

Lowland Takelma Indian Trail & Rock Old Woman At Sexton Mountain Pass

From John Peabody Harrington's
Takelma Indian Field Notes



Hugo Native American Team

**For Hugo Neighborhood Association & Historical Society &
Josephine County Historical Society**

August 2012

Lowland Takelma Indian Trail & Rock Old Woman At Sexton Mountain Pass

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BIBLIOGRAPHY

Lowland Takelma Indian Trail & Rock Old Woman At Sexton Mountain Pass. From John Peabody Harrington's Takelma Indian Field Notes (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).

Edited and approved by the following members of the Hugo Native American Team: Jean Boling, Karen Rose, and Mike Walker.

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I. HUGO NATIVE AMERICAN TEAM

One of the main reasons the Hugo Native American Team (HNAT) developed this project document was a special need to respect the landscapes of the Lowland Takelma Indians. See Hugo Neighborhood Association & Historical Society's Native American Program at http://www.hugoneighborhood.org/Native_American_Brochure_Series.htm.

II. PROJECT

A larger HNAT project associated with this paper was to transcribe *John Peabody Harrington's Takelma Indian Field Notes*.

Harrington, John Peabody. 1981. *The Papers of John Peabody Harrington in the National Anthropological Archives of the Smithsonian Institution, 1907-1957*. Reel number 28, Frames (Pages) Nos. 0001 - 0889. Kraus International Publications. Millwood, New York.

While conducting research on the 1933 *John Peabody Harrington's Takelma Indian Field Notes*, the HNAT discovered additional information from Frances Johnson, a Lowland Takelma Indian informant to ethnographer and linguist John Peabody Harrington. In 1933 Harrington brought her 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 had been located at Sexton Mountain Pass (see *John Peabody Harrington's Takelma Indian Field Notes: Outline*).

Hugo Native American Team. August 2012. *John Peabody Harrington's Takelma Indian Field Notes: Outline*. For Hugo Neighborhood Association & Historical Society & Josephine County Historical Society. Hugo, OR
http://www.hugoneighborhood.org/Harrington_Papers_Outline_082312.pdf

This project extracted applicable information from the HNAT's paper entitled *John Peabody Harrington's Takelma Indian Field Notes: Outline* on the Lowland Takelma Indian Trail and Rock Old Woman at Sexton Mountain Pass. Also see Thomas Doty, Story Teller, on *Waiting For Rock Old Woman*.

Doty, Thomas, Story Teller
Waiting For Rock Old Woman
<http://www.dotycoyote.com/library/rock.html>

Frances Johnson was a Lowland Takelma Indian informant. Her Takelma name was Gwisgwashan. Mrs. Johnson's native village was located somewhere north of the Rogue River; the HNA&HS thinks in the Hugo area. Sapir gives the name of Dak'ts!asin in the neighborhood

of Jumpoff Joe Creek, and near a local medicine rock (dan-mologol) as her native village. The rock was at the Sexton Mountain Summit. In Harrington's 1933 notes Johnson says 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 1853 - 1855.

Frances Johnson identified medicine rock, the old Indian Trail/old road downhill from U.S. 99/old Pacific Highway during the 1933 place name identification automobile trip while at Sexton Mountain Pass on the old paved Pacific Highway. Harrington recorded her statements in three sketch maps (Maps 3 - 5). Map 4 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.

“Summit of grass; Maple Tree Rock; Red barn; med. rock.”

“Thompson’s fence; old Ind. Trail & (sp?) old road; Pac - Hw.”

Some might find the memories of a young Frances Johnson (ca., 10 years old?) suspect. However, she was born at Grave Creek (Sunny Valley?) or Rainie Falls on the Rogue River. Her village was in the Jumpoff Joe Creek drainage and she would have personally traveled over the Sexton Mountain Pass along the Indian Trail by medicine rock. She 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 ca., 77 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 1933 by John Peabody Harrington (Harrington 1981) and in 1906 by Edward Sapir (Sapir 1907a, 1907b, 1909), as well as Historian and Anthropologist Stephen Dow Beckham (Beckham 1971 & 1993), and Archaeologist Dennis Gray (Gray 1985 & 1987).

Dennis Gray reported that the Lowland Takelma nuclear territory (Gray 1987: 21 - 24) extended westward from the Gold Hill-Jacksonville line along the northern bank of the Rogue River to a point somewhere between the Illinois River and Galice Creek. The western boundary of the Lowland Takelma nuclear territory would have been near the confluence of Grave Creek and the Rogue River. Northward from the Rogue, Takelma territory extended to the upper drainage of Cow Creek and then east to include the entire drainages of Grave Creek, Jumpoff Joe Creek and Evans Creek (Map 1 & Map 2).

Dennis Gray’s 1987 study synthesized the available ethnographic and relevant archaeological data pertaining to the Native American groups who formerly occupied the upper Rogue River drainage of southwestern Oregon (Gray 1987: iii). The information concerns material, social, and religious aspects of aboriginal life as practiced by the Takelma of the Rogue River Valley, and their culturally akin Athapascan neighbors, the Da-du-be-te-de (Applegate Rivergroup), and the Tal-tuc-tun-te-da (Galice Creek Group). The ethnographic material represents the time period immediately prior to the subjugation of these Native Americans, and their subsequent removal from southwestern Oregon in the 1850s.

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. Eugene, OR. Document is web published at <http://soda.sou.edu/awdata/021104a1.pdf>.

III. LOWLAND TAKELMA INDIAN INFORMANT FRANCIS JOHNSON & ETHNOGRAPHERS/LINGUISTS HARRINGTON & SAPIR

A. Frances Johnson, Lowland Takelma Indian

Gray identified several Native American informants: Frances Johnson, Molly Orton, Aneti Scott, Hoxie Simmons, Netti West, and Mary Eagan (Gray 1987: 13 - 16). This paper is concerned primarily with Frances Johnson and secondarily with Molly Orton as they provided information on the Lowland Takelma Indian Trail and Rock Old Woman at Sexton Mountain Pass.

Frances Johnson (Gray 1987: 13) whose Takelma name was Gwisgwasan, was the sole informant for both Sapir and Harrington concerning the Lowland Takelma. According to Sapir:

In 1884 there were no more than twenty-seven Takelmas. The Takelma language is spoken by only three or four older women now [1906].

