

1. Description

1.1 Name of society, language, and language family: Takelma, Takilman, Penutian

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

1.3 Location (latitude/longitude): Rouge River Valley, Oregon.

1.4 Brief history: Originally there were just two tribes that spoke Takilman, the Lowland Takelmas and the Upland Takelma, or the Latgawas. Relationships, and especially trading, between the two tribes were less than perfect, and at times the Upland Takelma would take the Lowland Takelma as slaves and sell them to neighboring tribes. Beginning in 1829 the Hudson Bay Company started sending fur brigades to explore the Rouge River Valley area, and an increasing number of settlers quickly started to inhabit the area. The Takelma were hostile to the newcomers, and resisted the invasion of their land. A few attempts of treaties were made in the early 1850s, but the US Government broke many of the conditions of the treaty. There were many disputes between the settlers and the Takelma, many were killed and some were taken as prisoners. The population started to rapidly decline in the 1850s. By the twentieth century the population was virtually extinct. There are some descendents left today, but much of the tribe's culture is lost (2).

1.5 Influence of missionaries/schools/governments/powerful neighbors: Starting in the early to mid 1800s more settlers started to invade the Takelma's native land. Conflicts ensued between the natives and the settlers and the Takelma population was essentially decimated in less than a century (2).

1.6 Ecology: The Takelma lived in the Rouge River Valley, an area with abundant wildlife and vegetation. The winters were mild and damp, and the summers were hot and dry. Much of the rainfall, about 20 inches, occurred from October through March. There was little snow in the valleys, but there was a lot of snow on the mountains, which remained on the ground from November through May. The waters were an important resource in Takelma life (1).

1.7 Population size, mean village size, home range size, density: There were 1,154 in 1852, but just two years later it was 523. By 1884 there were only 27 Takelmas remaining, and 1905 there were either 5 or 6 elderly women who could speak the language left, the language has now died out (2).

2. Economy

2.1 Main carbohydrate staple(s): Acorns, camas bulb, wild plums, berries, sunflowers (1).

2.2 Main protein-lipid sources: Fish- especially salmon, deer, elk, mussels, eels (1).

2.3 Weapons: Bow and arrow, blowguns?: Bow and arrows, spears, knives, chippers, scrapers. When hunting arrows were held in the mouth, and bows were held horizontally (1).

2.4 Food storage: Baskets were used for storing, transporting, and cooking food. They were decorated with red, black, and white designs (1).

2.5 Sexual division of production: N/A

2.6 Land tenure: Tobacco was the only crop cultivated (1).

2.7 Ceramics: Very little evidence. Pieces of pottery were found in the area, but the origin of the pieces is unknown. Pottery may have originated around 1400, but the use was discontinued before 1800 (1).

2.8 Specified (prescribed or proscribed) sharing patterns: N/A

2.9 Food taboos:

- For a month after birth of a child, parents couldn't eat fresh food (1).

- During her first period, a girl couldn't eat any fresh food (1).

- A man couldn't eat the heart of the first deer that he killed (1).

2.10 Canoes/watercraft? Log rafts and Canoes (1).

3. Anthropometry

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

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

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): N/A

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

4.5 Age first marriage (m and f): No specific age, but at times girls were married to their husbands at such a young age that they were fearful of them.1

4.6 Proportion of marriages ending in divorce: N/A

4.7 Percent marriages polygynous, percent males married polygynously: No percent, but polygyny was accepted (1).

4.8 Bride purchase (price), bride service, dowry?: The groom's father had to pay a bride price to the bride's family (1).

4.9 Inheritance patterns: N/A

4.10 Parent-offspring interactions and conflict: N/A

- 4.11 Homosexual activities, social attitudes towards homosexuals: N/A
- 4.12 Pattern of exogamy (endogamy): Generally exogamous, but some instances of endogamy (1).
- 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): An unrelated person from outside the village (1).
- 4.18 Do females enjoy sexual freedoms? No, before they were married a girl was closely watched by her parents (1).
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring N/A
- 4.20 If mother dies, whose raises children? N/A
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females N/A
- 4.22 Evidence for couvades N/A
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) N/A
- 4.24 Kin avoidance and respect? N/A
- 4.24 Joking relationships? N/A
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations N/A
- 4.26 Incest avoidance rules: People couldn’t marry within the family, and a man wasn’t allowed to marry a sister of his brother’s wife (1).
- 4.27 Is there a formal marriage ceremony? Yes, but it is very low-key affair. There is no singing or dancing on the wedding day. It was just a formalization of previous agreement (1).
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? N/A
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Outside the community (1).
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Marriages were arranged by parents for their children at an early age (1).
- 4.31 Evidence for conflict of interest over who marries who: N/A

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: N/A
- 4.15 Outgroup vs ingroup cause of violent death: N/A
- 4.16 Reported causes of in-group and out-group killing: N/A
- 4.17 Number, diversity and relationship with neighboring societies (external relations): The Takelma had a complex relationship with their neighboring tribes. Some Takelma were sold as slaves to the Klamaths. Wives were traded with the Shasta in exchange for basket hats. When more settlers started to encroach on the area the Takelma and some neighboring tribes tried to fight together to preserve their land (2).
- 4.18 Cannibalism? N/A

