
Takelma Indians

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.

Edward Sapir (1884–1939) was a German-born American anthropologist-linguist and a leader in American structural linguistics. His name is borrowed in what is now called the Sapir-Whorf hypothesis. He was a highly influential figure in American linguistics, influencing several generations of linguists across several schools of the discipline. The information on Sapir was from Wikipedia.¹



Camas



Youth and Education¹ Sapir was born in Lauenburg in the Province of Pomerania to an orthodox Jewish family. His family immigrated to New York in the United States in 1888. Sapir earned both a B.A. (1904) and an M.A. (1905) in Germanic philology from Columbia. Among his mentors in Germanics were William Carpenter.

1. Downloaded September 6, 2011 from Wikipedia, The Free Encyclopedia. http://en.wikipedia.org/wiki/Edward_Sapir

2. 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.

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

Edward Sapir, American Anthropologist-Linguistics

Work with Boas¹ His linguistic interests proved to be much broader. In the next two years he took up studies of the Wishram and Takelma languages of Native Americans in southwestern Oregon. In 1909 he received his Ph.D in anthropology, just emerging as a new field of study. While a graduate student at Columbia, Sapir met his mentor, anthropologist Franz Boas. The latter was likely the person who provided the most impetus for Sapir's study of indigenous languages of the Americas.



Salmon



Boas arranged Sapir's employment in 1907–08 researching the nearly extinct Yana language of northern California. Sapir returned there in 1915 to work with Ishi, the monolingual last surviving speaker of Yahi (southern Yana).

Sapir's Takelma Indian Research²

1. 1907. *Notes on the Takelma Indians of Southwestern Oregon*³
2. 1907. *The Religious Ideas of the Takelma Indians of Southwestern Oregon*⁴
3. 1909. *Takelma Texts*⁵

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

Takelma Texts

Takelma Texts⁵ 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*.

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Want more information? Contact a member of the HNAT.

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

Hugo Neighborhood Association & Historical Society's Mission

This information brochure is one of a series of documents published by the Hugo Neighborhood Association & Historical Society (*Hugo Neighborhood*). It is designed to be shared with neighbors for the purpose of helping protect our rural quality of life by promoting an informed citizenry in decision-making. The *Hugo Neighborhood* is an informal nonprofit charitable and educational organization with a land use and history mission of promoting the social welfare of its neighbors.

Land Use & History

The *Hugo Neighborhood's* land use mission is to promote Oregon Statewide Goal 1 — Citizen Involvement, and to preserve, protect, and enhance the livability and economic viability of its farms, forests, and rural neighbors. It will act, if requested, as a technical resource assisting neighbors to represent themselves.

Its history mission is to educate, collect, preserve, interpret, and research its local history and to encourage public interest in the history of the Hugo area.

Volunteer membership dues are \$10.00 annually per family and normally used for paper, ink, envelopes, publications and mailings. Send us your e-mail address if you want to know what we are doing.

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Web Page: <http://www.hugoneighborhood.org/>

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Edward Sapir, American Anthropologist-Linguistics



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Edward Sapir: 1910¹

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