).
- 4.28 Is what way does one get a name, change their name, and obtain another name?
- 4.29 Is marriage usually within community or outside community? Marriage is usually within a community (4, 140).
- 4.30 Are marriages arranged? Who arranges? Marriages were usually arranged at the instance of the young man but occasionally of his parents, whose permission was always required (4, 140).
- 4.31 Evidence for conflict of interest over who marries who: A widow was expected to marry one of the brothers of her deceased husband, and was permitted to choose among them, but she might marry another man if she chose (4, 141).

5. Warfare/homicide

- 5.1 The Tenino people historically recalled only one great war with other Columbia River peoples, a victorious battle with the Molala which forced the latter to the other side of the Cascade Mountains. One brief battle was also fought with the Klamath, a group which was otherwise a valuable trading partner. The tribe did have a historic enemy in the Northern Paiute, however, with conflict between the two groups characterized anthropologist G.P. Murdock as having been “endemic” (5).
- 5.2 Percent adult (male) deaths due to warfare:
- 5.3 Outgroup vs ingroup cause of violent death:
- 5.4 Reported causes of in-group and out-group killing:
- 5.5 Number, diversity and relationship with neighboring societies (external relations):
- 5.6 Cannibalism? No evidence of cannibalism

6. Socio-political organizations and interaction

- 6.1 Mobility pattern: Prior to the reservation period the Tenino lived a semi-nomadic life, practicing no agriculture and possessing no domestic animals except dogs and at a later date a modest number of horses (4,131).
- 6.2 Political system: Each village had a recognized headman, who tended to be succeeded by his eldest son. He was usually a wealthy man with multiple wives. Subchiefs who acted as his councilors, messengers, and spokesmen assisted him. He advised in the planning of military expedition but rarely led or even accompanied a war party. He was called to discuss judicial cases, issues of war and peace, and other matters of general concern (4, 144).
- 6.3 Post marital residence: Tenino household included the families of two adult married men.
- 6.4 Social interaction divisions ? (age and sex) The two families would alternate on expeditions away from home, but sometimes, especially when one man was much older or less active than the other, his family would remain at the fishing village throughout the summer season.

- 6.5 Special friendships/ joking relationships? Mentioned in different section.
- 6.6 Village and house organization: In their winter villages each family unit had two house- an elliptical, semi-subterranean, earth-covered lodge used for sleeping and a rectangular frame dwelling with walls and a gable roof of tule mats used for cooking and daytime activities. In their summer villages, each family group erected a rectangular shed of poles and mats with a flat roof, of which half was used as living quarters and the other half for drying salmon (4, 131).
- 6.7 Specialized village structures (mens' houses)
- 6.8 Where do they sleep? An elliptical, semi-subterranean, earth-covered lodge (4, 131).
- 6.9 Social organization, clans, moieties, lineages, etc.:
- 6.10 Trade: The region was one of major foci for intertribal trade in aboriginal North America. An extensive network of trade relations, centering on the Tenino, Wasco, and Wishram villages on the Dalles of the Columbia, bound their inhabitants to the tribes inhabiting the Columbia River downstream to the coast and upstream to the edge of the Plains. Visitors from surrounding tribes brought their wares to the Dalles to exchange them for native products and imports from elsewhere. Visitors went from house to house bartering with the local women. The Tenino contributed dried salmon, fish oil, and furs. The principal imports were dentalia and other shells from the west; coiled baskets from the north, horses, buffalo hides, and slaves (4, 132).
- 6.11 Indications of social hierarchies? The Tenino practiced slavery. Wealth distinctions were recognized, but they had not become crystallized into formal social classes as among the neighboring tribes of the Northwest Coast. Most marriages occurred between families of comparable means, but unions between rich and poor were neither particularly frowned upon nor uncommon (4, 143).

7. Ritual/Ceremony/Religion (RCR)

- 7.1 The Tenino have subscribed concurrently to two religion systems. The first is known as The Prophet Dance of the Plateau. It is a combination of Christianity, the preaching's of

historical prophets from a number of neighboring tribes, and the substantial core of indigenous beliefs and practices. This system recognized a High God and an elaborate cosmology and cosmogony. Before the world was populated by men, it was inhabited by animals. Later the High God created a number of demiurges of both sexes, each representing an activity appropriate to one sex, e.g., hunting, basketmaking, berry gathering. The demiurges mated in pairs, producing the first human beings, to whom they transmitted their cultural knowledge. The two major indigenous annual ceremonies were integrated with the Prophet Dance. They celebrated a “first-fruits” festival in April concerned with salmon and roots, and a subsequent “first-fruits” ceremony in July centering on venison and berries. The Prophet Dance also incorporated the aboriginal eschatology and a conception of sin and moral order of the universe derived in part from Christianity but largely from the preaching’s of a series of native Salishan and Sahaptin prophets. The High God was not named by was referred to by an expression translatable as “Our Father in Heaven.” Grace was said before meals, tossing bits of food over the shoulder, and Sunday was observed as a day of rest and religious observances. There was also a conception of a last judgement and the resurrection of the dead. There were. However, no traces of a divine Savior. The second religion system centered on the concept of supernatural power derived from animal guardian spirits. It embraced shamanistic therapy, sorcery, magical tricks, and the impersonation of spirits at winter dance ceremonies. This shamanistic religion was essentially amoral. The two systems overlapped only slightly, but were not inherently consistent (3, 165).

