

The Backbone

a publication of the Backbone Ridge History Group of Schuyler and Seneca Counties

B E C A U S E H I S T O R Y M A T T E R S



FARMSTEAD ARCHAEOLOGY PROJECT- 2012 FIELD SEASON SUBMITTED BY DR. LOUANN WURST

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Over the past few years the goals of the Farmstead Archaeology Project in the Finger Lakes National Forest have morphed away from site excavation and data collection and towards public education and outreach activities. The main reason for this is that we already have a rich sample of data collected from an array of different farms. Simply put, we don't really need any more data to interpret the lives of the people who lived on the Hector Backbone. Instead, we need time to analyze and interpret what we already have.

Our public outreach activities this year included working with a group of high school students from South Seneca, presenting our current research activities to the Backbone Ridge History Group at the Hector Presbyterian Church, and hosting a walking tour of sites that we've excavated on Burnt Hill Road to a group from Penn Yan.

In between these activities, we decided to spend a bit of time investigating the Estelle Kimble Farm. As we researched the Alexander Dunham Farm, the site we worked at last summer, we discovered that in 1885 Alex and his wife Olive sold a 20 acre parcel to Estelle Kimble. At first we thought

this may have been a female family member, but soon realized that Estelle was a male farmer who lived across the street. His farm is clearly shown on the 1874 map (Image 1). The Kimble Farm got even more interesting as we learned more about its history. The farm was only 42 acres, small compared to others in the area. But the most interesting aspect is that Estelle Kimble never married. His household listing for the 1870, 1875, and 1880 censuses include only himself and his mother, Hannah Kimble.

We've slowly begun piecing together the history of the Kimble family, but there is still much that we do not know. The 1850 census lists Isaac Kimball (56) as a farmer living in the Town of Dix, Chemung County with his wife Hannah (47), and children Sarah (28), Elizabeth (22) and Estell (19). All of the Kimballs, with the exception of Estell, were born in New Jersey, suggesting that the family emigrated to New York about 1830. By 1860 Isaac (70) and Hannah (56) were living in the household of Madison Strader in Hector.

(continued on page 3)

PRESIDENT'S UPDATE

BY ALLAN BUDDLE

Happy New Year as we dig out from the biggest snow storm we have had in awhile. As I go about taking care of my cattle my mind goes back to those families on the Hector Backbone. It must have been a struggle to get feed and water to the cattle, pigs, sheep and chickens. In some cases the cattle and sheep probably had to get themselves to hay stacks and creeks where the ice would have to be chopped out. Hopefully a good supply of wood for heating and cooking was stored in the woodshed, which brings to mind the great smoked hams that would have come out of the smoke house for Christmas dinner.

You have noticed that this is the Winter Issue of the *Backbone*. There was no Fall Issue. I am pleased to report that our editor, Kari Milliman Gaunt, who had some health issues, is now back up to speed and in railroad parlance is "*full steam ahead*".

At the annual Membership Meeting, we learned that two of our trustees decided to step down. Robert Crippen has been with us since the outset and has been very active with oral history interviews. He also created and maintained our website. Charlie Baldwin was our connection to the Hector Grazing Association. Charlie made space available at the Grazing Headquarters for trustee meetings, and with fencing, protected the old cemetery plots from the cattle. Both will be missed. We sincerely thank them for their service to the mission of the BRHG.

Also at the Annual Membership Meeting three new trustees were elected- Dustin Conklin, Yvonne Foote and Marci Van Der Heide. They all add strength and depth to the Backbone Ridge History Group as can be seen from their biographies on page 13.

The "Whatever Happened to Mecklenburg" encore presentation took place at the Mecklenburg United Methodist Church on Veterans Day. About sixty folks were treated to presentations by many of the citizens of the community whose families have lived in and around Mecklenburg for generations. A photo of Pastor Cheryl Hine welcoming the group to the church is on page 11.

Looking ahead to 2013 it is my sincere hope that we can complete the strategic planning begun last summer and begin implementing some of the specific goals. First up will be an electronic system for recording historical documents and locating appropriate space for their storage and use by researchers. At the present time, as a temporary measure, we are searching for about 200 square feet that is secure, accessible at all times, heated in the winter and suitable for cooling in the summer. If you have or know of space that might be available, please let me know. orchardland@zoom-dsl.com or 607 532 4213.