Twenty-five or so years later in 1933, Frances Johnson was again to be a primary source of information about the Lowland Takelma Indians, this time for J. P. Harrington.

Mrs. Johnson's native village was located somewhere north of the Rogue River and slightly east of Grants Pass, Oregon. Sapir gives the name of Dak'ts!asin in the neighborhood of Jumpoff Joe Creek, and near a local spiritual rock (dan-mologol) as her native village. In Harrington's notes Johnson says she was born at Rib Creek (i.e. Grave Creek), a place just the other side of Medicine Rock, or maybe at Rainie Falls on the Rogue River. There is, then, general agreement as to the geographic area of her early residence, and indeed most of the information supplied by Johnson concerns the area north of the Rogue River. In neither account is her age given; however, she stated that she was a young girl at the time of the Rogue River Wars during the 1850s.

Frances Johnson was interviewed by Harrington and Sapir at the Siletz Reservation, in addition to which in 1933 Harrington brought her to the Rogue River region on a short automobile trip to assist in place name identification.

Some details of her ancestry are as follows. Her maiden name was Harney, and her younger brother, George Harney, was a chief who at one time traveled to Washington D.C. Cow Creek Sally and Evans Bill were her first cousins. Her mother's father and also a cousin of her father, Chief Taylor, were from Ta'waxki (possibly Evans Creek). Frances' mother's uncle and her mother's mother were from the Table Rock region. Frances Johnson died in 1933.

Molly Orton (Gray 1987: 13 - 14), sometimes referred to as Molly Orcutt, was a speaker of the Upland or "Table Rock" Takelma dialect. According to Frances Johnson, "Molly Orton was probably from Ashland, Jacksonville. She is not Shasta. She talks my [Takelma] language". Molly Orton was Harrington's and Drucker's informant for the areas around Table Rock and eastward in the Bear Creek Valley. According to Drucker, Molly Orton was the last member of her people to have any recollection of the old culture. Harrington also brought her to the area by automobile to identify place name locations. No details are available concerning her age or place of birth; however she stated that while living on the Grand Ronde Reservation, her father told her about the country where he had lived called So-ytanakh, which was probably near the headwaters of Little Butte Creek, north of Ashland, Oregon. Molly and her husband Steven lived in the Rogue Valley and surrounding mountains during the late nineteenth century, for they witnessed the completion of the Oregon-California Railroad. Molly claimed close kinship with Frances Johnson. She also had an uncle from the Jacksonville area and a cousin known as Table Rock Jenny.

B. John Peabody Harrington, Ethnographer/Linguist

John Peabody Harrington (Gray 1987: 10 - 11), probably the most prolific yet least known of the many great ethnographers/linguists of the early twentieth century, remains an enigma. Born in Massachusetts in 1884, he grew up in California and studied anthropology and classical languages at Stanford University. While a student at the University of California he was influenced by A. L. Kroeber and P. E. Goddard to devote his career to the study of Native American languages and culture.

Following graduate studies in Germany in 1905-06, Harrington returned to the United States and began a part-time investigation of several California Indian cultures. The years 1909-1915 were spent in the Southwest with various institutions where he engaged in linguistic research. In 1915 Harrington was awarded a permanent position as a field ethnologist with the Bureau of American Ethnology, a position he was to hold for almost forty years.

It was during those forty years that Harrington amassed (figuratively) "tons" of field notes on almost every aboriginal linguistic group in North America. His obsession to record data was such that he rarely took the time to publish or synthesize his material. In the fall of 1933 Harrington pursued work in the Rogue River region. Following interviews at the Siletz Reservation, he took several informants on automobile trips to southwestern Oregon to confirm place names and village site locations. Although primarily concerned with linguistic information, Harrington's field notes are replete with ethnographic and ethnobotanical details.

Harrington's personality could best be described as eccentric and obsessive. He had little contact with his colleagues, and was fearful of such contact lest someone should pirate his work. His wife of seven years, Carobeth Laird, describes a most painful relationship with a man who was obsessed with his work and an economizer with his earnings. Whatever the facets of his personality may have been, he left an amazing amount of valuable information on many now-extinct cultures. This information is only now becoming available through the auspices of the National Anthropological Archives.

C. Edward Sapir. Ethnographer/Linguist

Edward Sapir (Gray 1987: 10), linguist and ethnographer, was a brilliant scholar who made a lasting impression on the field of cultural anthropology. Born in Germany in 1884, he emigrated with his family to the United States at the age of five. His scholastic aptitudes were recognized early on, and culminated with a four year Pulitzer Fellowship to Columbia College, where he graduated in 1904. His graduate work continued at Columbia and it was during this time, while in his early twenties, that Sapir undertook research into the Takelma language. This was the study which he presented for his doctoral dissertation. Before receiving his Ph.D. from Columbia in 1909, Sapir also studied and taught at the University of California, Berkeley, and at the University of Pennsylvania. Sapir spent the next fifteen years employed with the Canadian National Museum in Ottawa, where he sought out and studied many of the languages of Canadian Native Americans. The remainder of his professional career was spent at the University of Chicago and Yale University until his death in 1939.

In addition to his talents in linguistics and ethnography, Sapir was a student of theoretical concerns of cultural anthropology, in particular the concept of culture and personality. His work in linguistics over the years included the study of Germanic, African, Indo-European, and Semitic languages, in addition to his work in Canada. His interests ranged far beyond anthropology, for he had considerable skill as a poet, musician, and literary critic. Like many American anthropologists of his generation, he was a student, admirer, and friend of Franz Boas.

IV. LOWLAND TAKELMA INDIAN TRAIL & ROCK OLD WOMAN AT SEXTON MOUNTAIN PASS

A. Indian Trail & Applegate Trail/Road At Sexton Mountain Pass Corridor

The topography of Sexton Mountain Pass creates a natural constricted travel corridor approximately 200' - 300' wide and 1,000' - 2,000' long. The pathways of all historical and present users were, and are, within this corridor, including the our first Native American travelers along the Lowland Takelma Indian Trail, the historic emigrants of the 1846 - 1883 Applegate Trail/Road, and today's present travelers along I-5.

