

# Applegate Trail Signage Project

- Applegate Trail at Harris Donation Land Claim
- Applegate Trail Crossing Over Mt. Sexton Pass



**Hugo Emigrant Trails Committee  
Hugo Neighborhood Association & Historical Society**



**Karen Rose, Member  
Diaries, Journals & Reminiscences Sub-Committee  
Hugo Emigrant Trails Committee  
Hugo Neighborhood Association & Historical Society**

**Mike Walker, Member  
Diaries, Journals & Reminiscences Sub-Committee  
Hugo Emigrant Trails Committee  
Hugo Neighborhood Association & Historical Society**

**Jon Whalen, StoryTeller  
Hugo Storytelling Committee  
Hugo Neighborhood Association & Historical Society**

**October 21, 2014**

# APPLEGATE TRAIL SIGNAGE PROJECT

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## Acronyms, Abbreviations, and Synonyms

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Authors	JO CO <i>Trail</i> Interpretive Team
BIA	Bureau of Indian Affairs
Cairn	A mound of rough stones built as a memorial or landmark
Chapter IV	Chapter IV of <i>Applegate Trail Signage Project</i>
Dan-mologol	Takelma Supernatural Being
DJR Sub-Committee	Diaries, Journals & Reminiscences Sub-Committee
DLC	Donation Land Claim
E	East
Ford	A ford is a shallow place where a river or stream may be crossed
G1	Goal One Coalition
GLO	General Land Office
GLO Sub-Committee	General Land Office Field Survey Sub-Committee
GPS	Global Positioning System
Grave Creek	Leaf Creek; Rib Creek
Grave Creek Hills	East-West Divide Between Jumpoff Joe Creek & Grave Creek
Grave Creek Hills Pass	Mt. Sexton Pass
Gwisgwashan	Takelma Indian Francis Johnson
Harrington, John	Linguist-Ethnologist, 1933 Takelma Researcher
HETC	Hugo Emigrant Trails Committee (Trails Committee)
HEWTI	Hugo Emigrant Wagon Trail Inventory
HNAT	Hugo Native American Team
HuNAHS	Hugo Neighborhood Association & Historical Society; Hugo Neighborhood; HNAHS
I-5	Interstate 5
IV Road	Illinois Valley Road of Applegate Trail
JCHS	Josephine County Historical Society
JO CO	Josephine County
Johnson, Francis	Gwisgwashan, Takelma Indian
JR Road	Jacksonville Road of Applegate Trail
JO CO	Josephine County
Leaf Creek	Grave Creek; Rib Creek
M or m	Mile
Maple Tree Rock	South of Smith Barn at Smith Hill Pass
Medicine Rock	North of Smith Barn at Smith Hill Pass; Natural Object Directly Associated Dan-mologol
MET	Mapping Emigrant Trails Manual
N	North
NE	Northeast
NPS	National Park Service
NW	Northwest
NW-OCTA	Northwest Chapter of Oregon-California Trails Association

OCTA	Oregon-California Trails Association
ODOT	Oregon Department of Transportation
Oregon-California Trail	Another name for the Applegate Trail after ca., 1856
Pacific Highway	Pacific Highway in southwestern Oregon: 1913 - 1926; In 1920 - 1922 the Pacific Highway in Josephine County, Oregon was paved for year around travel.
Prairie	Grassland Identified on 1850s GIO Surveys and Maps
POIs	Applegate Trail Points of Interest
RA	Rogue Advocates
Rib Creek	Grave Creek; Leaf Creek
ROW	Right-of-way
S	South
SE	Southeast
Smith Hill Pass	Mt. Sexton Pass
SOU	Southern Oregon University
SW	Southwest
Takelma	Takelma Indians of Southwestern Oregon (i.e., Lowland; Upland; Northern); Lowland Takelma Indians of the Rogue River Valley
Trace	General term for any original emigrant trail remnant
Sapir, Edward	Anthropologist-Linguist, 1906 Takelma Researcher
Sideling	Side hilling
<i>Trail</i>	Applegate Trail
Trails Committee	Hugo Emigrant Trails Committee
U.S. 99	In JO CO the Pacific Highway became U.S. 99 in 1926 and Existed until it Was Replaced for the Most Part by I-5 (ca., 1964)
USGS	United States Geological Survey
UO	University of Oregon
UTM	Universal Transverse Mercator
W	West

## Principal Lowland Takelma Sources

Frances Johnson	Frances Johnson's Lowland Takelma name was Gwisgwashan. In 1933 Johnson was one of the last living Takelmas from 1855 - 1856. She was Sapir and Harrington's Lowland Takelma Indian informant for the Hugo region.
Edward Sapir	Edward Sapir (1884–1939) was an anthropologist-linguist, an early principal studying the Takelma through Frances Johnson in 1906.
John Peabody Harrington	John Peabody Harrington (1884–1961) was a linguist-ethnologist, an early principal studying the Takelma through Frances Johnson in 1933.

## Lowland Takelma Language (Examples)

Gwisgwashan	Lowland Takelma Frances Johnson.
Daktsasin	Native village of Frances Johnson.
Daldanziyd	Persons from Daktsasin, a locality, were termed Daldanziyd, implying as another name for the village Daldani, "rock (is) away from stream." This reference is, in all probability, to a well-known Dan mologol or "Rock Old Woman," a potent supernatural being associated with a round flat-topped rock in the mountains near the village and possessed of great "medicine."
Dan mologol	Rock Old Woman was addressed as "Grandmother," and closely associated with a rock of about three feet in height and with an elongated round top, situated in the vicinity of Daldanik, a village north of Rogue River, and between Grant's Pass and Leaf Creek (i.e., Grave Creek).
Medicine Rock	On a more localized level, some supernatural beings were directly associated with particular natural objects, including rocks, trees, and mountains. It was to these specific objects that offerings of food and valuables, as well as prayers, were often made. An example of the practice was noted by Sapir and Harrington in regard to Dan-mologol. This spirit was localized in a large rock (i.e., Medicine Rock) located in Lowland Takelma territory at Sexton Mountain Pass.

## Alphabetical

Aldauvakwadis	Two mountain spirits subordinate to Dan-mologol. A mountain spirit subordinate to her was Aldauyakwadis; the four fir-trees that surmounted its summit were termed the ceremonial feathers of the mountain spirit, the mountain itself and its pre-siding spirit being, as usual in such cases, more or less commingled in one conception.
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Altawaykhaw Mountain	<p>Where the Medicine Rock is." "On my way back to California from Siletz, I [Francis Johnson] stop in the evening on top of Sexton Mountain at the place where the rock is with the maple growing out of it."</p> <p>A mountain spirit subordinate to her [Rock Old Woman] was Aldauyakwadis; the four fir-trees that surmounted its summit were termed the ceremonial feathers of the mountain spirit, the mountain itself and its presiding spirit being, as usual in such cases, more or less commingled in one conception. Aldauyakwadis is the name for four mountain spirits, one of which was Sexton Mountain.</p> <p>While Dan Mologol was located in Hugo's Lowland Takelma neighborhood, it seems that she and the other Medicine People (i.e., Acorn Woman, Mudcat Woman, Chicken Hawk . . . ) were known throughout the Takelma territory, and beyond. Like their neighbors, the Takelmas did a lot of traveling, even yearly to The Dalles to trade, and they carried their stories with them. The old Indian Trail over Mt. Sexton was not only traveled regularly by the Takelmas but by other natives peoples as well.</p>
Daktsasin Daldanziyd	<p>Native village of Frances Johnson.</p> <p>Persons from Daktsasin, a locality, were termed Daldanziyd, implying as another name for the village Daldani, "rock (is) away from stream." This reference is, in all probability, to a well-known Dan mologol or "Rock Old Woman," a potent supernatural being associated with a round flat-topped rock in the mountains near the village and possessed of great "medicine."</p>
Dan mologol	<p>Rock Old Woman was addressed as "Grandmother," and closely associated with a rock of about three feet in height and with an elongated round top, situated in the vicinity of Daldanik, a village north of Rogue River, and between Grant's Pass and Leaf Creek;</p>
Dipoltsilda Gwisgwashan Medicine Rock Tannaxule-tha	<p>'On its red banks,' was the name of the present Jump Off Joe Creek. Lowland Takelma Frances Johnson.</p> <p>Physical representation of Dan mologol.</p> <p>Locality where the Medicine Rock was, 'where the rock sits down'</p>

## APPLEGATE TRAIL SIGNAGE PROJECT

### I. PROJECT DESCRIPTION

#### A. Hugo Emigrant Trails Committee (HETC)

The Hugo Emigrant Trails Committee (HETC), Hugo Neighborhood Association & Historical Society (HuNAHS), has been working on researching, mapping, and documenting the Applegate Trail (*Trail*) in northern Josephine County, Oregon for over one and one-half decades. In 2013 the HETC's goal for 2014 was to mark and interpret the *Trail* with professional signage. Candidates for professional signage included locations in both Jackson and Josephine counties. Significant *Trail* site considerations for signage in Josephine County (JO CO) were the Rogue River's Vannoy Creek and Pearce Riffle *Trail* fords, East I-5 Manzanita Rest Area or Harris cabin and donation land claim (DLC), Hull's Draw at Josephine County Sportsman Park area, Grave Creek Hills Pass (today's Mt. Sexton Pass), and the Grave Creek *Trail* ford and 1846 emigrant camp.

#### B. Harris Cabin and Donation Land Claim & Grave Creek Hills Pass Signage

Two strong candidates for interpretive panels emerged for JO CO: Harris cabin and donation land claim and Grave Creek Hills Pass. Mike Walker, member of the Diaries, Journals & Reminiscences Sub-Committee (DJR Sub-Committee), HETC, HuNAHS, volunteered to develop "draft" text for these two interpretive panel signs. The addition of Karen Rose, Member of the DJR Sub-Committee, HETC, HuNAHS, and Jon Whalen, StoryTeller, Hugo Storytelling Committee, HuNAHS, made a capable research and writing team which was identified as the JO CO Trail Interpretive Team. The identified history themes for the two interpretive panels follow.

##### 1. East I-5 Manzanita Rest Area Interpretive Signage

- . Applegate Trail: 1846 - 1883
- . Harris Cabin (Harris Donation Land Claim)
- . Lowland Takelma Indian Conflicts

##### 2. Mt. Sexton Pass & Applegate Trail Crossing Signage

- . Applegate Trail At Mt. Sexton Pass: 1846 - 1883
- . Grave Creek Hills Pass (current Mt. Sexton Pass)
- . Lowland Takelma Indian Trail & Rock Old Woman At Pass

Another potential history theme for the "Mt. Sexton Pass & Applegate Trail Crossing" signage was the 1853 - 1880 United States Military Wagon Road From Myrtle Creek to Camp Stewart in the Rogue River Valley of Southern Oregon, including the road's location over the pass at Grave Creek Hills.

The JO CO Trail Interpretive Team had many resources to draw from and research. Of significance were “Applegate Trail Quotes & Reminiscence Resources: DIARIES / JOURNALS / LETTERS, part of HuNAHS’ Applegate Trail Inventory, web published at <http://www.hugoneighborhood.org/diaries.htm>. The reader is referenced to Appendices A - C for additional resources considered and used by the Interpretive Team.

### **C. Text Signage Standards**

The standards for the interpretive text to be developed were the existing signage interpretive panels at Wolf Creek, Oregon. Hard-copy 8.5" x 11" examples of two National Park Service (NPS) interpretive signage panels at Wolf Creek were provided by Leta Neiderheiser and Jim Ford, General Land Office Field Survey Sub-Committee (GLO SubCommittee), HETC (Appendix D, Example 1 & Example 2). Pioneer quotes were desired. The text length for the standard examples provided ranged from 228 - 268 words. The Interpretive Team assumed that the draft text for the two interpretive panel signs should be close to the range of the examples.

EXAMPLE 1 (*Feeble, Hungry, and Haggard* at Wolf Creek, Oregon)  
[Horizontal Text Block - 122 words & Vertical Text Block - 106 words = 228]

EXAMPLE 2 (*Early Traveler Accommodations* signage at Wolf Creek, Oregon)  
[Horizontal Text Block - 176 words & Vertical Text Block - 92 words = 268]

EXAMPLE 3 (*Early Traveler Accommodations* signage at Wolf Creek, Oregon)  
[Horizontal Text Block - 176 words & Vertical Text Block - 92 words = 268]

### **D. Funding**

Donations and possible funding for the signage project was considered ranging from self-financing and private sponsors such as E Clampus Vitus, to grants possibly through the Oregon Heritage Grant Program, which provides matching grants to non-profit organizations, and the National Park Service’s Challenge Cost Share Program. The HETC felt that just as important as funding was having viable projects on the shelf ready for consideration.

### **E. Summary**

In summary, the HETC’s 2014 signage project included professional Applegate Trail interpretive signs in northern Josephine County for the Harris cabin site and DLC and the Graves Creek Hills Pass. The signages’ history theme focus was emigrants’ use of the Applegate Trail from 1846 - 1883, especially the first decade of use from 1846 - 1855. This setting was mixed with settlers and the DLC act along with Hugo’s first citizens, the Lowland Takelma and their trails and mysteries of their shamans, especially Rock Old Woman at Grave Creek Hills Pass.

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1. July 7, 2014 Monday, 9 a.m., Applegate Trail Meeting of General Land Office Field Survey Sub-Committee, Hugo Emigrant Trails Committee, Hugo Neighborhood Association & Historical Society, at Ford’s Home

## II. REFERENCES & RESOURCES

The project task did not suffer from a dearth of information. The HuNAHS's archives were rich with information from the *Hugo Emigrant Trails Committee* and the *Hugo's Native American Team* which had researched and web published a significant set of potentially applicable records. A substantial effort would turn out to be reviewing the existing applicable references and resources to find the pertinent "history diamonds" in Hugo's sea of history archives.

The following examples of references and resources for the Applegate Trail and the Lowland Takelma were used by the Interpretive Team were from the web published archives of the HuNAHS.

### A. Resource Teams

#### 1. *Hugo Emigrant Trails Committee*

Hugo Neighborhood Association & Historical Society

[http://www.hugoneighborhood.org/BROCHURE\\_2\\_Trail\\_Committee\\_022406.pdf](http://www.hugoneighborhood.org/BROCHURE_2_Trail_Committee_022406.pdf)

##### a) *General Land Office Field Survey Sub-Committee*

[http://www.hugoneighborhood.org/BROCHURE\\_10D\\_GLO\\_SubCommittee\\_030410.pdf](http://www.hugoneighborhood.org/BROCHURE_10D_GLO_SubCommittee_030410.pdf)

##### b) *Diaries, Journals & Reminiscences Sub-Committee*

[http://www.hugoneighborhood.org/BROCHURE\\_11B\\_Diaries\\_SubCommittee\\_081411.pdf](http://www.hugoneighborhood.org/BROCHURE_11B_Diaries_SubCommittee_081411.pdf)

#### 2. *Hugo Native American Team*

Hugo Neighborhood Association & Historical Society

[http://www.hugoneighborhood.org/BROCHURE\\_NA1B\\_Hugo\\_Native\\_American\\_Team\\_041912.pdf](http://www.hugoneighborhood.org/BROCHURE_NA1B_Hugo_Native_American_Team_041912.pdf)

### B. Applegate Trail

<http://www.hugoneighborhood.org/applegat.htm>

#### 1. History & Applegate Trail Inventory

<http://www.hugoneighborhood.org/applegat.htm>

#### 2. Diaries, Journals, & Letters: Applegate Trail Inventory

<http://www.hugoneighborhood.org/diaries.htm>

### C. Applegate Trail Points of Interest (POIs) References & Resources

#### 1. History & Applegate Trail Inventory

<http://www.hugoneighborhood.org/applegat.htm>

#### 2. Points of Interest for Applegate Trail (Trail) Brochure Series, Including Surveyed General Land Office

<http://www.hugoneighborhood.org/inventorybrochures.htm>

#### 3. Applegate Trail Fords

<http://www.hugoneighborhood.org/BROCHURE%202%20RR%20Pearce%20Rifle%20Ford%20020210.pdf>

## **D. Lowland Takelma**

**1. Hugo Native American Program** The program's major web published archives' categories are at [http://www.hugoneighborhood.org/Hugo\\_Native\\_American\\_Program.htm](http://www.hugoneighborhood.org/Hugo_Native_American_Program.htm).

1. Public Takelma Indians Regional Setting Brochures
2. Hugo's Pubic Local Anecdotal Stories Brochures
3. Hugo Native American Team, Hugo Neighborhood Association & Historical Society
4. Web Links & References
5. Maps & Aerial Photographs
6. Papers
7. Lowland Takelma Trail Field Trips

Hugo's first citizens or peoples were the Takelma Indians. Native inhabitants can presently be dated back as far as 10,000 years ago in the Hugo area. They lived in semi-permanent villages during the winter and then broke up into smaller bands during fall, spring and summer to hunt, fish and gather in the neighboring foothills.

During their time away from their village, they lived in temporary camps in brush houses. It is believed that the Hugo area was the site of one of these temporary camps. It is alive with the preferred black acorn trees and close to both Mt. Sexton and Red Mountain where upland game is, and was abundant. Also, numerous creeks are present here as sources of water. Not named then, but Bummer and Quartz creeks are two major perennial creeks in the Hugo area. The 1856 GLO plat (i.e., 1855 GLO survey) depicts an Indian trail in the Hugo area.

The Rogue River Wars of the 1850's, reduced the Takelma people from 9,500 to 2,000 in the six years before they were removed from their homeland in 1856 to the reservations in the north. Local Euro-American immigrants joined in groups known as "volunteers" with the sole purpose of exterminating the native Indians. David Sexton, longtime pioneer in the Hugo area was a leader of one of these groups of "volunteers." By 1856, the Taylor and Jumpoff Joe Creek band was comprised of 14 men, 27 women and 19 children.

**2. Research by Sapir in 1907 and Harrington in 1933** When studies of the Takelma people are referenced it usually means by a linguist, anthropologist-linguist, or ethnologist. The early principals studying the Takelma were Edward Sapir and John Peabody Harrington. In 1933 one of the last living Takelmas from 1855 - 1856 was Frances Johnson. She was Sapir (1906) and Harrington's (1933) Lowland Takelma Indian informant for the Hugo region.

Edward Sapir (1884–1939) was a German-born American anthropologist-linguist and a leader in American structural linguistics. His linguistic interests proved to be much broader. Some of his studies were of the Wishram and Takelma languages of Native Americans in southwestern Oregon. In 1906 he noted that few regions in this country are so slightly known, both ethnologically and linguistically, as the section of Washington and Oregon lying east of the strip of coast land. He further observed that in this large area, the position occupied by the Takelma Indians, generally rather loosely referred to as Rogue or Upper Rogue River Indians, had hitherto remained quite undefined. He identified his notes on the Takelma as scattered and scanty, but offered them as a contribution toward helping understand the Takelma.

In 1906 Sapir acknowledged that the number of individuals that can be said to have anything like a fluent speaking knowledge of the Takelma language was quite inconsiderable, barely more than a handful in fact. He complemented Frances Johnson (Indian name Gwisgwashan), a full-blood Takelma woman past the prime of life, as the sole informant for his work on the Takelma. He wrote, "It is largely to her patience and intelligence that whatever merit this volume may be thought to have is due." Sapir's Takelma Indian research included the following three principal publications.

1. 1907. *Notes on the Takelma Indians of Southwestern Oregon*
2. 1907. *The Religious Ideas of the Takelma Indians of Southwestern Oregon*
3. 1909. *Takelma Texts*

John Peabody Harrington (1884–1961) was a linguist and ethnologist and a specialist in the native peoples of California, including Southern Oregon. Harrington is noted for the massive volume of his documentary output, most of which has remained unpublished: the shelf space in the Library of Congress dedicated to his work spans nearly seven hundred feet. Certain themes frequently appear in his field work, including annotated vocabularies concerning flora and fauna and their use, topography, history and biography, kinship, cosmology (including tribal astronomy), religion and philosophy, names and observations concerning neighboring tribes, sex and age division, material culture, legends, and songs.

Harrington's papers relate to numerous native people, including Southwest Oregon Athapascan (Chasta Costa, Chetco, Upper Coquille, "Gold Beach", Smith River, Tolowa, Tutini, Upper Umpqua), Galice/Applegate; and Takelma. His Takelma work was conducted in the 1930s.

**3. Francis Johnson, Lowland Takelma Indian** Frances Johnson was Harrington's Lowland Takelma Indian informant for the Hugo region. Mrs. Johnson's native village was located somewhere north of the Rogue River. The HNAT believes it was in the Hugo area in the Bummer Creek drainage. Sapir gives the name of Dak'ts!asin in the neighborhood of Jumpoff Joe Creek, and near a local Medicine Rock (dan-moloqol) as her native village. The rock was at the Mt. Sexton Summit. In Harrington's notes Johnson is quoted as saying she was born at Rib Creek (i.e. Grave Creek), a place just the other side of Medicine Rock, or maybe at the falls of the Rogue River. She stated that she was a young girl at the time of the Rogue River Wars during the 1850s. The following three maps were produced by Harrington from Johnson's information on Mt. Sexton Summit.

- Map H4. Harrington Map 560 Medicine Rock
- Map H5. Harrington Map 583 Medicine Rock
- Map H6. Harrington Map 876 Medicine Rock

In 1933 Harrington brought Johnson to the Rogue River region on a short automobile trip to assist in place name identification. During that trip, Frances reported that the 1,060' segment of the Applegate Trail/Road at Sexton Mountain Pass was originally the location of the old Indian Trail/old emigrant road, and that Rock Old Woman's physical representation was Medicine Rock located at Smith Hill Pass (i.e., Mt. Sexton Pass).

Johnson's Map H4 is unique in that it was the only sketch map that located the old Indian trail and old emigrant road as being the same pathway. Three maps are web published from Harrington's 1933 Takelma Indian field notes.

*"Summit of grass; Maple Tree Rock; Red barn; med. rock."  
"Thompson's fence; old Ind. Trail & old road; Pac - Hw."*

Some might find the memories of a young girl (ca., 10 years old?) suspect. However, she was born at Grave Creek (Sunny Valley) or Rainie Falls on the Rogue River. Her village was probably in Hugo and she would have personally traveled over the Grave Creek Hills Pass (later Smith Hill Pass and today Mt. Sexton Pass) along the Indian trail by Medicine Rock.

Map H4 is unique in that it identified the old emigrant road as the Takelma Indian trail location over Mt. Sexton Pass in 1856 when Francis Johnson and the remaining Takelma Indians were moved out of the Rogue River to the Slitz Reservation after the Indian War of 1855 - 1856. Map H3, Map H4, and Map H5 all identify the summit of Mt. Sexton Pass, the Medicine Rock next to the Smith barn at the summit of Sexton Mountain Pass, the new 1920 - 1921 paved Pacific Highway, and the older road on the north side of Sexton Mountain Pass which started out as the Indian Trail and later the Applegate Trail. The Medicine Rock, directly associated with Dan Mologol, and the Smith Barn disappeared after the 1941 cut to create the two-lane paved Oregon State highway.

Maps H3 - H5 (sketches) are not to scale, but they are extremely important in providing definite proof of geographic relationships. This is because the HNAT has a nine foot 1940 engineered map of the Mt. Sexton Pass at 1" - 100' that shows all the geographic features that maps H3 - H5 identify (*Right of Way Map, Sexton Mt. Section. Pacific Highway, Josephine County*).

The three Johnson/Harrington maps and the 1940 Oregon highway map are definitive proof that the 1,060' segment of the *Trail* identified by the HETC, as "*Applegate Trail I North Sexton Pass I-5 East*," is the old emigrant Applegate Trail as it evolved into a wagon road on top of the original Takelma Trail over Grave Creek Hills Pass (i.e., Sexton Mt. Pass; [http://www.hugoneighborhood.org/NORTH\\_SEXTON\\_PASS\\_PAPER\\_I\\_013012.pdf](http://www.hugoneighborhood.org/NORTH_SEXTON_PASS_PAPER_I_013012.pdf)).

Frances had many personal memories of the Rogue River, her village, Rainie Falls, the medicine rock, and Grave Creek. If she was 10 years old in 1856 when she and some of her tribe walked to the Siletz reservation, she was 87 years old in 1933 when she was interviewed by Harrington. Of critical importance was that Francis Johnson was accepted as a credible informant on the Lowland Takelma Indians by two professional ethnographers/linguists: in 1906 by Edward Sapir and in 1933 by John Peabody Harrington and; as well as in more modern times by Historian and Anthropologist Stephen Dow Beckham, and Archaeologist Dennis Gray.

In summary, one of the last Takelmas from 1855 - 1856 was Frances Johnson. She was Sapir's and Harrington's Lowland Takelma Indian informant for the Hugo region. Johnson/Harrington developed several sketches from Johnson's information for the Mt. Sexton area (i.e., Grave Creek Hills). Of critical importance was that Francis Johnson was accepted as a credible informant on

the Lowland Takelma Indians in 1906 by Edward Sapir, Anthropologist-Linguist, and in 1933 by John Peabody Harrington, Linguist-Ethnologist; as well as Historian and Anthropologist Stephen Dow Beckham, and Archaeologist Dennis Gray.

