

Applegate Trail Signage Project

CHAPTER IV: Applegate Trail Signage Project Recommended Text Alternatives

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



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



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October 21, 2014

Applegate Trail Signage Project

CHAPTER IV: Applegate Trail Signage Project Recommended Text Alternatives

The following information is the product of a comprehensive research project on potential text of signage for the Applegate Trail in northern Josephine County, Oregon. It is a quote of Chapter IV, “Applegate Trail Signage Project Recommended Text Alternatives” from the document entitled *Applegate Trail Signage Project*. The authors are identified in Chapter VI, “Authors”, of *Applegate Trail Signage Project*. Both documents are web published.

Document 1. *Applegate Trail Signage Project*

Document 2. Chapter IV, “Applegate Trail Signage Project Recommended Text Alternatives”

Applegate Trail Inventory

Hugo Emigrant Trail Committee (HETC), Hugo Neighborhood Association & Historical Society

Field Trips: Morning September 26, 2014: Trail at Harris DLC & Grave Creek Hills Pass

Web: <http://hugoneighborhood.org/fieldtrips.htm>

The outline of Chapter IV, *Applegate Trail Signage Project*, follows.

IV. APPLGATE TRAIL SIGNAGE PROJECT RECOMMENDED TEXT ALTERNATIVES

- A. Preferred Text Alternatives
 - 1. Preferred Alternative 1 - Manzanita Rest Area Interpretive Signage:
Applegate Trail at Harris Donation Land Claim
 - . Applegate Trail: 1846 - 1883
 - . Harris Cabin: Donation Land Claim On Applegate Trail
 - . Lowland Takelma First Citizens
 - 2. Preferred Alternative 2 - Manzanita Rest Area Interpretive Signage:
Applegate Trail Crossing Over Mt. Sexton Pass
 - . Applegate Trail At Mt. Sexton Pass: 1846 - 1883
 - . Grave Creek Hills Pass
 - . Lowland Takelma Indian Trail & Rock Old Woman At Pass
- B. Expanded Text Alternatives
 - 1. Expanded Text Alternative 1 - Signage at Applegate Trail at Harris Donation Land Claim
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- C. Additional Text Alternatives
- D. Summary

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. 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

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

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

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.

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.¹⁻³

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 Altawayakhw 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

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). 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/aggiopilgrim>

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

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

Agnes Baker Pilgrim From Wikipedia, the free encyclopedia

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