Cultural routes or corridors represent historic roads that evolved through necessity or tradition. While it is possible some cultural routes may have a documented rationale, they will usually not have the design and construction legacy of an aesthetic or engineered route. It is possible, and likely, later additions or alterations may be well documented. These may be roads that evolved from animal, Native American, and pioneer trails, or simply logical connections between villages or through difficult terrain. Roads through mountain passes (e.g., Grave Creek Hills Pass = Smith Hill Summit = Sexton Mountain Pass, etc.) or water gaps, paralleling the foot of mountains or following a line of stable soils or river courses are typical of cultural routes or corridors. Additional types of cultural routes may include a footpath between farms or to a resource site (i.e., sand, clay, timber or stone) that ultimately became roads.

Cultural routes or corridors, in use as roads today, generally exhibit the greatest number of historic periods or layers. Beneath the modern pavement are potentially rich archaeological sites representing not only people and cultures over the years, but also the history of the very route — evidence of a cut bank to avoid sidling in the 1850s, remnants of an old *macadam road* from ca., 1910 - 1920, and other early highway improvements such as the 1853 - 1880 Myrtle Creek to Camp Stewart Military Road, 1860 - 1883 stage coach road, and 1921 - 1922 paving at Sexton Mountain (*i.e.*, *5-inch bituminous pavement 13 feet in width, with 7-inch concrete shoulders 2½ feet in width on each side*). For cultural routes it is important to understand these layers as you make a determination as to the period or periods of significance that are worthy of preservation. Remember too, subsequent layers of the road may embody the characteristics of aesthetic or engineered routes.

A 2012 consensus determination by the Hugo Emigrant Trails Committee was that the 1,060' segment of the Applegate Trail/Road at Sexton Mountain Pass had an Oregon-California Trails Association (OCTA) trail classification of Class ② Used Trail. Its rationale follows. Most emigrant trails still retaining evidence of wagon use – in the form of ruts, swales, scaring, or tracks – probably had undergone later 19th century wagon use due to freighting, mining, military, stage, or ranching activity. This was certainly the case here. Rarely will visible trail remains be the result solely of emigrant wagon use. Also, because the 1,060' segment had little use or no use in the 20th century after 1920, erosion had changed its appearance where it no longer looks like it did in the 19th century. This is the case for the 1,060' segment of the Applegate Trail that started out as a Lowland Takelma Indian Trail used later by mountain men, Hudson Bay Trappers, and eventually by the 1846 - 1883 emigrants. Even though it had later motorized use ca., 1910 - 1920, its original location of the Applegate Trail still retains its emigrant wagon use character and qualifies as Class ② (OCTA Mapping Emigrant Trails Manual, page 15).

B. Lowland Takelma Indian Trail & Related Information

The HNAT conducted a transcriptions test as a preliminary experiment in whether some of Gray's references to Harrington's field notes could be found within HNAT's copy (Hugo Native American Team. 2012: 1 - 3). The HNAT's transcriptions test identified Gray's quotes for Harrington's field notes in Harrington's actual field notes. The following Gray quotes (*i.e.*, 1A, 5A - 9A) are followed by the actual 1933 Harrington field notes (*i.e.*, 1B, 5B - 9B)

1A. Harrington Quote No. 1 by Gray (Gray 1987: 13).

Frances Johnson (whose Takelma name was Gwisgwashan (Sapir 1909:2]) was the sole informant for both Sapir and Harrington concerning the Lowland Takelma.

Mrs. Johnson's native village was located somewhere north of the Rogue River and slightly east of Grants Pass, Oregon. Sapir gives the name of Dak'ts!asin in the neighborhood of Jumpoff Joe Creek, and near a local spiritual rock (dan-mologol) as her native village (Sapir 1907a:256). In Harrington's notes Johnson says 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 (Harrington 1981: 557).

1B. Harrington Quote No. 1/Harrington 1981: 557. The preceding page at 0556 has Frances being quoted.

“??? was born at Rib Creek (i.e. grave ck.), a place just the other side of Medicine Rock, or maybe at the fall of the Rogue River - in the winter time they were always camped at this fall.”

5A. Harrington Quotes No. 5 by Gray (Gray 1987: 38).

The regional settlement patterns of the Takelma, not surprisingly in a basically subsistence-level economy, reflected environmental patterns and economic procurement needs. Permanent winter villages were generally located in lower-elevation river and creek valleys near the confluence of two streams, or near sites of economic importance such as early spring vegetable sources or traditional fishing spots. Frances Johnson mentioned wintering on Cow Creek, and also at a falls on the Rogue (probably Rainie Falls below Grave Creek) (Harrington 1981: 440, 557).

5B. Harrington Quote No. 5/Harrington 1981: 440.

Frances Johnson. “They went to Galice ck. & then went & spent the winter at Cow ck. & then next spring Frances & her folks ??? by trails across the mts. to Tapuxtan, which is on the n. edge of R. River, a big flat, nice place.”

5B. Harrington Quote No. 5/Harrington 1981: 557. See Harrington Quote No. 1/Harrington 1981: 557.

6A. Harrington Quotes No. 6 by Gray (Gray 1987: 43).

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.

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 or Medicine Rock. This spirit was localized in a large rock located in Lowland Takelma territory near Sexton Mountain (Harrington 1981: 876). 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-mologol to inflict revenge upon an evil shaman (Sapir 907b: 46-47).

6B. Harrington Quote No. 6/Harrington 1981: 876. Map of Sexton Pass and “medicine rock” Why does Gray feel the “rock” is a “spirit” and “dan-mologol”? The rock is identified as medicine rock next to Sexton Mountain (“altawayakhwa mt”) on map (“Rock” Harrington 1981: 600, 876). “Medicine Rock” at Sexton Mountain is identified in Harrington 1981: 256, 410, 419, 423, 424, 431, 557, 558, 560, 582, 583, 587, 588, 589, 591, 593, 601, 602, 604, 605, 606, 608, 609, 610, 611, 876.

“On my way back to California from Siletz stop in the evening on Top of Sexton Mt. And paced where the ?? rock is with maple growing out of it.” “Rock with maple Tree growing in it, at very top of pass. Molly says this is the med. Rock.” “Rock 3 ft. n. of barn, Frances that this was the rock..” “altawayakhwa mt”.