A very big thank you to Katherine Free and Marci Van Der Heide, for their talents and patience in creating a logo for the Backbone Ridge History Group. You should start to see the logo soon on the letterhead, posters, brochures, at exhibits and elsewhere.

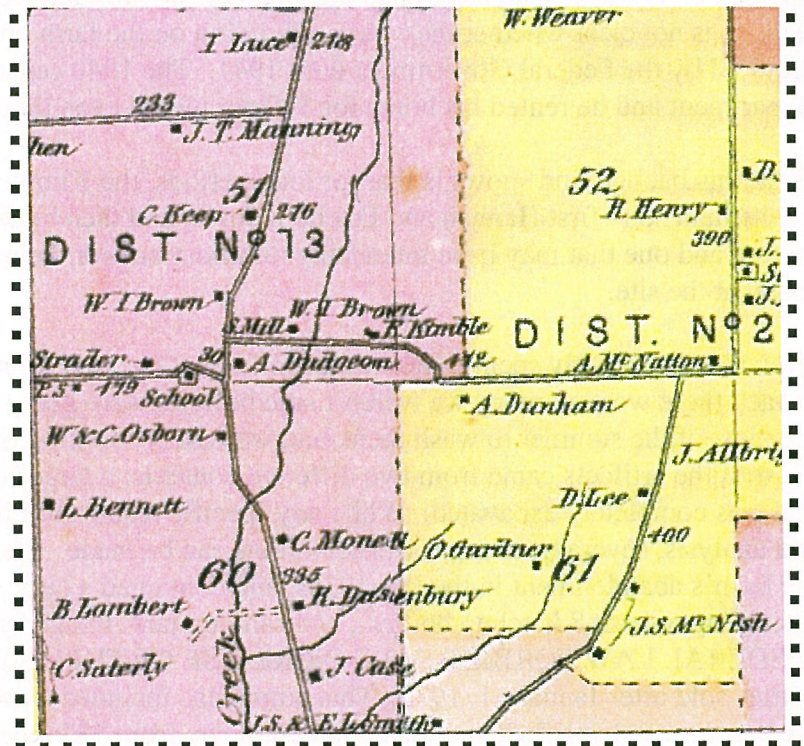
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FARMSTEAD ARCHAEOLOGY PROJECT 2012 FIELD SEASON

SUBMITTED BY DR. LOUANN WURST
(CONTINUED FROM PAGE 1)

Madison (36) was listed as a farmer, and both him and his wife Lavina (35) were also born in New Jersey. Other evidence suggests that Lavina was Isaac and Hannah's daughter. So far we have been unable to locate Estelle in the 1860 census anywhere in the country, although the list of Schuyler County men subject to military duty includes Estelle as a 34 year old single farmer.

It is also not clear when the Kimble farm house was built. Estelle purchased a 12 acre parcel of land on military Lot 51 in 1853 when he was 22 years old. This does represent the part of the farm that includes the house, but no structures are shown at this location on the 1853 Tompkins or 1857 Schuyler County maps. The house, then, was built sometime between 1857 and 1874, and most likely between 1865 and 1870 since Estelle was not living in this locality according to the 1865 census. Hannah died in 1888 and Estelle continued to live there until about 1893 at which time Estelle defaulted on a mortgage and the property was sold at public auction. Part of the farm was bought by Herman and Chauncey Keep, and the other part by Minnie E. Keep. Minnie was Chauncey's wife and the daughter of Madison and Lavina Strader, making her Estelle's niece and Hannah's granddaughter. (cont'd on page 4)



1874 map close-up showing Kimble Farm (Burnt Hill Road is to the right and Logan Road to the left)

PRESIDENT'S UPDATE

(continued from page 2)

Thanks also to all of you for your continuing interest and support. For those who are members, dues for 2013 are now due. For those readers who are not yet members, we hope you will join us soon.

Again, Happy New Year!



FARMSTEAD ARCHAEOLOGY PROJECT,
2012 FIELD SEASON
SUBMITTED BY DR. LOUANN WURST

(CONTINUED FROM PAGE 3)

Chauncey and Minnie Keep appear to have lived at the Kimble Farm and raised their son Caleb there. Chauncey died in 1914 and the 1915, 1920, and 1930 censuses list the household as including only Minnie and Caleb. By 1940 Caleb (48) had married Flossie (48) and were living with his step-daughter Beverly Hall. It is not clear whether they were still living on the farm on Burnt Hill even though the land was not acquired by the Federal Government until 1941. The 1940 census lists Caleb as a laborer for the Highway Department and he rented his home for \$10 per month even though he is listed as living on a farm.

