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KOSOIMUNO-NU (SIX MILE RANCHERIA)

By James Gary Maniery

What is now Calaveras County at the time of the gold rush was inhabited by the Central Sierra Mewuk tribe. It is believed today that these Native Americans had moved here some four or five centuries earlier, taking up vacant territory that had previously been the habitat of an entirely different people.

The Central Mewuk were not numerous and were quickly outnumbered by the Argonauts. The Mewuk were friendly but retiring, and tended to be cautious, keeping to themselves and following their own way of living. Unfortunately, they found living conditions more and more restricted as their best camp sites and food preserves were taken from them. After more than a century of hardships the Mewuk still retain many elements of their culture and preservation of their language, identity and material arts. While there is a general acceptance to changes within the mainstream society at large, Mewuk share a sense of pride toward their cultural past.

Gary Maniery's article, which is based upon his extensive field survey for a master's degree, records the latter stages of Mewuk occupation at KOSOIMUNO-NU (Six Mile Rancheria). Past residents of Six Mile still live in Calaveras, and Mr. Maniery fortunately was able to incorporate some of their memories in this study. We are pleased to have this interesting article on this little-known side of our county's history.

Editor

KOSOIMUNO-NU is a Central Sierra Mewuk village located near Vallecito, California, in Calaveras County. This particular settlement was occupied by a few families during the 19th and early 20th centuries. The village was situated on the edge of a beautiful val-

ley typical of a pastoral setting. Two seasonal streams flowed on either side of the village and natural artesian springs supplied a permanent source of water. Blue oaks and white oaks still dot the landscape, as they did a century ago. Mewuk elders have indicated that KOSOIMUNO-NU was commonly referred to as "Six Mile," "Six Mile Village," or "Six Mile Rancheria."

This article describes the village and some of the residents living there in the early 1900's. Fortunately, the site has remained relatively undisturbed since it was last occupied by several Mewuk families many decades ago. Depressions where conical dwellings, a dance house and a roundhouse once stood are visible on the site today. Some other common and noticeable features include grinding rocks and leaching spots — stone circles used for leaching acorn meal. There are also rectangular earth pads that represent the locations of "anglo-style" cabins, a well lined with stone cobbles, and other evidences of the village's last occupants.

Old photographs taken by anthropologists before 1900 at the site, other researchers' field notes, and various archival data were reviewed in order to verify the historic occupation. In addition, I have talked to former Native American residents now in their seventies and eighties who lived at the village. Their information, combined with the published and unpublished documents and the archaeological information, has resulted in the following profile of a few families who lived at this historic Mewuk rancheria, and their structures, ceremonies, food preparation and diet.¹

VILLAGE RESIDENTS: 1900-1930

Limpy, a well-known Mewuk woman living in Sheep Ranch in the 1920's, may have resided as a child at Six Mile as early as 1830.

In 1900, the rancheria was occupied by Captain Jim and his wife, Susie, Peggy and Jeff, Jim Rays, and "Indian Jeff." By 1909, Jack Hardy and his wife, Mary ("Old Mary"), were the only residents. Later that year, John and Tillie Jeff moved to the rancheria. The Wilsons were the last residents of the village, living there in the 1940's.

Limpy

Limpy (or Rose Davis) was a dignified Mewuk lady who is well-remembered today. Jean Kirkpatrick's article, Sheep Ranch Indians, conveys her recollections of Limpy in the 1920's. It is in this article, with Mrs. Kirkpatrick's memories, that Limpy's story comes alive.



LIMPY — 1905

Loaned by Jean Kirkpatrick

Mrs. Kirkpatrick has stated that she originally came from a settlement near Moaning Cave, approximately two miles from Vallecito. Chief Fuller, originally from the Bald Rock settlement near Twain Harte, was knowledgeable in Indian genealogy and said, "she was born and raised. . . (in Vallecito)." As stated earlier, perhaps it was at Six Mile. However, Limpy's later years were spent living on the Sheep Ranch Reservation.

Limpy was a courageous woman. Being handicapped at a very young age and required to walk using a cane through her adult life, she endured many hardships. A Mewuk woman currently residing in Sheep Ranch said, "Rose Davis (Limpy). . . might be my grand-

mother. . . (my) grandmother wore moccasins and had a cane like the one in the picture." She also said her grandmother wore her hair like the woman in the photograph. Grandma Limpy used to gather wood all the time. This woman never knew her grandfather, Limpy's husband, and felt that he had died a long time ago.

Limpy held domestic jobs in Sheep Ranch. She worked primarily as a household assistant for different families and also held a job at the Anderson Hotel. She traveled frequently, often going to Murphys and Angels Camp to visit friends. As Mrs. Kirkpatrick points out, Limpy was well-liked by many white families. One of her "most important" acquaintances was Desiré Fricot, a well-known philanthropist of Calaveras County.