The Johnson/Harrington maps/sketches, along with the 1940 Oregon highway map, are definitive proof that the *Trail* at Mt. Sexton Mountain Pass is the old emigrant *Trail* as it evolved into a wagon road on top of the original Grave Creek Hills Indian Trail.

The focus of the selected information in this paper about Dan Mologol or Rock Old Woman and a Jump Off Joe Creek Village Daktsasin or Daldani (i.e., from the notes on the Takelma Indians of Southwestern Oregon).

## **E. Papers**

The HuNAHS's Native American Program's major web published papers are at [http://www.hugoneighborhood.org/Hugo\\_Native\\_American\\_Program.htm](http://www.hugoneighborhood.org/Hugo_Native_American_Program.htm).

- . Takelma Indians: An Essay on Native Americans in the Rogue River Area
- . John Peabody Harrington's Takelma Indian Field Notes: Outline
- . Lowland Takelma Indian Trail & Rock Old Woman At Sexton Pass
- . Dennis Gray's Complete References to Harrington's Takelma Indian Field Notes
- . Selected Transcriptions of Harrington's Takelma Indian Field Notes
- . Selected Maps From Harrington's Takelma Indian Field Notes
- . Indian Trail Over Grave Creek Hills: 1855 (Chapters I - V)
- . Indian Trail Over Grave Creek Hills: 1855 (Chapters VI - IX)

## **F. Harris Family & Donation Land Claim**

The University of Oregon's studies of the Harris cabin and DLC for the Oregon Department of Transportation (ODOT) were in partnership with the HuNAHS. The Hugo Neighborhood is looking forward to other future partnerships with the UO and ODOT. Two signification research documents by the UO follow.

1. University of Oregon. May 27, 2010. *Pedestrian Survey of Stockpile Site South of Chancellor Quarry in the I-5 Jumpoff Joe-Glendale Project, Josephine County (ODOT Key 16763; Museum Report No. 2010-026)*. Eugene, OR.
2. University of Oregon. May 27, 2010. *Subsurface Reconnaissance of the I-5 Chancellor Quarry Stockpile Project, and Metal Detector Survey Within the George and Mary Harris 1854 - 55 DLC (35JO246), Josephine County*. Eugene, OR.



**G. Select Educational Brochures: Harris Cabin and DLC & Grave Creek Hills Pass/Mt. Sexton Pass**

The HuNAHS's educational brochures are snapshots of its research. They were developed because it was fun researching, learning, and providing brief summaries on different historical topics. They also provide an opportunity for community participation and cooperation. The HETC and HNAT believe that public outreach and education are essential and must be nurtured for the purpose of raising the community's consciousness about the importance of its history. They know the quality of rural life in Hugo is enhanced through citizen knowledge of its history and the sense of community that a historical perspective facilitates, and they want to work with neighbors to communicate the role it plays in their lives.

Culture is the distillation of those things that identify us as people, including our shared and individual sense of heritage, history, place, creativity and art, traditions and customs, stories, and it is an integral part of Oregon and Hugo. The HETC and HNAT believe culture, as one basis for a healthy community, can be an alternative to destructive behavior and a healing force, and that children educated in their history and culture will contribute to the creative workforce of our evolving technological world.

**1. Harris Cabin and DLC at Manzanita Rest Area**

<http://www.hugoneighborhood.org/inventorybrochures.htm>

Theme a) Applegate Trail: 1846 - 1883

Theme b) Harris Cabin: Donation Land Claim On Applegate Trail

Theme c) Lowland Takelma First Citizens

Select *Trail* & Harris cabin brochures for Manzanita Rest Area follow (Appendix B)

Brochure 7	Louse Creek Saddle: Applegate Trail Site JA-3A
Brochure 8	Harris Road 1 (Rest Area): Applegate Trail Site JA-4A
Brochure 9	Harris Road 2 (Harris Creek): Applegate Trail Site JA-5A
Brochure 10	Harris Road 3 (Pond): Applegate Trail Site JA-6A
Brochure 10B	Harris Road 3 (Pond): Applegate Trail Site JA-6A OCTA
Brochure 11	Harris Road 4 (Office): Applegate Trail Site JA-7A
Brochure 32B	Harris House: Cabin Site JA-H2AA

Select Lowland Takelma brochures follow (Appendix C)

Brochure NA-4B	Gray's Hugo Lowland Takelma Sites
Brochure NA-7	Oregon History: Indian Wars
Brochure NA-8A	Language Notes: Indians in Southwestern Oregon I of II
Brochure NA-8B	Language Notes: Indians in Southwestern Oregon II of II
Brochure NA-18B	Edward Sapir, American Anthropologist-Linguistics
Brochure NA-18C	Sapir's Notes on the Takelma Indians of Southwestern Oregon
Brochure NA-18F	John Peabody Harrington, Linguist and Ethnologist
Brochure NA-18G	John Peabody Harrington's Takelma Indian Field Notes: Outline
Brochure NA-22A	Settlement Patterns of Takelma Villages
Brochure NA-50	Hugo's Indian Trail

## 2. Mt. Sexton Pass & Applegate Trail Crossing

Theme a) Applegate Trail At Mt. Sexton Pass: 1846 - 1883

Theme b) Grave Creek Hills Pass

Theme c) Lowland Takelma Indian Trail & Rock Old Woman At Pass

Select Applegate Trail & Sexton Mt. Pass brochures follow (Appendix B)

Brochure 18B	Applegate Trail: Mt. Sexton Pass JA-14B
Brochure 18C	JR Of Applegate Trail: 1853 Military Road At Mt. Sexton Pass JA-14C
Brochure 18L	1940 Right-of-Way Map, South Sexton Pass Trail, & Pacific Highway JA-15L
Brochure 19A	South Rat Creek JA-15A
Brochure 19B	1,060' Segment of "Applegate Trail I (ATI) For North Sexton Pass I-5 East" (JA-15B)
Brochure 19G	1940 Right-of-Way Map, Sexton Mt. Section, Pacific Highway (JA-15G)
Brochure 19H	Location Of Applegate Trail in Upper Rat Creek (JA-15H)
Brochure 19J	Telegraph Lines & Applegate Trail At Smith Hill Pass Paper: 2012 (JA-15J)
Brochure 20A	Old Stage Road JA-16A
Brochure 20B	Martha Leland Crowley Died In Rat Creek: October 18, 1846 (JA-16B)

Educational Resources For Applegate Trail

[http://www.hugoneighborhood.org/miscellaneous\\_research\\_papers\\_and\\_documents.htm](http://www.hugoneighborhood.org/miscellaneous_research_papers_and_documents.htm)

Select Lowland Takelma Brochures for Sexton Mt. Pass follow (Appendix C)

Brochure NA-18AB	Gray's Dan-mologol or Medicine Rock
Brochure NA-18D	Sapir's The Religious Ideas of the Takelma Indians of Southwestern Oregon
Brochure NA-18E	Sapir's Old Rock Woman: Takelma Texts
Brochure NA-18G	John Peabody Harrington's Takelma Indian Field Notes: Outline
Brochure NA-22B	Takelma Village: Daktsasin or Daldani
Brochure NA-51	Hugo's Primary Indian Trail

## H. Appendices

Appendix A. Applegate Trail Quote & Reminiscence References & Resources

Appendix B. Applegate Trail Points of Interest (POIs) References & Resources

Appendix C. Lowland Takelma Indian References & Resources

Appendix D. Signage Interpretive Panels at Wolf Creek, Oregon: Example 1 & Example 2

Appendix E. Karen Rose Applegate Trail Quote Research

Appendix F. Mike Walker Lowland Takelma Indian Quote Research

Appendix G. Mike Walker Harris Cabin DLC Quote Research

Appendix H. Hugo Storytelling Committee

## I. Summary

In summary, the project task did not suffer from a dearth of information. The HuNAHS's archives were rich with information from the HETC and the HNAT which had researched and web published a signification set of potentially applicable records. A substantial effort would turn out to be reviewing the existing applicable references and resources to find the pertinent "history diamonds" in Hugo's sea of history archives.

Of major importance were the references and resources for the *Trail* and the Lowland Takelma which were used by the Interpretive Team from the web published archives of the HuNAHS: 1. *Trail* diaries, journals, and reminiscences, 2. *Trail* points of interest (POIS) references and resources; and 3. Research on the Takelma.

One of the last Takelmas from 1855 - 1856 was Frances Johnson. She was Sapir's and Harrington's Lowland Takelma Indian informant for the Hugo region. Johnson/Harrington developed several sketches from Johnson's information for the Mt. Sexton area (i.e., Grave Creek Hills). Of critical importance was that Francis Johnson was accepted as a credible informant on the Lowland Takelma Indians in 1906 by Edward Sapir, Anthropologist-Linguist, and in 1933 by John Peabody Harrington, Linguist-Ethnologist; and in more modern times by Historian and Anthropologist Stephen Dow Beckham, and Archaeologist Dennis Gray.

The Johnson/Harrington maps/sketches, along with the 1940 Oregon highway map, are definitive proof that the *Trail* at Mt. Sexton Mountain Pass is the old emigrant *Trail* as it evolved into a wagon road on top of the original Grave Creek Hills Indian Trail.

The focus of the selected information in this paper is about Dan Mologol or Rock Old Woman and a Jump Off Joe Creek Village Daktsasin or Daldani (i.e., from the notes on the Takelma Indians of Southwestern Oregon).

The University of Oregon's studies of the Harris cabin and DLC for the ODOT were in partnership with the HuNAHS.

The HuNAHS's educational brochures are snapshots of its research. They were developed because it was fun researching and learning. The brochures also provide an opportunity for community participation and cooperation. The HETC and HNAT believe that public outreach and education are essential and must be nurtured for the purpose of raising the community's consciousness about the importance of its history.

### III. POTENTIAL QUOTES: DIARIES, JOURNALS, OR REMINISCENCES

The term “quotes” in this document means quotes from diaries, journals, or reminiscences. The quotes in Chapter III come primarily from Appendices E - G.

Appendix E. Karen Rose Applegate Trail Quote Research

Appendix F. Mike Walker Lowland Takelma Indian Quote Research

Appendix G. Mike Walker Harris Cabin DLC Quote Research

The focus of this chapter is to identify a source of potential quotes (Chapter III) for the Applegate Trail signage project recommended text alternatives (Chapter IV). The idea was to give the HETC the option of redesigning the text alternatives around different quotes. This large range of potential quotes applicable to the two interpretive panel signs and their identified history themes from the Chapter I project follow.

#### A. MANZANITA REST AREA Interpretive Signage

##### 1. Applegate Trail: 1846 - 1883 (Appendix E)

###### 1846 EMIGRANT VIRGIL PRINGLE DIARY (

*Thursday, October 15 – Move down the river [south of Rogue River] 10 miles and camp. Plenty of Indians about, but none come near. Lose some cattle by them 10 miles. (Virgil Pringle Diary – 1846 Emigrant)*

*Friday, October 16 – Cross Rogue River [near Vannoy Creek] about 4 miles from last camp. Ford good. Camp on right bank. (Virgil Pringle Diary – 1846 Emigrant)*

*Saturday, October 17 – Travel 8 miles, road good and a good camp [near Jumpoff Joe Creek] which is not common, the country being mostly burnt. 8 – 2,218 miles. (Virgil Pringle Diary – 1846 Emigrant)*

###### 1847 EMIGRANT LESTER HULIN DIARY

*T. 19th. In about one M we crossed the [Rogue] river and left it after following it about 50 MS in all. Passed among the bluffs and camped [near Schoolhouse Creek] after a distance of about 12 Ms. Some of the Indians are yet following us. Their room is better than their company. (1847 Emigrant Lester Hulin Diary).*

*W. 20th. Upon leaving camp we soon came to a fine creek [Jumpoff Joe Creek]. Then bad roads ensued (rough hilly and sidling) but by night we were in a valley [Sunny Valley] with good camping ground at hand. Distance 8 Ms. (1847 Emigrant Lester Hulin Diary).*

The bad roads identified in the 20<sup>th</sup> entry of Hulin (rough, hilly, and sidling) were over Grave Creek Hills Pass/Sexton Mt. Pass. Sidling was a term emigrants used to describe wagons side hilling on steep sloops which emigrants tried to avoid for fear of tipping over. This description fits the terrain of the north Oxbow of the Applegate Trail.

*Thurs 21. Today we had bad roads and reached a good camping ground at dark.  
Distance 9 Ms.[north of Grave Creek] (1847 Emigrant Lester Hulin Diary).*

The 21<sup>th</sup> entry of Hulin about bad roads was after leaving the Grave Creek camp. The “bad roads” became nightmarishly worse in the dreaded “*Canyon*” to the north.

#### APPLEGATE TRAIL FORDS

<http://www.hugoneighborhood.org/BROCHURE%202%20RR%20Pearce%20Riffle%20Ford%20020210.pdf>

Hugo Neighborhood Association & Historical Society and Sexton Enterprises. February 2, 2010. *JR Ford No. 1: Rogue River's Pearce Riffle Ford*. Brochure 2 of Applegate Trail Fords Brochure Series. Hugo, OR.

Lester G. Hulin was an 1847 pioneer and diarist traveling the Jacksonville Road of the Applegate Trail. His October 19 Rogue River ford entry follows:

*T[uesday] 19 In about 1 M[ile] we crossed the [Rogue at Pearce Riffle] river and left it after following it about 50 M[iles] in all, passed among the bluffs and camped after a distance of about 12 M[iles].*

The Rogue River ford for Hulin was associated with a mild gradient to and from the river at the head of Pearce Riffle between river bluffs.

Levi Scott, 1846 and 1847 wagon train leader, reported the river crossing for the 1846 wagon train:

*“We traveled down Rogue River about forty or fifty miles, and crossed it at a place where the ford was rather deep and rough [head of Pearce Riffle]. It is a swift, turbulent, and rapid stream, and there are not many places where it can be forded with safety, even late in the fall when it is at its lowest stage.”*

Tolbot Carter with Scott on the 1846 train wrote:

*“. . . we forded the [Rogue] river, a swift, ugly stream with the water in the wagon beds in some places, but all got safely over . . .”*

The Lost Creek Dam regulated water flow is approximately 1,700 - 1,800 cubic feet per second (cfs). The lowest recorded water flow prior to the construction of Lost Creek Reservoir was 606 cfs in 1968. It was estimated that the flow at the 1847 ford was between 700 - 800 cfs with water in the wagon beds.

Hugo Neighborhood Association & Historical Society. February 2, 2010. *IV Ford No. 1: Rogue River's Vannoy Creek Ford*. Brochure 13A of Applegate Trail Fords Brochure Series. Hugo, OR.

Virgil Pringle was an 1846 pioneer and diarist traveling on the IV Road of the Applegate Trail. His Fort Vannoy Rogue River ford entry follows:

*"Friday, October 16, 1846 – Cross Rogue River about 4 miles from last camp. Ford good. Camp on right bank."*

Unlike the upper crossing at Pearce Riffle, upstream of what would become Grants Pass, the IV Ford No. 1 crossing was reported by Pringle as good. The 1846 JR Ford crossing (i.e., Pearce Riffle) was reported by both Levi Scott and Tolbert Carter as deep and rough, and swift and ugly.

Both Pringle and wagon train leader Levi Scott were at or near the head of the 1846 emigration almost at all times except when Scott forded the Rogue River at Pearce Riffle and Pringle forded the river at Vannoy Creek. It appears that the last of the wagon train crossed the Vannoy Creek ford (i.e., IV Ford No. I) on October 25 approximately 30 very difficult miles behind the head of the wagon train with Pringle. The Scott and Pringle wagon companies would rejoin in the Grave Creek area.

Pringle recorded on Monday, October 26 that: *"The wet season commenced the second day after we started through the mountains."*

Hugo Neighborhood Association & Historical Society. September 10, 2009; Updated October 15, 2010. *JR Ford No. 6: Jumpoff Joe Creek Ford*. Brochure 7 of Applegate Trail Fords Brochure Series. Hugo, OR.

#### 1846 EMIGRANT LEVI SCOTT REMINISCENCES

Levi Scott reported conditions in 1846 for Jumpoff Joe Creek.

*"In two or three days after passing this place, we reached the Jump-off-Jo, where the road cutters had again done nothing, and we were compelled to stop and cut our way through to the open ground beyond, which occupied us for several hours, working all the available force of the company."*

1855 GLO Survey For Jumpoff Joe Creek records creek 11.25 chains west of JA-9:

*"65.25 [chains] to Jump off Jo branch 30 Lks wide C SW." "76.00 [chains] top of opposite bank"*

A chain equals 66 feet. Therefore, the creek was 742.5 feet to the west of JA-9A. A link is 7.92 inches times 30 equals 237.6 inches equals the Jumpoff Joe Creek being 19.8 feet wide at this section line.

1855 GLO Survey For Trail (JA-9A) records:

*“Road to Jacksonville c [course] NE & SW”*

## **2. Harris Cabin (Harris Donation Land Claim Along Applegate Trail (Appendix G)**

- *Pedestrian Survey of Stockpile Site South of Chancellor Quarry in the I-5 Jumpoff Joe-Glendale Project, Josephine County (ODOT Key 16763; Museum Report No. 2010-026)*
- University of Oregon. May 27, 2010. *Subsurface Reconnaissance of the I-5 Chancellor Quarry Stockpile Project, and Metal Detector Survey Within the George and Mary Harris 1854 - 55 DLC (35JO246), Josephine County.* Eugene, OR.

The proposed East I-5 Manzanita Rest Area interpretive signage is located on the Harris DLC, very close to the old 1855 Applegate Trail, and within a long baseball hit for a home run of the 1855 Harris cabin.

**a) Harris: Hugo Pioneers** Hugo Neighborhood Association & Historical Society, Josephine County Historical Society, & Rogue Advocates. May 12, 2008. *Harris: Hugo Pioneers*. Brochure 28 in Hugo’s Pioneers Brochure Series. Hugo, OR.

1853. Oregon Trail. George W. Harris and his family had crossed the plains from Tennessee to Oregon in 1853.

1855. The Harris family moved from the Willamette Valley to their DLC on what would become Harris Creek in 1855.

1865 Harris DLC. From 1855 the Harris family proved up DLC Patent No. 70 for 320 acres in Josephine County, Oregon. The patent was issued December 9, 1865 to George W. Harris Heirs of Harris and Mary Ann Harris.

The *Trail* was in the eastern portion of the DLC. It continued north from the DLC paralleling I-5 to Hull’s Draw at the entrance of the Josephine County Sportsman Park, through the park, and to the northwest over I-5 and down Schoolhouse Creek.

A significant portion of the DLC was open wetlands of the upper Harris Creek drainage. The Harris ranch’s location had a reason: natural sub-irrigation for naturally open pasture during the winter, spring, and early summer. Naturally irrigated pasture was crucial prior to pumps, electricity, and sprinkler irrigation.

Thirty-five year old George W. Harris was killed by Takelma on October 9, 1855 during the Rogue Indian Wars. His wife, Mary Ann, was able to drag her husband inside their cabin and barricade the door. The courageous woman, though never having used a gun before was instructed in its operation by her dying husband, and held off the opposing combatants throughout that day. The next day she and her 11-year old wounded daughter, Ann Sophia, were rescued by a small group of U. S. Dragoons from Fort Lane, along with a couple dozen volunteers from Jacksonville. She had lost her husband, her 9-year old son, David, and a school teacher, Frank Reed, who lived with them and worked part time on the farm as a hired man.

**b) *Harris House of Applegate Trail*** Hugo Emigrant Trails Committee, Hugo Neighborhood Association & Historical Society. May 27, 2010. *Harris House Of Applegate Trail*. Brochure 32B of Applegate Trail GLO Surveys Brochure Series. Hugo, OR.

Hugo's Applegate Trail houses are located in Josephine County, Oregon from Louse Creek in the south to Grave Creek in the north. There are six GLO surveyed points of interest (POI) along the *Trail* in Hugo's area of interest which locate houses.

From 1855 the Harris family proved up DLC Patent No. 70 for 320 acres in Josephine County, Oregon. It was issued December 9, 1865.

The *Trail* was in the eastern portion of the DLC. It is clearly depicted on Josephine County Assessor maps for the old Harris DLC.

*“Approx. Center Line Territorial Road  
Willamette Valley to Jacksonville.”*

This same trail location had almost exactly the title used on the 1855 GLO survey and 1856 GLO map.

*“Road from Willamette Valley to Jacksonville”*

**1855 Discovery** *“Leaving Mary Ann and the children with her brother's family, he [George Harris] rode south through the canyon to the far edge of civilization – the Rogue River Valley. There he found a country unlike any he had ever seen before. As he traveled deeper into southern Oregon, he was amazed at the difference a hundred miles could make. Instead of gentle, flatlands and low, rolling hills, he found layers of rugged mountains, stacked in wild confusion, with little, secret, green valleys hidden in their folds. Cold, clear streams rushed here and there, joined hands, and hurried westward. There was bright, warm sunshine to ripen the grain and grow the grazing grass. And over it all spread vast forests to furnish the logs and lumber to build the homes and heat the cabins and cook the food. And in the forests, game of all kinds was plentiful, more than he had ever seen—more than he had ever hoped for. He looked at it all with amazement, for never in his wildest dreams had he hoped to find a place so near to his liking. Five miles north of the banks of the Rogue River along the Oregon-California Trail he found the place he had been looking for – a mile-long meadowland almost clear of trees and growth. It lay like an emerald dropped in a necklace of heavy timber. Little effort would be needed to clear the ground for seeding. A happy creek wandered through the meadow, chattering a wordless tune.”* Booth, Percy T. *Until the Last Arrow*. B&B Publishing, Pages 201-202 Coos Bay, Oregon, 1997.

Rogue Indian War: 1855. Thirty-five year old George W. Harris was killed by Indians on October 9, 1855 during the Rogue Indian Wars. His wife, Mary Ann, survived her husband, son, David, and Frank Reed, a hired man.



c) ***Early Pioneer Family along the Southern Route*** Rose, Karen. 2006. *Early Pioneer Family Along the Southern Route*. Research for Hugo Neighborhood Association & Historical Society. Hugo, OR.

George W. and Mary Ann Harris and family crossed the plains by wagon train via the old Oregon Trail arriving in Oregon August 31, 1852. They spent their first winter in the Willamette Valley. The following spring, George set out in search for his dream homestead. They made a donation land claim just north of the Manzanita Rest Stop on Interstate 5. George was born 1820 in Jefferson County, West Virginia and married Mary Ann on February 9, 1843 in Missouri.

### **3. Lowland Takelma First Citizens (Appendix F)**

Camas lilies bloomed in such profusion that meadows looked like lakes amid the forests. The tarweed seeds ripened and the women set the fires. Armed with beaters and funnel-shaped baskets, they began the annual cycle of gathering. Acorns ripened, matured, and fell from the oaks. Their flour, when leached of tannic acid, provided a nutritious gruel or bread when baked on flat stones near the fires. Salmon surged up the rivers. Eels clung to the rocks as they ascended the rapids. Deer and elk browsed on the nutritious plants in the foothills. Flecks of gold glistened in the crystal-clear water of the streambeds. (Brochure NA-7A).

This was the setting when, during the winter of 1851-52, packers on the trail to California discovered the placer mines of southwestern Oregon. Within weeks a reckless population, most of them hardened miners from California, surged over the Siskiyou or stepped off the gangplanks of ships putting in at Crescent City, Port Orford, Umpqua City, or Scottsburg. The rush was on. It meant quick riches for those who found the right pothole in bedrock filled with nuggets or the fortunate miners whose riffle boxes captured the fine particles of gold that glistened in the black sand. For the Indians of the Rogue River country it meant that all they had known and their very lives were at stake. (Brochure NA-7A).

The Rogue River Wars was an armed conflict between the US Army, local militias and volunteers, and the Native American tribes commonly grouped under the designation of Rogue River Indians, in the Rogue River Valley area of what today is southern Oregon in 1855–56. While the conflict designation usually includes only the hostilities that took place during the mentioned period of time, numerous skirmishes escalated in the area since 1850, eventually breaking into open warfare. (Brochure NA-5).

In the rush to get the gold and wealth of southwestern Oregon, the first miners to this area took no account of the people whose villages and way of life they were displacing. The resistance of these people engendered several years of bloody wars, between 1851 and 1856, culminating in the extermination of many natives and the displacement of most of the rest to reservations in northern Oregon. Much of the struggle took place along the river, which was not only home to many native families, but also the source of much of the region's gold. (Brochure NA-5).

The discovery of gold spurred the first white settlement of the region in 1852. The Takelma who survived were relocated to reservations in 1856. Settlers and natives lived in the region together for less than four years. (Brochure NA-5).

Hugo's first citizens or peoples were the Lowland Takelma Indians of the Rogue River Valley. For the Takelma, the forces of nature and the fate of humans were determined by numerous supernatural spirits. Many of these supernaturals were associated with organic elements such as plants and animals, which were believed to be the transformed manifestations of primeval earthy inhabitants. Some physical forces of nature, for example thunder and lightning, were believed to be caused by the actions of the organic supernatural spirits. Inorganic objects such as the sun, moon, or rain also were identified with their own supernatural beings. (Brochure NA-18AB. Medicine Rock).