What this background shows is that for long periods, the Kimble Farm was occupied by only a widowed mother and son— first Hannah and Estelle Kimble, and then by Minnie and Caleb Keep. This is an unusual pattern and one that may have interesting ramifications for the patterns in material culture and artifacts found at the site.

Even though we only spent a short time working at the site, we recovered an enormous number of artifacts. In fact, there were so many we weren't sure how we were going to get them back to Michigan. It has taken me most of the summer to wash them, and we will be working on identifying and cataloging them all year. Most of the artifacts came from two different contexts: a large surface dump in the back yard and the privy that was completely excavated. While any specific results will have to wait until we complete the catalog and analysis, several preliminary observations can be made. The surface dump materials appear to date to the farm's abandonment in the late 1930s, and contained a large number of bottles, food product jars (including at least 8 ketchup bottles), and canning jars (Image 3). Several liquor bottles contain the phrase "FEDERAL LAW FORBIDS SALE OR RE-USE OF THIS BOTTLE," which was required on all liquor bottles sold after January 1, 1935. This dump also included a porcelain cleat insulator that suggests that the house was electrified, and many porcelain jars from "S" type Edison-Lalande wet cell batteries sold as a "phonograph model" (these were the mystery objects in the last issue of the newsletter).

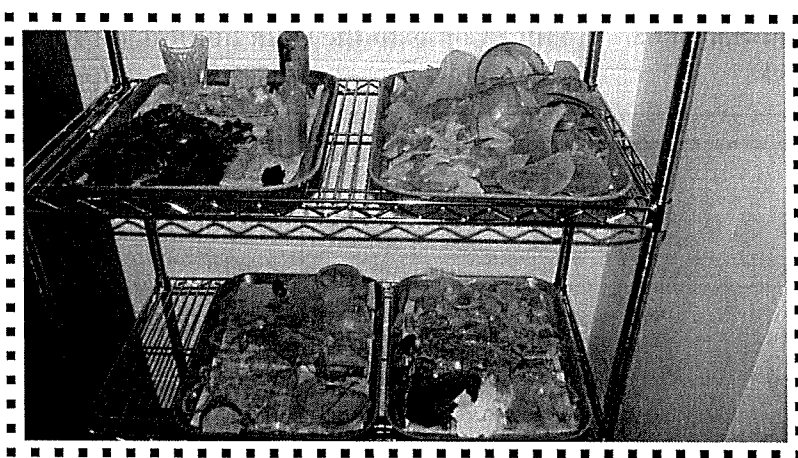


Image 4—Glass objects from the surface dump at the Kimble

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FARMSTEAD ARCHAEOLOGY PROJECT,
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(CONTINUED FROM PAGE 4)

The privy contained a large collection of artifacts from what seems to be two separate episodes of refuse disposal, distinguished by a level of relatively clean fill with large rocks (shown in Image 2). Even though we have not begun the artifact catalog that would help us date these layers, several patterns seem clear. First of all, the most common material was glass (Image 4): the lowest levels have a large number of canning jars, many of which are wax seal jars common in the 1870s and 1880s, and a lot of lamp chimney fragments. Upper levels also have canning jars, but mostly Mason and lightning type jars that date later in the 19th century. Most of the glass from the upper levels seems to be from broken windows. One of the most unusual aspects of the privy materials, compared to all of the other farms we have investigated, is a clear emphasis on smoking. The privy contained a large sample of clay smoking pipes, including four unbroken pipes from level 7 (Image 5). We also found fragments of a molded yellow earthenware vessel that appears to be a smoking stand that may have been made in France. It is too soon to tell whether this smoking behavior relates to Estelle Kimble or to Chauncey or Caleb Keep. This and other questions will be answered as we continue to work with these objects over the coming year.

What seems clear is that we failed miserably in our goal for this summer: to collect only small amounts of additional data. Even so, it also seems obvious that the rich artifact deposits from the Kimble Farm will play an important role in our reconstruction of the farms and families on the Hector Backbone.