Limpy was the sister of Captain Yaki (or Yaque) and was born in 1830. She was not even twenty years old at the time of the Gold Rush and remembered well seeing a white man (fur trapper?) for the first time. Limpy had four children: Pinky, Ina, Matilda and Jeff. Jeff Davis was an important leader of these Mewuk in the early 1900's. Limpy died in Sheep Ranch in 1928.

Captain Jim and Susie

Few recollections are available for Captain Jim and Susie. They lived in a conical-roofed cabin (U'tcu)² at Six Mile. In R. Coke Wood's unpublished papers are notes that Jim also lived out by the Adams' Ranch gate (located southeast of Murphys Rancheria on Pennsylvania Gulch). Dr. Wood said, ". . . he (Captain Jim). . . would carry an 8-foot bow and at 50 paces could hit a 50-cent piece four times out of five." Captain Jim was often seen in the Murphys and Vallecito areas. It is uncertain what eventually happened to Susie, but Jim died from exposure in a bad winter blizzard.

Peggy and Jeff

While no personal narrative was obtained on Jeff, there was quite a commendable vignette about Peggy. It appears that a fire broke out at the Saunders homestead above Six Mile and Peggy was responsible for saving the life of a small infant. She wrapped herself in wet blankets and crawled through the front entrance of the Saunders ranchhouse. It was all in flames and extremely dangerous; almost too risky to chance! Peggy, nonetheless, saved the baby. In this brave rescue Peggy received severe burns and the Saunders gratefully cared for her during her recovery. They were assisted by the Indian residents at Six Mile who sug-

gested using warm milk to treat her burns. The Saunders followed this advice and Peggy was healed, although badly scarred.

"Old Mary" and Jack Hardy

Mary and Jack Hardy lived at Six Mile from 1903 to about 1913. They had six girls. It is fairly certain that "Old Mary" and Jack were living at the rancheria when the Jeffs first moved there in 1909. It is also possible that Mary may have been living there in 1898 when W. H. Holmes³ visited the village and took a series of four photographs of a woman and children. The woman in those photographs was busy processing acorn meal (see illustration).

According to non-Indian informants, "Old Mary" was liked by the white people. Seen often in Vallecito, Mary carried a bag supported by a strap hanging down her back. This strap was worn across her forehead to support the weight of the bag. On her return trip home, Mary always spent some time at the Saunders Ranch. She was acquainted with Laura Saunders and would stop in as often as possible on her way to and from Vallecito. "Old Mary" moved from Six Mile in 1912 or 1913, when she married Frank Fisher from West Point. Not long after this marriage she unfortunately was killed in an automobile accident.

Jeff Family

John and Tillie Jeff moved from a small cabin above the Murphys Grade Road to the rancheria in 1909. One Mewuk elder believes that they moved because "Old Mary," a relative of Tillie's, was living at the settlement all alone. Mary suggested that the Jeffs move over to the rancheria and build a house. There was only one other family there at the time, the Sam Casoose Domingos; however, the Domingos lived near the gate to the rancheria and not on the site.

John Jeff was originally from West Point in Northern Sierra Mewuk territory. His mother was a **mayengo** (chieftainness) at the village, **Kanusu** (near West Point). His father was a **maierrgoat** (chief) from West Point. John was a **sobobbe** (drum major). He earned this position from Pedro Conner, a Northern Mewuk man from West Point.⁴

John was taught various songs by his father and grandfather. He also learned songs by going up to Blue Mountain where he would yell out and listen for the echo. Thus he would learn a song. An elder Mewuk explained that John Jeff had learned all the songs and had "power" (i.e. he sometimes healed people through his songs). On occasions he was invited to sing in the

roundhouse at Murphys Rancheria.

Tillie Jeff was originally from Quartz Hill, located off the Murphys Grade Road. She has one brother, Johnny Jack, who resided at Murphys Rancheria (the roundhouse site above the town) during the first part of this century. While there is uncertainty concerning the relationship, Tillie was believed to be related to Doctor George (a well-known Mewuk shaman) and, as mentioned above, to "Old Mary" Hardy.

VILLAGE REMAINS TAKE ON A NEW MEANING

The site at Six Mile was initially described according to archaeological remains left behind by the residents named above. With the aid of living Mewuks, it was possible to more precisely identify the surface remnants according to their functional characteristics of over fifty years ago.

