

Hugo Takelma Locations

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*¹

Supernatural Beings. For the Takelma, the forces of



Salmon

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 (page 43).¹



Camas

Lowland Takelma Creeks: Bummer, Cow, Evans, Grave, Jumpoff Joe, Quartz

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

Ti-talam: "Grants Pass." Didalam: "The present site of Grants Pass town, meaning 'over the rocks'." (page 79)

Tip'olts'ilta: "Jump-off Joe Creek, what Frances called in English 'Grants Pass Water'." Djploltsilda: "Jump-Off Joe Creek." (page 79)

'Altawaykhaw' Mountain: Sexton Mountain

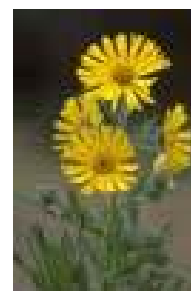
"Where the Medicine Rock is." "On my way back to California from Siletz, I stop in the evening on top of Sexton Mountain at the place where the rock is with the maple growing out of it" (page 81).¹



Aldauyak'wadis: "A mountain spirit . . . the mountain itself and its presiding spirit being, as usual in such cases, more or less co-mingled in one conception." "Still other such mountain spirits were another Aldauyak'wadis, near Illinois River" (page 81).¹

'Altakanxi-ta: "Hammerly Mountain, this is next to Tannaxule-tha. It was on 'Altakanxi-ta Mountain that the boat rested after the world flood." "A mountain near the deer lick, also said it was at head of Grants Pass." [Probably Roberts Mountain, just east of Sexton Mountain.] (page 81)¹

Daldanik Village = Bummer Creek Village?



Tarweed

Alsawent'adis: "Next to the first of the two mountain brothers."

[Walker or Roberts Mountain, north of Grants Pass.] (page 81)¹

Salo-m Place name between Salwax'an and Jump-Off Joe Creek on the old Willamette highway, north of Jump-Off Joe Creek (page 83).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 Locals have no proof, but wonder whether their suspected Bummer Creek Village might be Daldanik.

Be Respectful. Do not trespass. 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.

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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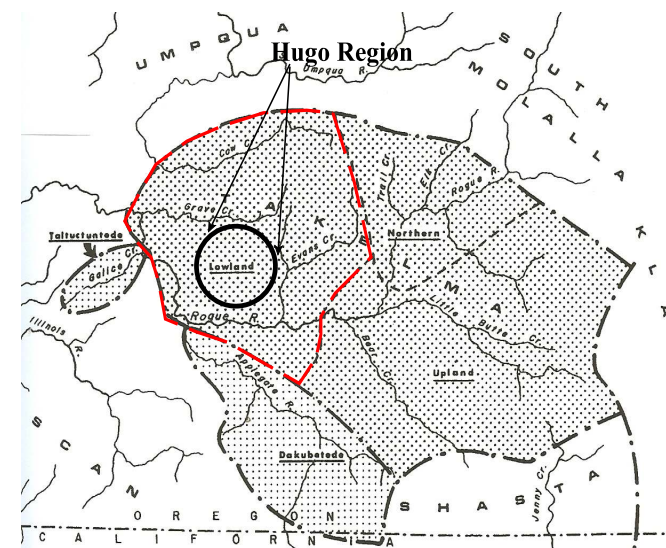
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Gray's Hugo Lowland Takelma Sites



Brochure NA-4B Of Hugo's
Native American Brochure Series



Map 1. Lowland Takelma Indians¹

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Hugo Neighborhood Association &
Historical Society
Josephine County Historical Society