The HNAT review identified one reference to a spirit (i.e., Doctor’s Spirit, Harrington 1981: 0223). The preliminary review of Harrington’s 1933 field notes did not identify any reference to “dan-mologol” or Rock Old Woman. It appears that Gray synthesized information by Harrington and Medicine Rock, and “dan-mologol” or Rock Old Woman from Sapir. However, from Harrington and Sapir’s separate field notes, the HNAT agrees with Gray that they are the same entity (see Section IV.C.).

Map of Medicine Rock at Sexton Mt. Pass. (Harrington 1981: 0560). Comments by Francis Johnson recorded by Harrington on sketch map.

“That is probably the medicine rock.” “Fence of Smith ranch; the old road; 99 hw.” “Summit of Sexton Mt. Pass is here; immediately south of the barn.”

Map of Medicine Rock at Sexton Mt. Pass. (Harrington 1981: 0583). Comments by Francis Johnson recorded by Harrington on sketch map.

“Summit of grass; Maple Tree Rock; Red barn; med rock.”
“Tompson’s fence; old Ind. Trail & (sp?) old road; Pac - Hw.”

At base of Medicine Rock (Harrington 1981: 604).

“At the base of medicine rock were a bucket, a stick for picking up rocks, a 6” long Ind. pipe, & a stirring paddle. They are not on the smooth top of the rock, but at the base of the rock. ??? which side of base of rock these things were, the bucket was there, no handle on it. Inds. went from trail to rock & deposited their offerings, & prayed [to] the rock.”

“When Inds. Passed they always deposited salmon, camass, etc. on top of that rock.”

“?? The rock was med. Rock, iron pipe, which he sometimes lent to a Ind. doctor to smoke, & he would die later.”

“Med. Rock we boil a bad doctor’s heart (a bad doc. who has poisoned good children of a family) to punish bad doctor, in the bucket, & stirred it to with the paddle, & use the ??? for picking up hot rocks to put into the basket to make doctor’s heart boil.”

“??? Poes, Frances mother’s bro’s son, told Frances that med. Rock had offered him a pipe to smoke – and in 5 yrs. He died.”

Doctor’s Spirit (Harrington 1981: 0223)

“Says (jargon) Tamanowas? is a doctor’s spirit = takyuhapxta?”

7A. Harrington Quotes No. 7 by Gray (Gray 1987: 44).

Other specific spirit objects mentioned by Frances Johnson include four mountain spirits, two of whom were brothers. They shared the name Aldauvak'wadis and were subordinates to the spirit of dan-mologol. One of the mountains was located near Medicine Rock, and most likely was Sexton Mountain (Harrington 1981: 876); the other was near the Illinois River. The third spirit mountain, Alsawent'adis, 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 (Harrington 1981: 608).” The fourth mountain spirit recorded by Sapir, called Aldank!olo'ida, was near Jacksonville. Apparently each of these localized spirits was capable of defending the average person against the evil caused by shamans.

7B. Harrington Quote No. 7/Harrington 1981: 876. Map of Sexton Mountain (“altawayakhwa mt”), Sexton Pass and “medicine rock” (see Harrington Quote No. 6/Harrington 1981: 876). There is no mention on 876 map of the four mountain spirits, two of whom were brothers that shared the name Aldauvak'wadis and were subordinates to the spirit of dan-mologol (see Harrington Quote No. 7/Harrington 1981: 608).

7B. Harrington Quote No. 7/Harrington 1981: 608. According to Gray, Alsawentadis Mountain, located near Sexton Mountain, was likely Walker or Roberts Mountain (Appendix A).

“altakanxita is the next mt. to tannaxule-tha: [medicine rock] It was on altakanxita mt.[Alsawentadis Mountain; or altawayakhwa mt?]. That the boat rested after the world flood. ‘altakanxita is a high mt., about the same height as altawayakhwa mt?. They found an ‘ey (= boat) there.”

“Rhg. Says the mts. Are there (as we stop at Pleasant Valley on way from gr Pass to med mt.: (mt symbol & tannaxule-tha); (mt symbol & altawayakhwa); (mt symbol & altakanxita). (east) a mt. Near the deer lick, also seen? it? at head of Grants Pass.”

8A. Harrington Quotes No. 8 by Gray (Gray 1987: 79).

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 'altawayakhwa' mountain, a trail ran past Tannaxule-tha (Harrington 1981: 601-2)."

[In the vicinity of Sexton Pass near present day Interstate 5. See Chapter 5 for a discussion of "Medicine Rock."]

8B. Harrington Quotes No. 8/Harrington 1981: 601 - 602.

Harrington 1981: 601.

“Tanmuletha = medicine rock. It is like a round table. ???” “??? ??? a med. rock. ??? used to be a ½ way stage sta. ???”

Harrington 1981: 602.

“Tanmuxultha, where the medicine rock is, on altawdyakhwa? mt. A trail goes past Tanmuliuletha.” “Rhg. Tanmuxu?tha is the locality where the medicine rock was. ??? is “where (the rock) sits down.” “Rhg. ??? Tanmuxuuletha is - med. Rocks’s ??? Very satisfactory.”

9A. Harrington Quotes No. 9 by Gray (Gray 1987: 81).

'altawayakhwa' 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 (Harrington 1981: 602, 876)."

[Sexton Mountain, north of Grants Pass.]

9B. Harrington Quotes No. 9/Harrington 1981: 602 & 876.

Harrington 1981: 602. See Harrington Quote No. 8/Harrington 1981: 602.

Harrington 1981: 876. See Harrington Quote No. 6/Harrington 1981: 876.

C. **Rock Old Woman: *Gray's Dan-mologol or Medicine Rock***

Hugo Neighborhood Association & Historical Society and Josephine County Historical Society. September 7, 2011. *Gray's Dan-mologol or Medicine Rock*. Brochure NA-18AB Of Hugo's Native American Brochure Series. Hugo, OR. (http://www.hugoneighborhood.org/BROCHURE_NA18AB%20Grays%20Medicine%20Rock%20090711.pdf)

Brochure NA-18AB was written based on Gray's work before the Hugo Native American Team acquired a copy of Harrington's *Takelma Indian Field Notes* in August 2012. The one reference to Harrington turned out to be a map of Sexton Pass that identified a medicine rock, but not a "spirit", or "dan-mogol" (Harrington 1981:876).