Roundhouse

A typical Mewuk roundhouse (**ha'ni**) was a large semi-subterranean assembly and/or dance house, approximately forty or fifty feet in diameter, and dug to a depth of three or four feet. The roof appeared as a low cone, supported by large "tree trunk" beams. There were four center-posts, eight side-posts, and the lower edge of the cone-style roof rested on the upper edge of the pit. The roof was covered with thatch and earth, creating an air and water-tight cover. The interior design consisted of a foot drum in the rear of the structure opposite the east-facing entrance. The foot drum was made from a hollowed section of a log and extended five to ten feet between the beams; it was situated over a pit three to four feet in depth, which served as a resonance chamber. A fire-pit was placed in the center of the assembly house and was one-foot deep and between two and three feet in diameter.

It is quite possible that one of the depressions visible at the site today was excavated for a roundhouse similar in features and construction to that described above. This pit measures approximately fifty feet in diameter and was probably three to four feet deep. Former residents of Six Mile were unable to provide specific details but did compare this roundhouse to a more modern one built at Murphys Rancheria around 1901. Leeviana Jeff always claimed that Six Mile had a larger roundhouse than Murphys. The roundhouse at Murphys, shown in the accompanying photograph, was used during the early 1900's. The roundhouse at Six Mile was possibly in use as early as the 1830's, if not before.

Dance House

Mewuk elders were able to distinguish between the roundhouse and a dance house at Six Mile. The dance house depression was smaller than the roundhouse pit, only forty-three feet in diameter. This pit was positively identified as the location of John Jeff's dance house, built in 1910.

The dance house was never completed but, nonetheless, functioned as if it were a ceremonial roundhouse. Lumber was in high demand during that time and John, unable to get the necessary wood to complete the structure, left it partially unfinished. Using pine boards rather than traditional cedar, he built a six to eight-foot high wall without a roof. The door faced west. The inside consisted of a fire pit in the center and a foot drum, dug two or three feet deep in the rear. Benches were placed all around the inside of this enclosure to seat guests during the dances. Earth was mounded up around the exterior of the walls to keep out water. This dance house would probably have looked much like the one at Murphys if it had been completed. In the artist's conception of the village setting the dance house can be seen in the background.

Conical Dwellings

According to previous anthropological studies, an **umu'tca** was a conical house, sometimes with an inner layer of pine needles and an outer layer of earth heaped against the foundations. However, the Mewuk also had a semi-subterranean earth-covered dwelling they called **ko'tea**. Up to a dozen people could live in this type of dwelling. It was much smaller than an assembly house or roundhouse and was entered by a ladder through the roof. A pit representing a dwelling, possibly matching this construction, was examined by Barrett and Gifford at the site of the former village of **Eyeyaku**, near Tuolumne, at about the 2500-foot elevation. It is conceivable to think that the depressions at Six Mile, referred to by former occupants as **umu'tca's**, "places where families lived," could be of the same type of construction and design as the dwelling at **Eyeyaku**.

The two conical dwelling depressions mapped at Six Mile measured thirty-eight feet in diameter. I found a fragment of an *haliotus* shell ornament in one of these depressions, indicating a possible Mewuk dwelling from pre-1850. Present-day Mewuks could not be absolutely sure of the occupants of these previous dwellings, and said only that there may have been more conical houses present a long time ago.

Cabins

The Jeffs built two cabins at Six Mile which they occupied at different times. The first of these was built in 1909 and was located south of the old roundhouse along a drainage, while the second was near the site of the old roundhouse (refer to artist's sketch). They were described as "Woodchopping cabins." The first had two rooms and measured about thirty-three feet by sixteen feet. When I mapped the area, no remnants of the structure were visible. John Jeff dismantled this building and rebuilt it at another location after one of his children — Carrie — died of a rattlesnake bite received near the village in the Saunders field.

Jeffs second cabin was built in 1916 and was smaller than the first, some twenty-three by sixteen feet. In 1930, a fire, started from a burning cigarette, destroyed the cabin. The flames were visible from a long distance away. A Mewuk elder said that he rushed over and attempted to salvage the family's personal belongings, but, unfortunately, everything was lost except for a record player he dragged from the fire. Many baskets belonging to Tillie Jeff were destroyed by the fire. Tillie and her daughter were the only ones in the cabin at the time and escaped without injury. Nothing remains of this cabin today.

