

Sacramento Bee

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Mastodon Jawbone Is Uncovered Near Pentz

Robert S. Ford, state department of water resources geologist, has uncovered what is believed by state officials to be a rare archeological find — a perfectly preserved fossil jaw of a prehistoric mastodon.

The department reported the find was made by Ford on a routine assignment in Butte County. He is compiling data for a geologic map of the Sacramento Valley.

"I was examining the geology of an open pit mine when I saw some teeth sticking out of a vein of very hard clay," Ford stated. "I dug around the teeth and exposed a big part of the jawbone."

Dr. Donald Savage, paleontologist at the University of

California in Berkeley, examined the 27 inch long bone fragment and reported it to be between 10 and 14 million years old, somewhere in the late miocene or early pliocene eras.

The relic of the elephant like mastodon, which grew to about the size of the present day rhinoceros, was found in the New Era Mine on Dry Creek about three miles north of Pentz.

Dr. Savage, the department of water resources reported, was able to locate several small pieces of the jawbone in the vicinity when he examined the site Sunday.

Oroville Mercury Register

5-6-1963

Mrs. Campbell Heads Cemetery Group

Mrs. Leonard Campbell of Cherokee will serve as president of Cherokee Cemetery Association for the 1963-64 term. She was elected to the post, with other new officers, at the organization's April meeting held at the cemetery grounds in Cherokee.

Serving with her will be Stanley Jones of Oroville, vice-president; Mrs. Jessie Eddy of Forbestown, secretary-treasurer; Mrs. J.L. Vaughan of Oroville, three-year trustee; Mrs. H.P. Coombes of Oroville, two-year

trustee; Edwin Snyder of Forbestown, one-year trustee, and Leonard Campbell, sexton.

The association's next activity will be the annual work day to clean up the grounds at the cemetery in preparation for Memorial Day, when visitors from all parts of California come here to place floral tributes on the graves of relatives or friends at Cherokee. Last year, Mrs. Eddy said, more than 100 persons visited the cemetery on Memorial Day.

THE SACRAMENTO BEE

LOCAL and SUPERIOR CALIFORNIA NEWS; EDITORIALS; FEATURES

Modern World Drains Stronghold Of Rich, Ancient Indian Culture

By Ray Canton

John Duncan of Sacramento State College, who foresees the approaching death of the rich Maidu Indian culture of Northern California, has entered a strange, beautiful world in the wilderness.

It is a world of mythology and magic, dances and games, songs and stories and colorful, proud personalities. There also is a sadness casting its shadow over the mountains and valleys as the old culture, which has survived for thousands of years, struggles against the ways of the white man.

Time Runs Out

"It is a foreign culture right in our own back yard," explained the 25 year old Duncan, who for nearly two years has made a study of it for his master's thesis in social science.

"In 10 years and surely by 15 it will all be gone. The reason is that the younger generations of Maidus, and by this I mean those under 60, want to be like white people and give up the native culture. It is the aged Indians who keep their old world habits and time is running out on them."

Duncan's specific study is Maidu ethno botany — how they utilized the plants in their environment. To obtain information he had to seek out the older natives to help him identify the plants and explain their relationship with the Indian way of life.



Lizzie Enos sifts flour which she ground by hand from acorns.

The area he covered included the boundaries of the entire Maidu tribe from Chico, Butte County, to the crest of the Sierra Nevada, down the Cosumnes River and over to the Sacramento River.

Early in his study he traveled to various areas on

weekends and holidays. Then last February he moved his wife, Rosalind, and two sons, Tom, 3, and Byron, 1, to a cabin at Big Bend on the Feather River about 25 miles north of Oroville, Butte County. There they lived among the Indians who are scattered

throughout the pine forest country at an elevation of about 2,000 feet.

Their nearest neighbor lived a half mile away. When Duncan traveled to remote places or stayed away all night at a Maidu ceremonial, he left his wife with a gun and shepherd dog for protection against a possible intruder.