"On my way back to California from Siletz stop in the evening on Top of Sexton Mt. And paced where the ?? rock is with maple growing out of it." "Rock with maple Tree growing in it, at very top of pass. Molly says this is the med. Rock." "Rock 3 ft. n. of barn, Frances that this was the rock.." "altawayakhwa mt".

GRAY'S DAN-MOLOGOL OR MEDICINE ROCK The following is the text from the *Gray's Dan-mologol or Medicine Rock* brochure.

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 (page 43).¹

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 or Medicine Rock**. This spirit was localized in a large rock located in Lowland Takelma territory near Sexton Mountain (Gray¹ 1987:43; Harrington² 1981:876).

ALDAUVAK'WADIS WERE TWO MOUNTAIN BROTHER SPIRITS

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-mologol** 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. (pages 43 - 44)

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 (page 79).¹

ALTAWAYAKHW MOUNTAIN = SEXTON MOUNTAIN

'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" (page 81).¹

Alsawentadis: "**Next to the first of the two mountain brothers.**" [Walker or Roberts Mountain, north of Grants Pass.] (page 81)¹

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 (page 83).¹

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 (page 85).¹

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

Want more information? Contact a member of the HNAT.

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.

2. 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.

V. HARRINGTON'S INDIAN MAPS OF LOWLAND TAKELMA INDIAN TRAIL & ROCK OLD WOMAN AT SEXTON MOUNTAIN PASS

John Peabody Harrington was one of the great ethnographers/linguists of the early twentieth century. Although his 889 pages of field notes on the Takelma Indians were primarily concerned with linguistic information, there are also replete with ethnographic and ethnobotanical details.

Harrington's produced dozens and dozens of sketches (maps) based on the information his informants provided him. These maps/sketches are not to scale, but they are extremely important in providing geographic relationships. This preliminary analysis does not even scratch the surface with a look at three of his maps/sketches.

- 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

The map titles are identified by the author, Harrington, the frame/page number, and the topic.

Map 3. Harrington Map 560 Medicine Rock At Sexton Mountain Pass

Frances Johnson was the Lowland Takelma Indian informant. Her Takelma name was Gwisgwashan. Mrs. Johnson's native village was located somewhere north of the Rogue River, the HNAT believes it was in the Hugo area. Sapir gives the name of Dak'ts!asin in the neighborhood of Jumpoff Joe Creek, and near a local medicine rock (dan-mologol) as her native village. The rock was at the Sexton Mt. Summit. In Harrington's notes Johnson says 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 his Native American informant Frances Johnson.

Some might find the memories of a young girl (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 Sexton Mountain Pass along the Indian Trail by medicine rock. She 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 her tribe was moved to Silitz reservation, she was c.a., 77 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: John Peabody Harrington and Edward Sapir.

Sketch Map of Medicine Rock at Sexton Mt. Pass. (Harrington 1981: 0560). Comments by Francis Johnson (see Map 3).

“That is probably the medicine rock.” “Fence of Smith ranch; the old road; 99 hw.” “Summit of Sexton Mt. Pass is here; immediately south of the barn.”

Map 4. Harrington Map 583 Indian Trail & Medicine Rock At Sexton Mountain Pass

Sketch Map of Indian Trail and Medicine Rock at Sexton Mountain Pass. (Harrington 1981: 0583). Comments by Francis Johnson (see Map 4).

“Summit of grass; Maple Tree Rock; Red barn; med rock.”

“Tompson’s fence; old Ind. Trail & old road; Pac - Hw.”

Sketch Map 4 is unique in that it identified the old road as the Takelma Indian Trail location over Sexton Mountain Pass in 1856 when Francis Johnson and the remaining Takelma Indians were moved out of the Rogue River to the Siletz Reservation after the Indian War of 1855. It and Map 3 and Map 5 all identify the summit of Sexton Mountain Pass, the barn at the summit of Sexton Mountain Pass, the old road on the north side of Sexton Mountain Pass, and the new 1920 - 1921 paved Pacific Highway.

The 1933 sketch Maps 3 - 5 are not to scale, but they are extremely important in providing geographic relationships. This is because the HNAT also has a nine foot 1940 engineered map of the Sexton Mountain Pass at 1" - 100' that locates all the same geographic features that sketch maps 3 - 5 identify (Oregon State Highway Department. August 1940. *Right of Way Map, Sexton Mt. Section. Pacific Highway, Josephine County*. Scale 1" = 100'. Part 1 of 2, Drg. No. 5B-28-11. Oregon Water Resources Department, Grants Pass Office. 1939. October 20, 1939 Aerial Photo CIZ 26-92).

The three 1933 Harrington sketch maps and the 1940 Oregon highway map are definitive proof that the 1,060' segment identified as “*Applegate Trail I North Sexton Pass I-5 East*” (i.e., Sexton Mountain Pass in south to Applegate Trail site near I-5 sign in north) is the old emigrant Applegate Trail as it evolved into a wagon road on top of the original Lowland Takelma Indian Trail (http://www.hugoneighborhood.org/NORTH_SEXTON_PASS_PAPER_I_013012.pdf).

Map 5. Harrington Map 876 Medicine Rock At Sexton Mountain Pass

Harrington Map 876 Medicine Rock is a sketch map of Sexton Pass and “medicine rock”, but field 876 map notes do not identify a “spirit”, or “dan-mologol” (Harrington Quote No. 6/Harrington 1981: 876; see Map 6. Harrington Map 876 Medicine Rock).