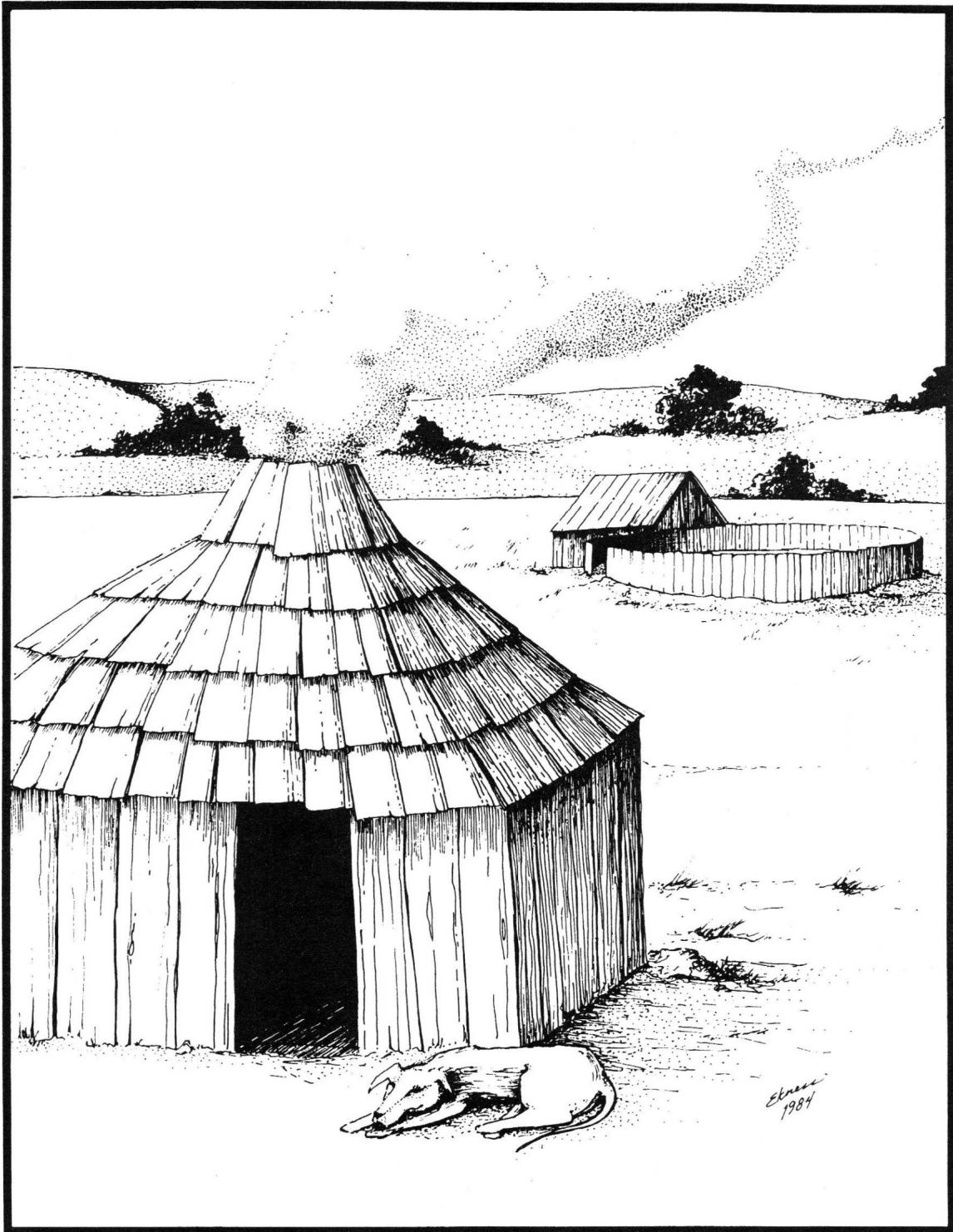
"Old Mary" and Jack lived in a large cabin that measured about twenty-three by sixteen feet and which had one auxiliary room. Near the cabin is a rock-lined wall that once had a wood structure and pulley apparatus built over the top. A portable grinding mortar is situated next to "Old Mary's" house.

Captain Jim and Susie lived in a modern Indian dwelling that resembled an **umu'tca** but which was square in shape. It sat on a low rise apart from the other houses and is depicted in the foreground of the illustration of the dance house.

The dimensions of Peggy and Jeff's cabin were determined in the field; however none of the people I spoke to remembered the structure. Flat stones appeared to mark the corners of their cabin, which probably was about sixteen feet square. The earthen pad at this location is not as well delineated as "Old Mary" and Jack's cabin pad but can still be seen.

Cemetery

The Six Mile cemetery is situated on a hill marked by a lone buckeye among blue oaks and white oaks on the surrounding terrain. Some Mewuk say that as many as two hundred people are buried in the cemetery. Most



KOSOIMUNO-NU

An artist's conception of how Johnny Jeff's dance house and cabin, with Captain Jim's house in foreground, would have appeared about 1916.

An original drawing by Tammara Ekness

graves are unmarked but Mewuk descendants know exactly where family members are buried. Earlier graves are represented by mounded earth while later graves are circled with cobbles. One plot is marked by a marble tombstone. This is the grave of Ray Jeff, John and Tillie's son who was killed in World War II.⁵

VILLAGE CEREMONIES

John Jeff's dance house was the center of ceremonial life for the people living at Six Mile. A few Mewuk elders remember the different ceremonies, story-telling, and other social events that took place in this dance house.