Image 3—Artifacts from the Kimble Privy drying after washing



Image 5—clay pipes from the Kimble Privy

A GLIMPSE BACK IN TIME

BY MARSHA SMITH

The Moravian Church or the Unity of the Brethren is a Protestant denomination originally founded in 1457. It is based on the teachings of Jan Hus (in English Huss), the 14th century Bohemian priest, reformer, and theologian. The Moravian Church enjoyed a period of religious freedom in Europe but was ultimately suppressed and went underground in the early 1600's. They remained underground for 100 years. In 1722, a small group of Bohemian Brethren (the so-called "Hidden Seed") who had been living in northern Moravia, as an illegal underground remnant, approached Count Zinzendorf and requested to be allowed to settle on his lands. They flourished there and began setting up a network of missions both in Europe and the New World. In 1740 they established a mission among the Mohicans in present day Dutchess County, New York. The converted Mohican people formed one of the first native Christian congregations in the United States. Because of local hostility to the Mohican, the Moravian support of the Mohican led to rumors of their being secret Jesuits, trying to ally the Mohican with France in the on-going French and Indian Wars. Although supporters defended their work, at the end of 1744, the colonial government based at Poughkeepsie expelled the Moravians from New York. In 1741, David Nitschmann and Count Zinzendorf led a small community to found a mission in the Pennsylvania. The mission was established on Christmas Eve, and was named Bethlehem.

Between the years of 1745 and 1766, the Moravians traveled from Pennsylvania to the Onondaga Nation near present day Syracuse several times. They traveled to the Onondaga to obtain their consent to resettle the Mohicans after their expulsion from New York during the first trip. Later trips were aimed at learning the Iroquois language and studying their ways in order to prepare them for conversion to Christianity. Their journals give us an enticing view of the area before European settlement as well as information about the Native people themselves. I have selected some particularly interesting passages from their journals to share here.

Bishop A. G. Spangenberg's Journal of a Journey to Onondaga in 1745:

...**June 10.** It rained hard all day. Our course was N. for ten miles, then we turned N.E. We are still between the Ant Hills, and follow the Diadachton. The forest is so dense that for a day the sun could not be seen, and so thick that you could not see twenty feet before. The path, too, is so bad that the horses were often stuck, and had to be extricated from the bogs; and, at other points, it lay full of trees, that had been blown down by the wind, and heaped so high that we were at a loss whether to turn to the right or to the left. In the evening we came to a salt-lick, where elks frequent, and camped for the night. ...

...**June 14.** Set off from the "Dear Spring," and passed three islands, which we called John Penn, Thomas Penn, and Richard Penn. In the afternoon we came to a stream called Owego, which empties into the Susquehanna. There is an old Indian settlement here, which was deserted last spring. We left the river to our right, and proceeded up the stream. Here and there in the woods, we found posts set up, painted red, around which the Indians has danced; and others, at the feet of which there were holes, where they tied their prisoners when the return from a maraud-- fixing their feet into the holes so they cannot escape. We encamped tonight on the banks of a creek called Tiatachschiunge, which empties into the Owego. In the forenoon our course was N.E. and in the afternoon N.W.
(continued on next page)

A GLIMPSE BACK IN TIME

BY MARSHA SMITH

June 15. Followed the Tiatahschiunge Creek. Our course was N. W. After dinner we left the creek, and passed another called Ganowtachgerage. Hence we crossed Prospect Hill. At the foot of the hill we crossed a creek which runs into the St. Lawrence. Camped in the "Dry Wilderness," where we had but little water. ...

According to notes by Rev. W.M. Beauchamp, on June 10th, the party was still in Pennsylvania. They do not get into New York until June 14th. He speculates that the three islands may be the group just north of the New York line in Tioga County. He goes on to say that a 15 mile ride would bring the party to Owego in the afternoon, and they may have lodged eight miles north of this, on the Cattatonk in Candor. On June 15th they would have arrived at the head of an affluent of the Cattatonk, Wilseyville Creek, in Caroline. The Ganowtachgerage he speculates as being Six Mile Creek. They crossed Fall Creek later in the day as well as Six Mile Creek.

