
Frances Johnson, Sole Takelma Informant Was From Daldani

*Takelma Indians of Southwestern Oregon*¹ 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 . . . (Notes, page 251)



Rock Old Woman in the mountains near the village .

Supernatural² 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. (Religious Ideas, page 33)

Sole Informant was Frances Johnson³ (Indian name Gwisgwashan), a full-blood Takelma woman past the prime of life (Texts, page 5). Her village was Daldani.



Dragonfly

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)

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.

Jump Off Joe Creek Takelma Village: Daktsasin or Daldani

Daldanik Village¹ 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.'



Tarweed

The reference here is, in all probability, to a **well-known dan mologol or 'Rock Old Woman**,¹ a potent **supernatural being** associated with a round flat-topped rock in the mountains near the village and possessed of great "medicine." (Notes, page 256) (emphasis added)

Rock Old Woman situated in the vicinity of Daldanik.

Daldanik Village² The most potent of these spirits were the chicken-hawk (*husu*), the sparrow-hawk (*yekiye*), the acorn-woman, and a number of local mountain 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 . . . (Religious Ideas, page 45). (emphasis added)

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

Rock Old Woman Near Daldani

Sexton Mountain A mountain spirit subordinate to her [Rock Old Woman] was Aldauyakwadis; 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. (Religious Ideas, page 45). Aldauyakwadis is the name for four mountain spirits, one of which was Sexton Mountain.



Salmon

Altawayakhwa Mountain: . . . "On my way back to California from Siletz, I stop in the evening on top of Sexton Mountain at the place where the rock [Rock Old Woman] is with the maple growing out of it" (Harrington 1981: 602, 876).

Summary Takelma Indian Frances Johnson's village was Daktsasin or Daldani in the neighborhood of Jumpoff Joe Creek in northern Josephine County, Oregon. She shared information that Rock Old Woman was in the mountains at Mt. Sexton near her village. A hypothesis is that the village was somewhere in the Jumpoff Joe Creek drainage away from the rocks (Rock Old Woman), but not so distant that it was not a presence so that a Takelma Indian in the village could not see the Sexton Mt. Pass where Rock Old Woman was and/or the south face of Mt. Sexton.



Camas

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.

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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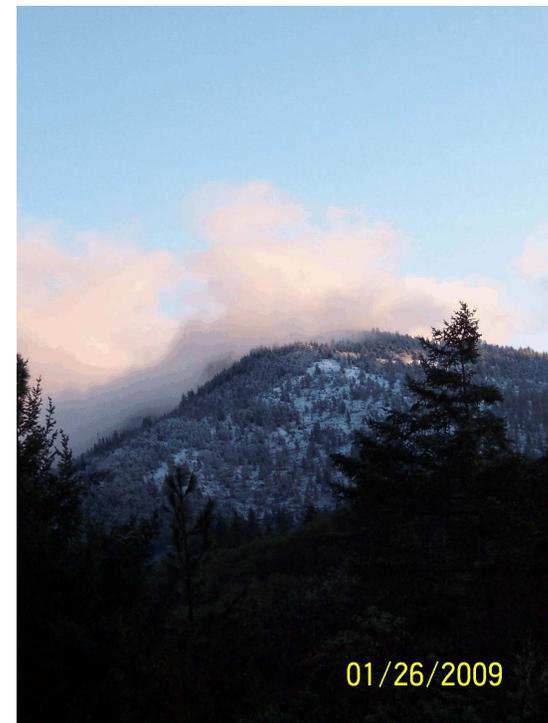
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Takelma Village: Daktsasin or Daldani



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

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**Hugo Neighborhood Association &
Historical Society
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