Ceremony for First Acorns

A formal ceremony for the first acorns of the sea-

son was held in the fall, around September, and is said to have been quite elaborate with a special dance. The ripe acorns were collected by the Mewuk families for processing by leaching and cooking.

When it was time for the ceremony a person would circle a bowl (basket) around his or her head four times; this was a Mewuk tradition and four was considered a special number. No one was allowed to eat acorns until the ceremony was completed. According to one elder, this version of the acorn ceremony was more modern. In fact, it was referred to by the Indian people as a "party." Nonetheless, it was important to hold because if people were to eat acorns before the party it was believed that they would get sick and die.

E. W. Gifford, an anthropologist who worked with the Mewuk in the early 1900's, referred to this ceremony as a little time (*uweta*). It was a local celebration marking the harvesting of each of the important food



ROUNDHOUSE AT MURPHYS

Courtesy of M.B. Smith

resources: the clover in May, grass seeds, manzanita berries, and finally the acorns in fall. No one could gather or eat the "new food" until it had been properly blessed in the ceremony. As recently as the late 1960's, the "strawberry ceremony" was held in May at the Buena Vista Rancheria in Jackson Valley (Northern Mewuk territory). Louie Oliver was the headman for the occasion there. More recently ceremonies have been held at Chaw-se Indian Grinding Rock State Park near Pine Grove in Amador County.

Big Times

Big times (**kote**) were also held in the Jeff's dance house. This event was usually held every year and was organized and announced by the chief (or headman) of the village for a variety of reasons, including death. Anthropologists have indicated that big times were more involved than little times, with visitors coming from all over and staying several days, dancing and playing the hand game.

A Native American resident of Murphys recalls attending a big time held in John Jeff's dance house. Her family was invited by Jeff Davis, who acted as a runner for the occasion. He made stops to different Mewuk families and gave them a string that had knots tied in it. They untied one knot each day until none remained; this was the day the event took place. These Mewuk, living in the Murphys area, traveled to Six Mile on a trail that followed the ridge above Angels Creek, across Central Hill to Six Mile.

Tuolumne and Sheep Ranch Indians also came to this particular big time, held in the summer sometime after 1910. Food and drink was provided by Six Mile residents and dancing went on all evening. Dancers were not able to eat a full meal for four days following the event.

Kuksuyu

In 1912, John Jeff taught several Indian boys, thirteen years of age, the rules of the **kuksuyu** ceremony. This instruction took place inside his dance house. The **kuksuyu** was a "belief system" which involved a lot of dreams and strict rules for those who danced during the ceremony. These rules maintained that the dancers (1) could not sleep for four days; (2) could not eat vegetables; (3) could not touch others while on the dance floor; and (4) could not court women. Performing the dance was dangerous, requiring a dancer to follow the rules or risk the possibility of death. One elder recalled that his mother strongly believed in the **kuksuyu**.

E. W. Gifford pointed out that the **kuksuyu** dealt with the dead and with ghosts. The ceremony was associated with the widespread Central California god-impersonating cult. Since the dancers were impersonations of supernatural beings and spirits, there was a great danger involved for both performers and audience. The ceremony had to be performed correctly by everyone to avoid illness or death. The dance was powerful medicine and was the most sacred and elaborate of Mewuk ceremonies.

Mourning Ceremony

The mourning ceremony (also referred to as **yame** or cry), associated with funerals and death, was held at Six Mile. John Jeff's dance house was central to this ceremony, which was held both inside the dance house and out at the cemetery. A non-Indian woman vividly remembers the cries and various funerals held at Six Mile. She related how the Indian mourners marched around the grave and did a mourning dance. Describing the cries, she said they lasted two or three days. She saw people of the village carry the coffin along the trail that went from the village to the cemetery, with different individuals taking turns. The cry was usually held in the dance house with the mourners coming from the different villages to participate, and lasted from one to six days.

Story Telling

John Jeff's dance house was also used for story telling. Some of Leeviana Jeff's stories have been recorded; they include "Animals before the First World," "Indian Lore," "Little Rock Girl," "Big Giant Rock Man," "Kuksuyu," and "Sucking Doctors, Ghosts or Devil."⁶ These stories were told after dinner, either in the house or dance house. These myths were "old timer Indian tales."

VILLAGE SUBSISTENCE

Residents at Six Mile used a combination of native dietary resources and domestic foods produced in gardens and purchased in the market in Vallecito. Acorns remained an important staple of their diet and they continued to hunt, fish, gather berries, seeds, and nuts. It is of particular interest that pre-contact methods of food preparation were still being used at this village as late as the 1930's, along with Euroamerican techniques and tools.