Diary of the Journey of Br. Cammerhoff and David Zeisberger to the Five Nations from May 3-14 to August 6-17, 1750

"Sunday, 3-14 June. Today, being Whitsunday, according to the old style of reckoning, I thought specifically of all our congregations in this country. It was very wet in the morning. It never gets very dry in this wilderness, as the sun cannot penetrate the thick forest. We started, notwithstanding the dampness. Our way led us, like yesterday, over the mountain, through swamps and valleys, and finally to a lake, which was not very large, but several miles in circumference. Toward the south it empties into the Owego Creek. The Indians have named it Ganiatareng. Here we rested, and the Gajuka [the Cayuga, their guide] gave us some geographical information, telling us that from here, W. and W.N.W, we were not far from the land of the Sennekas [Senecas]. We said it was four days' journey from Gajuka [Cayuga] N.W. to the French, five days' journey to a large river called Gatarochqui, wider than the Delaware at Philadelphia. This river flowed from Lake Niagara, famous for its large falls. He described the falls as being as high as if we were to place four or five pine trees one upon the other, (we saw some here which were certainly more than 100 feet high), and said that he had been there four times.

White people, Frenchmen, were living there and had a fort; there were also some Indians scattered about in the neighborhood. You could travel there in eight days from Gajuka [Cayuga], taking a course about W.N.W. The journey might also be made by water, and that way was shorter but more dangerous, because of having to pass through many lakes, where strong winds prevailed, which made a canoe passage dangerous. ...

Monday, 4-15 June. It rained during the whole night, and continued as hard this morning, with a heavy windstorm, so that it seemed at times as if we would be obliged to remain here, and we had no desire to do this. A few Indian women from Ganatocheracht came to us; they left there shortly after we did. We then resolved to start on our way, although the shower had not ceased, and everything was very wet.

(continued on page 8)

A GLIMPSE BACK IN TIME

BY MARSHA SMITH
(CONTINUED FROM PAGE 7)

Our road was very bad; it lay through swamps and marshes, and was made almost impassable at times by fallen trees, so that at times we scarcely knew how to proceed. At last we reached the foot of a high mountain, called by the Indians Untagechiat, and came out of the forest, (where we had traveled for three days, and in which we had not had any view at all) into an open plain. We called the forest Edom, and the mountain which traversed it Seir. We came to a lovely plain, overgrown with fine tall grass. It differs from Wajomik [Wyoming Valley] in having bushes here and there, but otherwise it is equally beautiful.

The plain is several miles wide. It extends S.S.W and N.N.E. On both sides of it are mountains extending in the same direction; they form, as we discovered later, the boundaries of the dense forests lying behind them. We also saw that Indians had formerly dwelt here, and found traces of them.

We went in the plain through the high grass, and crossed a creek. There I saw a beech tree, more than six feet in diameter and eighty feet high. The creek is name Nochwaio. We crossed two other creeks; the first named Notantakto, and the second Nogaene. All these creeks flow into one lake. We saw the last creek, after rushing on wildly, fall perpendicularly from a height of ninety feet. It was indeed an interesting and thrilling sight.

We then passed through the plain over several hills, and at last came to a lake, which the Indians called Ganiataragechiat. We reached it at the point where the before mentioned creeks empty into it. At first it flows from E.S.E to N.N.W., and then, as we saw on the morrow, it inclines to the N. and at Gajuka [Cayuga] to the N. by E. In the beginning it is from three to four miles wide, continues thus for a time, then widens from five to six miles, until at Gajuka [Cayuga] it is from seven to eight miles wide. It is a very long stream, for we traveled 50 miles along it, and saw it later from ten to fifteen miles farther on, so that it must be at least seventy miles long before it flows out. Its water is as clear as crystal, and the Indians say deeper than they can tell. There are many fish in it, especially eels. Hills and mountains bound the lake on both sides. Many large and small creeks rush down from them and empty into the lake, often falling down over the rocks from a height of ten, twelve to twenty feet. Beyond the lake there is a particularly large creek, named Tschochnioke, which as the Gajuka [Cayuga--referring to their guide here] and another Indian told us, falls over the rocks from a height of 150 feet, and empties into the lake. ..."