## **B. Mt. Sexton Pass & Applegate Trail Crossing Signage**

### **1. Applegate Trail At Mt. Sexton Pass: 1846 - 1883 (Appendix E)**

“Three days from here we struck the head of a small branch running into Grave Creek which we followed down to its junction, through heavy timber and thick bushes. The road had been so poorly opened that the train was frequently compelled to stop and remove obstacles that ought to have been cleared away by the party in advance of us. As we came down this branch Miss Leland Crowley died. The wagon in which the sick girl lay stopped while she was dying, and those behind could not pass. This made a breach in the train, as those in front still continued to advance without noticing that those in the rear were delayed. This circumstance, perhaps, caused the Indians who were constantly skulking in the woods near us to become more bold and to venture upon us more closely. They shot one of the oxen of Virgil K. Pringle as it stood in the team with an arrow, wounding it so that the animal soon died. Yet the savage who aimed the arrow from the thick bushes by the roadside was so completely concealed that he was not seen at all, for it was late in the twilight of the evening. About the time that Pringle's ox was shot on the right hand side of the road, one of the teamsters noticed that his dog turned up his hair and snuffed towards the thick bushes on the left hand side, where the drivers stood. On looking in the direction indicated by the dog, he saw an Indian about fifteen paces from the road, with a gun resting on top of a large log and pointed towards him.” (1846. Levi Scott. *From Independence to Independence*).

“He hissed on the dog, at the same time springing into the wagon to get his rifle. At his bidding his own dog and two others dashed at the Indian, who finding himself thus suddenly assailed and by such a formidable and unlooked for force, fled precipitously into the thick forest, and instantly disappeared from sight. But the resolute dogs pressed upon him, and soon caught him, for we could distinctly hear what seemed to be a life-and-death struggle between them for a few minutes, about a hundred yards away in the thicket. After the struggle had gone on for five minutes or more, it ceased, and the dogs came back to us.” (1846. Levi Scott. *From Independence to Independence*).

“One of them was severely, but not mortally, wounded with an arrow which was sticking in his side. We supposed that they had either killed the Indian, or that he had been succored by some of his comrades. At the very least, he must have been fearfully mangled by the dogs. When Miss Crowley was dead, the rear part of the train moved on again, and came into its place in the camp after dark.” (1846. Levi Scott. *From Independence to Independence*).

The bad road referenced in 1846 Emigrant Virgil Pringle’s diary was over Grave Creek Hills Pass (today’s Sexton Mt. Pass). There were approximately two miles from the pass north to the “dark” camp entering prairie about a mile short of today’s Grave Creek.

*Sunday, October 18 – Have some bad road that takes till after dark to go 6 miles. 6 miles.* (1846 Emigrant Virgil Pringle Diary).

*Monday, October 19 – Move one mile to a camp, having none last night, and spent the day burying Mr. Crowley’s daughter, who died yesterday evening, age about 14 years. 1 mile.* (1846 Emigrant Virgil Pringle Diary).

In 1847 emigrant pioneer Lest Hulin reported that it was approximately eight miles from Jumpoff Joe Creek, “*a fine creek,*” to a “*good camping ground*” in Sunny Valley, and that the road for this distance was “*bad*” described as “*rough, hilly and sideling.*”

*W. 20th. Upon leaving camp we soon came to a fine creek. Then bad roads ensued (rough hilly and sidling) but by night we were in a valley with good camping ground at hand. Distance 8 Ms.* (1847 Emigrant Lester Hulin Diary).

## **2. Grave Creek Hills Pass (current Mt. Sexton Pass) (Appendices E & F)**

“Between Grave and Jump off Joe creeks the road passed over a steep and heavily timbered divide. The Indians had killed two men in charge of a pack train on this hill, and the half burned remains of their wagon and packs were still to be seen. Near this place Major Fitzgerald, 1st dragoons, had overtaken with a scouting party and killed several of the savages. At Jump off Joe creek, a man driving swine had been murdered, and a large number of his animals lay dead in the road. On leaving this creek, we passed through an undulating and fertile country, sometimes open and sometimes thinly covered with a growth of oak, sugar maple, and a little pine and hemlock. After traveling until nearly sun down, we encamped at a building which had been perserved from the general ruin by the heroism of a woman named Harris.” (1855. Abbot, Lieutenant Henry L., *Explorations For a Railroad Route From The Sacramento Valley to the Columbia River*).

### 3. Lowland Takelma Indian Trail & Rock Old Woman At Pass (Appendix F)

A significant portion of everything we know about the Lowland Takelma Indians in the Hugo region is from Frances Johnson through Edward Sapir and John Peabody Harrington (Chapter II). Frances Johnson (Indian name Gwisgwasan) was a full-blood Takelma woman and Spair's and Harrington's sole informant. Her village was Daldani and she provided explicit information of Takelma villages on Jump Off Joe creek and Cow creek, both of which are north of the Rogue River.

This sections' notes on the Takelma Indians of Southwestern Oregon focused on select information about Dan Mologol or Rock Old Woman and a Jump Off Joe Creek Village identified as Daktsasin or Daldani.

**Dan-mologol & Medicine Rock** On a more localized level, some supernatural beings were directly associated with particular natural objects, including rocks, trees, and mountains. It was to these specific objects that offerings of food and valuables, as well as prayers, were often made. An example of the practice was noted by Sapir and Harrington in regard to **Dan-mologol and Medicine Rock**. The spirit Dan-mologol was directly associated with a large rock located in Lowland Takelma territory at Mt. Sexton Pass. (Brochure NA-18AB. Medicine Rock).

**Medicine Rock** had the power to cure various kinds of illness, as well as inflict pain or death. Offerings of food (e.g., salmon or camas) were deposited on top of the **Medicine Rock** and prayers were directed to its spirit. Associated with the rock were several implements including a bucket, a stick for picking up hot rocks to use in boiling food, a stirring paddle, and a pipe. It is not clear from the accounts whether these were, in fact, the actual implements of daily life or were other spirit rocks which represented the actual tools. In either case, Sapir recorded a myth from Frances Johnson which details the use of these implements by **Dan-moloqol** to inflict revenge upon an evil shaman. Other specific spirit objects mentioned by Frances Johnson include four mountain spirits, two of whom were brothers. They shared the name **Aldaukwadis** and were subordinates to the spirit of **Dan-mologol**. **One of the mountains was located near Medicine Rock, and most likely was Sexton Mountain**; the other was near the Illinois River. **The third spirit mountain, Alsawentadis, located near Sexton Mountain, was likely Walker or Roberts Mountain**. An interesting side note concerning this spirit mountain was that Frances Johnson told Harrington that it was on this mountain that ". . . *the boat rested after the world flood, they found boat there.*" The fourth mountain spirit recorded by Sapir, called Aldank!ol'ida, was near Jacksonville. Apparently each of these localized spirits was capable of defending the average person against the evil caused by shamans. (Brochure NA-18AB. Medicine Rock).

**Tannaxule-tha: "Medicine Rock, it is like a round table."** "Tannaxule-tha is the locality where the Medicine Rock was, 'where the rock sits down' . . . where the Medicine Rock is of Altawaykhaw Mountain, a trail ran past Tannaxule-tha." In the vicinity of Sexton Pass near present day Interstate 5. (Brochure NA-18AB. Medicine Rock). **1933 Map**

**'Altawayakhw' Mountain: Sexton Mountain** "Where the Medicine Rock is." "On my way back to California from Siletz, I stop in the evening on top of Sexton Mountain at the place where the rock is with the maple growing out of it." (Brochure NA-18AB. Medicine Rock). Medicine Rock and Maple Rock were two different rocks in close proximity on both sides of the Smith Barn at Mt. Sexton Pass.

**Dipoltsilda**, 'on its red banks,' was the name of the present **Jump Off Joe creek**, an eastern tributary of Rogue river. A Takelma village in the neighborhood of this creek, and thus on the north side of Rogue river, was **Daktsasin**, the native village of my informant, Mrs Frances Johnson. Persons from this locality were termed **Daldanziyd**, implying as another name for the village **Daldani**, '**rock (is) away from stream.**' The reference here is, in all probability, to a **well-known dan mologol or 'Rock Old Woman,'** a potent **supernatural being** associated with a round flat-topped rock in the mountains near the village and possessed of great "medicine." (Brochure NA-18C. Sapir's Notes).

**Medicine-Men** In fact the two are mutually exclusive terms, and the relation between the two sorts of medicine-men was one of hostility, the *s somloholxas* having been often hired to counteract the evil work of *goyo*. It is interesting to note that the two appealed to entirely different spirits as supernatural helpers, and thus made use of different medicine-songs. No supernatural power that was wont to aid the *s somloholxas* could ever become the guardian spirit of a *goyo*, but, on the contrary, was ever ready to inflict punishment upon him. The most potent of these spirits were the chicken-hawk (*husu*), the sparrow-hawk (*yekiye*), the acorn-woman, and a number of local mountain spirits. Among these latter was the **dan mologol (Rock Old Woman) addressed as "Grandmother," and closely associated with a rock of about three feet in height and with an elongated round top, situated in the vicinity of Daldanik**, a village north of Rogue River, and between Grant's Pass and Leaf Creek; near the rock impersonating the old woman were a number of others known as her pipe (*nax*), bucket (*kel*), stirrer (*sumxi*), to prevent it from boiling over, and tongs (*kama*) for picking up the hot stones used for boiling (the purpose of these cooking instruments will soon become apparent). Various kinds of food were laid on top of the rock as an offering to the old woman for the cure of sickness. (Brochure NA-18D Sapir).

A mountain spirit subordinate to her was **Aldauyakwadis**; the four fir-trees that surmounted its summit were termed the ceremonial feathers of the mountain spirit, the mountain itself and its presiding spirit being, as usual in such cases, more or less commingled in one conception. Still other such mountain spirits were another **Aldauyakwadis**, near Illinois River, in sight from the summit of the former, and referred to as his brother; **Alsawentadis**, next to the first of the two mountain brothers and covered with oaks and *tbal* bushes (about three feet in height and of a yellowish color), used by the *s somloholxas* in the cure of fever; and **Aldankoloida**, in the vicinity of the present town of Jacksonville. These various animal, plant, and mountain spirits (there must have been many others) had each his or her particular medicine-song, efficacious in bringing harm to the *goyo*. Of three of them, the chicken-hawk, the Acorn Woman, and the **Old Rock Woman** myths were obtained in which it is related how some great misfortune befell a shaman in the past; the recitation of these myths by the *s somloholxas* has power to injure the *goyo* against whom

they are directed. The myth of the **Old Woman and the mountain Aldauyakwadis** is here given in literal translation. (Brochure NA-18D Sapir).

Though the Takelma language represents one of the distinct linguistic stocks of North America, the number of individuals that can be said to have anything like a fluent speaking knowledge of it is quite inconsiderable, barely more than a handful in fact. Under the circumstances it is therefore a source of congratulation that enough of the folk-lore of the Takelmas could be obtained to enable one to assign these Indians a definite place in American mythology. Of both the texts and complementary linguistic material the sole informant was Frances Johnson (Indian name Gwisgwashan), a full-blood Takelma woman past the prime of life. It is largely to her patience and intelligence that whatever merit this volume may be thought to have is due. The grammatical material obtained has been worked up into a somewhat detailed study now in press as part of the Handbook of American Indian Languages edited by Prof. Boas. The few items of an ethnological character that were obtained incidentally to the linguistics and mythology have been incorporated in two short articles, *Notes on the Takelma Indians of Southwestern Oregon* and *Religious Ideas of the Takelma Indians of Southwestern Oregon*. (Brochure NA-18E Sapir's Old Rock Woman: Takelma Texts)

The ideas of the supernatural world held by the Takelma Indians were obtained, incidentally to work of a linguistic character, from Mrs. Frances Johnson, one of the very few full-blood survivors of the Takelmas, now located on the Siletz reservation of northwestern Oregon. (Brochure NA-22B. Takelma Village: Daktsasin or Daldani).

Sole Informant was Frances Johnson (Indian name Gwisgwashan), a full-blood Takelma woman past the prime of life. Her village was Daldani. Explicit information was obtained of Takelma villages on Jump Off Joe creek and Cow creek, both of which are north of Rogue river. (Brochure NA-22B. Takelma Village: Daktsasin or Daldani).

**Daldanik Village Dipoltsilda**, 'on its red banks,' was the name of the present **Jump Off Joe creek**, an eastern tributary of Rogue river. A Takelma village in the neighborhood of this creek, and thus on the north side of Rogue river, was **Daktsasin**, the native village of my informant, Mrs Frances Johnson. Persons from this locality were termed **Daldanziyd**, implying as another name for the village **Daldani**, '**rock (is) away from stream.**' The reference here is, in all probability, to a **well-known dan mologol or 'Rock Old Woman,'** a potent **supernatural being** associated with a round flat-topped rock in the mountains near the village and possessed of great "medicine." (Brochure NA-22B. Takelma Village: Daktsasin or Daldani).

**Daldanik Village** The most potent of these spirits were the chicken-hawk (*husu*), the sparrow-hawk (*yekiye*), the acorn-woman, and a number of local mountain spirits. Among these latter was the dan milogol (Rock Old Woman) addressed as "Grandmother," and closely associated with a rock of about three feet in height and with an elongated round top, **situated in the vicinity of Daldanik**, a village north of Rogue River, and between Grant's Pass and Leaf Creek. (Brochure NA-22B. Takelma Village: Daktsasin or Daldani).

**Sexton Mountain** A mountain spirit subordinate to her [Rock Old Woman] was Aldauyakwadis; the four fir-trees that surmounted its summit were termed the ceremonial feathers of the mountain spirit, the mountain itself and its presiding spirit being, as usual in such cases, more or less commingled in one conception. Aldauyakwadis is the name for four mountain spirits, one of which was Sexton Mountain. (Brochure NA-22B. Takelma Village: Daktsasin or Daldani).

**Altawayakhwa Mountain** "On my way back to California from Siletz, I stop in the evening on top of Sexton Mountain at the place where the rock [Rock Old Woman] is with the maple growing out of it." (Brochure NA-22B. Takelma Village: Daktsasin or Daldani).

While Dan Mologol was located in Hugo's Lowland Takelma neighborhood, it seems that she and the other Medicine People (i.e., Acorn Woman, Mudcat Woman, Chicken Hawk . . . ) were known throughout the Takelma territory, and beyond. Like their neighbors, the Takelmas did a lot of traveling, even yearly to The Dalles to trade, and they carried their stories with them. The old Indian Trail over Mt. Sexton was not only traveled regularly by the Takelmas but by other natives peoples as well. (Brochure NA-38. Sapir's Acorn Woman Revenges Herself upon a Medicine-Man).

### C. Summary

In summary, the term "quotes" in this document means quotes from diaries, journals, or reminiscences. The quotes in Chapter III come primarily from Appendices E - G.

Appendix E. Karen Rose Applegate Trail Quote Research

Appendix F. Mike Walker Lowland Takelma Indian Quote Research

Appendix G. Mike Walker Harris Cabin DLC Quote Research

The focus of this chapter is to identify a source of potential quotes (Chapter III) for the Applegate Trail signage project recommended text alternatives (Chapter IV). Each signage project had three themes.

1. Manzanita Rest Area Interpretive Signage Project
  - . Theme. Applegate Trail: 1846 - 1883
  - . Theme. Harris Cabin: Donation Land Claim On Applegate Trail
  - . Theme. Lowland Takelma First Citizens
  
2. Mt. Sexton Pass & Applegate Trail Crossing Signage Project
  - . Theme. Applegate Trail At Mt. Sexton Pass: 1846 - 1883
  - . Theme. Grave Creek Hills Pass
  - . Theme. Lowland Takelma Indian Trail & Rock Old Woman At Pass

The idea was to give the HETC the option of redesigning the text alternatives around different quotes. A large range of potential quotes applicable to the two interpretive panel signs and their identified history themes were identified.

A brief summary of Applegate Trail references and sources for this document follows.

- 1845           Pioneers' Guide for the Westward Traveler - The Emigrants' Guide to Oregon and California by Lansford Hastings
- 1846 & 1847   Wagon Train Leader Levi Scott's Reminiscences (*From Independence to Independence*)
- 1846           Emigrant Virgil Pringle Diary
- 1846           Emigrant Tolbot Carter Diary
- 1846           Jesse Applegate Letters
- 1846           Lindsay Applegate: Notes and Reminiscences of Laying Out and Establishing the Old
- 1846           Emigrant Road into Southern Oregon
- 1847           Emigrant Lester Hulin Diary
- 1848           Waybill of Applegate Trail
- 1854           Tabitha Brown Letter
- 1855           Lieutenant Henry L. Abbot
- 1855 -1866   Oregon General Land Office Surveys
- 1997           *Until the Last Arrow* by Percy T. Booth

### **Informant**

Gwisgwashan           Lowland Takelma Frances Johnson who was one of the last Takelmas from 1856. She was Sapir's and Harrington's (professional ethnographers-linguists) Lowland Takelma Indian informant for the Hugo region.

Mrs. Johnson's native village was located somewhere north of the Rogue River. Sapir gives the name of Dak'ts!asin as her native village. It was located in the neighborhood of Jumpoff Joe Creek, and near a local Medicine Rock directly associated with the spirit Dan-moloqol. The rock was at the Mt. Sexton Summit. In Harrington's notes Johnson is quoted as saying she was born at Rib Creek (i.e. Grave Creek), a place just the other side of Medicine Rock, or maybe at the falls of the Rogue River. She stated that she was a young girl at the time of the Rogue River Wars during the 1850s.

In 1933 Harrington brought Johnson to the Rogue River region on a short automobile trip to assist in place name identification. During that trip, Frances reported that the 1,060' segment of the Applegate Trail/Road at Sexton Mountain Pass was originally the location of the old Indian Trail/old emigrant road, and that the Medicine Rock had been located at Mt. Sexton Pass.

Frances had many personal memories of the Rogue River, her village, Rainie Falls, the Medicine Rock, and Grave Creek. If she was 10 years old in 1856 when she and some of her tribe walked to the Siletz reservation, she was 87 years old in 1933 when she was interviewed by Harrington. Of critical importance was that Francis Johnson was accepted as a credible informant on the Lowland Takelma Indians by professional ethnographers/linguists, a historian and anthropologist, and an archaeologist.



## Researchers

Edward Sapir (1884–1939) was a German-born American anthropologist-linguist and a leader in American structural linguistics.

John Peabody Harrington (1884–1961) was an linguist and ethnologist and a specialist in the native peoples of California. Harrington is noted for the massive volume of his documentary output, most of which has remained unpublished: the shelf space in the Library of Congress dedicated to his work spans nearly seven hundred feet.

## Papers

- 1907 *Notes on the Takelma Indians of Southwestern Oregon* by Edward Sapir.
  - 1907 *The Religious Ideas of the Takelma Indians of Southwestern Oregon* by Edward Sapir.
  - 1909 *Takelma Texts* by Edward Sapir.
  - 1981 *The Papers of John Peabody Harrington in the National Anthropological Archives of the Smithsonian Institution 1907-1957* by John Peabody Harrington.
  - 1987 *The Takelmas and Their Athapascan Neighbors: A New Ethnographic Synthesis for the Upper Rogue River Area of Southwestern Oregon* by Dennis J. Gray.
- 
- . *Takelma Indians: An Essay on Native Americans in the Rogue River Area*
  - . *John Peabody Harrington's Takelma Indian Field Notes: Outline*
  - . *Lowland Takelma Indian Trail & Rock Old Woman At Sexton Pass*
  - . *Indian Trail Over Grave Creek Hills: 1855 (Chapters I - V)*
  - . *Indian Trail Over Grave Creek Hills: 1855 (Chapters VI - IX)*

#### **IV. APPELEGATE TRAIL SIGNAGE PROJECT RECOMMENDED TEXT ALTERNATIVES**

The text length standard for the two Preferred Text Alternatives were the signage interpretive panels (Chapter I) identified to the authors as standards. The examples were two U.S. National Park Service interpretive signage panels at Wolf Creek, Oregon (Appendix A, Example 1 & Example 2). Pioneer quotes would be desired. The text length maximums for the standard examples provided ranged from 228 - 268 words. However, the text length standard became more of an unknown as a result of a September 26, 2014 field trip to northern Josephine County, Oregon between a representative of the National Park Service and the HETC. Also, the task of covering three themes for each of the two preferred text alternatives, and the extended goal schedule of 2015 versus 2014 caused the North JO CO Trail Interpretive Team to independently increase the text standard to 400 words (i.e., there would be time to reduce the text length depending on the need).

The process to develop the “Preferred Text Alternatives” in Chapter IV.A was based on a comprehensive research of the HuNAHS’s archives which were rich with information from the HETC and the Hugo Native American Team which had researched and web published a signification set of potentially applicable records. These references and resources (i.e., diaries, journals, or reminiscences) were identified in Chapter II. A substantial effort would turn out to be reviewing the existing applicable references and resources to find the pertinent “history diamonds” in Hugo’s sea of history archives.

The next step was to cull Chapter II for potential text and quotes. The term “quotes” in this document means quotes from diaries, journals, or reminiscences. The quotes in Chapter III come primarily from Appendices E - G.

- Appendix E. Karen Rose Applegate Trail Quote Research
- Appendix F. Mike Walker Lowland Takelma Indian Quote Research
- Appendix G. Mike Walker Harris Cabin DLC Quote Research

The focus of Chapter III was to identify a large range of potential quotes for the Applegate Trail signage project recommended text alternatives. The idea was to give the HETC the option of redesigning the text alternatives around different quotes.

The final product (Chapter IV.A) was based on text alternatives exceeding the maximum text ranges (Section IV.B) which were themselves based on Chapter III. In its simplest form the process was weeding out the extensive archives to a form suitable for a limited story in two signage panels which follow.

##### **1. Preferred Alternative 1. Manzanita Rest Area Interpretive Signage**

Signage at Applegate Trail at Harris Donation Land Claim

- Theme 1. Lowland Takelma First Citizens
- Theme 2. Applegate Trail: 1846 - 1883
- Theme 3. Harris Cabin: Donation Land Claim On Applegate Trail

## **2. Preferred Alternative 2. Manzanita Rest Area Interpretive Signage**

Signage for Applegate Trail Crossing Over Mt. Sexton Pass

Theme 1. Applegate Trail At Mt. Sexton Pass: 1846 - 1883

Theme 2. Grave Creek Hills Pass

Theme 3. Lowland Takelma Indian Trail & Rock Old Woman At Pass

Mike Walker, member of the Diaries, Journals & Reminiscences Sub-Committee (DJR Sub-Committee), Hugo Emigrant Trails Committee (HETC), Hugo Neighborhood Association & Historical Society (HuNAHS), volunteered to develop “draft” text for these two interpretive panel signs. The addition of Karen Rose, Member of the DJR Sub-Committee, HETC, HuNAHS, and Jon Whalen, StoryTeller, Hugo Storytelling Committee, HuNAHS, made a capable research and writing team which was identified as the North JO CO Trail Interpretive Team.

Jon Whalen, Storyteller, Hugo Storytelling Committee, HuNAHS, volunteered to rewrite Section IVB, Expanded Text Alternative, for the Hugo Emigrant Trails Committee (HETC) into Section IVA, Preferred Text Alternative. All members of the JO CO Trail Interpretive Team for this project reviewed and approved the text of the preferred alternatives.

- Karen Rose, Member DJR Sub-Committee, HETC, HuNAHS
- Mike Walker, Member DJR Sub-Committee, HETC, HuNAHS
- Jon Whalen, StoryTeller, Hugo Storytelling Committee, HuNAHS

### **A. Preferred Text Alternatives**

#### **1. Preferred Alternative 1. Manzanita Rest Area Interpretive Signage**

Applegate Trail At Harris Donation Land Claim (397 words)

Theme 1. Lowland Takelma First Citizens

Theme 2. Applegate Trail: 1846 - 1883

Theme 3. Harris Cabin: Donation Land Claim On Applegate Trail

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The first citizens of this area, the Lowland Takelma Indians of the Rogue River Valley, had lived here for at least 10,000 years. They believed the forces of nature and the fate of humans were determined by numerous supernatural spirits. In this spirit world camas lilies bloomed in profusion, tarweed seeds and acorns ripened. Salmon surged up the rivers. Eels clung to the rocks as they ascended the rapids. Deer and elk browsed on the nutritious plants in the foothills, and flecks of gold glistened in the crystal-clear waters of the streambeds. Then the settlers came bringing great changes for the Takelma way of life (Gwisgwashan, Takelma Indian, & Sapir. 1907 & 1909; Gwisgwashan & Harrington. 1981).

By the winter of 1851-52, packers on the trail to California discovered the placer mines of southwestern Oregon, spurring the first white settlement of the region in 1852. In 1855 there were only six settler families in the entire Jump-off Joe drainage: Haines, Harris, Niday, Wagner, and the Walker brothers. All the settlers lived along what would become known as the Applegate Trail. Except for Harris, all these families were burned out by the Rogue Indians in October,

1855. In the early years the Applegate Trail was rough, and "bad" in places, especially in the mountains and streams from the Grave Creek Hills Pass north to the Willamette Valley.