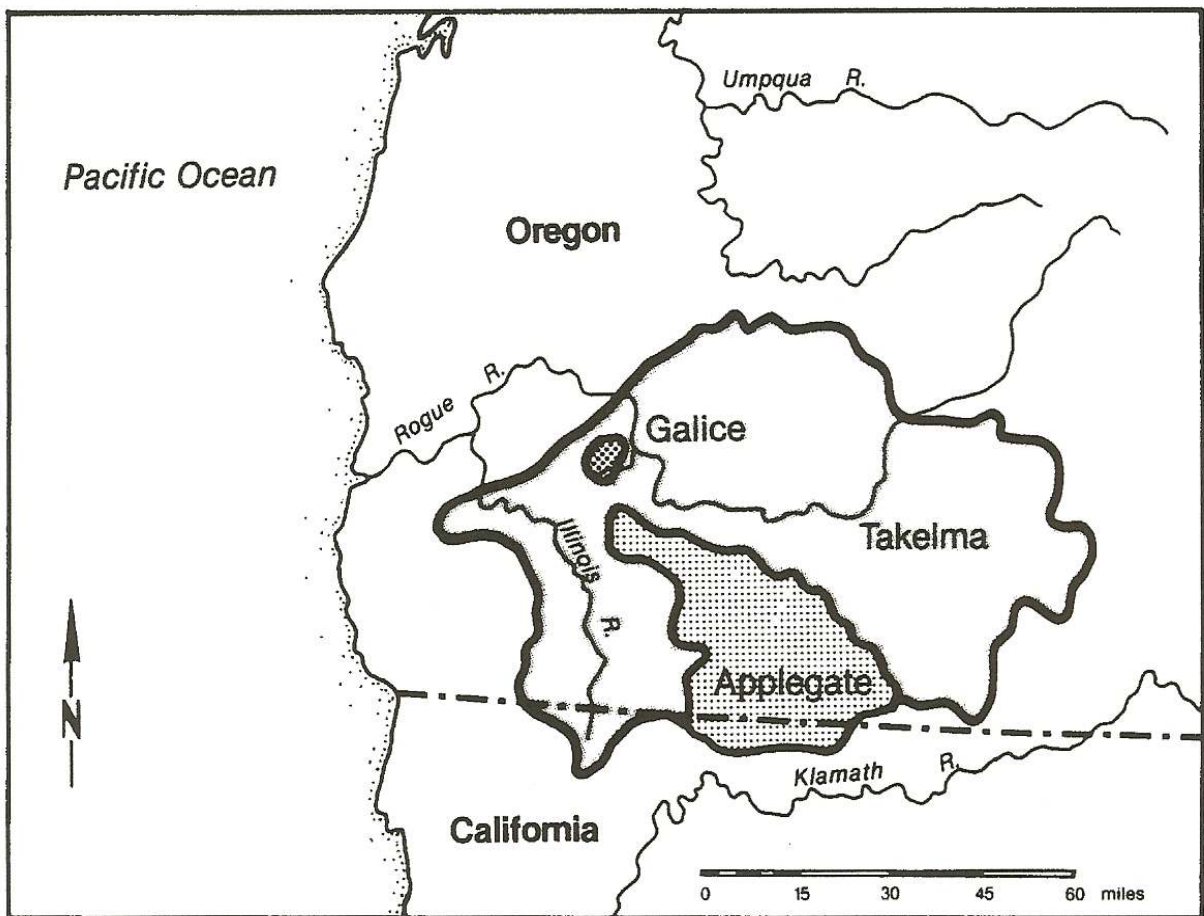
Rock is identified as medicine rock next to Sexton Mountain (“altawayakhwa mt”) on Map 6. “Medicine Rock” at Sexton Mountain is identified in Harrington 1981: 256, 410, 419, 423, 424, 431, 557, 558, 560, 582, 583, 587, 588, 589, 591, 593, 601, 602, 604, 605, 606, 608, 609, 610, 611, 876.

“On my way back to California from Siletz stop in the evening on Top of Sexton Mt. And paced where the ?? rock is with maple growing out of it.” “Rock with maple Tree growing in it, at very top of pass. Molly says this is the med. Rock.” “Rock 3 ft. n. of barn, Frances that this was the rock..” “altawayakhwa mt”.

MAPS

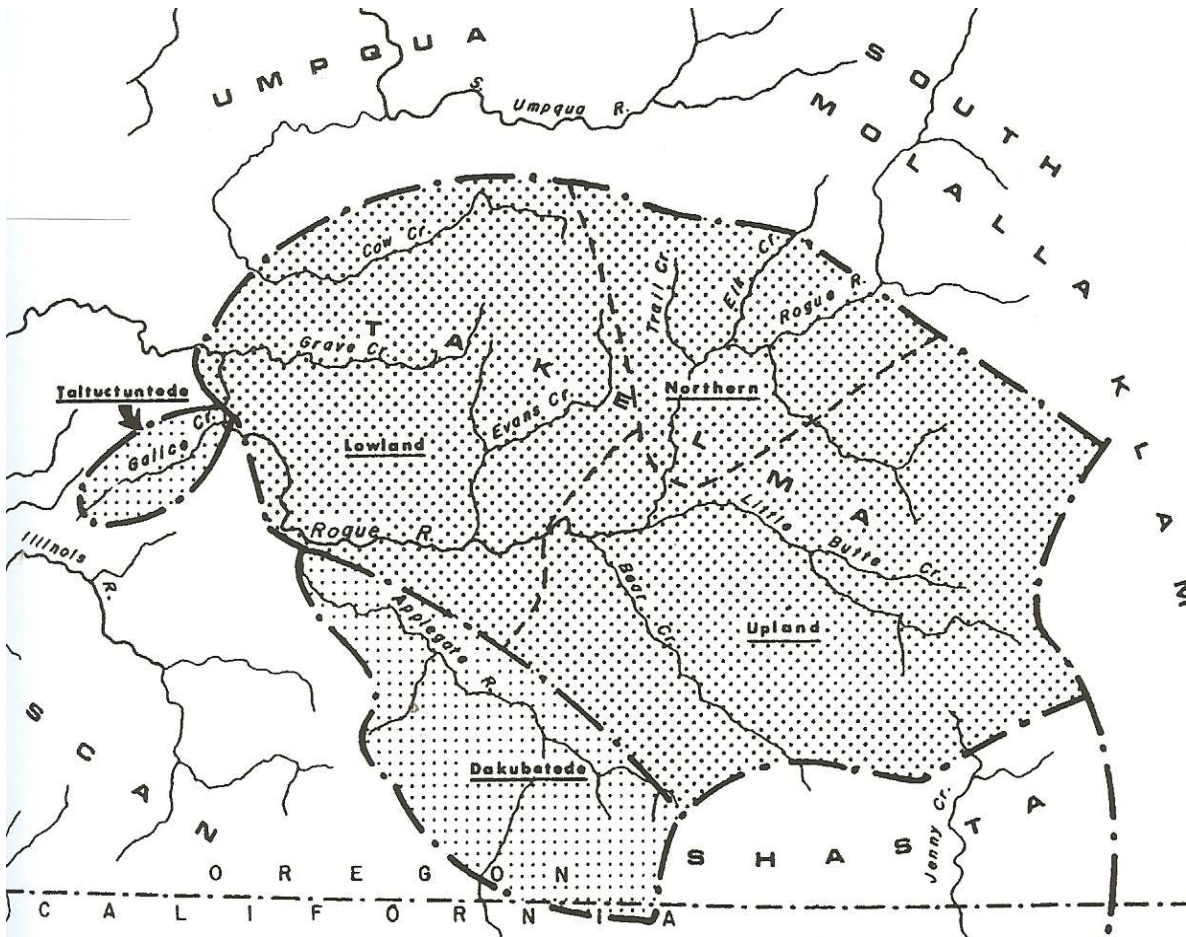
- Map 1. Takelma Lands In Southwestern Oregon
- Map 2. Takelma Indians
- Map 3. Harrington Map 560 Medicine Rock At Sexton Mountain Pass
- Map 4. Harrington Map 583 Indian Trail & Medicine Rock At Sexton Mountain Pass
- Map 5. Harrington Map 876 Medicine Rock At Sexton Mountain Pass

