

Takelma Winter Villages & Summer Settlements

Takelma Villages¹ The social organization of the Takelma was almost the simplest conceivable. Each village (wili gwala, 'houses many'), and the villages were generally very insignificant, was entirely independent or practically so. Anyone who was comparatively wealthy could be called a " chief" (daanak); there does not seem to have been a recognized head chief, though in time of war some one man probably was so considered (Sapir¹ page 267).



villages were generally very insignificant

Winter Villages⁵ 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) (Harrington⁴ 1981:440,557). Molly Orton reported that . . . "Indians lived all the way from Jacksonville to Gold Hill in winter." (Harrington⁴ 1981:332). From Ogden's account of the village of Dilani, it clearly was a winter community, for it was in February 1827 that he recorded his observations. (Gray⁵, page 38)

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.

Winter River Valleys & Summer Uplands

Summer Settlements⁵ Summer settlements varied with economic pursuits. Molly Orton's relatives told her that ". . . in summer Indians traveled all around (Harrington⁴ 1981:332)." For the Indians to follow the spring season as it advanced in altitude to collect edible plants would have necessitated frequent moves, thus the need for the temporary brush shelters used for summer homes. (Gray⁵, page 38)

a basically subsistence-level economy

Sole Informant³ was Frances Johnson (Indian name Gwisgwashan), a full-blood Takelma woman past the prime of life (Texts, page 5). Her village was Daldani.

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



Black Acorns

Anthropological Archives of the Smithsonian Institution 1907-1957. Reel number 28. Kraus International Publications. Millwood, New York.

Explicit information¹ was obtained of Takelma villages on Jump Off Joe creek and Cow creek, both of which are north of Rogue river (Notes, footnote 2, page 253)

3. Sapir, Edward. 1909. *Takelma Texts*. Anthropological Publications, Volume 2. University of Pennsylvania.
4. 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.

Village Location Criteria

Settlement Pattern⁵ To divide the regional settlement pattern into a strictly seasonal model of winter river valleys, summer uplands, would be an oversimplification. Drucker noted that the Upland Takelma assembled in the summer for salmon fishing at Rocky Point (Tilomikh) (Drucker 1940:296). Therefore the Upland Takelma would have been in their largest winter village during at least part of the summer. It is apparent that mobility to exploit a variety of resources, either in the uplands or in the river valleys, was more indicative of the summer settlement pattern, and that sedentary village life near the major streams was characteristic of winter life. (Gray⁵, pages 38 - 39)



Salmon



Camas

Acorns and Salmon⁵ In common with other hunting-fishing/gathering groups of the Pacific Northwest and California, the Takelma depended upon a few abundant seasonal food sources, primarily acorns and salmon. The seasonal and annual fluctuations of these principal resources, combined with the need to gather widely scattered vegetable and animal foods in upland areas, served to isolate families and communities at various times. (Gray⁵, page 39)

Summary Mobility to exploit a variety of resources, either in the uplands or in the river valleys was indicative of the summer settlement pattern, and sedentary village life near the major streams was characteristic of winter life.

5. 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.

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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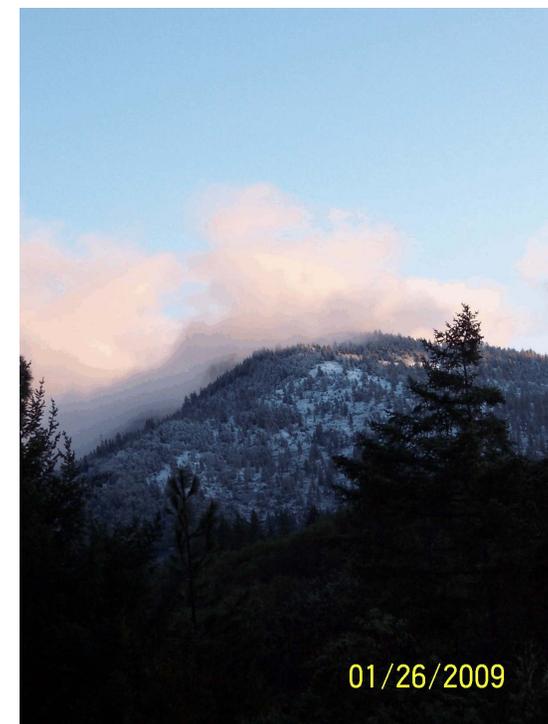
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Settlement Patterns Of Takelma Villages



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*Takelma Mountain Spirit:
Altawayakhw Mountain*
(Sexton Mountain)

September 28, 2011

**Hugo Neighborhood Association &
Historical Society**
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