The Harris family moved from the Willamette Valley to their Donation Land Claim in 1855. George Harris proved up on his DLC for 320 acres, near where you stand today. George was killed by Indians on October 9, 1855, during the Rogue Indian Wars. His wife, Mary Ann, was able to drag her husband inside their cabin and barricade the door. This courageous woman, never having used a gun before, was instructed by her dying husband and held off the opposing combatants throughout that day. The next day she and her 11-year old wounded daughter, Ann Sophia, were rescued by a small group of U. S. Dragoons traveling the Applegate Trail from Fort Lane, near present day Medford, along with a couple dozen volunteers from Jacksonville. She had lost her husband, her 9-year old son, David, and a school teacher, Frank Reed, who lived with them (Peterson, 2002; Chipman 1973; Paetzel 1978).

The Takelma Indians, who survived several years of war, between 1851 and 1856, eventually succumbed and were relocated to reservations

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## **2. Preferred Alternative 2. 1. Manzanita Rest Area Interpretive Signage**

Signage for Applegate Trail Crossing Over Mt. Sexton Pass (416 words)

Theme 1. Applegate Trail At Mt. Sexton Pass: 1846 - 1883

Theme 2. Grave Creek Hills Pass

Theme 3. Lowland Takelma Indian Trail & Rock Old Woman At Pass

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The Rogue River Takelma Indians made the first trail over the Grave Creek Hills and Mt. Sexton Pass as they hunted and gathered acorns and other plants, as well as making trips to visit other Indian villages. The pass was very special to the Takelma as the home of Dan-mologol or Rock Old Woman who was a supernatural being directly associated with a Medicine Rock at the pass. Offerings of food (e.g., salmon or camas) were deposited on top of the Medicine Rock and prayers were directed to its spirit who had the power to cure various kinds of illness, as well as inflict pain or death (Gwisgwashan, Takelma Indian, & Sapir. 1907 & 1909; Gwisgwashan & Harrington. 1981).

In 1846 emigrants found this un-named "Applegate Trail", passing through the north divide, next to a small branch that ran into later named Grave Creek. As the wagons proceeded down this branch, Miss Leland Crowley was near death, and progress was terminated until she died. The wagons then moved on to a camp made after dark (Scott. 1955). It was approximately two miles from the pass north to this "dark camp" at the edge of a prairie, about one mile short of today's Grave Creek, so named for the burying spot of Miss Crowley.

In 1855 Lieutenant Abbot, surveying for a railroad right-of-way, described the Mt. Sexton Pass as "a steep and heavily timbered divide." The rough trail had been earlier described by emigrant diarists. In 1846 this road, so poorly opened in the Mt. Sexton area, was identified by emigrant Virgil K. Pringle, as simply "bad". He wrote on Sunday, October 18th, "*Have some bad road that takes till after dark to go six miles.*" The next day he writes "*Move one mile to a camp*

[Sunny Valley], *having none last night, and spent the day burying Mr. Crowley's daughter, who died yesterday evening, age about 14 years.*" The 1847 emigrant Lester Hulin wrote in his diary, "*W.20th. Upon leaving camp we soon came to a fine creek [Jumpoff Joe Creek]. Then bad roads ensued (rough hilly and sideling) but by night we were in a valley [Sunny Valley] with good camping ground at hand. Distance 8 Ms.*" The first camp was about a mile northwest of the latter emigrant Harris Donation Land Claim.

This trail was to become The Pacific Highway, Highway 99, and eventually I 5, which crosses over the Mt. Sexton Pass where the original Takelma Indian trail crossed, and the Medicine Rock had been.

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## **B. Expanded Text Alternatives**

1. Expanded Alternative 1. Manzanita Rest Area Interpretive Signage
  1. Applegate Trail: 1846 - 1883
  2. Harris Cabin: Donation Land Claim On Applegate Trail
  3. Lowland Takelma First Citizens
  
2. Expanded Alternative 2. Mt. Sexton Pass & Applegate Trail Crossing Signage
  1. Applegate Trail At Mt. Sexton Pass: 1846 - 1883
  2. Grave Creek Hills Pass
  3. Lowland Takelma Indian Trail & Rock Old Woman At Pass

### **Expanded Alternative 1. Manzanita Rest Area Interpretive Signage**

Very Draft September 11, 2014

#### ***Emigrants & Lowland Takelma: 1846 - 1856*** [Horizontal Text Block]

Theme 1. Applegate Trail: 1846 - 1883

Theme 2. Harris Cabin: Donation Land Claim On Applegate Trail

Emigrants started traveling through the Rogue River Valley in earnest in 1846. In northern Josephine County the 1854 - 1855 U.S. General Land Office (GLO) surveys for the Rogue Valley generally reflect the emigrant wagon use from 1846 - 1855 (Map 6). There were not many settlers in the Rogue Valley that needed improved year around roads. In 1855 there were only six settler families in the entire Jump-off Joe Creek drainage: Haines, Harris, Niday, Wagner, and the Walker brothers. All the settlers lived along what would become known as the Applegate Trail (*Trail*). Except for the Harris cabin, all these families were burned out by the Rogues in October 1855. Until 1856 emigrants were mainly on a one-way fall/winter route north to the Willamette Valley. These emigrants were not building, improving, or relocating the *Trail* for year around use to avoid the wet bottoms of winter. They were not dallying in the valley checking out possible settlement sites. They were moving as fast as they could along the poorly developed *Trail* north through the dry bottom lands and ridges of October and trying to avoid an encounter with hostiles.

The Harris family moved from the Willamette Valley to their DLC in 1855 right after an exploration trip by George Harris where he found a beautiful setting of open wetlands, natural prairie and pasture along the *Trail*. Their ranch's location had solid reasons: flat open meadow lands naturally irrigated to support pasture, a year round creek, close timber growth of oak, sugar maple, and a little pine and hemlock, and the only wagon road in the region.

From 1855 Harris proved up DLC Patent No. 70 for 320 acres in Josephine County, Oregon. It was issued December 9, 1865 to George W. Harris Heirs of Harris and Mary Ann Harris. It was issued to the heirs because 35-year old George W. Harris was killed by Indians on October 9, 1855 during the Rogue Indian Wars. His wife, Mary Ann, was able to drag her husband inside their cabin and barricade the door. The courageous woman, though never having used a gun before was instructed in its operation by her dying husband, and held off the raiders throughout that day. The next day she and her 11-year old wounded daughter, Ann Sophia, were rescued by a small group of U. S. Dragoons from Fort Lane, along with a couple dozen volunteers from Jacksonville. She had lost her husband, her 9-year old son, David, and a school teacher, Frank Reed, who lived with them and worked part time on the farm as a hired man.<sup>1-3</sup>

1. Peterson, Aubrey. March 18, 2002. *The Harris Family Massacre*. Daily Courier, Mondays Make History. Grants Pass, OR.

2. Chipman, Art. May 1973. *The Courage of Mary Harris*. The West.

3. Paetzel, Margaret Mary. *The Old Apple Tree*. From Southern Oregon Sunrise. April 1978, page 29. Josephine County Historical Society.

Peterson, 2002; Chipman 1973; Paetzel 1978.

### ***Lowland Takelma First Citizens*** [Vertical Text Block]

#### Theme 3. Lowland Takelma First Citizens

Hugo's first citizens or peoples were the Lowland Takelma Indians of the Rogue River Valley (Map 1; Map 2). They had lived there for at least 10,000 years. For the Takelma, the forces of nature and the fate of humans were determined by numerous supernatural spirits. In this spirit world camas lilies bloomed in such profusion that meadows looked like lakes amid the forests. The tarweed seeds and acorns ripened. Salmon surged up the rivers. Eels clung to the rocks as they ascended the rapids. Deer and elk browsed on the nutritious plants in the foothills. Flecks of gold glistened in the crystal-clear water of the streambeds (Gwisgwashan & Sapiro. 1907 & 1909; Gwisgwashan & Harrington. 1981).

This was the setting when, during the winter of 1851-52, packers on the trail to California discovered the placer mines of southwestern Oregon. Within weeks the rush was on. It meant quick riches for those who found the right pothole in bedrock filled with nuggets or the fortunate miners whose riffle boxes captured the fine particles of gold that glistened in the black sand. For the Indians of the Rogue River country it meant that all they had known and their very lives were at stake.

The discovery of gold spurred the first white settlement of the region in 1852. The Takelma who survived several years of bloody wars, between 1851 and 1856 eventually lost and were sent to reservations in 1856. Settlers and natives lived in the region together for less than four years.

. Gwisgwashan & Sapir. 1907 & 1909; Gwisgwashan & Harrington. 1981.

. Sapir. 1907. Notes on the Takelma Indians of Southwestern Oregon; Gwisgwashan was Sapir's 1906 informant.

. Sapir. 1907. The Religious Ideas of the Takelma Indians of Southwestern Oregon; Gwisgwashan was Sapir's 1906 informant.

. Sapir. 1909. Takelma Texts; Gwisgwashan was Sapir's 1906 informant.

. 1981. The Papers of John Peabody Harrington; Gwisgwashan was Sapir's 1933 informant.

## **Expanded Alternative 2. Mt. Sexton Pass & Applegate Trail Crossing Signage** Very Draft September 11, 2014

### ***Grave Creek Hills Pass*** [Horizontal Text Block]

1. Applegate Trail At Mt. Sexton Pass: 1846 - 1883
2. Grave Creek Hills Pass

The Takelma and their path over Grave Creek Hills were the first to acknowledge the terrain restrictions of the narrow pass. Later white man arrived first in the form of Hudson Bay with its pack trains, and later yet emigrants with wagon trains, all over the same route through the Grave Creek Hills pass (Map 6). In 1855 Lieutenant Henry L. Abbot described the pass as “a steep and heavily timbered divide.” (*Explorations For a Railroad Route From The Sacramento Valley to the Columbia River*).

In 1846 the emigrants found the unnamed Applegate Trail (*Trail*) through the north divide next to a small branch running into Grave Creek through heavy timber and thick bushes. The road had been so poorly opened that the train was frequently compelled to stop and remove obstacles. As the wagons came down this branch Miss Leland Crowley was near death and the train stopped. This circumstance caused the Takelma who were constantly observing in the woods near the emigrants to become more bold and to venture upon them more closely. They shot one of the oxen of emigrant Virgil K. Pringle after which a brief life-and-death struggle occurred. When Miss Crowley was dead, the train moved on again, and came into its place in the camp after dark. (1846. Levi Scott. *From Independence to Independence*). It was approximately two miles from the pass north to the “dark” camp at the edge of a prairie about a mile short of today's Grave Creek.

Levi Scott, Wagon Train Leader in 1846 & 1847, *From Independence to Independence* (Scott. 1955).

Collins, James Lyton, *From Independence to Independence*, Levi Scott's authorized and approved, handwritten biography, circa 1880's. Roseburg: Unpublished type-scripted manuscript archived in Douglas County Historical Museum Reference Library, 1955 [?]. Pages 192-194.

The 1846 road so poorly opened was identified by Pringle as bad. Sunday, *October 18 – Have some bad road that takes till after dark to go 6 miles*. The next day Pringle wrote *Monday, October 19 – Move one mile to a camp, having none last night, and spent the day burying Mr.*

*Crowley's daughter, who died yesterday evening, age about 14 years. 1 mile. (1846 Emigrant Virgil Pringle Diary).*

The next year emigrant pioneer Lester Hulin reported that it was approximately eight miles from Jumpoff Joe Creek, that the *Trail* for this distance was "bad." *W. 20th. Upon leaving camp we soon came to a fine creek. Then bad roads ensued (rough hilly and sideling) but by night we were in a valley with good camping ground at hand. Distance 8 Ms. (1847 Emigrant Lester Hulin Diary).*

### ***Rock Old Woman*** [Vertical Text Block]

#### 3. Lowland Takelma Indian Trail & Rock Old Woman At Pass (see footnotes 1 - 3)

The pass was very special to the Takelma as the home of Dan-mologol or Rock Old Woman who was a supernatural being directly associated with a large Medicine Rock at the pass. Offerings of food (e.g., salmon or camas) were deposited on top of the Medicine Rock and prayers were directed to its spirit who had the power to cure various kinds of illness, as well as inflict pain or death.

Of both the texts and complementary linguistic material the sole informant was Frances Johnson (Indian name Gwisgwashan), a full-blood Takelma woman past the prime of life. It is largely to her patience and intelligence that whatever merit this volume may be thought to have is due. (Sapir. 1909.p. 33. *Takelma Texts*)

"The following notes regarding the ideas of the supernatural world held by the Takelma Indians were obtained, incidentally to work of a linguistic character, from Mrs. Frances Johnson, one of the very few full-blood survivors of the Takelmas, now located on the Siletz reservation of northwestern Oregon. These Indians formerly occupied the middle course of Rogue River, in the southwestern part of the State, and were very closely affiliated in their general culture with the tribes of northern California." (Sapir. 1907.p. 33. *Religious Ideas of the Takelma Indians*)

"The most potent of these spirits were the chicken-hawk (hiu"s#"), the sparrow-hawk (yek!ivee), the acorn-woman, and a number of local moun-tain spirits. Among these latter was the dan milogol (Rock Old Woman) addressed as "Grandmother," and closely associated with a rock of about three feet in height and with an elongated round top, situated in the vicinity of Daldanik', a village north of Rogue River, and between Grant's Pass and Leaf Creek; near the rock impersonating the old woman were a number of others known as her pipe (n~x), bucket (k!dl), stirrer (s'umxi), to prevent it from boiling over, and tongs (k!dma') for picking up the hot stones used for boiling (the purpose of these cooking instruments will soon become apparent). Various kinds of food were laid on top of the rock as an offering to the old woman for the cure of sickness. A mountain spirit subordinate to her was Aldauytak'wadis; the four fir-trees that surmounted its summit were termed the ceremonial feathers of the mountain spirit, the mountain itself and its presiding spirit being, as usual in such cases, more or less commingled in one conception." (Sapir. 1907. p. 45. *Religious Ideas of the Takelma Indians*)

Gwisgwashan was a full-blooded Lowland Takelma woman. Her village was Daldani in the Jumpoff Joe Creek drainage, probably in today's Bummer Creek. In the white world she was Frances Johnson. She had grown up in her village and the one at Grave Creek and was very familiar with the pass. This local geography to her was common where everyday she was a



regular visitor. In 1856 she walked north through the pass to her new home at the Siletz Reservation.

She was very familiar with Dan-moloqol's abilities to inflict revenge upon an evil shaman. She knew of two mountain spirits subordinate to the spirit of Rock Old Woman that shared the name Aldauvakwadis. One of the mountains was Altawayakhw Mountain today's Sexton Mountain "Where the Medicine Rock is." In 1933 Frances stated that "On my way back to California from Siletz, I stop in the evening on top of Sexton Mountain at the place where the rock is with the maple growing out of it." Tannaxule-tha: "Medicine Rock, it is like a round table." "Tannaxule-tha is the locality where the Medicine Rock was, 'where the rock sits down' . . . where the Medicine Rock is of Altawaykhaw Mountain, a trail ran past Tannaxule-tha."

She was very detailed and explicit in showing the actual Medicine Rock to John Peabody Harrington on a trip to the Rogue Valley in 1933. He was an linguist and ethnologist and a specialist in the native peoples of California. Together they touched the rock next to the Smith barn along the old wagon road on top of the original Indian trail between the Smith fence and the very new 1922 paved Pacific Highway. An familiar story from Frances concerning Altawayakhw Mountain was that "the boat rested after the world flood, they found boat there." Each of these localized spirits was capable of defending the average person against the evil caused by shamans.

Harrington, John Peabody. 1981. The Papers of John Peabody Harrington in the National Anthropological Archives of the Smithsonian Institution, 1907-1957. Reel number 28. Kraus International Publications. Millwood, New York.

1. Gray, Dennis J. (1987). The Takelmas and Their Athapascan Neighbors: A New Ethnographic Synthesis for the Upper Rogue River Area of Southwestern Oregon, University of Oregon Anthropological Papers, No. 37. Eugene: Department of Anthropology, University of Oregon.

2a. Sapir, Edward. 1907a. "Notes on the Takelma Indians of Southwestern Oregon," American Anthropologist. Volume 9, Number 2:251-275.

2b. Sapir, Edward. 1907b. "The Religious Ideas of the Takelma Indians of Southwestern Oregon," Journal of American Folklore. Volume 20:33-49.

2c. Sapir, Edward. 1909. *Takelma Texts*. Anthropological Publications, Volume 2. University of Pennsylvania.

3. Harrington, John Peabody. 1981 The Papers of John Peabody Harrington in the National Anthropological Archives of the Smithsonian Institution 1907-1957. Reel number 28. Kraus International Publications. Millwood, New York. [*John Peabody Harrington's Takelma Indian Field Notes*]

. Gwisgwashan & Sapir. 1907 & 1909; Gwisgwashan & Harrington. 1981.

. Sapir. 1907. Notes on the Takelma Indians of Southwestern Oregon; Gwisgwashan was Sapir's 1906 informant.

. Sapir. 1907. The Religious Ideas of the Takelma Indians of Southwestern Oregon; Gwisgwashan was Sapir's 1906 informant.

. Sapir. 1909. *Takelma Texts*; Gwisgwashan was Sapir's 1906 informant.

. 1981. The Papers of John Peabody Harrington; Gwisgwashan was Sapir's 1933 informant.

### C. Additional Text Alternatives

Additional standalone alternatives, and/or comments on the text of the preferred alternatives, can be submitted by any representative of the Hugo Emigrant Trails Committee, Confederated Tribes of Siletz, Confederated Tribes of the Grand Ronde, and/or National Park Service representatives.

On September 28, 2012 the Hugo Emigrant Trails Committee wrote the Confederated Tribes of Siletz, and the Confederated Tribes of the Grand Ronde Community.

Educational Resources For Applegate Trail: North Mt. Sexton Pass Area  
[http://www.hugoneighborhood.org/miscellaneous\\_research\\_papers\\_and\\_documents.htm](http://www.hugoneighborhood.org/miscellaneous_research_papers_and_documents.htm)

#### APPLEGATE TRAIL GRAVE CREEK PROJECT MAKING THE CASE FOR SIGNIFICANCE & INTEGRITY ODOT'S I-5: GLENDALE TO HUGO PAVING & SEXTON CLIMBING LANE PROJECT

18. September 28, 2012. Email/Letter From Mike Walker, Section 106 Consulting Party Representative, Hugo Neighborhood Association & Historical Society; Karen Rose, Member, Hugo Native American Team, & Co-Project Leader, Hugo Emigrant Trails Committee, HNA&HS To: Robert Kentta, Cultural Resources Director With the Confederated Tribes of Siletz Eirik Thorsgard, Cultural Protection Coordinator With the Confederated Tribes of the Grand Ronde Community of Oregon David Harrelson, Cultural Protection Specialist With the Confederated Tribes of the Grand Ronde Community of Oregon Breece Edwards, Tribal Archaeologist With the Confederated Tribes of the Grand Ronde Community of Oregon Jessie Plueard, Archaeologist With the Cow Creek Band of Umpqua Tribe of Indians

The September 28, 2012 Email/Letter from Mike Walker, Section 106 Consulting Party Representative, Hugo Neighborhood Association & Historical Society, was not followed-up as the next month Mike had an Acute Gallbladder Pancreatitis attack with three trips to the emergency room at Three Rivers Community Hospital

- October 1, 2012 ER at TRCH for Abdominal/Kidney Pain: Diagnosis – Bladder/Potential Kidney Infection.
- October 15, 2012 at ER TRCH for Abdominal/Kidney Pain: Diagnosis – Pancreatitis.
- October 19, 2012 at ER Ashland Hospital for Abdominal/Kidney Pain: ERCP & Sphincterotomy – Acute Gallbladder Pancreatitis.

It felt appropriate to the North JO CO Trail Interpretive Team that HETC Member Leta Neiderheiser could consider making another attempt at obtaining the advice and counsel of the Confederated Tribes of Siletz and Confederated Tribes of the Grand Ronde, and perhaps Agnes Baker Pilgrim, the descendant of Frances Johnson, Lowland Takelma Indian.

Agnes Emma Baker Pilgrim is a Native American spiritual elder from Grants Pass, Oregon. She is the oldest member of her tribe, the Takelma. She is also the Granddaughter of the first elected Chief of the Confederated Tribes of Siletz - Jack Harney. Pilgrim was Elected Chairperson of the International Council of 13 Indigenous Grandmothers at its founding in 2004. "She has been honored as a "Living Treasure" by the Confederated Tribes of Siletz, and as a "Living Cultural Legend" by the Oregon Council of the Arts. (From Wikipedia, the free encyclopedia, downloaded September 27, 2014).

The HuHA&HS has many references to Agnes Baker Pilgrim at it Native American Program web page ([http://hugoneighborhood.org/Hugo\\_Native\\_American\\_Program.htm](http://hugoneighborhood.org/Hugo_Native_American_Program.htm)). Grandma Aggie wears many hats.

- . Grandma Aggie, Takelma Indian Elder, Confederated Tribes of Siletz
- . Names and Positions Of Agnes Baker Pilgrim
- . Taowhywee, Agnes Baker Pilgrim
- . Takelma Indian Elder, Confederated Tribes of Siletz
- . Chair International Council 13 Indigenous Grandmothers
- . Susan
- . Taowhywee (Morning Star)

Aggie Pilgrim (Squidoo)

<http://www.squidoo.com/aggiepilgrim>

2008 Aggie Pilgrim In Eugene with Gary Nabhan and Dennis Martinez  
The 13 Indigenous Grandmothers - Conversations from Penn State

Salmon Ceremony on the Applegate River, 1994-2006

<http://www.agnesbakerpilgrim.org/Page.asp?PID=90>

A Voice for the Voiceless

<http://www.agnesbakerpilgrim.org/>

Joining Prayers

<http://www.agnesbakerpilgrim.org/Page.asp?PID=89>

Blessings & News, 12/05

<http://www.agnesbakerpilgrim.org/Page.asp?PID=91>

13 Grandmothers' Council

<http://www.agnesbakerpilgrim.org/Page.asp?PID=87>

13 Grandmothers' Council - Main Sites

<http://www.agnesbakerpilgrim.org/links.asp>

International Council of 13 Indigenous Grandmothers

<http://www.grandmotherscouncil.org/about-us/grandmother-bios>

Video of Grandmother Agnes at Esalen - Summer, 2011

<http://www.grandmotherscouncil.org/node/55>

Turtle Island Storyteller Agnes Baker-Pilgrim

[http://www.turtleislandstorytellers.net/tis\\_oregon/transcript\\_a\\_pilgrim.htm](http://www.turtleislandstorytellers.net/tis_oregon/transcript_a_pilgrim.htm)

Where are the Takelma now?

<http://www.blm.gov/or/resources/recreation/table-rock/table-rock-takelma-today.php>

The 4th Annual Lane Peace Symposium (April 15, 2011)

<http://oied.uoregon.edu/node/215>

Tribal elder keeps Salmon Ceremony going Strong (June 2004)

[http://www.nativevillage.org/International%20Council%20of%202013%20INDIGENOUS%20GR/Each%20GR%20Home%20Page/Agnes%20Baker-Pilgrim/tribal\\_elder\\_keeps\\_salmon\\_ceremo.htm](http://www.nativevillage.org/International%20Council%20of%202013%20INDIGENOUS%20GR/Each%20GR%20Home%20Page/Agnes%20Baker-Pilgrim/tribal_elder_keeps_salmon_ceremo.htm)

Agnes Baker Pilgrim From Wikipedia, the free encyclopedia

[http://en.wikipedia.org/wiki/Agnes\\_Baker\\_Pilgrim](http://en.wikipedia.org/wiki/Agnes_Baker_Pilgrim)

Taowhywee, Agnes Baker Pilgrim Biography

<http://www.agnesbakerpilgrim.org/Page.asp?PID=97>

## V. SUMMARY

Chapter I Summary. The HETC's 2014 signage project included proposed professional Applegate Trail interpretive signs in northern Josephine County for the Harris cabin site and DLC and the Graves Creek Hills Pass. The signages' history theme focus was emigrants' use of the Applegate Trail from 1846 - 1883, especially the first decade of use from 1846 - 1855. This setting was mixed with settlers and the DLC act along with Hugo's first citizens, the Lowland Takelma and their trails and mysteries of their shamans, especially Rock Old Woman at Grave Creek Hills Pass.

Chapter II Summary. The project task did not suffer from a dearth of information. The HuNAHS's archives were rich with information from the *Hugo Emigrant Trails Committee* and the *Hugo's Native American Team* which had researched and web published a signification set of potentially applicable records. A substantial effort would turn out to be reviewing the existing applicable references and resources to find the pertinent "history diamonds" in Hugo's sea of history archives.

Of major importance were the references and resources for the *Trail* and the Lowland Takelma which were used by the Interpretive Team from the web published archives of the HuNAHS: 1. *Trail* diaries, journals, and reminiscences, 2. *Trail* points of interest (POIS) references and resources; and 3. Research on the Takelma.