Map 1. Takelma Lands In Southwestern Oregon



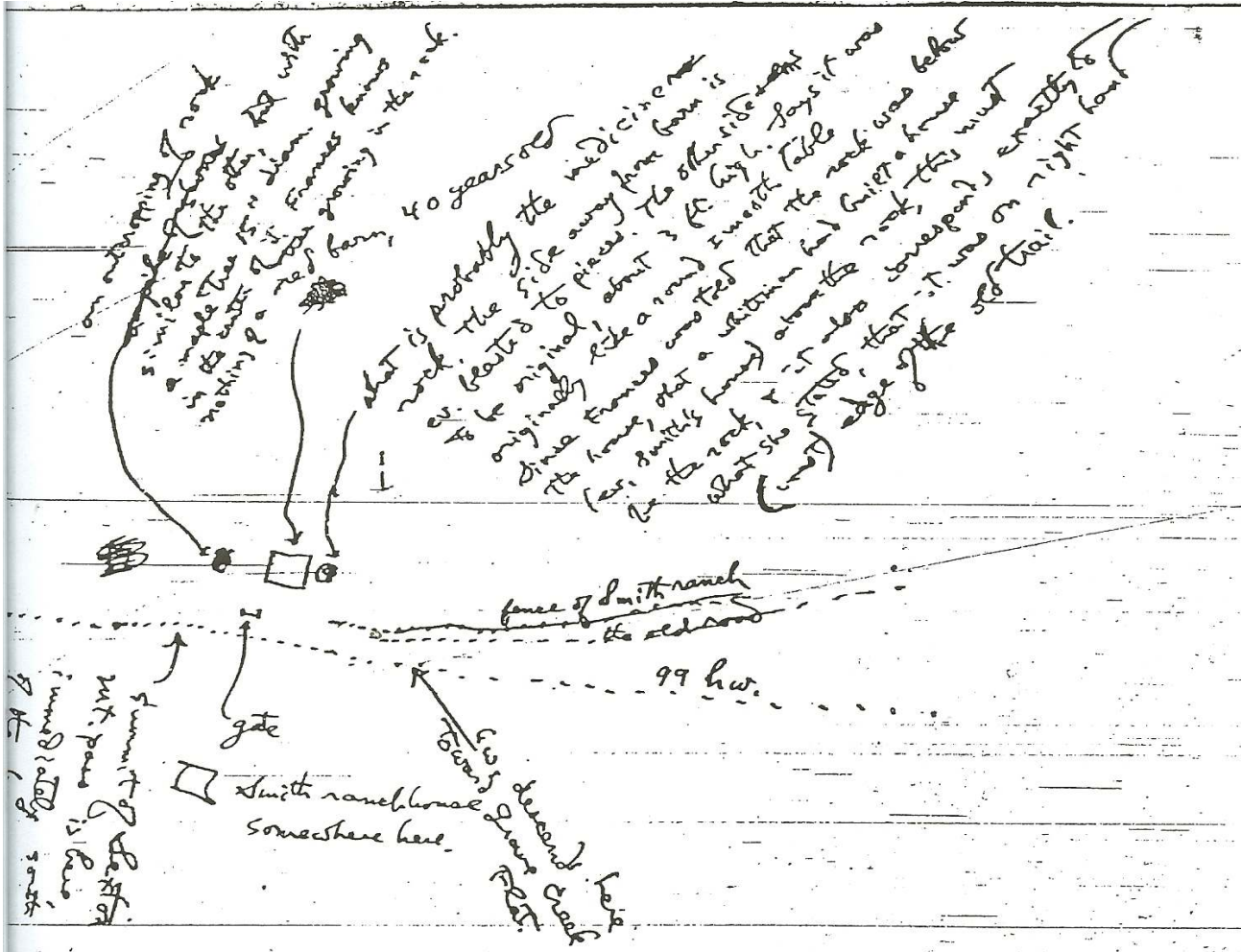
Map 1. Takelma Lands

Map 2. Takelma Indians



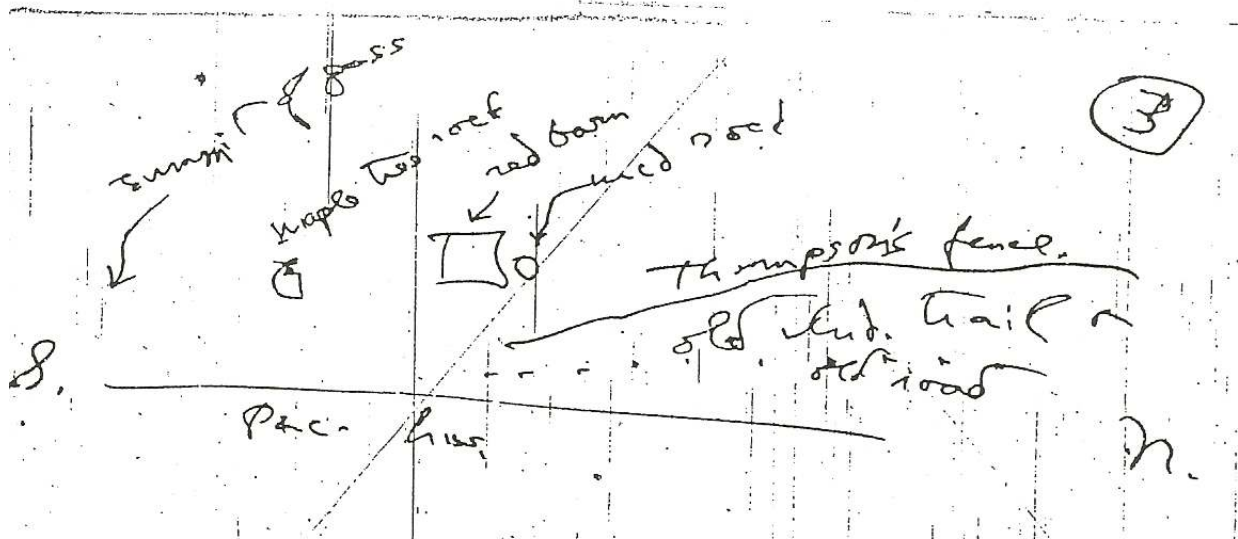
Map 2. Takelma Indians

Map 3. Harrington Map 560 Medicine Rock At Sexton Mountain Pass



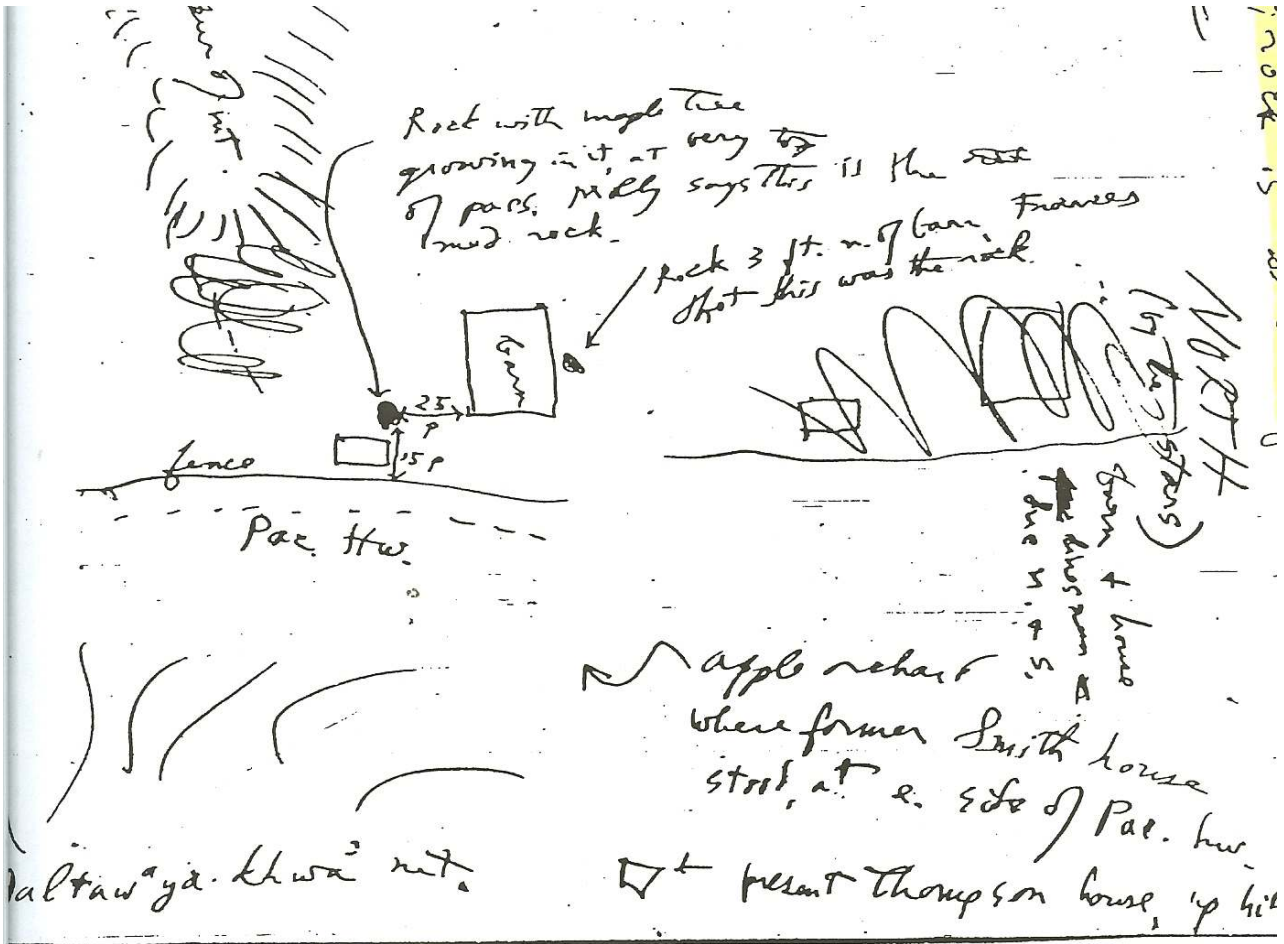
Harrington, John Peabody. 1981. The Papers of John Peabody Harrington in the National Anthropological Archives of the Smithsonian Institution, 1907-1957. Reel number 28, Frame (Page) No. 0560. Kraus International Publications. Millwood, New York.

Map 4. Harrington Map 583 Indian Trail & Medicine Rock At Sexton Mountain Pass



Harrington, John Peabody. 1981. The Papers of John Peabody Harrington in the National Anthropological Archives of the Smithsonian Institution, 1907-1957. Reel number 28, Frame (Page) No. 0583. Kraus International Publications. Millwood, New York.

Map 5. Harrington Map 876 Medicine Rock At Sexton Mountain Pass



Harrington, John Peabody. 1981. The Papers of John Peabody Harrington in the National Anthropological Archives of the Smithsonian Institution, 1907-1957. Reel number 28, Frame (Page) No. 0876. Kraus International Publications. Millwood, New York.

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