**GRINDING ACORNS
AT KOSOIMUNO-NU**
From a photograph by W. H.
Holmes in 1898.
*With permission of
Smithsonian Institute.*

Acorns

The best, richest, and most nutritious acorns were harvested near Raggio's sawmill a few miles east of Murphys. These were from the black oaks. The Jeffs and other village residents traveled to the Murphys area to gather acorns, processing them back at the village. Tillie Jeff used a bedrock outcrop with grinding holes (mortars), pulverizing the acorns into meal with a round cobble or pestle. She also used a metal hand-grinder, located inside her cabin, on occasion. The pestle and mortar tools are visible on the village site and were recorded by the archaeologists. One Mewuk elder pointed out exactly which outcrop was used by Tillie, picking hers out of five different outcrops with twenty-eight mortar holes located on the site.

Sun shelters were built over the grinding areas to provide shade for the women. Some Mewuk villages had conical grinding or milling houses made of bark slabs or brush built over the bedrock or portable mortars. At Six Mile the shelters were less elaborate, consisting of a simple pole construction made of willow limbs with sheets wrapped around the poles.

Leaching the acorn meal was essential to remove the bitter tannic acid. Tillie Jeff used leaching spots located near Mary and Jack Hardy's cabin. A Mewuk man described the leaching process as "molpa, we're going

to make acorn." He said they used to dig a hole four inches deep and three feet in diameter. They then would put leaves or pine needles inside the excavation, lay a barley sack on top of the pine needles, and place the meal on top of the sack, pouring lukewarm water over all. Usually, a pine branch was placed over the meal so that when the water was poured in, it would splash on the limb and avoid spilling out the meal. Another method of leaching was done in a similar manner except that the location was in a naturally sandy spot along a stream. At Six Mile, rock circles marked leaching pits. These circles can still be seen at the village site.

Cooking and Storage Areas

Six Mile had its own acorn granary which covered an area approximately ten by fifteen feet. It was referred to as a commissary. A cooking area some six by ten feet in size was near the granary. Both of these locations are quite obscure and marked by vague and randomly placed cobbles. Mewuk elders walked over the area and remembered the significance of these cobbles. They pointed out that women used large cooking baskets with hot stones. A non-Indian Calaveran even recalled seeing women living at Six Mile use paddles to take the heated stones from the fires and drop them into baskets containing acorn gruel or soup. In very little time steam would be seen rising from the baskets.

Gardens

John Jeff planted gardens in two different spots at the village. He grew beans, tomatoes, corn and potatoes. The garden took up little space and was only about twenty-one by twenty-seven feet.

Manzanita Berries

Tillie Jeff used a deep, portable bowl mortar for processing manzanita berries. More specifically, one elder recalled that this mortar was used exclusively for processing cider from the berries. The crushed berry powder was mixed with cold water for a thirst-quenching summer cider.

Hunting, Fishing and Domestic Foods

The Jeffs supplemented their diet with deer meat, which usually came from within five miles of Six Mile. The Jeff family would also travel to Camp Nine, on the Stanislaus River, where they stayed for two weeks catching salmon. Fish were dried right on the beach and taken back to the village to be stored for later use. To supplement these available foods the residents bought groceries, such as eggs, bacon, bread, flour and milk from merchants in Vallecito.

ACORN LEACHING AREA
From a photograph taken
at Kosoimuno-nu
by J.G. Maniery.



NOTES

1. A more detailed description and analysis of this village and Murphys Rancheria can be found in Maniery 1982, 1982a and 1985.
2. U'tcu apparently designates a modern board house (Barrett and Gifford 1933:198).
3. William Henry Holmes, head curator of the National Museum, Department of Anthropology, Washington, D.C., visited various Indian settlements in Calaveras County in 1898. He was accompanied by W J McGee, geologist. A description of their trip, sponsored by the Bureau of American Ethnology, is provided in Holmes 1902.
4. Refer to Gifford 1955.
5. Refer to Taylor 1973.
6. These tales are related in Maniery 1982: Appendix D.

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I am grateful to the Native American residents in Calaveras and Tuolumne communities who have assisted me in preparing this article. I also acknowledge the help of several professionals and institutions (especially the Old Timers Museum, Murphys, and Calaveras County Museum and Archives, San Andreas). My wife, Mary, is thanked for her interest and enthusiasm in the preparation of this paper and Tamara Ekness for her artist's conception of a portion of Six Mile village.

THE EDITOR'S MAIL

San Andreas

Dear Editor:

How interesting it was to read the Benjamin Franklin Jones Story in October's "Las Calaveras", but I was surprised to see how little was known about Elizabeth Jones. She was my great-grandmother.