Less is known about the Takelma Indians than about their neighbors in other parts of Oregon and northern California. Their homeland was settled by Euro-Americans late in the history of the American frontier.

One of the last Takelmas from 1856 was Frances Johnson. She was Sapir's and Harrington's (professional ethnographers/linguists) Lowland Takelma Indian informant for the Hugo region. Harrington developed several maps from Johnson's information for the Mt. Sexton area (i.e., Grave Creek Hills). Of critical importance was that Francis Johnson was accepted as a credible informant on the Lowland Takelma Indians in 1906 by Edward Sapir and in 1933 by John Peabody Harrington; and in more modern times by Historian and Anthropologist Stephen Dow Beckham, and Archaeologist Dennis Gray. Harrington's maps, along with the 1940 Oregon highway map, are definitive proof that the *Trail* at Mt. Sexton Mountain Pass is the old emigrant *Trail* as it evolved into a wagon road on top of the original Grave Creek Hills Indian Trail.

Notes on the Takelma Indians of Southwestern Oregon. The focus of the select information from these notes is about Dan mologol or Rock Old Woman and a Jump Off Joe Creek Village Daktsasin or Daldani, especially the papers of the HNAT.

The University of Oregon's studies of the Harris cabin and DLC for the ODOT were in partnership with the HuNAHS.

The HuNAHS's educational brochures are snapshots of its research. They were developed because it was fun researching and learning. They also provide an opportunity for community participation and cooperation. The HETC and HNAT believe that public outreach and education are essential and must be nurtured for the purpose of raising the community's consciousness about the importance of its history.

Chapter III Summary. The term "quotes" in this document means quotes from diaries, journals, or reminiscences. The quotes in Chapter III come primarily from Appendices E - G.

Appendix E. Karen Rose Applegate Trail Quote Research  
Appendix F. Mike Walker Lowland Takelma Indian Quote Research  
Appendix G. Mike Walker Harris Cabin DLC Quote Research

The focus of this chapter was to identify potential quotes (Chapter III) for the two Applegate Trail signage projects recommended text alternatives (Chapter IV). Each signage project had three themes.

1. Manzanita Rest Area Interpretive Signage Project
  - . Theme. Applegate Trail: 1846 - 1883
  - . Theme. Harris Cabin: Donation Land Claim On Applegate Trail
  - . Theme. Lowland Takelma First Citizens
2. Mt. Sexton Pass & Applegate Trail Crossing Signage Project
  - . Theme. Applegate Trail At Mt. Sexton Pass: 1846 - 1883
  - . Theme. Grave Creek Hills Pass
  - . Theme. Lowland Takelma Indian Trail & Rock Old Woman At Pass

The idea was to give the HETC the option of redesigning the text alternatives around different quotes. A large range of potential quotes applicable to the two interpretive panel signs and their identified history themes were identified.

A brief summary of Applegate Trail references and sources for this document follows.

1845 Pioneers' Guide for the Westward Traveler - The Emigrants' Guide to Oregon and California by Lansford Hastings  
1846 & 1847 Wagon Train Leader Levi Scott's Reminiscences (*From Independence to Independence*)  
1846 Emigrant Virgil Pringle Diary  
1846 Emigrant Tolbot Carter Diary  
1846 Jesse Applegate Letters  
1846 Lindsay Applegate: Notes and Reminiscences of Laying Out and Establishing the Old  
1846 Emigrant Road into Southern Oregon  
1847 Emigrant Lester Hulin Diary  
1848 Waybill of Applegate Trail

1854            Tabitha Brown Letter  
1855            Lieutenant Henry L. Abbot  
1855 -1866    Oregon General Land Office Surveys

Gwisgwasan was a Lowland Takelma. Her American name was Frances Johnson. She was one of the last Takelmas of the Rogue River Valley from 1856. She was Sapir's and Harrington's (professional ethnographers/linguists) Lowland Takelma Indian informant for the Hugo region.

Frances had many personal memories of the Rogue River, her village, Rainie Falls, the medicine rock, and Grave Creek. If she was 10 years old in 1856 when she and some of her tribe walked to the Siletz reservation, she was 87 years old in 1933 when she was interviewed by Harrington. Of critical importance was that Francis Johnson was accepted as a credible informant on the Lowland Takelma Indians by two professional ethnographers/linguists: in 1906 by Edward Sapir and in 1933 by John Peabody Harrington and; as well as Historian and Anthropologist Stephen Dow Beckham, and Archaeologist Dennis Gray.

Edward Sapir (1884–1939) was a German-born American anthropologist-linguist and a leader in American structural linguistics. Sapir developed three papers on the Takelma.

1907    *Notes on the Takelma Indians of Southwestern Oregon* by Edward Sapir.  
1907    *The Religious Ideas of the Takelma Indians of Southwestern Oregon* by Edward Sapir.  
1909    *Takelma Texts* by Edward Sapir.

John Peabody Harrington (1884–1961) was an linguist and ethnologist and a specialist in the native peoples of California. Harrington is noted for the massive volume of his documentary output, most of which has remained unpublished: the shelf space in the Library of Congress dedicated to his work spans nearly seven hundred feet. His works, most never published, included significant information on the Takelmas.

1981    *The Papers of John Peabody Harrington in the National Anthropological Archives of the Smithsonian Institution 1907-1957* by John Peabody Harrington.

The HNAT transcribed some of Harrington's Takelma work into a paper, *John Peabody Harrington's Takelma Indian Field Notes: Outline*. It also produced a paper about the *Indian Trail Over Grave Creek Hills: 1855*.

Chapter IV Summary. The ultimate goal of this paper, *Applegate Trail Signage Project*, was to recommend preferred text alternatives for consideration by the HETC for two signage interpretive panels in northern Josephine County, Oregon: Applegate Trail at Harris cabin & DLC and Grave Creek Hills Pass.

The JO CO Trail Interpretive Team develop a concise package of text in its “Preferred Alternative 1. Manzanita Rest Area Interpretive Signage” and an expanded package of text in its “Expanded Alternative 2. Mt. Sexton Pass & Applegate Trail Crossing Signage.” It also provided a text development alternative process where other members of the HETC could provide text alternatives for consideration by the entire HETC.



## VI. AUTHORS

The authors of this research and publication were Karen Rose, Mike Walker, and Jon Whalen.

Rose, Karen; Walker, Mike; and Whalen, Jon. October 21, 2014. *Applegate Trail Signage Project*. For the Hugo Emigrant Trails Committee, Hugo Neighborhood Association & Historical Society. Hugo, OR.

Karen Rose, Member  
Diaries, Journals & Reminiscences Sub-Committee  
Hugo Emigrant Trails Committee  
Hugo Neighborhood Association & Historical Society  
575 Red Mountain Drive  
Grants Pass, Oregon 97526  
541-955-7057  
Email: karenrose123@charter.net  
Web: hugoneighborhood.org/

Mike Walker, Member  
Diaries, Journals & Reminiscences Sub-Committee  
Hugo Emigrant Trails Committee  
Hugo Neighborhood Association & Historical Society  
P.O. Box 1318  
Merlin, Oregon 97532  
541-471-8271  
Email: hugo@jeffnet.org  
Web: hugoneighborhood.org

Jon Whalen, Chair  
Hugo Storytelling Program  
Hugo Neighborhood Association & Historical Society  
326 NE Josephine Street  
Grants Pass, Oregon 97526  
541-476-1595  
Email: bear46@charter.net  
Web: hugoneighborhood.org

This October 21, 2014 version of the *Applegate Trail Signage Project* document is the final document, including the recommended signage text (Chapter IV), for the Applegate Trail signage for two locations in northern Josephine County, Oregon.

1. Applegate Trail at Harris Donation Land Claim
2. Applegate Trail Crossing Over Mt. Sexton Pass

The signage text alternatives are available for review, editing as applicable, and approval by members of the HETC. They are provided in two documents web published at <http://hugoneighborhood.org/fieldtrips.htm>.<sup>VI-1 & IV-2</sup>

1. October 21, 2014 *Applegate Trail Signage Project* (this document)
2. October 21, 2014 *Applegate Trail Signage Project: CHAPTER IV: Applegate Trail Signage Project Recommended Text Alternatives* (separate document on just recommended text)

Additional standalone alternatives, and/or comments on the text of the preferred alternatives, can be submitted by any representative of the Hugo Emigrant Trails Committee, Confederated Tribes of Siletz, Confederated Tribes of the Grand Ronde, and/or National Park Service representatives.

The text alternatives are considered the beginning point toward a HETC recommendation to the National Park Service.

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IV-1. Rose, Karen; Walker, Mike; and Whalen, Jon. October 21, 2014. *Applegate Trail Signage Project*. For the Hugo Emigrant Trails Committee, Hugo Neighborhood Association & Historical Society. Hugo, OR.

IV-2. Rose, Karen; Walker, Mike; and Whalen, Jon. October 21, 2014. *Applegate Trail Signage Project: CHAPTER IV: Applegate Trail Signage Project Recommended Text Alternatives*. For the Hugo Emigrant Trails Committee, Hugo Neighborhood Association & Historical Society. Hugo, OR.

## APPENDICES

### A. Resource Teams

#### 1. *Hugo Emigrant Trails Committee*

Hugo Neighborhood Association & Historical Society

- a) *General Land Office Field Survey Sub-Committee*
- b) *Diaries, Journals & Reminiscences Sub-Committee*

#### 2. *Hugo's Native American Team*

Hugo Neighborhood Association & Historical Society

### B. Applegate Trail

1. History & Applegate Trail Inventory
2. Diaries, Journals, & Letters: Applegate Trail Inventory

### C. Applegate Trail Points of Interest (POIs) References & Resources

1. History & Applegate Trail Inventory
2. Points of Interest for Applegate Trail (Trail) Brochure Series, Including Surveyed General Land Office

### D. Lowland Takelma Indian

1. History
2. Hugo Native American Program

### E. Appendices

Appendix A.	Applegate Trail Quote & Reminiscence References & Resources
Appendix B.	Applegate Trail Points of Interest (POIs) References & Resources
Appendix C.	Lowland Takelma Indian References & Resources
Appendix D.	Signage Interpretive Panels at Wolf Creek, Oregon: Example 1 & Example 2
Appendix E.	Karen Rose Applegate Trail Quote Research
Appendix F.	Mike Walker Lowland Takelma Indian Quote Research
Appendix G.	Mike Walker Harris Cabin DLC Quote Research

### F. Maps

## **Appendix A. Applegate Trail Quote & Reminiscence References & Resources**

### *Applegate Trail Inventory*

Hugo Neighborhood Association & Historical Society

<http://www.hugoneighborhood.org/applegat.htm>

DIARIES / JOURNALS / LETTERS, Applegate Trail Inventory

Hugo Neighborhood Association & Historical Society

<http://www.hugoneighborhood.org/diaries.htm>

I. Hugo Emigrant Trail Inventory/Hugo Emigrant Trails Committee

I.B. Diaries, Journals, Letters & Reminiscences

DIARIES / JOURNALS / LETTERS

- OCTA METHOLOGY COMPOSITE from yellow book
- Jesse Applegate Letter - 8/9/1846
- Jesse Applegate Letter - 8/10/1846
- Virgil Pringle's Diary
- Lester Hulin's Diary
- Tabitha Brown Letter - 1854
- Waybill of Applegate Trail of 1848
- The 1845 Pioneers' Guide for the Westward Traveler - The Emigrants' Guide to Oregon and California by Lansford Hastings
- Lindsay Applegate: Notes and Reminiscences of Laying Out and Establishing the Old • Emigrant Road into Souther Oregon in the Year 1846
- Levi Scott: 1846 South Road Expeditioner & His Reminiscences of 1846 Crossing
- Experiences of Emigrants
- Lieutenant Henry L. Abbot
  
- **OCTA Methology Composite from Yellow Book**

MAP I & II. JACKSONVILLE ROAD FROM LOUSE CREEK TO PLEASANT VALLEY CEMETERY

## Appendix B. Applegate Trail Points of Interest (POIs) References & Resources

### *History*

Hugo Neighborhood Association & Historical Society  
<http://www.hugoneighborhood.org/history.htm>

### *Applegate Trail Inventory*

Hugo Neighborhood Association & Historical Society  
<http://www.hugoneighborhood.org/applegat.htm>

### *Points of Interest (POIs) for Applegate Trail (Trail) Brochure Series, Including Surveyed General Land Office (GLO) POIs*

Hugo Neighborhood Association & Historical Society  
<http://www.hugoneighborhood.org/inventorybrochures.htm>

#### Brochure 8                    Harris Road 1 (Rest Area) JA-4A

Hugo Emigrant Trails Committee, Hugo Neighborhood Association & Historical Society; and Josephine County Historical Society. May 27, 2010. *JR Of Applegate Trail: Harris Road 1 (JA-4)*. Brochure 8 of Applegate Trail GLO Surveys Brochure Series. Hugo, OR.

#### Brochure 32B                Harris House JA-H2AA

Hugo Emigrant Trails Committee, Hugo Neighborhood Association & Historical Society; and Josephine County Historical Society. May 27, 2010. *Harris House Of Applegate Trail: JA-H-2A*. Brochure 32B of Applegate Trail GLO Surveys Brochure Series. Hugo, OR. (Public Version)

#### Brochure 7                    Louse Creek Saddle: Applegate Trail Site JA-3A

#### Brochure 8                    Harris Road 1 (Rest Area): Applegate Trail Site JA-4A

#### Brochure 9                    Harris Road 2 (Harris Creek): Applegate Trail Site JA-5A

#### Brochure 10                  Harris Road 3 (Pond): Applegate Trail Site JA-6A

#### Brochure 10B                Harris Road 3 (Pond): Applegate Trail Site JA-6A OCTA

#### Brochure 11                  Harris Road 4 (Office): Applegate Trail Site JA-7A

#### Brochure 32B                Harris House: Cabin Site JA-H2AA

#### Brochure 18B                Applegate Trail: Mt. Sexton Pass JA-14B

#### Brochure 18C                JR Of Applegate Trail: 1853 Military Road At Mt. Sexton Pass JA-14C

#### Brochure 18D                JR Of Applegate Trail: 1864 Collins Telegraph Line At Mt. Sexton Pass JA-14D

#### Brochure 18E                JR Of Applegate Trail: 1886 - 1887 Postal Telegraph Line At Mt. Sexton Pass JA-14E

#### Brochure 18F                JR Of Applegate Trail: 1941 At Mt. Sexton Pass JA-14F

#### Brochure 18G                JR Of Applegate Trail: 2005 Metal Detection Survey At Mt. Sexton Pass JA-14G

#### Brochure 18H                JR Of Applegate Trail: 2010 Big Tree At Mt. Sexton Pass JA-14H

#### Brochure 18I                JR Of Applegate Trail: Topography & Grade At Mt. Sexton Pass JA-14I

#### Brochure 18J                JR Of Applegate Trail: 2010 Chain At Mt. Sexton Pass JA-14J

Brochure 18K	JR Of Applegate Trail: OCTA Trail Classification For Mt. Sexton Pass 310' Trail Segment JA-14K
Brochure 18L	1940 Right-of-Way Map, South Sexton Pass Trail, & Pacific Highway JA-15L
Brochure 19A	South Rat Creek JA-15A
Brochure 19B	1,060' Segment of "Applegate Trail I (ATI) For North Sexton Pass I-5 East" (JA-15B)
Brochure 19C	1,300' Segment of "Applegate Trail II (ATII) For North Sexton Pass I-5 East" (JA-15C)
Brochure 19D	1,853' Segment of "Applegate Trail III (ATIII) For North Sexton Pass I-5 East" (JA-15D)
Brochure 19E	Post At Wagon Road North Sexton Pass I-5 East (JA-15E)
Brochure 19F	Culvert At "Applegate Trail III (ATIII) For North Sexton Pass I-5 East" (JA-15F)
Brochure 19G	1940 Right-of-Way Map, Sexton Mt. Section, Pacific Highway (JA-15G)
Brochure 19H	Location Of Applegate Trail in Upper Rat Creek (JA-15H)
Brochure 19I	1874 County Road Survey In Rat Creek (JA-15I)
Brochure 19J	Telegraph Lines & Applegate Trail At Smith Hill Pass Paper: 2012 (JA-15J)
Brochure 19K	Anchor Rod & Postal Telegraph Pole At 1,060' Segment Of Trail (JA-15K)
Brochure 20A	Old Stage Road JA-16A
Brochure 20B	Martha Leland Crowley Died In Rat Creek: October 18, 1846 (JA-16B)
Brochure 20C	Wagon Train Camp At Rat Creek: October 18, 1846 (JA-16C)
Brochure 20D	1874 County Survey In Rat Creek (JA-16D)
Brochure 20E	McMichael's House/Light Homestead House (JA-16E)

#### Educational Resources For Applegate Trail

[http://www.hugoneighborhood.org/miscellaneous\\_research\\_papers\\_and\\_documents.htm](http://www.hugoneighborhood.org/miscellaneous_research_papers_and_documents.htm)

#### Naming the Applegate Trail

Applegate Trail I North Sexton Pass I-5 East: I

Applegate Trail I (ATI) North Sexton Pass I-5 East: II

Applegate Trail II (ATII) North Sexton Pass I-5 East: II

Location Of Applegate Trail in Upper Rat Creek: A Work in Progress

. Applegate Trail Brochure 19B - 1,060' Segment of "Applegate Trail I (ATI) For North Sexton Pass I-5 East" (JA-15B)

. Applegate Trail Brochure 19C - 1,300' Segment of "Applegate Trail II (ATII) For North Sexton Pass I-5 East" (JA-15C)

. Applegate Trail Brochure 19D - 1,853' Segment of "Applegate Trail III (ATIII) For North Sexton Pass I-5 East" (JA-15D)

. Applegate Trail Brochure 19E - Post At Wagon Road North Sexton Pass I-5 East (JA-15E)

- . Applegate Trail Brochure 19F - Culvert At "Applegate Trail III (ATIII) For North Sexton Pass I-5 East" (JA-15F)
- . Applegate Trail Brochure 19G - 1940 Right-of-Way Map, Sexton Mt. Section, Pacific Highway (JA-15G)
- . Applegate Trail Brochure 19H - Location Of Applegate Trail in Upper Rat Creek (JA-15H)
- . Applegate Trail Brochure 19I - 1874 County Road Survey In Rat Creek (JA-15I)
- . Applegate Trail Brochure 19J - Telegraph Lines & Applegate Trail At Smith Hill Pass Paper: 2012 (JA-15J}
- . Applegate Trail Brochure 19K - Anchor Rod & Postal Telegraph Pole At 1,060' Segment Of Trail (JA-15K)

## Appendix C. Lowland Takelma Indian References & Resources

Hugo Native American Team

Hugo Neighborhood Association & Historical Society

[http://www.hugoneighborhood.org/BROCHURE\\_NA1B\\_Hugo\\_Native\\_American\\_Team\\_041912.pdf](http://www.hugoneighborhood.org/BROCHURE_NA1B_Hugo_Native_American_Team_041912.pdf)

### *History*

Hugo Neighborhood Association & Historical Society

<http://www.hugoneighborhood.org/history.htm>

### *Hugo Native American Program*

Hugo Neighborhood Association & Historical Society

[http://www.hugoneighborhood.org/Hugo\\_Native\\_American\\_Program.htm](http://www.hugoneighborhood.org/Hugo_Native_American_Program.htm)

Brochure NA-4B	Gray's Hugo Lowland Takelma Sites
Brochure NA-6A	Bibliographies For Takelma Indians
Brochure NA-6B	Gray's Bibliographies For Takelma Indians
Brochure NA-7	Oregon History: Indian Wars
Brochure NA-8A	Language Notes: Indians in Southwestern Oregon I of II
Brochure NA-8B	Language Notes: Indians in Southwestern Oregon II of II
Brochure NA-18AB	Gray's Dan-mologol or Medicine Rock
Brochure NA-18B	Edward Sapir, American Anthropologist-Linguistics
Brochure NA-18C	Sapir's Notes on the Takelma Indians of Southwestern Oregon
Brochure NA-18D	Sapir's The Religious Ideas of the Takelma Indians of Southwestern Oregon
Brochure NA-18E	Sapir's Old Rock Woman: Takelma Texts
Brochure NA-18F	John Peabody Harrington, Linguist and Ethnologist
Brochure NA-18G	John Peabody Harrington's Takelma Indian Field Notes: Outline
Brochure NA-22A	Settlement Patterns of Takelma Villages
Brochure NA-22B	Takelma Village: Daktsasin or Daldani
Brochure NA-23	Halaemsi Place: Between Wagner House & Jumpoff Joe Creek
Brochure NA-38	Sapir's Acorn Woman Revenges Herself upon a Medicine-Man
Brochure NA-39	Sapir's Mudcat Woman
Brochure NA-40A	Sapir's Chicken-Hawk Revenges Himself Upon Medicine-Man
Brochure NA-40B	Sapir's The Four Otter Brothers And Chicken-Hawk
Brochure NA-50	Hugo's Indian Trail
Brochure NA-51	Hugo's Primary Indian Trail



## MAPS & AERIAL PHOTOGRAPHS

- Map 9. Indian Trail Over Grave Creek Hills: 1855  
Map 10. Hugo's Indian Trail  
Map A1. Oxbow Applegate Trail Sections Per 1856 GLO Plat  
Map 10. Hugo's Applegate Trails: Jacksonville Road from Pleasant Valley Cemetery to Mt. Sexton Pass & Illinois Valley Road from Jumpoff Joe Creek to Widow Niday's Place: MAP III OF I  
Map 11. Hugo's Applegate Trails: Jacksonville Road From Mt. Sexton Pass to Grave Creek: Map IV of IV  
Map 5. Lowland Takelma Indian Trail at Mt. Sexton Pass

## VI. PAPERS

- Paper A. Takelma Indians: An Essay on Native Americans in the Rogue River Area  
Paper B. John Peabody Harrington's Takelma Indian Field Notes: Outline  
Paper BA. Lowland Takelma Indian Trail & Rock Old Woman At Sexton Pass

- Map 1. Takelma Lands In Southwestern Oregon  
Map 2. Takelma Indians  
Map 3. Harrington Map 560 Medicine Rock At Sexton Mountain Pass  
Map 4. Harrington Map 583 Indian Trail & Medicine Rock At Sexton Mountain Pass  
Map 5. Harrington Map 876 Medicine Rock At Sexton Mountain Pass  
Map 6. 1856 GLO Map: Indian Trail and Applegate Trail/Road In Grave Creek Hills

- Paper FA. Indian Trail Over Grave Creek Hills: 1855 (Chapters I - V)  
Paper FB. Indian Trail Over Grave Creek Hills: 1855 (Chapters VI - IX)

- Map 7. Indian Trail Over Grave Creek Hills: 1855  
Map 8. Hugo's Indian Trail: 1855

## APPLEGATE TRAIL MAPS

- Map 9. Hugo's Applegate Trails: Map II of IV  
Jacksonville Road: Louse Creek to Pleasant Valley Cemetery  
Illinois Valley Road: Louse Creek to Jumpoff Joe Creek  
Map 10. Hugo's Applegate Trails: Map III of IV  
Jumpoff Joe Creek to Widow Niday's Place  
Map 11. Jacksonville Road (JR) Of Applegate Trail Over Harris Creek: 1856 - JR Ford No. 4: Harris Creek

## Appendix D. Signage Interpretive Panels at Wolf Creek, Oregon: Example 1 & Example 2

### EXAMPLE 1 (at Wolf Creek, Oregon)

[Horizontal Text Block - 122 words & Vertical Text Block - 106 words = 228]

#### *Feeble, Hungry, and Haggard*

[Picture/Painting]

[Horizontal Text Block - 122 words]

Generations of Oregon school children learned the lyrics of a song: “*Hurry up oh pioneers, your faithful little band must never fail.*” Applegate Trail emigrants struggled to follow this advice, but the mountainous terrain of northern Josephine County rendered their efforts nearly impossible.

Applegate Trail emigrants reached this region after fording the Rogue River and traveling up the south slope of Sexton Mountain. In 1846, Virgil K. Pringle lamented the “*the steep pulls and thick timber and underbrush.*” Ellen Buirt called the route in 1853, “the worst road.” Travel through the hills between Grave and Wolf creeks, and the watershed of upper Cow Creek tested the hardiest of souls. Those with exhausted teams, dilapidated wagons, or weak spirits faced a terrible trail.

[Vertical Text Block - 106 words]

At no previous time had my heart been so much touched with the misfortune of my wife. The ground was muddy, the air damp and cold, the rain was descending, we were without shelter, half starved, and exceedingly debilitated: added to which we knew not where all these misfortunes would end, or what new calamities would be in store for us. She did not complain in words; but she looked feeble, hungry, and haggard, and appeared to be suffering severely. I could not be reproach myself for having exposed her to the dangers and sufferings incident to such a journey.