7.2 Stimulants

7.3 Passage Rituals

7.3.1 (Puberty) Around the age of six, every child, male or female, was sent out alone at night into the wilderness in search of a guardian spirit. This procedure was repeated from time to time until the child had accumulated five such spirits as lifelong helpers. The spirit would reveal itself in human form, utter a characteristic animal cry, sing its spirit song, explain the specific power it was

conferring and how to evoke it, and finally resume its animal form and disappear. The power bestowed could be invulnerability in war, prowess in hunting, ability to cure sickness or control the weather, fire-walking, or a variety of other skills or immunities. A power offered could not be rejected or revealed to others. A person became a shaman by discovering after puberty that other spirits were attracted to him. These were the guardians of deceased people. Shamans acquired a large number of guardian spirits.

7.3.2 (Death)

7.4 Other rituals: Ritual of the First Fish was common to most of the Native American peoples of the Pacific Northwest coast and Columbia River plateau. The Tenino people participated in regular festivals related to the obtaining of the first foods of the year (5).

7.5 Myths: It was commonly believed that the soul of the First Fish would return downstream to other salmon and relate the respectful way in which it was captured and eaten, thereby inspiring other salmon to travel upstream to be treated with the same honor and respect (5). The Pah-ho-ho-Klah (Ground People) are mythical people of the mountains. They are usually invisible, but catching sight of one or following the sound of their eerie songs can cause humans to go insane (6).

7.6 Cultural material (art, music, games)

7.7 Sex differences in RCR: Both women and men could become shamans. Women were not considered inferior in power, but they were appreciably fewer in number (3, 168).

7.8 RCR Revival

7.9 Death and afterlife beliefs

7.10 Taboo of naming dead people?

7.11 Is there teknonymy

7.12 Religion

7.12.1 Animism: Additional spirits accumulated by a shaman were for the most part those of animals. Among the strongest animal spirits were the grizzly bear, the rattlesnake, and the eagle. A shaman could employ his spirit helpers either to injure or cure (3, 168).

7.12.2 Magical Therapy: When a person fell ill, the family would summon a shaman who immediately proceeded to his bedside. His relatives and friends would sing and beat time on a dry log with short sticks and the shaman would sing his spirit songs. Social support, a faith unshaken by skepticism, confidence in the integrity of the shaman, and the dramatic quality of the curing performance work together for a cure (3, 169).

7.12.3 Sorcery: Sorcery was usually directed toward tribal enemies (3, 170).

8. Adornment

8.1 Body paint:

8.2 Piercings:

8.3 Haircut: Women wore their hair in two long braids.

8.4 Scarification

8.5 Adornment: All clothing was made of skins- tanned hides of deer, mountain sheep, antelope, cow elk. The untanned hides of deer and elk provided tumplines or pack straps, thongs for stitching clothing and bedding, and the mesh for snowshoes. (4, 137).

8.6 Ceremonial/Ritual adornment: Shamans commonly wore insignia appropriate to their guardian spirits, e.g., bear claws, eagle feathers, or a rattlesnake's rattles (3, 168). Eagle plumes served as decorations for ceremonial costumes, and brooms or brushes were fashioned from pelican feathers (4, 136).

9. Kinship systems

9.1 Sibling classification system: Kinship was reckoned bilaterally. The only corporate groups were the nuclear and polygynous family, the joint household, and the local community (4, 141). The relationship between brothers was affectionate and co-operative. Brother and sister could not sleep in a house alone, nor walk, ride, or sit together unless someone else was present (4, 142).

9.2 Sororate, levirate: The sororate was almost obligatory for the unmarried sister of a deceased wife (4,141).

9.3 Kinship typology: There were six terms for siblings, extending to both cross and parallel cousins through the

kindred, distinguishing those older than the speaker by sex only and those younger by both sex and the sex of the speaker; four grandparental terms, distinguishing the father's from the mother's parents of each sex and used self-reciprocally for grandchildren as well; four terms for parents' siblings; six terms for nephews and nieces; three terms for parents-in-law; four terms for siblings-in-laws; and two special terms for father's sister's husband (4, 142).

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