Elizabeth Jones was married three times. Her first marriage was to Thomas J. Tucker. There were two daughters, Mellie and Zilphie Ann. Zilphie married

Augustus Segale in Murphys. They had four children: one died in infancy; Melvin is deceased; Merle lives in Concord; and Kathryn (Tiscornia), my mother, lives in San Andreas.

After Thomas Tucker died, Elizabeth married Edgar Freeman Crosby, twenty years her senior. She had four children. One of these, Laura "Babe", died just two years ago. After Edgar passed away, Elizabeth married Claude Collins whom she preceded in death.

Barbara Tiscornia Kathan

Joseph S. Land, grandson of Joseph and Net Bryant Land also wrote us to point out that although his grandparents lived on rented ranches for some years, in the 1920s they acquired their own ranch of several hundred acres between Valley Springs and Burson, west of Valley Springs Peak. Here, Net landscaped a garden and grounds that became well-known locally for the exotic and unusual flowers and plants growing there. Leslie Land lived here for a number of years, and some 450 acres of the ranch is now owned by Joseph Land (of Arnold) and his son.

Dear Editor:

At first glance, the name Benjamin Franklin Jones and Kin did not revive any memories until I reached page six and noted the photo of Sheriff Josh Jones. He was sheriff either at or about the time we left Sheep Ranch for San Andreas, on November 15th, my fourth birthday. Now I want to call attention to the photo of Pearl Jones, on page eight, who we referred to as P.K. Jones and more informally as just PK.

I left San Andreas in 1922 and just four years later went to work in Oakland for United Autographic Register Co. (Uarco). It was a branch manufacturing plant with a small office force of a manager, one other man and myself, along with seven girls. I shortly was made office manager. One of the seven girls was P.K. Jones who handled credits, and did so very efficiently. She was a bit of a loner but after several years working with her, we became good friends. I never knew she was related to Josh Jones, the sheriff.

PK had one hobby — she was an ardent baseball fan, but her loyalty was with the now "Hall of Famer" Ted Williams. She had met Ted in San Diego when he was playing in the old Coast League.

I was office manager of Uarco until 1936, and then transferred to sales. PK handled credits all that time, and later was assistant to the credit manager. She left the company ten or more years after that, married, and

from what I heard, became interested in horses. That photograph also appeared in Uarco's house organ, honoring her for some twenty-five years of service.

Calaveras has had many colorful sheriffs, and I always hoped you would see fit to do an issue on them. Josh was sheriff either at or just after we came to San Andreas, and served one or two terms. He lived on upper Main Street, short of the Catholic Church in the vicinity of the Tiscornia home. He maintained a brace of spirited, matched black horses with which he was wont to drive in his fine carriage on a Sunday.

At the time, the county jail behind the courthouse on Main Street was seldom overpopulated. I remember once when one of Josh's prisoners escaped by scaling the wall. On the day in question, Josh supplied him with a mop and bucket of water with instructions to clean up the place. What prompted him to make a break for it, I don't know. Apparently he didn't know his way around too well. He lit out for the nearest hills to the east. It wasn't long before the Sheriff discovered the break. A posse was formed, and shortly they found him hiding in the vicinity of the Ford Mine, almost in sight of the grammar school. He was a sorry-looking sight, his face all bloody. It seems that Sheriff Jones was greatly insensed that the prisoner would take advantage of him when he was being so well treated. The first thing Josh did was to haul off and smack him in the kisser. . .

Larry Getchell

Yes, we are patiently waiting for a well-researched manuscript on our colorful sheriffs. — Editor

NEW MEMBERS

We welcome the following new members to the Society:

Roy and Genie Aguilar, San Andreas
Earl Blazer, Stockton
Lewis G. Crosby, Laguna Hills
Mr. and Mrs. Walter Hebenstreit, Altaville
H. Wayne Hoover, Ukiah
Lilith A. Johnson, Murphys
Jack and Donna Koplen, San Andreas
James Gary Maniery, Sacramento
Howard H. Mason, Lodi
Mrs. Claude A. Nave, Oakdale
Juanita Newell, Mokelumne Hill
Evelyn M. Parisotto, Copperopolis
Harold L. Reade, Jr., Evergreen, Colorado
Patricia Ruthrauff, Calaveritas
Paul and Blanquita Schield, Livermore
Gerald and Dovey Schler, Mountain Ranch
James and Donna Wheat, Stockton
Debbie Williams, Copperopolis

IN MEMORIAM

Leslie A. Stewart George B. Poore, Jr.
Allen G. Wilson



BREAKING GROUND FOR THE NEW GOVERNMENT CENTER

1966

The dignitaries include the Board of Supervisors, the architect, the contractor, and George Poore, who was chairman of the New Center Committee.