J. Quinn Thornton  
October 27, 1846

**EXAMPLE 2** (at Wolf Creek, Oregon)

[Horizontal Text Block - 176 words & Vertical Text Block - 92 words = 268]

***Early Traveler Accommodations***

[Picture/Painting]

[Horizontal Text Block - 176 words]

Between 1846 and 1856 the Applegate Trail through Josephine County became a major travel corridor for settlers, miners, and those trekking between Oregon and California. Where the well-traveled route crossed the valley of Wolf Creek, a settlement gathered. By 1855 Six Bit House, the first hostel on the outskirts of this community, catered to the weary, hungry, and thirsty. The proprietors offered dinner, or a bed, or breakfast for “two bits” or 25¢ each – all three for “six bits or 75¢.

Long lines of mules, often driven by Mexican vaqueros, hauled freight over the hills of southwest Oregon to the mining camps. In 1855 James Twogood and McDonough Harkness erected Leland Creek House at Grave Creek. “*The table will always be furnished with the best the country affords, and the bar with the choicest liquors and cigars,*” they advertised. Henry Smith established a hostel at Wolf Creek in 1870 variously known as Six Bit House #2 or Wolf Creek House. In 1883, Smith constructed the Wolf Creek Tavern to serve local stage travelers and railroad passengers.

[Vertical Text Block - 92 words]

Wolf Creek Tavern is listed in the National Register of Historical Places. It is among the best preserved and oldest active traveler’s inns in Oregon. The Pacific Highway under construction locally in 1914 and hard surfaced in 1923, was located through the same nearby mountain pass traversed by earlier roads. Because of the highway and the interstate freeway which followed in the 1950s, Wolf Creek Tavern has remained in service virtually without interruption in 1883. The Inn was acquired by the State of Oregon in 1975 and restored to its original condition.

### **EXAMPLE 3**

[Text for *Westward Migration*- 59 words; Text for *Tell-Tale Signs*- 96 words = 155 words]

[Text for *Westward Migration*- 59 words]

#### ***Westward Migration***

Imagine yourself an emigrant headed for Oregon: would promises of lush farmlands and a new beginning lure you to leave home and walk for weeks? More than 2,000 miles of trail ruts and traces can still be seen along the Oregon National Historic Trail in six states-reminders of the sacrifices, struggles, and triumphs of early American settlers.

[Text for *Tell-Tale Signs*- 96 words]

#### ***Tell-Tale Signs***

##### **HELPING YOU DISCOVER THE OREGON TRAIL**

Look left, look right, look straight ahead - the land has a story to tell. Swells and swales, creek crossings and river routes, dips and ruts: all these signify an international highway of the past! You can follow the paths of emigrants, pony express riders, forty-niners, freighters, entrepreneurs, and stagecoach drivers. Imagine these long-ago times as you travel to historic rendezvous points and scout natural landmarks across the countryside.

These tell-tale signs will help you find and explore the many places and stories of the Oregon National Historic Trail.

## Appendix E. Karen Rose Applegate Trail Quote Research

**From:** "Karen" <karenrose123@charter.net>

**To:** "Mike" <hugo@jeffnet.org>

**Subject:** RE: Interpretive panel signs project for the Manzanita Rest Area and Sexton Mt.

**Date:** Monday, August 18, 2014 11:45 AM

### Quotes:

LS – “In two or three days after passing this place, we reached the Jump-off-Jo, where the road cutters had again done nothing, and we were compelled to stop and cut our way through to the open ground beyond, which occupied us for several hours, working all the available force of the company.”

LS – “Three days from here we struck the head of a small branch running into Grave Creek which we followed down to its junction, through heavy timber and thick bushes. The road had been so poorly opened that the train was frequently compelled to stop and remove obstacles that ought to have been cleared away by the party in advance of us. As we came down this branch Miss Leland Crowley died. The wagon in which the sick girl lay stopped while she was dying, and those behind could not pass. This made a breach in the train, as those in front still continued to advance without noticing that those in the rear were delayed. This circumstance, perhaps, caused the Indians who were constantly skulking in the woods near us to become more bold and to venture upon us more closely. They shot one of the oxen of Virgil K. Pringle as it stood in the team with an arrow, wounding it so that the animal soon died. Yet the savage who aimed the arrow from the thick bushes by the roadside was so completely concealed that he was not seen at all, for it was late in the twilight of the evening. About the time that Pringle’s ox was shot on the right hand side of the road, one of the teamsters noticed that his dog turned up his hair and snuffed towards the thick bushes on the left hand side, where the drivers stood. On looking in the direction indicated by the dog, he saw an Indian about fifteen paces from the road, with a gun resting on top of a large log and pointed towards him.

He hissed on the dog, at the same time springing into the wagon to get his rifle. At his bidding his own dog and two others dashed at the Indian, who finding himself thus suddenly assailed and by such a formidable and unlooked for force, fled precipately into the thick forest, and instantly disappeared from sight. But the resolute dogs pressed upon him, and soon caught him, for we could distinctly hear what seemed to be a life-and-death struggle between them for a few minutes, about a hundred yards away in the thicket. After the struggle had gone on for five minutes or more, it ceased, and the dogs came back to us.

One of them was severely, but not mortally, wounded with an arrow which was sticking in his side. We supposed that they had either killed the Indian, or that he had been succored by some of his comrades. At the very least, he must have been fearfully mangled by the dogs. When Miss Crowley was dead, the rear part of the train moved on again, and came into its place in the camp after dark.”

LS – “The next morning we moved up a little, and crossed the main creek, where we stopped to bury the dead girl. Mrs. Tabitha Brown, a generous and noble-hearted widow lady, who afterwards founded the College at Forest Grove in the Tualatan Plains, gave the upper side-boards of her wagon to make a coffin. We dug the grave in the middle of the correlle, or circle of the camp, and after depositing the remains, we filled it up level with the surface of the ground, replacing the sods which had first been carefully removed so as to give it the appearance of the natural, unbroken ground as much as possible. We then corralled all the stock so that they should tread over the grave, and when we got ready to start, drove all the wagons, one after another over it, in the hope of so obliterating all traces of it as to prevent the Indians from finding, or disturbing it.”

LS – “The second day after we crossed Rogue River, we came to a place where the road cutters had done nothing, and it was impossible for us to pass with the wagons. So the train was brought to a halt. I went forward, and after searching for a long time I found a place where we could pass by cutting through the thick bushes for about a furlong. The place where the horse trail passed was too rough, and could not easily be made passible for wagons. We went to work on the line I had blazed out, and cut our way through the woods, which brought us out near the Tetalum, or Louse Creek, as it is now called, by the realistic and unpoetical people who live along its banks.”

Collins, James Lyton, *From Independence to Independence*, Levi Scott’s authorized and approved, handwritten biography, circa 1880’s. Roseburg: Unpublished type-scripted manuscript archived in Douglas County Historical Museum Reference Library, 1955[?]. Pages 192-194.

#####

November 2, 1855

Between Grave and Jump off Joe creeks the road passed over a steep and heavily timbered divide. The Indians had killed two men in charge of a pack train on this hill, and the half burned remains of their wagon and packs were still to be seen. Near this place Major Fitzgerald, 1st dragoons, had overtaken with a scouting party and killed several of the savages. At Jump off Joe creek, a man driving swine had been murdered, and a large number of his animals lay dead in the road. On leaving this creek, we passed through an undulating and fertile country, sometimes open and sometimes thinly covered with a growth of oak, sugar maple, and a little pine and hemlock. After traveling until nearly sun down, we encamped at a building which had been preserved from the general ruin by the heroism of a woman named Harris.

Abbot, Lieutenant Henry L., *Explorations For a Railroad Route From The Sacramento Valley to the Columbia River*, Vol. VI., Corps of Topographical Engineers, 1855.

#####

VIRGIL PRINGLE DIARY – 1846 EMIGRANT

Tuesday, October 13 – Move about one mile to a spring and spend the day to explore ahead, the road not being marked. 1 mile.

Wednesday, October 14 – Travel 12 miles of good road and camp on Rogue River, a beautiful, pure stream about fifty yards wide, but shut in by mountains. 12 miles.

Thursday, October 15 – Move down the river 10 miles and camp. Plenty of Indians about, but none come near. Lose some cattle by them 10 miles.

Friday, October 16 – Cross Rogue River about 4 miles from last camp. Ford good. Camp on right bank.

Saturday, October 17 – Travel 8 miles, road good and a good camp which is not common, the country being mostly burnt. 8 – 2,218 miles.

Sunday, October 18 – Have some bad road that takes till after dark to go 6 miles. 6 miles.

Monday, October 19 – Move one mile to a camp, having none last night, and spent the day burying Mr. Crowley's daughter, who died yesterday evening, age about 14 years. 1 mile.

*Overland in 1846 – Diaries and Letters of The California-Oregon Trail*, Edited by Dale Howell Morgan, Vol. I, The Talisman Press, Georgetown, Calif. 1963. Page 185-Diary of Virgil Pringle and Notes - page 395.

#####

LESTER HULIN DIARY – 1847 EMIGRANT

OCTOBER, 1847

S. 16th. The roads today were excellent and the face of nature appeared full as interesting as yesterday. Followed down Rogue River about 12 Ms & camp.

Sun. 17th. Our cattle have good grass but do not appear to eat early while the frost & dew is on. So we concluded to travel while the dew was on and stop about 9 o'clock but not finding a convenient place we were obliged to travel until 11 A.M. Then, we took breakfast and moved on again about 1 P.M. Found very good camping ground about 5 on the river bank with plenty of Indians who brought us fish to trade. Distance to day about 15 Ms.

M. 18th. Followed down the river (with some of our too neighborly indians) about 12 Ms and camped.

T. 19th. In about one M we crossed the river and left it after following it about 50 MS in all. Passed among the bluffs and camped after a distance of about 12 Ms. Some of the Indians are yet following us. Their room is better than their company.

W. 20th. Upon leaving camp we soon came to a fine creek. Then bad roads ensued (rough hilly and sideling) but by night we were in a valley with good camping ground at hand. Distance 8 Ms.

Thurs 21. Today we had bad roads and reached a good camping ground at dark. Distance 9 Ms.

F. 22. We today made about 8 Ms farther and camped at the entrance of the Umpqua Mts. During the day we followed a creek and passed several fine pieces of grass.

Davis, Charles George, The Oskaloosa Company, *Last Wagon Train To Skinners's In 1847*, Frontier Publishing, 1996.

#####

1844 - [James Clyman, a fur trapper, traveled south in June, 1844, having passed up the west side of the Willamette Valley and via the Trappers' Trail to the Umpqua Valley. His contingent ascended Canyon Creek and camped in the upper Cow Creek Valley. They then continued their journey to the Rogue River.]

[June] 20 Immedeatelyl after leaving camp we ascended a mountain of no greate elevation [Sexton Mountain] but verry brushy and steep immediatly on the summit the open country commenced with Pine openings and a lengthy desent of dry hard gravelly soil which continued until we reached the [Rogue] river on the whole the country is rough poor and forbined [forbidding?] and of little account even the savages that inhabit this region find a scanty subsistanc there being but few root which are so abundant in the wilhamette vally on our rout to day we saw 4 or 5 squaws hunting after roots which ware

Beckham, Stephen Dow, *Applegate Trail: Impressions and Experiences of Emigrants and Other Travelers*. Vol. I & II, Lake Oswego, OR., publisher-author, 1995.

#####

1856 – [In February, 1856, the Bureau of Indian Affairs began the forced removal of the Indians from the Table Rock Reservation at the north margin of the Rogue River Valley. George Ambrose, Indian agent charged with managing this tragic “trail of tears,” described the travels. The refugees crossed the Rogue River at Jewett’s Ferry on February 26 and started down the north bank of the river:]

[February] 28th Thursday, frosty & cool again this morning. While about preparing to leave camp some person killed an Indian who had wandered off some distance from camp in search of his horse which had strayed off during the night, which caused some considerable excitement



among the Indians as it went to prove the statement previously made by some evil disposed persons, to wit: that they would be killed by the way. We learned this morning that a party of evil disposed persons have gone in advance of us, as is supposed to annoy us, or kill some friendly Indians. A messenger was immediately dispatched to Capt. Smith at Fort Lane for an additional force to escort us to or thro[ugh] the Canyon if it should be found necessary. We also learned that an individual by the name of Timeleon Love was the person who killed the Indian this morning and that he composes of the party that had just passed. We drove today a distance of eleven miles and encamped on the west bank of Jump Off Jo[e] Creek where we will most probably remain till the arrival of Capt. Smith.

[February] 29th Friday, we remained in camp all day, quite a pleasant day. Capt. Smith arrived about two oclock. Today we had another Indian to die the first by disease on the road, although many are very sick, however there are no new cases of sickness occurring.

March 1st. Saturday, quite a pleasant spring like morning. Everything being in readiness by times we took up our line of march over a rough hilly mountainous country, and the roads were truly in a horrible condition. I omitted to mention that on Thursday last we took a Northward direction and left the Rogue River to the South of us which brought us among some rough hills, between the Umpqua and Rogue River.

After passing the Grave creek Hills we learned that Mr. Love and some others were awaiting us at the house, intending to kill an Indian. Upon going to the house I found it to be a fact, talked with the gentlemen, told them the consequences, went back & requested Capt. Smith to arrest Mr. Love and turn him over to the civil authorities. We passed the house however without any difficulty and encamped on a small stream two miles North of Grave Creek. We drove today a distance of eight miles. We are now in the midst of an hostile Indian Country & not entirely free from danger.

Beckham, Stephen Dow, *Applegate Trail: Impressions and Experiences of Emigrants and Other Travelers*. Vol. I & II, Lake Oswego, OR., publisher-author, 1995.

#####

Karen Rose,  
Hugo Neighborhood  
Web Site: [www.hugoneighborhood.org](http://www.hugoneighborhood.org)

\*\*\*\*\*

On Sun, Aug 17, 2014 at 6:35 PM, Mike wrote:

August 17, 2014

Karen Rose, Member  
Diaries, Journals & Reminiscences Sub-Committee  
Hugo Emigrant Trails Committee, Hugo Neighborhood Association & Historical Society

Karen:

Per the two Hugo Emigrant Trails Committee's interpretive panel signs project for the Manzanita Rest Area and Sexton Mt., depending on how you feel, your focus should be to consider potential quotes from diaries, journals, and reminiscences for inclusion into Chapter III, the outline of which follows (see attached for full report; report for scanning not reading and editing). Chapter III is a brain storming exercise without judgement (i.e., the goal is the largest list of quotes potentially applicable for the two signs).

### III. POTENTIAL QUOTES: DIARIES, JOURNALS, OR REMINISCENCES

#### A. Manzanita Rest Area Interpretive Signage

1. Applegate Trail: 1846 - 1883
2. Harris Cabin
3. Lowland Takelma Conflicts

#### B. Mt. Sexton Pass & Applegate Trail Crossing Signage

1. Applegate Trail At Mt. Sexton Pass: 1846 - 1883
2. Grave Creek Hills Pass
3. Lowland Takelma Indian Trail & Rock Old Woman At Pass

I will be submitting to Leta Nederheiser the draft verison of the attachment by August 23, 2013. However, do not worry about my deadlines.

Mike :)

Mike Walker, Member  
Diaries, Journals & Reminiscences Sub-Committee  
Hugo Emigrant Trails Committee  
Hugo Neighborhood Association & Historical Society

Email copies:

Connie Bryan  
Jean Boling

#####

**Southern Oregon University** Jessica Bochart-Leusch, Archaeologist, would identify the HETC as part of the scope of work for another cultural resource project for the Applegate Trail. A very similar partnership process resulted in archaeologist field work by Southern Oregon University (SOU) along the Applegate Trail beyond the boundaries of the Harris DLC as that which occurred with the UO (see last section of Appendix G for more background information).

The principal SOU researchers that the HETC members, Kelly Rarely and Mike Walker, worked with follow.

Chelsea Rose, Staff Archaeologist  
Southern Oregon University Laboratory of Anthropology  
Southern Oregon University  
1250 Siskiyou Blvd.  
Ashland, Oregon 97520  
541-552-6764  
Email: rosec@sou.edu

Katie Johnson, Staff Archaeologist  
Laboratory of Anthropology  
Southern Oregon University  
1250 Siskiyou Blvd.  
Ashland, Oregon 97520  
Email: johnsonka@sou.edu

This SOU project resulted in one paper. Previous applicable work by the SOU the HETC was not involved with.

Rodriguez, Hyman, Johnson, and Tveskov, Southern Oregon University. 2010. *I-5 Grants Pass to Jumpoff Joe Survey ODOT Key 13885*. Southern Oregon University of Anthropology. Cultural Resource Contract for Oregon Department of Transportation. Ashland, OR.

## **Appendix F. Mike Walker Lowland Takelma Indian Quote Research**

### *Hugo Native American Program*

Hugo Neighborhood Association & Historical Society

[http://www.hugoneighborhood.org/Hugo\\_Native\\_American\\_Program.htm](http://www.hugoneighborhood.org/Hugo_Native_American_Program.htm)

### **Brochure NA-5. Rogue Indian Wars from 1851-1856**

The Rogue River Wars was an armed conflict between the US Army, local militias and volunteers, and the Native American tribes commonly grouped under the designation of Rogue River Indians, in the Rogue River Valley area of what today is southern Oregon in 1855–56. While the conflict designation usually includes only the hostilities that took place during the mentioned period of time, numerous skirmishes escalated in the area since 1850, eventually breaking into open warfare.

In the rush to get the gold and wealth of southwestern Oregon, the first miners to this area took no account of the people whose villages and way of life they were displacing. The resistance of these people engendered several years of bloody wars, between 1851 and 1856, culminating in the extermination of many natives and the displacement of most of the rest to reservations in northern Oregon. Much of the struggle took place along the river, which was not only home to many native families, but also the source of much of the region's gold.

The discovery of gold spurred the first white settlement of the region in 1852. The Takelma who survived were sent to reservations in 1856. Settlers and natives lived in the region together for less than four years.

### **Brochure NA-7A. Oregon History: Indian Wars**

Camas lilies bloomed in such profusion that meadows looked like lakes amid the forests. The tarweed seeds ripened and the women set the fires. Armed with beaters and funnel-shaped baskets, they began the annual cycle of gathering. Acorns ripened, matured, and fell from the oaks. Their flour, when leached of tannic acid, provided a nutritious gruel or bread when baked on flat stones near the fires. Salmon surged up the rivers. Eels clung to the rocks as they ascended the rapids. Deer and elk browsed on the nutritious plants in the foothills. Flecks of gold glistened in the crystal-clear water of the streambeds.

This was the setting when, during the winter of 1851-52, packers on the trail to California discovered the placer mines of southwestern Oregon. Within weeks a reckless population, most of them hardened miners from California, surged over the Siskiyou or stepped off the gangplanks of ships putting in at Crescent City, Port Orford, Umpqua City, or Scottsburg. The rush was on. It meant quick riches for those who found the right pothole in bedrock filled with nuggets or the fortunate miners whose riffle boxes captured the fine particles of gold that glistened in the black sand. For the Indians of the Rogue River country it meant that all they had known and their very lives were at stake.

The causes of conflict erupted everywhere. The Donation Land Act became law in 1850. Years passed before treaties, negotiated in 1853 and 1854, were ratified. Some, such as those of Anson Dart or the Willamette Valley Treaty Commission of 1851, never gained Senate approval. In spite of the promises of superintendents of Indian affairs Dart and Palmer, the white people poured in. Dispossession ruled.

The miners drove the Takelma, Shasta, Chetco, Shasta Costa, Mikonotunne, Tututni, Galice Creeks and Cow Creeks from their villages. Located on old stream terraces, the Indian homes were prime locations for placer deposits.

The hungry newcomers hunted the game, decimating the deer and elk populations. The Territorial Legislature in 1854 prohibited sale of ammunition or guns to Indians, deepening their disadvantage. The miners and residents of Jacksonville, Canyonville, Kerbyville, and Gold Beach liked bacon and ham. They let hogs run wild, catching them in baited traps. The hogs ate the acorns, a primary subsistence food for the Indians.

Mining debris poured down the Illinois, Rogue, South Coquille and South Umpqua Rivers. The salmon runs diminished; the eels died. Crayfish, fresh water mussels and trout choked on the flood of mud. Starvation threatened. The claimants of Donation Lands fenced their fields with split-rail fences and built log cabins. They worked with a will to stop Indian field burning. The Indian women found it impossible to harvest tarweed seeds and the blackberries that formerly regenerated with

the annual fires did not grow back. The settlers turned under the fields of camas lilies, and their cattle and horses grazed off the blue-flowering plants.

The mining districts--whether in the Rogue River country or the Blue Mountains of northeastern Oregon--caused major ecological disruption. The rush for quick wealth through mineral exploitation unraveled nature's ways and long-established human subsistence activities. Then came the "exterminators"--unprincipled men who believed only dead Indians were good Indians. They formed volunteer companies and perpetrated massacres against the Chetco Indians in 1853, the Lower Coquille Indians in 1854, and in wanton aggression against Takelma Indians camped near the Table Rock Reservation in 1855.

Frederick M. Smith, sub-Indian agent at Port Orford, in 1854 addressed the attacks on the Indians in his district. They were ravaged by hunger, dispossession of their villages, onset of new and fatal diseases, and overt murders. Reporting the massacre of the Lower Coquille Indians, he wrote: "Bold, brave, courageous men! to attack a friendly and defenseless tribe of Indians; to burn, roast, and shoot sixteen of their number, and all on suspicion that they were about to rise and drive from their country three hundred white men!" Smith's lament, the mourning cries of the Indian women, the death rituals of rubbing the hair with pitch, and the inexorable course of hunger, attack, and death precipitated the conflicts known as the Rogue River Wars. The troubles seethed between 1852 and 1856. Finally the U.S. Army had sufficient forces to mount a campaign in 1855-56 to destroy the Indians' ability to resist.

Vanquished by the combined operations of the Oregon Volunteers and Army regulars, the Indians of the Rogue and Umpqua Valleys and the southwestern Oregon coast were then removed to the Siletz and Grand Ronde reservations. Forced marches through winter snows or over the rocky headlands and through the sand dunes of coastal Oregon became trails of tears for hundreds driven to the distant reservations. Other survivors were herded aboard the Columbia, a sidewheel steamer, which removed them from Port Orford to the Columbia and lower Willamette River area. Then they had to walk the muddy trail to the reservations.

## **Brochure NA-18AB. Gray's Dan-mologol or Medicine Rock**

**Overview** Hugo, Oregon like most places has its Native American history, some known, most not. Hugo's first citizens or peoples were the Lowland Takelma Indians of the Rogue River Valley.

**The Takelmas and Their Athapascan Neighbors. Supernatural Beings.** For the Takelma, the forces of nature and the fate of humans were determined by numerous supernatural spirits. Many of these supernaturals were associated with organic elements such as plants and animals, which were believed to be the transformed manifestations of primeval earthy inhabitants. Some physical forces of nature, for example thunder and lightning, were believed to be caused by the actions of the organic supernatural spirits. Inorganic objects such as the sun, moon, or rain also were identified with their own supernatural beings.

**Dan-mologol or Medicine Rock** On a more localized level, some supernatural beings were directly associated with particular natural objects, including rocks, trees, and mountains. It was to these specific objects that offerings of food and valuables, as well as prayers, were often made. An example of the practice was noted by Sapir and Harrington in regard to **Dan-mologol**. This spirit was localized in a large rock (i.e., Medicine Rock) located in Lowland Takelma territory near Sexton Mountain.

**Medicine Rock** had the power to cure various kinds of illness, as well as inflict pain or death. Offerings of food (e.g., salmon or camas) were deposited on top of the **Medicine Rock** and prayers were directed to its spirit. Associated with the rock were several implements including a bucket, a stick for picking up hot rocks to use in boiling food, a stirring paddle, and a pipe. It is not clear from the accounts whether these were, in fact, the actual implements of daily life or were other spirit rocks which represented the actual tools. In either case, Sapir recorded a myth from Frances Johnson which details the use of these implements by **Dan-moloqol** to inflict revenge upon an evil shaman. Other specific spirit objects mentioned by Frances Johnson include four mountain spirits, two of whom were brothers. They shared the name **Aldauvakwadis** and were subordinates to the spirit of **Dan-mologol**. **One of the mountains was located near Medicine Rock, and most likely was Sexton Mountain;** the other was near the Illinois River. **The third spirit mountain, Alsawentadis, located near Sexton Mountain, was likely Walker or Roberts Mountain.** An interesting side note concerning this spirit mountain was that Frances Johnson told Harrington that it was on this mountain that ". . . the boat rested after the world flood, they found boat there." The fourth mountain spirit recorded by Sapir, called Aldank!ol'ida, was near Jacksonville. Apparently each of these localized spirits was capable of defending the average person against the evil caused by shamans.

**Tannaxule-tha: "Medicine Rock,** it is like a round table." "Tannaxule-tha is the locality where the Medicine Rock was, 'where the rock sits down' . . . where the Medicine Rock is of Altawaykhaw Mountain, a trail ran past Tannaxule-tha." In the vicinity of Sexton Pass near present day Interstate 5.

**'Altawayakhw' Mountain: Sexton Mountain** "Where the Medicine Rock is." "On my way back to California from Siletz, I stop in the evening on top of Sexton Mountain at the place where the rock is with the maple growing out of it."