"I would guess there are less than 100 Maidu scattered about the area where I lived," said Duncan, who now is teaching in Bald Rock, Butte County, and continuing his study.

"The ones living in the area are the older Indians who have retained their traditional beliefs and live in a completely different world. The younger Indians have left to live like the white man and return only for the ceremonials. But they do not speak the Maidu language and do not know much about the traditions."

The Right Time

Duncan found that information on native mythology and songs was the most difficult to obtain.

He said some of the older Indians are bitter and unwilling to talk to a white man on any subject. Others are merely shy.

Some are cooperative, Duncan said, and want their proud traditions recorded for posterity, but it has to be at the right time of year and they



TUG O' WAR

An ancient, fading culture in California's own back yard is typified by the festive flower dance, left, performed by young Maidu Indian women in native costume. They represent the younger generations of Maidus who, influenced by the white man's world, are engaged in a cultural tug of war with their proud, tradition minded seniors like Daisy Baker, right.



Bryan Beavers, who was educated to become a shaman or witch doctor for the Maidu tribe, examines petroglyphs carved by his ancestors. Beavers is an expert in Indian music and folklore.

Lure Of Modern Word Has Impact On Rich Heritage Of Maidu Indians

From Page B1

have to be in a good mood.

The old Maidus believe summer time is for hunting and not for sitting around telling stories. They believe winter nights are the times when stories should be told.

Superstition is another barrier. One day Duncan asked an older Indian to tell him the story of the coyote, which to them is the cause of most of the irritating things in the world. The man was reluctant. He said talking about the coyote would bring rain when it was not needed. But finally he yielded and talked. The next day it did rain. The Indian told Duncan he never would tell him another story until winter when rain was expected.

Master Story Teller

One summer afternoon Duncan, a husky six footer, was walking along a little trail near the intake dam of the Feather River. The trail, which few people travel, is surrounded by a forest of laurel wood, dogwood, little black oak, ferns and wild ginger.

Soon he crossed a creek and stepped into a grassy knoll surrounded by apple trees. Then he saw a white man's log cabin with the rounded Indian top design. It was the home of his bearded friend, Bryan Beavers who, as a youth of 15, was educated to become a shaman or witch doctor for the Maidu tribe but who soon switched to working in the logging industry as did most of the Indians.

Beavers has a vivid imagination, Duncan found, and is a masterful story teller.

He sang haunting, centuries old Maidu songs while Duncan recorded them. Later they talked about Maidu civilization.

Of the many stories Beavers

told him that night and on other occasions one of the most colorful is about the spicebush.

"In the beginning Wonome (God) made it so that if a man wanted a wife, he had only to pick a branch of spicebush and take it to bed with him. In the middle of the night the stick would turn into a woman who would thenceforth be his wife," Beavers recounted.

"However, the Henwykano (the devil) spoiled this nice arrangement. He needed a wife and so proceeded to cut some spicebush. But instead of taking only one stick, he cut a huge bundle of them promptly and retired.

"In the middle of the night he was awakened by an intolerable tickling. He reached around the whole bunch of new wives, but as soon as he did so, they turned back to sticks, thus punishing him for his greed.

"A man should be satisfied with one at a time. Ever since then, no one can get a wife that old way."

One of Duncan's best contacts on Indian lore and the use of plants is Mrs. Lizzie Enos of Clipper Gap near Auburn, Placer County.

"Like Beavers, she is a marvelous singer and story teller," said Duncan. "If the culture had continued among the young she would have taught language, botanical lore, music, story telling and basketry. She has a brilliant mind."

Native Affairs

Mrs. Enos is thrilled each spring when her younger relatives leave the white man's world and gather with the old Maidus for the annual flower dance in Janesville, near Susanville, Lassen County. The dance is performed by the women in their native cos-

tume to celebrate the arrival of wildflowers.

Several times a year Bald Rock is the site of the picturesque bear dance and grass games, and again the young people join the older ones for the affairs.