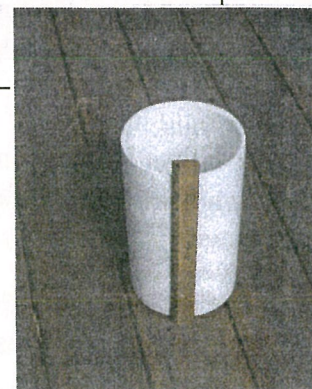
Rev. William Beauchamp's notes on this journal help us to determine the locations of the lands Br. Cammerhoff is describing so eloquently. According to Rev. Beauchamp, on June 14th, Ganiatarenge (at the lake) is now Cayuta Lake. Cataragui (fort in the water) is sometimes applied to Lake Ontario and St. Lawrence River. The Seneca name for Lake Ontario was Lake Niagara.

June 15th: Untagechiat has been defined as the hill from which a fine view is had, or Prospect Hill. Nechako (place of rushes or flags) is Cayuga Inlet. Notantakto (to go around the bend) is Six Mile Creek. Nogaene is Fall Creek, Ganiataragechiat (end of the lake) is where present day Ithaca stands. Tschochnioke, of course, is Taughannock Creek and Taughannock Falls.

LAST EDITION'S MYSTERY PHOTO



In the Summer Edition 2012, we asked if any of you knew what this was. Dr. Wurst and her crew uncovered four of these vessels in an abandonment dump (circa 1940) at the Estelle Kimble farm. The vessels are made out of porcelain, measure 5 3/4" in diameter, and stand 11 1/4" high. One of them has an impressed "S" on the vase. The interior surface is pitted, and has a thick worn ridge two inches from the rim.



THE RESPONSES WE RECEIVED:

I think we've identified the porcelain jar parts on display. I think it's the jar part of a battery. Take a look at page 7 in the *Catalogue of Edison-Lalande batteries, battery motors, measuring instruments, medical apparatus, etc* found at <http://archive.org/details/catalogueofedis00edis>. Note that it is Type "S", which was the mark on the bottom of the one chard. The dimensions are given as 5 3/4 x 13 in.

Marty Schlabach
8407 Powell Road
Interlaken, New York 14847

We received our copy of the *Backbone* today and I was surprised to see that I recognized the mystery photo! I have a similar porcelain vessel (photos attached). It measures: inside diameter: 5 5/8 in. outside diameter: almost 6 1/2 in. height: 10 3/4 in. On the bottom is impressed SS and the inside is pitted. I have the top to it, but it's packed away. I can locate it if no one else comes up with a complete unit. And anyone is interested in seeing it.

Mine came from my grandfather's gas station in Walden, New York, and according to my father is a battery to a Model T Ford car. The acid contents would have caused the pitting on the inside. Maybe someone else will know what the SS stands for.

Lois Carter
3979 Chase Road
Burdett, New York 14818

A GLIMPSE BACK IN TIME

BY MARSHA SMITH
(CONTINUED FROM PAGE 9)

One can look out over the land of the Finger Lakes and only try to imagine what it was like before the European farmers settled there. We are blessed to have this first hand account in which we can see the land through the Moravians' eyes. As a young girl, I rode my horse on the Interloken Trail through the forest. I remember trying to imagine the land 200 years before. That was 50 years ago. Perhaps in another 50 years, the National Forest lands will once again resemble the forest described by the Moravians in the mid 1700's. One can only hope....

If you would like to read more of these fascinating journals, they are available to you on line. You can actually down load the entire book for free at Google books. I believe that it can be added to your library on a Kindle or Nook tablet.

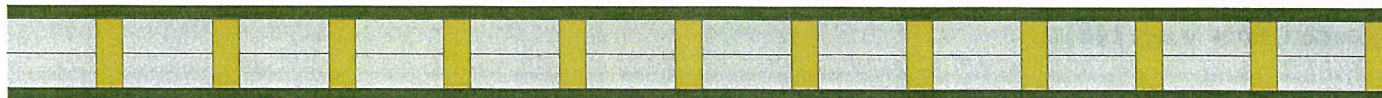
Ref:

Beauchamp, Rev. William M, *Moravian Journals Relating to Central New York 1745-66*, The Dehler Press, Syracuse, NY, 1916, reprinted 1976.

