Indian-White Relationships in Northern California
Essays

   Notes: written for the Red Bluff Union High School
   Abstract: Using the Annual Reports from Nome Lackee and documentation from Tehama County
   this paper gives some reasons as to both the success and decline of the reservation.

2. Bauer, Merrill Alonzo. "A Natural and Social History of That Area Comprising the Corning High School
   District: Southwest Tehama County."1971. checked, CSU, Chico - Meriam Library.
   Abstract: Chapter 2, pages 12-30, gives an overview of pre-contact Nome Lackee (central group of
   the Wintuns) culture, the brief history of the Nome Lackee Reservation, and the outbreak of malaria
   in the northern valley in the 1830s, killing many Indians. Lewis, E. J., "History of Tehama County"
   is quoted. In Lewis, pages 45-46, Will S. Green, Colusa newspaper editor, is said to have observed
   that the Indians would never commit a breach of trust. Green said that in 1850 Sioc and his tribe of
   Colusi Indians camped across the river from Colusa. Sioc would retrieve property stolen from
   whites by Indians. Later (page 18) Green reported, Sioc's control over the Indians was diminished.
   He told Green that the women were promiscuous with whites, and the tribe was demoralized and
degenenate.

   Abstract: Pages 2-3: A brief mention of the uselessness of gold for the Indian. Once the value of
   the gold for the white man was caught on to by the Indian they "demanded like treatment," thus the
   origin of the "digger ounce." The Indian's gold was weighed with "a leaden super weight." Also
   mention of Indians working as laborers under Bidwell.

   Sacramento - Library.
   Abstract: Pages 11-14: The situation in California called for the appointment of three Indian
   agents, and a small sum of $25,000 to be used for salaries ($3,000 per anum) and expenses. The
   appointed men were William Butler King, William Carey Jones, Adam Johnson, and General
   Bennett Riley. Each reported their findings, yet the general consensus was that the Indians were
   quickly being misplaced and reduced in number by the white civilization.

   Pages 14-18: Congressional action passed a bill appropriating $25,000 for the appointment of three
   commissioners in an indirect response to the separatist feelings in California in 1852. The men
   chosen were Reddick McKee of Virginia, George W. Barbour of Kentucky, and O. M. Wozencraft
   of Louisiana. McKee was appointed disburing agent for the funds. All three men had drastically
   little experience in Indian affairs. Added to their problems was the cost of living in California. The
   funds were inadequate.

   Pages 19-22: A statement was issued by the commission informing the public that these men had
   full power to negotiate. Indian labor was not abolished. Justice for both races to be guiding policy.
   Politicians and the papers played up Indian depredation stories. State obligated the United States
   Government to pay for their Indian wars. Pro-Indian faction motivated by the costs in men and
   money for fighting a war, wanted peace. Most trouble was caused by the whites and atrocities
   were 1/7 true with whites at fault. The commissioners arranged an expedition to bring peace before
   the mountain Indians learned too much war and gained modern weapons. They left Benicia with an
   enormous military escort which probably served to frighten the Indians and make the mission more
   difficult to accomplish.

   Page 29: Comissions divided the state and requested the method be chose by the Commissioner of
   Indian affairs and asked for more money. Barbour took the souther area. Wozencent took the
   central area.
Page 46: In Yuba river area 4000 people of 10 tribes were given a reservation between the north fork of the Yuba and the Bear river on the south. 12 square miles including Camp Far West. W. was handicapped by the lack of funds and had to contract for beef at high prices with interest.

Page 47: Bidwell's in Chico creek are treaty with 10 valley and 2 mountain tribes. Reservation was 6 by 20 miles along the foothills north of the Feather River. Reading Rancho Indians did not trust whites but were given treaty 5 tribes signed - area 25 miles square bordered by Mt. Shasta and the Sierra Nevadas and Coast ranges.

Page 48: Could not get near the Ukas of the North Pitt Indians so they kidnapped squaws and children who were treated kindly and take to Reading but they escaped before they could be informed of the purpose. Indians of the Sierra's and Coast range were very cautious because whites had been fighting them so Wozencraft had no success with them.

Page 49: At Colusa 8 tribes signed - 45 square miles on the east bank of the Sacramento opposite Colusa.

Page 50: Wozencraft was in debt of $66,060 for beef and $346,135 for treaty stipulations.

Pages 51-53: There was much squabling between McKee and Wozencraft about the proper expenditures of funds.