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: About six family houses per village (1).
- 5.2 Mobility pattern: (seasonality): They moved seasonally, keeping summer and winter villages (1).
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Anyone who was wealthy could be called a chief. Obtaining dentalia and flints greatly improved one’s status. A wealthy man had to support his poorer relatives in difficult times, but in return they would supply their labor at harvesting time and chores, as well as support him in political problems. Takelma law operated on the system of blood money. Minor cases were usually handled between the two parties, but in major cases a third party would step in and negotiate between the two fighting parties (1).
- 5.4 Post marital residence: No specific pattern mentioned, but villages were usually composed of family members (1).
- 5.5 Territoriality? (defined boundaries, active defense): There was some confusion about boundaries. The most prevalent one is the dispute between the Upland Takelma and the Shasta, in which both tribes claimed part of Bear Creek Valley to ethnographers. The other boundaries were more clearly defined and there was little conflict over them (1).
- 5.6 Social interaction divisions ? (age and sex): N/A
- 5.7 Special friendships/joking relationships: N/A
- 5.8 Village and house organization: Houses were rectangular and made from split sugar-pine boards. They were submerged about a foot and a half to two feet in the ground. The bottom of the door was about three feet above the ground surface. A ramp was necessary to enter the house, and a ladder was needed to exit the house. Villages usually consisted of a few family houses and a men’s sweathouse (1).
- 5.9 Specialized village structures (mens’ houses): Sweathouses, normally one per village. Men had their own permanent sweathouse, that was semi-submerged into the ground. It was rectangular and large enough for six men and the sweat was

- created by pouring water over hot stones. Women's sweathouses were temporary and made out of sticks and covered with woven mats, only two or three women could fit in one at a time (1).
- 5.10 Sleep in hammocks or on ground or elsewhere? Slept on mats made out of cattail rushes on the ground, except for unmarried girls who slept on raised wooden platforms (1).
- 5.11 Social organization, clans, moieties, lineages, etc: The two tribes were split into many smaller villages, which were mainly made up of related families. But the Takelma as a whole expressed a strong group identity (1).
- 5.12 Trade: The two Takelma tribes traded with each other. Salmon from the Lowland Takelma would be traded for deer skin and meat from the Upland Takelma. The Takelma would also trade their women for basket hats to the neighboring Shasta tribe. In order to make many of their tools, obsidian had to be imported, probably from the Glass Mountains in California. The Takelma also traded with tribes from the California coast and Vancouver Island to obtain various shells used for decorating (1).
- 5.13 Indications of social hierarchies? A person's wealth elevated their status. Some Takelma also kept slaves, which were used to do various physical labors, such as gathering wood and water, packing meat, and digging up root crops (1).

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): Shamans were a very powerful figure in the Takelma culture. Both men and women could become shamans and they were responsible for both causing and preventing illness and death. Shamans could also communicate with the spirits to try to change the weather. But even with all their power, shamans were normally distrusted, and not even allowed to live in certain villages. A person could become a shaman from at least one guardian spirit by isolating themselves and praying and fasting. The spirit would come to them in a dream and give them a unique medicine song (1).

There were also medicine-men in Takelma culture. Like the shamans, medicine-men could cure illnesses, but unlike the shamans, they couldn't cause it. They didn't dance or sing to cure the patients, rather they rubbed the afflicted body part. Medicine-men and shamans were hostile and competitive towards each other (1).

6.2 Stimulants: N/A

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

- Birth- About a month after the child was born it was "baptized." The baby was moved over the surface of the river five times, and then it would be lowered into the water and had to swim face down five times. Between birth and baptism the mother couldn't eat meat or fresh food, and couldn't use her head scratcher. The father also didn't consume fresh food, sweated himself five times a day, and had to make extra bride payments to his father-in-law (1).
- Puberty- A girl's first period was a significant ceremony for the Takelma. Neighbors would be invited to a feast which would last five nights. During the feasts everyone would encircled the girl and danced and sing around her. Then the girl dance alone in her finest clothes. While the celebration were taking place the girl could have very little food and sleep, and when she was able to sleep she had to wear an acorn basket to prevent her from having bad dreams. The girl was also required to wear a blinder made out of blue jay feather to prevent her from looking at the sky. Her bangs were also cut and she would have four black stripes and one red stripe painted on her cheek. Boys had no ritual, except they were forbidden from eating the heart of the first deer that he killed (1).
- Death- Once a person died, their body was kept in the house until their family could gather, then it was washed, painted, dressed, and positioned. A male relative would carry the body to the small oval-shaped grave. Mourners would cry and throw items, such as; money, tools, dentalia, acorns, and flint blades, were thrown into the grave. Widows would cut their hair and put pitch on their head and face, and fasted for an unspecified amount of time. If someone died away from home, their body would be cremated and the bones would be returned to their native village (1).