Calaveras County Historical Society

30 Main Street • P. O. Box 721
San Andreas, California 95249

President Jack Kennedy, San Andreas
First Vice-President Mrs. Carmenne Poore, San Andreas
Second Vice-President Mrs. Barbara Beaman, San Andreas
Treasurer Richard Barger, Murphys
Secretary Mrs. Rosemary Faulkner, Mountain Ranch
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Directors Fred Cuneo, Calaveritas
Eldred Lane, Mountain Ranch
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Mrs. Betty Snyder, Valley Springs
Charles Stone, Copperopolis

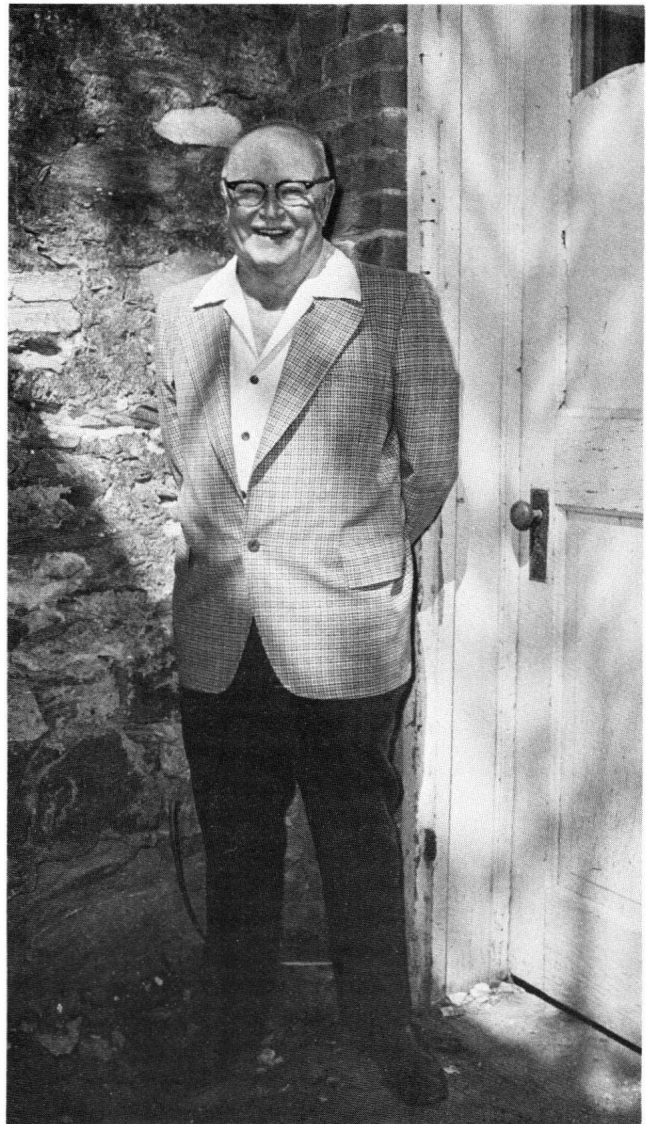
GEORGE B. POORE, JR.

On December 8th, we lost our only surviving founder, George Poore. He was a charter member and an honorary member as well as being on the founding committee set up by the Grange in 1952. He served in numerous Society offices including several terms as president, as director, and on various committees. In fact, he did more to organize and develop the Society than any member with the possible exception of Judge Smith and Prof. Coke Wood. He also was active in the Conference of California Historical Societies, and served as Regional vice-president.

Born in South Africa of American parents, George Poore came to California at an early age. After graduation, he worked as an engineer on various projects. These included a PG&E Co. project, several years for the Northern California Railway, and on the San Francisco Bay Bridge. In 1937, he was appointed manager of the Calaveras Cement Plant, a position he held for seven years. Following his retirement from industry, he devoted his time to local engineering work and to community projects.

Mr. Poore was always most generous with his time and energies, and the long list of local activities in which he was a leading figure include the establishment of the Mark Twain Hospital, the building of a new and modern county government center, the renovation of the old county buildings on Main Street, the revival of the County Historical Museum, as well as smaller projects such as the redesign and rebuilding of the roof of the San Andreas Lodge building, the construction of the Grange Building, and activities associated with the Masons, the Grange, the Golden Chain Highway, the Calaveras County Archives Commission, and others.

George was one of the most knowledgeable persons



we knew on County subjects such as archaeology, mining, minerals, and local history, and he was always willing to share this knowledge in a very helpful manner. The re-establishment of the County Museum will be remembered as one of his particularly significant achievements. George also served on the Advisory Board of the U.S. Corps of Engineers on its archaeological and historical preservation program for the New Melones Project.

George Poore's guiding hand, strong support, and good judgement will be missed in the coming years as the Society moves forward with new goals and activities funded by the Eunice Van Winkle and Kathleen Mitchell bequests.