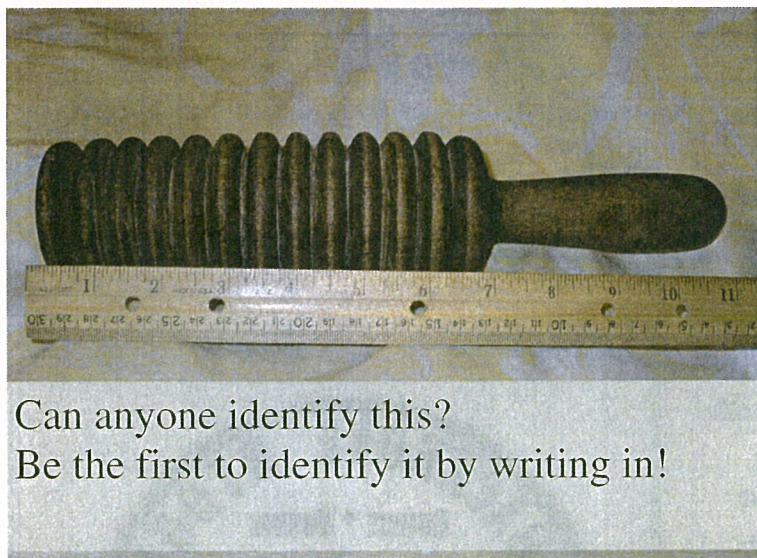


BRHG EXHIBITS AT FOREST FIELD

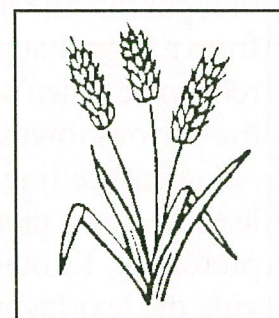
The Backbone Ridge History Group prepared an exhibit for this fall's Forest Field Day held on the Finger Lakes National Forest. Shown below Dave Beckhorn, Mr. and Mrs. Dustin Conklin, and Jeremy Deuel.



WINTER EDITION MYSTERY PHOTO



Can anyone identify this?
Be the first to identify it by writing in!



MECKLENBURG PROGRAM

A program on the History of Mecklenburg was presented on April 15, 2012 at the Mecklenburg Fire House and again on November 11 at the Mecklenburg United Methodist Church.

A pictorial history of Mecklenburg was presented and the audience explored the changes that have occurred in the landscape and industry since the 1800's. They learned about the devastation caused by fires and the flood of 1935 and about the schools, churches, cemeteries, mills, post offices, and many other historic structures.

Exhibits included materials from the Town of Hector historian, flour bags from the local mill, and many local maps.

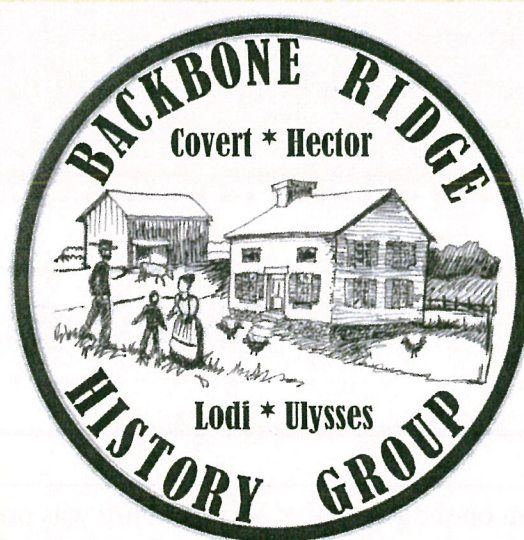


OUR NEW LOGO!

BY MARCI VAN DER HEIDE

Last year I began assisting the Backbone Ridge History Group by designing and creating their brochure and their program flyers. As the year went on and I was making more flyers, I thought that the group might benefit from a logo that people could easily recognize when seeing them around the various towns. After speaking with Allan and getting the go-ahead, I learned that a pictorial logo would be preferred. Knowing that I could provide the text layout and design, I needed to find an artist who could draw the picture. So, I solicited the help of a local artist and friend of mine, Katherine Free, to provide artwork for the project, pro bono. We wanted to capture the group's purpose so we thought that picturing a farm scene on the Ridge

would represent it well. After a few drafts and lots of suggestions and feedback from the group members, including the importance of having people as well as animals in the picture, we came up with the final product which is pictured below.



MEMBERSHIP RENEWALS

Please notice the label on the mailer page of your newsletter. A **red rectangle** will indicate that your dues for 2013 are due. If there is a **red P**, that will indicate that your dues are paid for 2013. If you have already renewed, thank-you!