**Alsawentadis: "Next to the first of the two mountain brothers."** [Walker or Roberts Mountain, north of Grants Pass.]

**Lathpaltha':** "A place this side of Medicine Rock. Between Grave Creek and Medicine Rock. From thpal, a yard high plant, eat roots like carrots" somewhere in the area north of Sexton Mountain, and south of Grave Creek.

**Daldanik:** "A village north of the Rogue River between Grants Pass and Leaf Creek; in the vicinity of dan mologol" between Grants Pass and Grave Creek, in the vicinity of Sexton Mountain.

### **Brochure NA-18C. Sapir's Notes on the Takelma Indians of Southwestern Oregon**

The focus of the select information from these notes is about Mologol or Rock Old Woman and a Jump Off Joe Creek Village Daktsasin or Daldani.

Few regions in this country are so slightly known, both ethnologically and linguistically, as the section of Washington and Oregon lying east of the strip of coast land, and in this large area the position occupied by the Takelma Indians, generally rather loosely referred to as Rogue or Upper Rogue River Indians, has hitherto remained quite undefined. The scattered and, I fear, all too scanty notes that were obtained in the summer of 1906, incidentally to working out the language of these practically extinct Indians under the direction of the Bureau of American Ethnology, are offered as a contribution toward defining this position.

**Dipoltsilda,** 'on its red banks,' was the name of the present **Jump Off Joe creek,** an eastern tributary of Rogue river. A Takelma village in the neighborhood of this creek, and thus on the north side of Rogue river, was (13) **Daktsasin,** the native village of my informant, Mrs Frances Johnson. Persons from this locality were termed **Daldanziyd,** implying as another name for the village **Daldani, 'rock (is) away from stream.'** The reference here is, in all probability, to a **well-known dan mologol or 'Rock Old Woman,'** a potent **supernatural being** associated with a round flat-topped rock in the mountains near the village and possessed of great "medicine."

Under the head of implements may also be mentioned the shinny-stick (tela) and shinny-ball (tbek). The women's substitute for the game of shinny was played, generally three on a side, with an object consisting of two little pieces of wood of about four inches in length, tied together at a distance of six inches apart with a strip of buckskin. . . . The goals (bo) were merely branches stuck into the ground on each side. Serious quarrels seem to have sometimes ensued from both parties claiming the victory; Mrs Johnson told of a case within her remembrance in which one of the players, **a medicine-woman,** claimed the victory for her side despite the protests of one of her opponents, and, angered at the obstinacy of the latter, "shot " her with her **supernatural power,** whereupon the death of the poor woman actually followed some time thereafter.

### **Brochure NA-18D Sapir's The Religious Ideas of the Takelma Indians of SW Oregon**

**Storm-Spirit** "Go thou away from here, with thy camass-stick pass thou away from here, mountainwards pass thou with thy sifting-pan, away to **Mt. Alwilamxadis pass** thou with thy camass-stick! Come thou not hither with it, come thou not hither! Perchance thy children touch with their feet dead people's bones." Just that was said to her. A friend of my mother's told her: "If a great storm comes, you shall say that to it."

**Medicine-Men** In fact the two are mutually exclusive terms, and the relation between the two sorts of medicine-men was one of hostility, the *s somloholxas* having been often hired to counteract the evil work of *goyo*. It is interesting to note that the two

appealed to entirely different spirits as supernatural helpers, and thus made use of different medicine-songs. No supernatural power that was wont to aid the *s somloholxas* could ever become the guardian spirit of a *goyo*, but, on the contrary, was ever ready to inflict punishment upon him. The most potent of these spirits were the chicken-hawk (*husu*), the sparrow-hawk (*yekiye*), the acorn-woman, and a number of local mountain spirits. Among these latter was the **dan mologol (Rock Old Woman) addressed as "Grandmother," and closely associated with a rock of about three feet in height and with an elongated round top, situated in the vicinity of Daldanik**, a village north of Rogue River, and between Grant's Pass and Leaf Creek; near the rock impersonating the old woman were a number of others known as her pipe (*nax*), bucket (*kel*), stirrer (*sumxi*), to prevent it from boiling over, and tongs (*kama*) for picking up the hot stones used for boiling (the purpose of these cooking instruments will soon become apparent). Various kinds of food were laid on top of the rock as an offering to the old woman for the cure of sickness.

A mountain spirit subordinate to her was **Aldauyakwadis**; the four fir-trees that surmounted its summit were termed the ceremonial feathers of the mountain spirit, the mountain itself and its pre-siding spirit being, as usual in such cases, more or less commingled in one conception. Still other such mountain spirits were another **Aldauyakwadis**, near Illinois River, in sight from the summit of the former, and referred to as his brother; **Alsawentadis**, next to the first of the two mountain brothers and covered with oaks and *tbal* bushes (about three feet in height and of a yellowish color), used by the *s somloholxas* in the cure of fever; and **Aldankoloida**, in the vicinity of the present town of Jacksonville. These various animal, plant, and mountain spirits (there must have been many others) had each his or her particular medicine-song, efficacious in bringing harm to the *goyo*. Of three of them, the chicken-hawk, the Acorn Woman, and the **Old Rock Woman** myths were obtained in which it is related how some great misfortune befell a shaman in the past; the recitation of these myths by the *s somloholxas* has power to injure the *goyo* against whom they are directed. The myth of the **Old Woman and the mountain Aldauyakwadis** is here given in literal translation.

"When this great world was first set [word employed is identical with that used in referring to the making of a basket-bottom], at that time the **Old Rock Woman** was told: 'Thou shalt be a "shaman wisher" (or "poisoner"); if an evil-minded shaman devours people, *thou* shalt sing for that.' And she said: 'Yes!' And thou shalt put thy pipe in the shaman's mouth, thou shalt give him to smoke!' it was said to her. Here alongside of her rock bucket, and then in her bucket her stirrer, and her tongs. Thus it was given to the **Old Rock Woman**. Her bucket is for boiling the shaman's heart, and her stirrer - with that she stirs up the shaman's heart while she is boiling it, and with her tongs she lifts stones - hot stones. Then she made the stones steam in her bucket and boiled the shaman's heart.

For that - a shaman's heart - is her rock bucket 'medicine.' And then she sang for the shaman, where-upon the shaman died. The **Old Rock Woman**, 'My (paternal) Grandmother,' has done it. And then Mt. **Aldauyakwadis** was told about it. 'Now the **Old Rock Woman** has killed the shaman,' he was told. Then he was ready to join her and tied his head-hair up into a top-knot [indicative of war-dance]. Then he put dust on his forehead [white war-paint]. Now when he came there, the shaman was lying dead. He took up his arm and wrenched loose the shaman's arm. A little distance away he jumped with the shaman's arm into a ditch. Then he danced around rapidly and brandished [like a knife] the shaman's arm. Then he sang and danced with it. Now some time elapsed; he looked up, **looked across to his younger brother [near Illinois River]**. Then he did as before and also his younger brother did the same thing; and they on either side nodded to each other. In that way they killed the shaman, the evil-minded shaman. He brandished the shaman's arm before his face; just as nowadays a knife is brandished, that he did with it. Thus, when this great world was set firm, thus it happened. In this manner the *somloholxas* makes 'medicine;' my paternal grandfather made the *somloholxas* 'medicine' with it [i. e. with this dance and song against shamans]. I don't know who arranged matters thus; it is said the 'Children Maker' did it. Thus they call him: 'Children Maker;' nowadays people call him thus."

### **Brochure NA-18E Sapir's Old Rock Woman: Takelma Texts**

Though the Takelma language represents one of the distinct linguistic stocks of North America, the number of individuals that can be said to have anything like a fluent speaking knowledge of it is quite inconsiderable, barely more than a handful in fact. Under the circumstances it is therefore a source of congratulation that enough of the folk-lore of the Takelmas could be obtained to enable one to assign these Indians a definite place in American mythology. Of both the texts and complementary linguistic material the sole informant was Frances Johnson (Indian name Gwisgwashan), a full-blood Takelma woman past the prime of life. It is largely to her patience and

intelligence that whatever merit this volume may be thought to have is due. The grammatical material obtained has been worked up into a somewhat detailed study now in press as part of the Handbook of American Indian Languages edited by Prof. Boas. The few items of an ethnological character that were obtained incidentally to the linguistics and mythology have been incorporated in two short articles, *Notes on the Takelma Indians of Southwestern Oregon* and *Religious Ideas of the Takelma Indians of Southwestern Oregon*.

**The Takelma Myth Number 22** "Rock-Woman and a Mountain are a Medicine-Man's Bane" is part of *Takelma Texts* by Sapir.

**Rock-Woman and a Mountain are a Medicine-Man's Bane** When this set world was first begun, then was that told to the **Old Rock Woman**, "Thou, for thy part, (shalt be) a medicine-man poisoner. If an evil-minded medicine-man devours a person, thou, for thy part, shalt sing for that," was she told. Thereupon "Yes" she said. "Then thy pipe shalt thou put in the medicine-man's mouth, thou shalt give him to smoke," was she told. Thereupon that she did to him, here being her rock bucket, and in her bucket her stirring paddle, and her tongs. Thus was it given to the **Old Rock Woman**. The medicine-man's heart to boil, for that purpose her bucket; and her stirring paddle, with that she stirs around the medicine-man's heart and boils it; and her tongs, with that she picks up rocks, hot rocks. Then she causes the stones to steam in her bucket, the medicine-man's heart she boils. The medicineman's heart, for that is her rock bucket medicine. Now then for the medicine-man she sang, whereat then did die the medicine-man. Now my paternal grandmother, the **Old Rock Woman**, has done so.

**Then, 'tis said, (the mountain) Aldauyakwadis was told of it.** "Now the **Old Rock Woman** has killed the medicine man," was he told. Just then did he prepare himself, and his hair he tied up into a top-knot. Then dust, 'tis said, on his forehead he put. Then there when he came, now dead lay the medicine-man. His arm he picked up, now wrenched loose the medicine-man's arm. Off yonder into a pit he jumped with the medicine-man's arm. Then, 'tis said, he danced, with the medicine-man's arm he danced rapidly around brandishing it. Now he sang, danced with it.

**Then, 'tis said, some time elapsed. Up he looked, across to his younger brother he looked; now his younger brother, for his part, that same thing did do, now again that same thing did do his younger brother.** Then, 'tis said, they on either side did nod to each other. Thus they slew the medicine-man, the evil-minded medicine-man. The medicine-man's arm he brandished before him; just as a knife is brandished before one, that he did with it. Thus when the world was set, when down it was placed, then thus it happened. (Thus) the s'omldholxas makes medicine, my paternal grandfather did make medicine with (this song and dance). Someone, I believe the Children Creator, made things thus. Thus, Children Creator, they call him, nowadays people call him thus. Thus much did my mother tell me, but she did not see it either. This, for its part, is a myth indeed.

### **Brochure NA-22B. Takelma Village: Daktsasin or Daldani**

**Supernatural** The ideas of the supernatural world held by the Takelma Indians were obtained, incidentally to work of a linguistic character, from Mrs. Frances Johnson, one of the very few full-blood survivors of the Takelmas, now located on the Siletz reservation of northwestern Oregon. (Religious Ideas, page 33)

**Sole Informant** was Frances Johnson<sup>3</sup> (Indian name Gwisgwashan), a full-blood Takelma woman past the prime of life. Her village was Daldani.

**Explicit information** was obtained of Takelma villages on Jump Off Joe creek and Cow creek, both of which are north of Rogue river.

**Daldanik Village** 12) **Dipoltsilda**, 'on its red banks,' was the name of the present **Jump Off Joe creek**, an eastern tributary of Rogue river. A Takelma village in the neighborhood of this creek, and thus on the north side of Rogue river, was (13) **Daktsasin**, the native village of my informant, Mrs Frances Johnson. Persons from this locality were termed **Daldanziyd**, implying as another name for the village **Daldani**, '**rock (is) away from stream.**' The



reference here is, in all probability, to a **well-known dan mologol or 'Rock Old Woman,'** a potent **supernatural being** associated with a round flat-topped rock in the mountains near the village and possessed of great "medicine."

**Daldanik Village** The most potent of these spirits were the chicken-hawk (*husu*), the sparrow-hawk (*yekiye*), the acorn-woman, and a number of local mountain spirits. Among these latter was the dan milogol (Rock Old Woman) addressed as "Grandmother," and closely associated with a rock of about three feet in height and with an elongated round top, **situated in the vicinity of Daldanik**, a village north of Rogue River, and between Grant's Pass and Leaf Creek.

**Sexton Mountain** A mountain spirit subordinate to her [Rock Old Woman] was Aldauyakwadis; the four fir-trees that surmounted its summit were termed the ceremonial feathers of the mountain spirit, the mountain itself and its presiding spirit being, as usual in such cases, more or less commingled in one conception. Aldauyakwadis is the name for four mountain spirits, one of which was Sexton Mountain.

**Altawayakhwa Mountain** "On my way back to California from Siletz, I stop in the evening on top of Sexton Mountain at the place where the rock [Rock Old Woman] is with the maple growing out of it"

**Summary** Takelma Indian Frances Johnson's village was Daktsasin or Daldani in the neighborhood of Jumpoff Joe Creek in northern Josephine County, Oregon. She shared information that Rock Old Woman was in the mountains at Mt. Sexton near her village. A hypothesis is that the village was somewhere in the Jumpoff Joe Creek drainage away from the rocks (Rock Old Woman), but not so distant that it was not a presence so that a Takelma Indian in the village could not see the Sexton Mt. Pass where Rock Old Woman was and/or the south face of Mt. Sexton.

## **Brochure NA-38. Sapir's Acorn Woman Revenges Herself upon a Medicine-Man**

**Takelma Texts** Though the Takelma language represents one of the distinct linguistic stocks of North America, the number of individuals that can be said to have anything like a fluent speaking knowledge of it is quite inconsiderable, barely more than a handful in fact. Under the circumstances it is therefore a source of congratulation that enough of the folk-lore of the Takelmas could be obtained to enable one to assign these Indians a definite place in American mythology. Of both the texts and complementary linguistic material the sole informant was Frances Johnson (Indian name Gwisgwashan), a full-blood Takelma woman past the prime of life. It is largely to her patience and intelligence that whatever merit this volume may be thought to have is due. The grammatical material obtained has been worked up into a somewhat detailed study now in press as part of the Handbook of American Indian Languages edited by Prof. Boas. The few items of an ethnological character that were obtained incidentally to the linguistics and mythology have been incorporated in two short articles, *Notes on the Takelma Indians of Southwestern Oregon* and *Religious Ideas of the Takelma Indians of Southwestern Oregon*.

**While Dan Mologol** was located in Hugo's Lowland Takelma neighborhood, it seems that she and the other Medicine People (i.e., Acorn Woman, Mudcat Woman, Chicken Hawk . . .) were known throughout the Takelma territory, and beyond. Like their neighbors, the Takelmas did a lot of traveling, even yearly to The Dalles to trade, and they carried their stories with them. The old Indian Trail over Mt. Sexton was not only traveled regularly by the Takelmas but by other natives peoples as well.

**The Takelma Myth Number 21. "Acorn Woman Revenges Herself upon a Medicine-Man."** is part of *Takelma Texts* by Sapir.

"A medicine-man has blown thee off," the Acorn used to be told (by) men of long ago. That the Acorn was wont to be told, old men did say it. By means of a wind did the medicine-man blow off the acorns, a medicine-man it was that blew off the acorns. Now, 'tis said, the Acorn Chieftainess, that one was sitting in her house and saw how they were being blown down. She had sent herself there to the tree. Now just the medicine-man had blown her off. Thereupon the medicine-man having been slain, this old woman, the Acorn Chieftainess, then dried him, the

medicine-man having died; since this old Acorn Woman had he blown off, for that reason she dried him. Like dried venison, thus she dried him.

For a long time that she did. Now whenever a medicineman died, she used to dry him; the old woman did so. Then, 'tis said, a long time elapsed. Now then two persons "To the old woman let us journey. Much venison there is with her, people say," said to each other. Then, 'tis said, to the old woman came the two persons. She did not look at them as they came into the house, with her back towards the fire she sat.<sup>4</sup> There sat the two persons; to them she did not speak. A long time elapsed, just then she took up a basket-pan. Then dried venison she took and into the basket-pan she put it. Then, 'tis said, she placed it down at their feet, and then with her back to the fire she sat. She did not look at the persons when this dried venison she had put down at their feet. "Now the food is probably being eaten," she thought.

Then, 'tis said, when a little while had elapsed, just then in back of her across the fire she looked. Now the two persons just had died. Just then she turned towards the fire, then took up water. Then, 'tis said, the water she put in her mouth, and p' ^+, she blew it over their cheeks. The two persons arose, had recovered now. Then, 'tis said, "What did you think? 'Dried venison she keeps,' did you say about me? Dried venison did you think it was? This, for its part, is the flesh of medicine-men, not dried venison. Since they blew me off, for that reason did I dry them," said the old woman, Old Acorn Woman did say so. Indeed that really was the Acorn Chieftainess. Just up to there it proceeds.<sup>2</sup> Since the medicine-men did blow her off, for that reason did she do it to them.

## **Brochure NA-40A. Sapir's Chicken-Hawk Revenges Himself Upon Medicine-Man**

**Takelma Myth Number 15** "Chicken-Hawk Revenges Himself Upon Medicine-Men." is part of *Takelma Texts*.

A house there was; Chicken-Hawk did have a woman, a wife he had. For a long time he did not know about medicinemen. Then, when a long time had elapsed, his wife did die, and all alone he became. Then, 'tis said, he slept, sick had his heart become. "Who did it? Who caused my wife to die? Somebody indeed did do it. Would that I knew who did it!" he said, thinking. He slept, how long did he not sleep? "Would that I knew who did it!" he said; sick had his heart become, ever thinking of his wife. "Would that I knew who did it!" he said. A long time elapsed. How long did he not sleep? Then, 'tis said, a certain time came and he arose. "For what reason did my wife die?" he said, thinking.

Out of the house he went. On either side was a mountain; he looked, medicine-men, indeed, in great numbers had their hair tied on both sides of their heads. Now again on the other side did he look, on top of the mountain. "So those it was that did it, those did eat up my wife?" he said, thinking; to no one he talked, all by himself thus he thought. Then, 'tis said, a stone knife he took as he returned into the house. "So those it was that did bring it about that this wife of mine, indeed, did die?" he said, thinking. Then "Wilik !isi!"<sup>1</sup> (saying this), over their necks he swung his knife,<sup>2</sup> their necks he cut. Then again on the other side that same thing he did to them, with his knife he cut their necks.

Then, 'tis said, on both sides he looked. Wherever he found people, now also their necks he cut with his knife, that to all raw<sup>4</sup> people he did. Now the people he annihilated, exterminated he made them. Then, 'tis said, just all by himself he was. Then on either side he looked, for people he looked; there were none, nowhere did people come. Then, 'tis said, a long time elapsed; off to the west, right over there were seen the Crows, covering the land.<sup>5</sup> "For what reason did Chicken-Hawk, for his part, do that? For what reason did he annihilate raw people?" He was spoken of, the Crows covering the land said so. "Well, let us in our turn pass over him,"<sup>6</sup> said the Crows covering the land, and they prepared themselves. "Over his head let us pass," said the Crows covering the land. Then there, 'tis said, they proceeded, in long rows they flew by. Moving his head slightly from side to side did Chicken-Hawk keep looking, there he stood. "Just when they touch the nape of the earth's neck,<sup>7</sup> just then shall I put an end to them," said he, thinking.

Not yet did he annihilate the people. All by himself he stood, moving his head slightly from side to side he looked. Still the people were coming, in great number the people passed there. Then, 'tis said, he kept looking above himself as there they passed. When a long time had elapsed, they struck against the nape of the earth's neck; while these people were passing there, his knife lay here at his feet. Then, 'tis said, he took it up; just then "Wilik!isi!" (saying this), right over himself he cut their necks with his knife, and the people fell down in great numbers. Then, 'tis said, from either side they were coming crowded together; hither they were returning from the east, still they were coming from the west. Then, 'tis said, they were assembled together all about him.

Then great Chicken-Hawk was spoken to. "For what reason did you do that? Not thus shall it be when the world goes on. Not thus will it be," he was told; he stood, listened. On all sides was he surrounded, right in the middle he stood. "Should he do away with<sup>1</sup> one whose body is good,<sup>2</sup> then the medicine-man shall be killed, but now you did not do well," he was told. "Raw people you have destroyed. Should they take revenge for<sup>3</sup> a medicine-man, then indeed shall raw people lie down,"<sup>4</sup> he was told. "Thus shall it be when the world goes on," he was told. He listened to them, the Crows covering the land said so, that speech they addressed to him. Then he was told, "But now since the medicine-men did eat up just this wife of yours, all the people did you destroy. Just the medicinemen alone are' to be killed." Then thus the world was fixed, the Crows covering the land did so. "Do not again do that," he was told; he did not answer them, to the people he kept listening. "Thus will it be when the world goes on, when people grow up. And no one shall slay raw people, just medicine-men only shall be slain," was he told.

Then, 'tis said, they all went off, now back to their land they returned, and he was left behind. For a long time had Chicken-Hawk done that, so that for that reason the Crows did come; as he had been destroying the people, therefore did these Crows come last of all, just for that reason the Crows did see him; as the people he had been destroying, thereupon these for that reason did come. Now yonder they all returned, after they had been slain; half the Crows had been destroyed, therefore these for that reason did address him. From off yonder they had returned hither, while from down river they were coming, so that these were then crowded together; at that time was he told that, when they here were crowded together. Now for that reason are raw people never slain, only medicine-men are slain; but when medicine-men are avenged, for that reason are raw people slain. 'Tis finished. Go gather and eat your ba<sup>o</sup>p<sup>o</sup>-seeds.

#### PAPERS

Paper A.	Takelma Indians: An Essay on Native Americans in the Rogue River Area
Paper B.	John Peabody Harrington's Takelma Indian Field Notes: Outline
Paper BA.	Lowland Takelma Indian Trail & Rock Old Woman At Sexton Pass
Paper FA.	Indian Trail Over Grave Creek Hills: 1855 (Chapters I - V)
Paper FB.	Indian Trail Over Grave Creek Hills: 1855 (Chapters VI - IX)

#### MAPS & AERIAL PHOTOGRAPHS

Map 9.	Indian Trail Over Grave Creek Hills: 1855
Map 10.	Hugo's Indian Trail
Map A1.	Oxbow Applegate Trail Sections Per 1856 GLO Plat
Map 10.	Hugo's Applegate Trails: Jacksonville Road from Pleasant Valley Cemetery to Mt. Sexton Pass & Illinois Valley Road from Jumpoff Joe Creek to Widow Niday's Place: MAP III OF I
Map 11.	Hugo's Applegate Trails: Jacksonville Road From Mt. Sexton Pass to Grave Creek: Map IV of IV
Map 5.	Lowland Takelma Indian Trail at Mt. Sexton Pass

## Appendix G. Mike Walker Harris Cabin & DLC Quote Research

### Harris Family & Their Donation Land Claim (DLC)

**1. HARRIS: HUGO PIONEERS** Hugo Neighborhood Association & Historical Society, Josephine County Historical Society, & Rogue Advocates. May 12, 2008. *Harris: Hugo Pioneers*. Brochure 28 in Hugo's Pioneers Brochure Series. Hugo, OR.

1853. Oregon Trail or Applegate Trail? George W. Harris and his family had crossed the plains from Tennessee to Oregon in 1853.

1855. The Harris family moved from the Willamette Valley to their DLC on what would become Harris Creek in 1855.

1865 Harris DLC. From 1855 the Harris family proved up DLC Patent No. 70 for 320 acres in Josephine County, Oregon. It was issued December 9, 1865 to George W. Harris Heirs of Harris and Mary Ann Harris.

Applegate Trail. The Applegate Trail was in the eastern portion of the DLC. It is clearly depicted on 2007 Josephine County Assessor maps for the old Harris DLC.

*“Approx. Center Line Territorial Road  
Willamette Valley to Jacksonville.”*

This same trail location is almost exactly the title used on the 1856 GLO map.

*“Road from Willamette Valley to Jacksonville”*

The trail continues north from the DLC paralleling I-5 to the draw at the entrance of the Josephine County Sportsman Park, through the park, and to the northwest over I-5 and down Schoolhouse Creek.

Natural Prairie & Pasture. A significant portion of the donation land claim was open the wetlands of the upper Harris Creek drainage. The Harris ranch's location had a reason: natural sub-irrigation for pasture during the winter, spring, and early summer. Naturally irrigated pasture was crucial prior to pumps, electricity, and sprinkler irrigation.

Rogue Indian War: 1855. Thirty-five year old George W. Harris was killed by Indians on October 9, 1855 during the Rogue Indian Wars. His wife, Mary Ann, was able to drag her husband inside their cabin and barricade the door. The courageous woman, though never having used a gun before was instructed in its operation by her dying husband, and held off the raiders throughout that day. The next day she and her 11-year old wounded daughter, Ann Sophia, were rescued by a small group of U. S. Dragoons from Fort Lane, along with a couple dozen volunteers from Jacksonville. She had lost her husband, her 9-year old son, David, and a school teacher, Frank Reed, who lived with them and worked part time on the farm as a hired man.

