

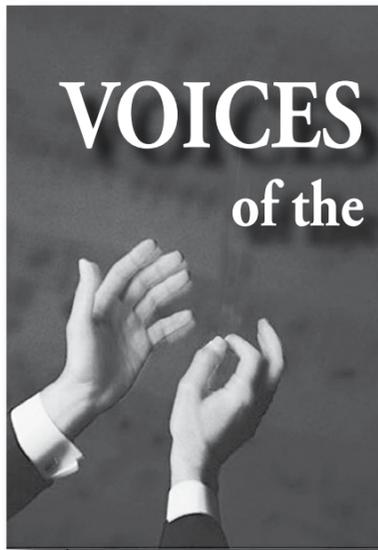
Negro Ben's Cabin



The top photo shows all that remains of the cabin—on Bureau of Land Management lands—of Benjamin Johnson (thought to be his last name), known today as “Negro Ben.” In the late 1860s, he worked as a skilled blacksmith for Theodoric Cameron at Uniontown (at the mouth of the Little Applegate River).

Ben prospected for gold at the base of the mountain that bears his name today. The bottom photo of Negro Ben Mountain was taken from Cantrall Road.

For more photos, go to www.applegater.org. Photos by Barbara Holiday.



VOICES of the

APPLEGATE

Our community choir, Voices of the Applegate, led by director Blake Weller, ended its second session this year with two concerts in April. The first concert was held at the Old Presbyterian Church in Jacksonville on the evening of April 13, and the second concert was at the Applegate River Ranch Lodge on the afternoon of April 15.

Both programs consisted of a variety of four-part harmony pieces ranging from 15th- and 16th-century madrigals to Paul Simon’s “Bridge Over Troubled Water.” Two pieces from Walt Disney’s “Little Mermaid” brightened up the performance as well.

Voices of the Applegate is made up of about 25 men and women from the Applegate, Williams and Jacksonville communities. We always welcome new members. We meet for rehearsals on Wednesday evenings in the Applegate Library meeting room. No auditions are necessary and the only requirement for joining the choir is that you love to sing. A new session will start in early September.

For more information, call Joan Peterson at 541-846-6988.

TARWEED

FROM PAGE 15

diet. The Applegate Valley tribes developed extensive land management practices to enhance all wild crops they relied upon. Techniques such as burning, pruning, tilling, weeding, and selective harvesting were most likely used. Additionally, the act of harvesting itself helped spread seeds for subsequent crops.

In 1841, Titian Ramsay Peale of the Wilkes Expedition, traveling through what is now Ashland, wrote in his journal, “Indian signs were numerous, though we saw but one, a squaw who was so busy setting fire to the prairie and mountain ravines that she seemed to disregard us... She had a large funnel shaped basket which they all [women] carry to collect roots and seeds in.” It is assumed that this woman probably was burning to obtain tarweed or grass seeds, or at least to enhance their future growing conditions.

George Riddle, who settled in southern Oregon in 1851, described in his book, *History of early days in Oregon*, tarweed gathering among the Takelma-

speaking Cow Creek Indians along the South Umpqua River: “During the summer months the squaws gather various kinds of seeds of which the tar weed was the most prized.... When the seeds were ripe the country was burned off. This left the plant standing with the tar burned off and the seeds left in the pods. Immediately after the fire there would be an army of squaws armed with an implement made of twigs shaped like a tennis racket with their basket swung in front they would beat the seeds from the pods into the basket. This seed gathering would only last a few days and every squaw in the tribe seemed to be doing her level best to make all the noise she could, beating her racket against the top of her basket. All seeds were ground into meal with a mortar and pestle.”

Consider encouraging this wildflower, whose historical and ecological value could enhance your own land.

Suzie Savoie

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WILLIAMS GRANGE

Pancake Breakfast

Second Sunday 8:30 to 11:00

January 8, 2012

February 12

March 11, Seed Swap

April 8, Easter

May 13, Mother's Day

June 10

July & August, Closed

September 9

October 14

November 11

December 9

20100 Williams Highway, Info: 541-846-6844 kathybob@oigp.net

Happy Mother's Day!

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