When the bear dance ends in the afternoon, the men choose sides and play grass games until the sun sets. The women make acorn mush, a Maidu delicacy comparable to ice cream, cook venison and serve strong coffee throughout the games.

Generally six men play on each side. One side is given a black bone and a white bone. While holding a bone in each hand, one player at a time hides his hands in the grass and shuffles the bones. One man on the other side must guess in which hands the white and black bones are located.

If he guesses correctly his side receives one of the six counters, which each team is given at the start. Victory is obtained when one side wins all the counters. Then another game begins.

When these affairs are over the young return to the white man's world and the others go back to their dwellings in the remote areas where there is no plumbing, electricity, automobiles and other modern conveniences.

"These old folks are the last of a heritage in California which dates back 7,000 or 8,000 years ago," said Duncan. "Through the years theirs has been a rich life. And now, as in centuries past, they adapt beautifully to their environment.

"The Indians had a playground until the white man made a workhouse out of it. And now the younger generations of Indians have chosen the workhouse."

Oroville Mercury Register

11-1-1963

Boy Picks Odd Way To Celebrate Birthday

A Live Oak teenager during the past two days came up with his own plan for celebrating two annual occasions.

Wednesday — the day he turned 17—he joined two of his older pals and broke into a Jarbo Gap tavern. The trio walked out the door with \$103.40 worth of merchandise.

Yesterday, he spent Halloween in juvenile hall.

He and his two cohorts, Live Oak boys of 18 and 19, yesterday signed written statements in Butte County Sheriff's office admitting the burglary.

The boys told sheriff's deputies they drove from Live Oak to the Rock House, approximately 25 miles east of here and west of Jarbo Gap. The purpose of the trip was to purchase beer at the tavern, they said.

When they arrived at their destination, they found the establishment closed. Not to be discouraged so easily, the threesome broke the lock on the front door.

Fearing the noise made by their entry may have been detected by neighbors, the three jumped in the car and drove to

Oroville where they sipped a couple of cups of coffee in a local cafe.

About an hour later, they drove back to the Rock House and found their deed had apparently gone un-noticed.

Into the pub they filed. After \$95 in quarters and dimes, four cartons of cigarettes and two beer tap handles had been collected, the suspects left.

Yesterday, Live Oak police received a tip from an anonymous caller regarding the suspects. Live Oak police contacted the sheriff's office and a sheriff's investigator followed up the tip. The information supplied by the caller was valid, and the three were arrested and booked in Butte County jail.

The 17-year-old will answer to the charges in juvenile court. In justice court this morning, the two older boys were scheduled for a preliminary hearing Monday by Judge William M. Savage.

The story contains another timely angle: yesterday, the eldest boy's wife returned from a Yuba City hospital with their first-born child. Her husband was in jail when she arrived.

Oroville Mercury Register

11-5-1963

Young Theft Suspects Face Hearing Nov. 12

The three Live Oak boys accused of burglarizing the Rock House Friday will face a preliminary hearing in justice court Nov. 12.

Henry Morgan, 18, and Daniel Kruderer, 18, were arrested along with Robert Bynum, 17, in connection with the removal of \$103.40 worth of merchandise from the tavern, located approximately 25 miles east of here, near Jarbo Gap.

Morgan will be transferred to Sutter County, where he will undergo juvenile proceedings. A probation office official said today Morgan's parents reside in Sutter County.

All three boys signed written statements at the sheriff's office admitting the crime. They told investigators they traveled to the Rock House Wednesday to purchase some beer. When they found the tavern locked, they broke the lock on the front door.

When they feared the noise made by the break-in might arouse neighbors' attention, they climbed in their car and drove to Oroville where they waited about an hour before returning to the tavern.

They then entered the building and left with \$95 in quarters and dimes, four cartons of cigarettes and two beer tap handles.

The following day, Live Oak police received an anonymous call regarding the identity of the suspects. Police then radioed sheriff's deputies, who followed through on the tip and arrested the trio.