After the rescue her husband was buried in a grave dug in the center of their cabin. The cabin was set to fire and Mary and her daughter were taken to Jacksonville.

1871. She returned to the site of her nightmare experience only one more time. In 1871 she accompanied a group who went to the location of the burned down Harris cabin to dig up her husband's body for re-burying in the Jacksonville Cemetery.

1882. Mary Ann Harris passed February 17, 1882.

GLO Field Survey Notes: Harris Road 1 (Rest Area) ■ JA-4. The Applegate Trail is located on the Harris DLC near the old Harris home location. JA-4 has been located in the field.

**2. HARRIS HOUSE OF APPLGATE TRAIL** Hugo Emigrant Trails Committee, Hugo Neighborhood Association & Historical Society. May 27, 2010. *Harris House Of Applegate Trail*. Brochure 32B of Applegate Trail GLO Surveys Brochure Series. Hugo, OR.

Hugo's Applegate Trail houses are located in Josephine County, Oregon from Louse Creek in the south to Grave Creek in the north. There are six GLO surveyed points of interest (POI) along the *Trail* in Hugo's area of interest which locate houses.

1855. The Harris family moved from the Willamette Valley to their donation land claim (DLC) in 1855.

1865 Harris DLC. From 1855 the Harris family proved up DLC Patent No. 70 for 320 acres in Josephine County, Oregon. It was issued December 9, 1865.

Applegate Trail. The Applegate Trail was in the eastern portion of the DLC. It is clearly depicted on Josephine County Assessor maps for the old Harris DLC.

*“Approx. Center Line Territorial Road  
Willamette Valley to Jacksonville.”*

This same trail location is almost exactly the title used on the 1856 GLO map.

*“Road from Willamette Valley to Jacksonville”*

Stakeholder. Oregon Department of Transportation.

**1855 Discovery** *“Leaving Mary Ann and the children with her brother's family, he [George Harris] rode south through the canyon to the far edge of civilization – the Rogue River Valley. There he found a country unlike any he had ever seen before. As he traveled deeper into southern Oregon, he was amazed at the difference a hundred miles could make. Instead of gentle, flatlands and low, rolling hills, he found layers of rugged mountains, stacked in wild confusion, with little, secret, green valleys hidden in their folds. Cold, clear streams rushed here and there, joined hands, and hurried westward. There was bright, warm sunshine to ripen the*

*grain and grow the grazing grass. And over it all spread vast forests to furnish the logs and lumber to build the homes and heat the cabins and cook the food. And in the forests, game of all kinds was plentiful, more than he had ever seen—more than he had ever hoped for. He looked at it all with amazement, for never in his wildest dreams had he hoped to find a place so near to his liking. Five miles north of the banks of the Rogue River along the Oregon-California Trail he found the place he had been looking for – a mile-long meadowland almost clear of trees and growth. It lay like an emerald dropped in a necklace of heavy timber. Little effort would be needed to clear the ground for seeding. A happy creek wandered through the meadow, chattering a wordless tune.” Booth, Percy T. *Until the Last Arrow*. B&B Publishing. Pages 201-202 Coos Bay, Oregon, 1997.*

Natural Prairie & Pasture. A significant portion of the DLC was open wetlands of the upper Harris Creek drainage. The Harris ranch’s location had a reason: natural sub-irrigation for pasture during the winter, spring, and early summer.

Rogue Indian War: 1855. Thirty-five year old George W. Harris was killed by Indians on October 9, 1855 during the Rogue Indian Wars. His wife, Mary Ann, survived her husband, son, David, and Frank Reed, a hired man.

#### HARRIS HOUSE

House POI Name Harris House ■ JA-H-2A

POI ID OR-AT-00-35-06-13-\*\*-JA-H-2A

POI Located July 12 and September 5, 2006; April 25, 2010.

**3. *EARLY PIONEER FAMILY ALONG THE SOUTHERN ROUTE.*** Rose, Karen. 2006. *Early Pioneer Family Along the Southern Route*. Research for Hugo Neighborhood Association & Historical Society. Hugo, OR.

George W. and Mary Ann Harris and family crossed the plains by wagon train via the old Oregon Trail arriving in Oregon August 31, 1852. They spent their first winter in the Willamette Valley. The following spring, George set out in search for his dream homestead. They made a donation land claim just north of the Manzanita Rest Stop on Interstate 5. George was born 1820 in Jefferson County, West Virginia and married Mary Ann on February 9, 1843 in Missouri.

According to Percy T. Booth in his book, UNTIL THE LAST ARROW:

*“Leaving Mary Ann and the children with her brother’s family, he rode south through the canyon to the far edge of civilization – the Rogue River Valley. There he found a country unlike any he had ever seen before. As he traveled deeper into southern Oregon, he was amazed at the difference a hundred miles could make. Instead of gentle, flatlands and low, rolling hills, he found layers of rugged mountains, stacked in wild confusion, with little, secret, green valleys hidden in their folds. Cold, clear streams rushed here and there, joined hands, and hurried westward. There was bright, warm sunshine to ripen the grain and grow the grazing grass. And over it all spread vast forests to furnish the logs and lumber to build the homes and heat the*

*cabins and cook the food. And in the forests, game of all kinds was plentiful, more than he had ever seen—more than he had ever hoped for. He looked at it all with amazement, for never in his wildest dreams had he hoped to find a place so near to his liking. Five miles north of the banks of the Rogue River along the Oregon-California Trail he found the place he had been looking for – a mile-long meadowland almost clear of trees and growth. It lay like an emerald dropped in a necklace of heavy timber. Little effort would be needed to clear the ground for seeding. A happy creek wandered through the meadow, chattering a wordless tune.”*

### **WOMAN’S DEFENSE OF HOME SAGA OF WESTERN COURAGE**

Grant Pass Courier, April 2, 1960 (*Diamond Anniversary Issue*). October 9, 1855 event

*“As the relief party approached Harris’ house, no signs of human occupancy were visible, and an air of desolation lay upon the scene. The outbuildings had been burned, and wreaths of smoke rose slowly from their ruins. Dismounting, some of the party passed within the house. The spectacle that met their eyes was a terrible one. In the room lay the body of the ill-fated owner pierced by a bullet. The signs of determined attack and resistance were visible in the bullet-marked doors and walls. Whatever the termination of the contest, could not be ascertained, and as the party felt that it would be a waste of time to remain, the order was given to mount and push on.*

*As the cavalcade passed a willow thicket not far from the now abandoned homestead a cry was heard, and a woman, begrimed and disheveled, rushed out, leading a wounded girl by the hand, and implored the aid of the troops. It was Mrs. Harris, who, having with the courage of a lioness, defended her hearth and her family from the attacks of a large party of murderous Indians, had after their withdrawal, taken refuge in the willow copse, and there awaited the arrival of succor. When the troops gathered about her house she had watched with anxious eyes, too far off to distinguish whether they were whites sent to relieve her or red men bent to complete their horrible work. Her story is one of the most extraordinary in the whole range of frontier narrative and forms the leading episode of the terrible massacre, which is now being recounted.*

*In the Harris domicile resided five persons – Mr. and Mrs. Harris, their two children, Mary [Sophia], a girl of 12, and David, somewhat younger. The fifth was Frank A. Reed. When the first alarm of Indians was given the latter attempted to escape to the woods, but was pursued and killed. His skeleton was found a year afterward.*

*The boy David, who was at some distance from the house, was last seen running across the field. Subsequent trace of him was never found, but it is supposed that he was murdered, and his body concealed.*

*Mr. Harris was a few rods from the house when the red skins appeared, and in attempting to retreat to his shelter, was fired at and mortally wounded as he stood upon the threshold of his own door. His wife drew him into the house and closed and barred the door, and obedient to her husband’s advice brought the firearms – a rifle, double-barreled shotgun and revolver – and loading them, began to return the fire of the miscreants, who remained close to the house. Her husband was dying in agony the while, and of the two children, one, the boy, was she knew not*

*where, but supposed with reason that he had already met the cruel fate that impended over them all.*

*The child Mary, had been painfully wounded in the arm, and the terrified sufferer climbed the ladder which led to the attic and there remained for several hours, the mute witness of the terrible conflict.*

*While the Indians remained in the vicinity they kept beyond the reach of danger from her fire, but repeatedly attempted to cast burning brands upon the roof over her head, intending thereby to cremate all those the house contained.*

*In an hour, more or less, the husband and father breathed his last, and his bloody corpse with its wide-staring eyes and the expression of agony into which its features were moulded, added ten fold to the terrific nature of the surroundings which confronted the poor and despairing woman.*

*Through this scene of horror she kept up such an effective resistance as she was able, discharging her firearms in such directions and at such intervals as seemed to intimidate the savages, but probably not succeeding in any case in hitting any of them.*

*Unfortunately this poor woman, who was suffering so much from the cruelty of her assailants, was not able to revenge herself effectually upon them, for never having fired a gun before, and gaining her knowledge even of how to load one by the instructions of her wounded husband all she could do was to load and fire, hoping that the show of resistance might, as it did, keep her foes at a distance.*

*She steadily loaded her weapons and discharged them through crevices of the logs of which the house was built, and the Indians, though numerous, dared not attack the building. They burned the outbuilding, however, first removing the horses from the stable.*

*In the afternoon they decamped, leaving the dauntless woman mistress of the field and the savior of her own and her daughter's life. As soon as she was assured of their departure, she called her daughter down from the loft and with her took refuge in the willow copse, and remained there until the arrival of the relief party, as before said. By them she was removed to a place of safety."*



## ARCHAEOLOGY WORK

**University of Oregon** Jessica Bochart-Leusch, Archaeologist with the Oregon Department of Transportation participated had participated in a couple of Hugo Neighborhood Association & Historical Society's field trips to the Applegate Trail in northern Josephine County. Several of the site visits were to ODOT administered lands within the I-5 corridor. These sites included the Harris Donation Land Claim and Mt. Sexton Pass sites.

Jessica Bochart-Leusch, Archaeologist  
Cultural Resources Tribal Liaison  
Oregon Department of Transportation  
Rogue Valley Office  
100 Antelope Road  
White City, Oregon 97503  
541-864-8820

On January 15, 2009 Jessica Bochart-Leusch, Archaeologist, developed a scope of work for the Stockpile Site South of Chancellor Quarry, I-5 Jumpoff Joe - Glendale project (ODOT Key No. 16763). It identified the HETC as part of the scope of work.

This project is part of the I-5 Jumpoff Joe-Glendale Passing Lane Project. ODOT is planning to use the ODOT-owned property (most of Tax Lot #300) as a stockpile, staging, and potential batching site for the manufacture of asphalt.

As you know, the Harris Cabin site is located either in or near the vicinity of this project APE. In addition, portions of the Applegate Trail may also be located within this vicinity. Please contact Mike Walker with the Hugo Neighborhood Association & Historical Society regarding this project:

Mike Walker, Co-Project Coordinator  
Hugo Emigrant Trails Committee  
Hugo Neighborhood Association and Historical Society  
3388B Merlin Road #195  
Grants Pass, Oregon 97526  
(541) 471-8271  
hugo@jeffnet.org

Mike and his colleagues have been working independently to identify the Harris Cabin site in addition to other historic points of interest within this geographic region. Identifying the Applegate Trail site is also a research objective for the Hugo Emigrant Trails Committee.

The following spring 2010 the HETC was working with the UO (Paul Baxter, Archaeologist and Julia Knowles, Research Assistant) in its pedestrian survey of the Harris DLC and in the summer of 2010 its subsurface reconnaissance work. The subsurface work included metal detecting of the Harris cabin and homestead, including the Applegate Trail. This UO project resulted in two papers.

1. **University of Oregon.** May 27, 2010. *Pedestrian Survey of Stockpile Site South of Chancellor Quarry in the I-5 Jumpoff Joe-Glendale Project, Josephine County (ODOT Key 16763; Museum Report No. 2010-026).* Eugene, OR.

2. **University of Oregon.** May 27, 2010. *Subsurface Reconnaissance of the I-5 Chancellor Quarry Stockpile Project, and Metal Detector Survey Within the George and Mary Harris 1854 - 55 DLC (35JO246), Josephine County.* Eugene, OR.

The principal UO researchers that the HETC members, Kelly Rarely and Mike Walker, worked with follow. Kelly and Mike logged approximately 14 working days with them in the field.

Paul Baxter, Archaeologist  
Museum of Natural & Cultural History & State Museum of Anthropology  
University of Oregon  
1680 East 15th Avenue  
1224 University of Oregon  
Eugene, Oregon 97403-1224  
541-346-0810  
Cell 541-619-7031  
Email: pbaxter@uoregon.edu

Julia Knowles, Research Assistant  
Museum of Natural & Cultural History  
University of Oregon  
1680 East 15th Avenue  
1224 University of Oregon  
Eugene, Oregon 97403-1224  
541-346-0932  
Email: jknowles@uoregon.edu

Brian O'Neill, Archaeologist  
Museum of Natural & Cultural History & State Museum of Anthropology  
University of Oregon  
1680 East 15th Avenue  
1224 University of Oregon  
Eugene, Oregon 97403-1224  
Office (541) 346-3033  
Email: boneill@uoregon.edu

Chris Ruiz, Historical Archaeologist  
Museum of Natural & Cultural History & State Museum of Anthropology  
University of Oregon  
1680 East 15th Avenue  
1224 University of Oregon  
Eugene, Oregon 97403-1224  
Office (541) 346-2568  
Email: cruiz@uoregon.edu

**Southern Oregon University** Jessica Bochart-Leusch, Archaeologist, would identify the HETC as part of the scope of work for another cultural resource project for the Applegate Trail. A very similar partnership process resulted in archaeologist field work by Southern Oregon University (SOU) along the Applegate Trail beyond the boundaries of the Harris DLC as that which occurred with the UO.

The principal SOU researchers that the HETC members, Kelly Rarely and Mike Walker, worked with follow.

Chelsea Rose, Staff Archaeologist  
Southern Oregon University Laboratory of Anthropology  
Southern Oregon University  
1250 Siskiyou Blvd.  
Ashland, Oregon 97520  
541-552-6764  
Email: rosec@sou.edu

Katie Johnson, Staff Archaeologist  
Laboratory of Anthropology  
Southern Oregon University  
1250 Siskiyou Blvd.  
Ashland, Oregon 97520  
Email: johnsonka@sou.edu

This SOU project resulted in one paper. Previous applicable work by the SOU the HETC was not involved with.

Rodriguez, Hyman, Johnson, and Tveskov, Southern Oregon University. 2010. *I-5 Grants Pass to Jumpoff Joe Survey ODOT Key 13885*. Southern Oregon University of Anthropology. Cultural Resource Contract for Oregon Department of Transportation. Ashland, OR.

## **Appendix H. Hugo Emigrant Trail Committee, Hugo Native American Team & Hugo Storytelling Committee**

### **1. *Hugo Emigrant Trails Committee***

Hugo Neighborhood Association & Historical Society

[http://www.hugoneighborhood.org/BROCHURE\\_2\\_Trail\\_Committee\\_022406.pdf](http://www.hugoneighborhood.org/BROCHURE_2_Trail_Committee_022406.pdf)

Hugo is blessed with a rich heritage of historic roads, rough though they were. The *Hugo Emigrant Trails Committee (HETC; Trails Committee)* was formed to bring together all those who want to learn more about the early transportation in the area, from the casual admirer to the dedicated researcher. Its aim is to collect and record information about Hugo's emigrant trails, especially its two historic 1856 General Land Office mapped roads, and to share this information (e.g., through *Hugo History Day*, talks, hikes, group visits, training exercises, workshops, publications, web sites, etc.).

- Road from Willamette Valley to Jacksonville (route of the Applegate Trail)
- Road to Illinois Valley via Van Noys Ferry (route of the Applegate Trail from Widow Niday's place to ferry location on Rogue River)

### *Hugo Emigrant Trails Inventory Process*

Hugo Neighborhood Association & Historical Society

[http://www.hugoneighborhood.org/BROCHURE\\_4\\_Inventory\\_Process\\_072705.pdf](http://www.hugoneighborhood.org/BROCHURE_4_Inventory_Process_072705.pdf)

The *Hugo Emigrant Wagon Trail Inventory (HEWTI)* will be conducted by the *Trails Committee* using OCTA'S mapping methods, including the plotting trail classification categories.<sup>2</sup>

Mapping emigrant trails (MET) is OCTA's program for locating, verifying, classifying and plotting emigrant trails based on standard systematic research methods and procedures. For example, the *Trails Committee* will use the four cardinal rules to verify a trail's location on USGS 7.5 minute topographic quadrangles.

### Cardinal Rules

1. Coherence Rule - linear uniformity.
2. Corroborative Rule - confirming evidence.
3. Collateral Rule - physical and/or topographical evidence.
4. Correlation Rule - overall agreement between all evidence.

In the best situation the trail researcher examines all the relevant written, cartographic, physical and artifact evidence and finds them mutually supporting. When adequate diary/journal or physical/artifact evidence is lacking, the researcher must rely heavily on the next best source of evidence, usually later reports or maps, especially General Land Office plats.

The HETC is composed of two sub-committees: 1. General Land Office Field Survey Sub-Committee, and 2.

*General Land Office Field Survey Sub-Committee*

Hugo Emigrant Trails Committee

Hugo Neighborhood Association & Historical Society

[http://www.hugoneighborhood.org/BROCHURE\\_10D\\_GLO\\_SubCommittee\\_030410.pdf](http://www.hugoneighborhood.org/BROCHURE_10D_GLO_SubCommittee_030410.pdf)

The purpose of the *GLO SubCommittee* is to use GLO, DLC, Josephine County surveys, and other surveys within Hugo's Applegate Trail routes of interest and, ultimately, to map and mark each *Trail* location. This includes developing the methodology for translating the hand written survey notes, converting chains to feet, and plotting bearing and distances in feet on USGS topographic quadrangles. The last step is calculating the UTM and latitude and longitude coordinates from the plots on the quads (i.e., degrees, minutes, and seconds for Lat/Long). In our area of the world a second of latitude is about 100 feet and a second of longitude is about 75 feet.

The final UTM and Lat/Long coordinates will be used by the *GLO SubCommittee* with Global Position System (GPS) devices and bearing and distance measurements to locate the actual emigrant *Trail*, roads, and house locations on the ground.

*General Land Office Field Survey SubCommittee*

Bob Black

Terall Blalock

Glen Campbell

Malcolm Drake

Jim & Rene Ford

Larry McStravog

Joe Neiderheiser

Leta Neiderheiser

Kelly Rarey

Mike Walker

Chris Wytcherley

*Diaries, Journals & Reminiscences Sub-committee*

Hugo Emigrant Trails Committee

Hugo Neighborhood Association & Historical Society

[http://www.hugoneighborhood.org/BROCHURE\\_11B\\_Diaries\\_SubCommittee\\_081411.pdf](http://www.hugoneighborhood.org/BROCHURE_11B_Diaries_SubCommittee_081411.pdf)

An effective means of applying diaries, journals, and/or government reports, especially general land office (GLO) maps, to locate and verify particularly vexing segments of emigrant trails (no more than a few miles in length) is creating a composite trail description. You begin by gathering together as many accounts as possible that describe in any way the trail segment under study. Descriptions, for example, could include references to springs, a particular rock formation, creeks, a rocky part of the trail, sand hills, ridges, ravines, forks in the trail, and any distances or directions recorded.

Look for similarities and discrepancies among the various accounts. Then arrange all of these descriptions--really clues— in some kind of sequential order that will reveal the course, direction, and location of the trail. In this way, you will have created a detailed composite description of the trail segment under study.

The *Diaries, Journals & Reminiscences Sub-Committee* was formed by the Hugo Trails Committee January 28, 2006. The following neighbors are members of this committee:

Jean Boling  
Janet McKy  
Joe Neiderheiser  
Leta Neiderheiser  
Berneata Rarey  
Kelly Rarey  
Karen Rose  
Mike Walker

A library has been organized at Karen Rose's home so that members may check-out different reference materials, both primary and secondary, in order to learn more about what it might have been like traveling on the Applegate Trail through Hugo. We have been collecting resources and researching this subject quite extensively over many years and have a rather large library to share with interested neighbors.

The goal is to take the four pertinent 1998 & 1996 USGS quadrangle topographical maps<sup>4</sup> on which our General Land Office Field Survey Sub-Committee plotted 30 points of the 20 mile segment under study and enhance these maps by adding references to various diary or journal excerpts to further document the trail location more clearly. This method is outlined in the Oregon-California Trails Association, MET Field Manual (Mapping Emigrant Trails) and is called the Composite Trail Description Method.

## **2. *Hugo Native American Team***

Hugo Neighborhood Association & Historical Society

[http://www.hugoneighborhood.org/BROCHURE\\_NA1B\\_Hugo\\_Native\\_American\\_Team\\_041912.pdf](http://www.hugoneighborhood.org/BROCHURE_NA1B_Hugo_Native_American_Team_041912.pdf)

Hugo, Oregon like most places has its Native American history, some known, most not. Hugo's first citizens or peoples were probably the lowland Takelma Indians of the Rogue River Valley.

Our values are to honor and preserve the sacred places, archaeological sites, landscapes and cultural traditions of Native peoples. We believe this enriches our shared American heritage and connections with place.

We believe that members of different cultural groups have important shared values such as high hopes for their children's school success, a recognition of the importance of educational achievement, and a strong emphasis on the importance of hard work.

One of the ways the *Hugo Neighborhood* aims to best promote the social welfare of its Hugo neighbors is by collecting, preserving, interpreting, and researching its rich local history, and encouraging neighbor's interest in the history of the Hugo area, in their geographic place, in their community. We know the quality of rural life in Hugo is enhanced through citizen knowledge of its history and the sense of community that a historical perspective facilitates.

Some ideas we understand that came from the Native American society that we believe are insightful and beneficial are: be happy with what you're given, be responsible to your people, and be aware of the balances in life.

The Josephine County Historical Society's mission is all about collecting, preserving, exhibiting, promoting and interpreting local Josephine County history. The Hugo Neighborhood Association's history mission is to:

- Preserve Our Local History (preserving, documenting, promoting & interpreting),
- Promote Education, and
- Promote Analysis of Local Cultural Resources (Oregon Statewide Goal 5 & Josephine County Comprehensive Plan, Goal 7).

Hugo's Native American Team

Jean Boling  
Liz Butowitsch  
Janet McKy  
Wayne McKy  
Mike Walker

Always be respectful of your neighbor's property rights. With permission, leave only footprints.

Four mountain spirits, two of whom were brothers. They shared the name Aldauyakwadis and were subordinates to the spirit of Dan-mologol.

Altawayakhw Mountain (Mt. Sexton)  
Alsawentadis Mountain (Walker or Roberts Mountain)  
Aldauyakwadis (near Illinois River)  
Aldankolida Mountain (near Jacksonville)

### ***3. Hugo Storytelling Committee***

Hugo Neighborhood Association & Historical Society  
<http://www.hugoneighborhood.org/storytel.htm>

Our community has a Hugo Storytelling Program and Committee. The purpose of the program and committee is to share information about ourselves, about our community. Part of the program allows Hugo neighbors to publish for free their stories of Hugo on the Hugo Neighborhood Association & Historical Society's web site.

The purpose of the program is to promote the social welfare of our community by collecting, preserving, interpreting, and researching its rich local history, including story telling, and encouraging neighbor's interest in the history of the Hugo area, in their geographic place, in their community.

We know the quality of rural life in Hugo is enhanced through citizen knowledge of its history and the sense of community that a historical perspective facilitates and we want to work with neighbors to communicate the role it plays in their lives.

### **Hugo Storytelling Committee**

Culture is the distillation of those things that identify us as people, including our shared and individual sense of heritage, history, place, creativity and art, traditions and customs, stories, and it is an integral part of Oregon and Hugo.

The Hugo Storytelling Committee believes culture, as one basis for a healthy community, can be an alternative to destructive behavior and a healing force, and that children educated in their history and culture will contribute to the creative workforce of our evolving technological world.

Some *Hugo Neighborhood* history projects include our annual *Hugo History Day*, inventory of Applegate Trail and Pacific Highway, transcription of Hugo Community Church journals, developing oral histories, encouraging story telling, educational workshops, deed research, cultural assets inventory, wildflower catalog, exploring our community's Indian legacy, orcharding research, writing articles for "Mondays Make History" and the *Oldtimer*, and interpreting and preserving our local heritage through public interest activities.

Jon Whalen, Chair  
Hugo Storytelling Program  
*Hugo Neighborhood*  
326 NE Josephine Street  
Grants Pass, Oregon 97526  
541-476-1595  
Email: bear46@charter.net  
Web: hugoneighborhood.org

### **Members**

Jon Whalen  
Wayne McKy  
Bonita Spencer (deceased)  
Mike Walker

The Hugo Storytelling Committee is authorized to review and publish your Hugo story on our web site as it deems appropriate. It will develop its own rules for accomplishing this objective.

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