6.4 Other rituals: Men would perform an acorn ceremony in the spring when the acorns would become abundant, nothing else is known about the ceremony since women were not present. To start the salmon season an old man would dance, and then catch the first salmon with a dip net below a waterfall. Afterwards he would dress and cook the fish and tell the origin of the fishing place (1).

6.5 Myths (Creation): No creation myths present, but there are a few smaller myths (1).

- Why the otter' fur is black: Way wey, a girl, was Otter's wife. Otter and Way wey had two sons, and they killed Otter. The two girl otters got pitch, and hung up Otter's heart and burnt pitch under it, which made the fur of otters black (1).
- Boy Turn to Cedar: A boy was hungry to grub all the time. He was put in a sack outside, and a big horned owl named Thkwala stole him and put him on top of Table Rock. The boy cried out for his mother and father. A beaver was hired to kill the boy, and he then turned to cedar (1).
- The Rainmaker: A stout man named Khu-khu-w came from So-ytanakh to Table Rock, and the Rouge River was low. The Table Rock Indians hired Khu-khu-w to make it rain and flood the lowland. Khu-khu-w went to the top of Table Rock and spoke to a cedar, saying, "my name is cedar." Khu-khu-w wanted something, but the Table Rock Indians offered him a soft blanket. But Khu-khu-w wanted his own rough blanket. The following day the Indians told him that he could make a

little more water, but he couldn't stop it, and many people drowned. The family of Khu-khu-w's son was turned to rock, and are the pinnacles on the western tip of Table Rock, and Khu-khu-w is a tall cedar (1).

6.6 Cultural material (art, music, games):

- Field hockey was the most popular game, and it was played by everyone. The women's game had three members on each team and tried to score by throwing the "ball" (small pieces of wood tied a half foot apart with buckskin) into the opposing goal. They used long pole for the stick, and the goal was branches stuck into the ground. In the men's game an actual ball was used. There was also mentioned of gambling (1).

- The Takelma played flutes made from wild parsnip reeds, and rattles made from deer hoofs (1).

6.7 Sex differences in RCR: Men and women played different version of field hockey (1).

6.8 Missionary effect: None, after pioneers started to settle in the region, the Takelma were fighting for survival, and were hostile to newcomers, and lost a large percentage of their population quickly (2).

6.9 RCR revival: None

6.10 Death and afterlife beliefs: If a rattlesnake struck a person shadow, they would die. A person would die from arrows if an eagle circled over them (2).

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.) The Takelma believed that supernatural spirits controlled the forces of nature and the fate of men. Many of the supernatural spirits were transformations of the primeval people. On a smaller, local scale some supernatural beings were associated with specific natural objects, and the locals would often offer sacrifices of food, valuables, and prayers to it. The Takelma also believed that there were half human, half animal spirits that lived in the woods and waters, which would be blamed for hardships. Shamans were usually the link between the spirit and natural world, but people could also talk to spirits through certain prayers and charms. Most of the time, the prayers were used to ward off evil or to ask for good fortune (1).

7. Adornment

7.1 Body paint: The face was painted, normally with red and black paints, except for in war when men would wear white. The Takelma would make the black paint by burning pitch and mixing the residue in grease (1).

7.2 Piercings: The nose and ears were pierced, and the resulting holes were filled with a string of shells (1).

7.3 Haircut: Medicine men tied their back into two parts. Hair was brushed with a comb made out of porcupine quills inserted into a split stick (1).

7.4 Scarification: N/A

7.5 Adornment (beads, feathers, lip plates, etc.): Clothing was decorated. White grass tassels fringed shirts, and shells were cut and attached to shirts. Women tied their hair back with strips of otter skins and buckskin tassels (1).

7.6 Ceremonial/Ritual adornment: Before a battle men would tightly pull their hair back and paint their faces white to imitate the silver-tipped fur of a grizzly bear (1).

7.7 Sex differences in adornment: In the warmer months, men wore an apron, while women wore a two-piece buckskin skirt, and a basket-hat made out of white grass. When the weather became colder women would wear a knee-length deerskin shirt with fringe. Men would wear shirts, leggings, blankets or robes, and deer or bear skin hats, which would have the animal's ears still attached to it. In warfare men wore elkskin armor. Women had three vertical stripes tattooed on their chins, and other tattoos on their arms. Men were only tattooed on their left arm between the elbow and shoulder (1).

7.8 Missionary effect: None

7.9 Cultural revival in adornment: None

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate: Levirate (1).

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

9. Other interesting cultural features (list them):

Numbered references

1. https://ir.library.oregonstate.edu/xmlui/bitstream/handle/1957/7902/Gray_Dennis_J_1985.pdf?sequence=1
2. Ruby, Robert H., John A. Brown, and Cary C. Collins. *A Guide to the Indian Tribes of the Pacific Northwest*. Third ed. Norman: University of Oklahoma, 2010