

## Dan Mologol or 'Rock Old Woman'

**Edward Sapir** (1884–1939) was a German-born American anthropologist-linguist and a leader in American structural linguistics. He produced three publications on the Takelma Indians.



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

*Notes on the Takelma Indians of Southwestern Oregon*<sup>1</sup> 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. (page 251)

1. Sapir, Edward. 1907a. "Notes on the Takelma Indians of Southwestern Oregon," *American Anthropologist*. Volume 9, Number 2:251-275.
2. Sapir, Edward. 1907b. "The Religious Ideas of the Takelma Indians of Southwestern Oregon," *Journal of American Folklore*. Volume 20:33-49.
3. Sapir, Edward. 1909. *Takelma Texts*. Anthropological Publications, Volume 2. University of Pennsylvania.



*Dragonfly*

## Jump Off Joe Creek Takelma Village: Daktsasin or Daldani

**Habit – Linguistic Position** (pages 251 - 253)  
**Neighboring Tribes – Place Names** (pages 253 - 257)



*Tarweed*

Explicit information, however, was obtained of **Takelma villages on Jump Off Joe creek and Cow creek**, both of which are north of Rogue river (footnote 2, page 253) (emphasis added)

**Geographical names** . . . it is unfortunate that the distance of the Rogue river country from the present home of its former occupants and the

ignorance of the informant of all the corresponding current English place names made it impossible to identify the location of most of the villages. (page 254)

(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." (page 256) (emphasis added)



*Basket*

## Medicine Woman With Supernatural Power

**Language** (page 257)  
**Food – Fishing – Hunting** (pages 257- 260)  
**Implements and Utensils – Games** (pages 260 - 262)

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. (emphasis added)



*Salmon*

**Habitations** (pages 262 - 263)  
**Clothing – Personal Adornment – Shells** (pages 263 - 265)  
**Numeral System** (pages 265 - 267)  
**Social Organization** (pages 267 - 272)  
**War & War Implements** (pages 272 - 273)  
**Puberty & Marriage** (pages 273 - 275)  
**Mortuary Customs** (page 275)

**Want more information?** Contact a member of the HNAT.

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## 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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## Sapir's Notes on the Takelma Indians of Southwestern Oregon



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*Edward Sapir: 1910<sup>1</sup>*

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Hugo Neighborhood Association &  
Historical Society  
Josephine County Historical Society