Your dues go toward supporting production and mailing of the newsletter and for program support. If you have not become a member, we hope you will support us in

learning about and sharing more of the history of the Backbone Ridge and the surrounding communities. Thank you!

Rose Smith, Membership Chairman.

2013 dues: \$10

Please mail check or money order to Backbone Ridge History Group and mail to Attn: Membership Chairman, PO Box 64, Trumansburg, NY, 14886.



B I O G R A P H I E S O N N E W T R U S T E E S

Dustin Conklin

Dustin is a historical archaeologist that earned his Bachelor of Science degree in Anthropology from the College at Brockport in 2009 and his Master of Arts degree in Anthropology from Western Michigan University in 2011. Dustin is currently pursuing his Doctorate in Anthropology at Binghamton University. He has been actively engaged with the Finger Lakes National Forest

Farmstead Archaeology Project, run by Dr. LouAnn Wurst, for the last five years. Through his research, he has explored issues of household medicinal use as well as changing household labor in regards to agriculture. Currently Dustin is working on a dissertation that explores the way property relations influence household production and consumption. All of

which focuses on families that resided on the Hector Backbone in what is now the Finger Lakes National Forest. In addition, He has developed numerous Geographic Information Systems databases that incorporate various forms of historic data as well as developed interactive presentations for use in a public setting. In general, Dustin is interested in agricultural production, household labor, and community outreach as it pertains to the Hector Backbone.

Marci Van Der Heide

Marci earned a Bachelor of Arts degree in Sociology from Rutgers, The State University of New Jersey in 1993 and a Paralegal Certificate in 2000. She worked for four years designing print and internet advertising for a small electronics company in Mesa, Arizona, which included ads in monthly trade magazines, an annual products catalog and maintaining the company's website. Along with her desktop pub-

lishing duties at this company, she was the accounts payable, payroll and benefits representative. After earning her paralegal certificate, she worked as a litigation paralegal for nine years in two Boston, Massachusetts law firms. While most of defense, she frequently assisted the paralegal work involved insurance the nonprofit attorneys, most often conducting research on "best practices" among non-

profit organizations as well as obtaining tax advice from the Internal Revenue Service's publications and rulings. She and her husband, Marty, moved to Trumansburg, New York in 2009. Since the Fall of 2010 she has been working part-time as a receptionist and therapist aide for McCune and Murphy Physical Therapy in their Trumansburg office. In her spare time she volunteers for the Town of Ulysses and enjoys gardening, cooking and reading.

Yvonne Foote

Yvonne Foote grew up in Mecklenburg, where she is the third generation of a large family. Her grandparents moved to Mecklenburg in 1922.

Yvonne worked for the State of New York for 34.5 years and retired in September 2010 from the

NYS Office of Court Administration as Deputy Chief Clerk in Ithaca City Court.

She currently lives in the same family homestead in "downtown" Mecklenburg that was purchased by her grandmother in 1944.

Yvonne is an officer of the La-

dies Auxillary of the Mecklenburg Volunteer Fire Company and volunteers at the "Check it Out Shop" for the Mecklenburg United Methodist Church of which she is also a parishioner. Yvonne joined the Backbone Ridge Histroy Group in early 2012.

Backbone Ridge History Group
Of Schuyler and Seneca Counties
PO Box 64
Trumansburg, New York 14886

Trustees Sandra Bradford
Roberta Beckhorn
Julie Clawson
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Gerard Messmer, Secretary
David Smith, Treasurer

Newsletter Designer/Editor
Kari Milliman Gauntt

THANK-YOU FOR DONATING ITEMS FOR OUR RECENT DISPLAYS

Barzilla's Antique Barn - Route 89, Trumansburg

**Searsburg Grange - Searsburg Road,
Trumansburg, N.Y.**

**Betty and John Brooks - Cayuga Street,
Interlaken, N.Y.**

**Denny Teeter- Logan Road
Burdett, N. Y.**

Reynoldsville United Methodist Church

Rte. 227, Reynoldsville, N.Y.

Doris & Arvine Pike

Rt 79, Burdett, N. Y.

Richard & Toni Hirtler

Burdett, N. Y.

Check your mailing label below, to see if you have a red rectangle (need to pay dues in 2013) or a red "P" (2013 dues paid). See page 12 for additional information.



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