Pages 54-55: Congressional dissatisfaction with the actions of the Commission - use of funds and unauthorized contracting of debts. Finally on January 1, 1853 Wozencraft resigned.

Page 56: McKee's work - Clear lake treaty with 8 tribes who had been mistreated by whites. The whole valley was given to them. 1,000 members of these tribes Russian River Camp, 4 local tribes gathered to talk and they (1000) were to move to Clear lake area. He could not work with the peaceful Indians north of the Humboldt Bay because he could not find an interpreter. In Klamath and Trinity area: Treaty with 24 tribes - these tribes promised to control the Redwood tribes (not treaty tribes.) 4 tribes at the mouth of the Salmon were signed and to be moved to the Trinity Reservation. In Scott's Valley he let 4 settlers pick the 10% of the valley on which he would place the Reservation (in the lower part of the valley.) 24 rancherias and 19 rancherias on the Shasta Reservation signed but reservation area was too small.

Page 63: McKee had to explain why the Clear Lake Reservation had no food - the company he had contracted with closed. After he returned to San Francisco, he spent his time defending his actions and expenditures. There was a big flap over the supplies and treaty obrigations to the Clear Lake Reservation and how McKee had contracted for them and his business 'deals' in general.

Page 67: A massacre of Indians on the Ell reservation caused the legislature to become threatening to the treaties McKee had placed himself in apposition to the State Legislature in an effort to keep the treaties from being destroyed.

Page 70: McKee had lost the control of the money which now came through Beale who replaced Wozencraft. "When Beale found that McKee considered himself a free agent with the powers of an ambassador, he was forced to suspend him on November 30, 1852.

Pages 71-77: Reception in the State. The majority of the people in the State were hostile to the treaties. When they failed in the Siskiyou said McKee was nameless and would not use his name. Protests came from the despossesed by the Scott's Valley Reservation. Some felt his unfulfilled treaties have more cause for war. -had some defenders who dais they had brought peace which might be destroyed by whites who were invading the reservations. - however Governor Bigler was very much against the treaties and his speaches stimulated state congressional action which created a
committe to study it and to report to the Senate. The Assembly was also disapporving of the treaties - California members of Congress were instructed to 1) prevent passage of treaties 2) push for the same Indian policy as used in the other states 3) and to paint a picture of the evils to the nation if these treaties were ratified.

Pages 78-79: Congress Senate approved a plan which would grant memorialists 160 acres of free land for every settler and open grazing and agricultured land - the Indians would be distributed around small missions and be given annuities. Equal hunting and mining rights would be given the Indians - no provision was made for their protection from attack by whites - but they would no longer have large tracts of land on important water ways etc. Whites insisted on priority on the public domain so the treaties "lumped to Washington in a scarred condition."

Pages 80-85: In Washington - Treaties in general: Indians were to give up little to their former lands and live on the reservation with a subsistance cattle and flow, brood cattle and farming equipment, clothing, and household equipment. Teachers, craftsmen and farmers were to be supplied to teach them how to live white man's ways. 7,488,000 acres were given to the Indians. The commissioners had contracted for $716,394.79. The feeling in the Congress was on the negative side towards the treaties - Beale made a report in favor of the report but partially due to California pressure the treaties were defeated in secret session. Then they were placed in secret files and not made available till 1905. One senetor asked for 100,000 to keep the Indians from starvation until arrangements could be made.

Page 86: Examples of the failures in the subsequent reservations which were established author uses these examples to support his statement that "the McKee commission's treaties probably would not have worked."

5. Burney, Dudley Haskell. "The Indian Policy of the United States Government From 1870 to 1906 With Particular Reference to Land Tenure."1936. checked, Stanford University - Auxiliary Library. Abstract: Pages 60-62: Describes how the California Indian reservation system came to be established in the 1850s, and how the reservation system in California became a model for the rest of the nation.


Page 30: Mr. Roop "first recorded the appearance of Indians near his house" July 4, 1854 in Honey Lake Valley. Author believes it was Old Winnemucnah, chief of the Paiute tribe in that area.

Pages 43-44: The Paiute word for woman, Natagua, was the first name given to that territory by settlers. They drew up a constitution in which it forbade the selling of liquor to Indians.


Notes: Red Bluff Union High School
Abstract: Page 5: "A Tour with the Assessor," Beacon, June 2, 1858 - "The reservation is in flourishing condition; they have about 1200 acres of grain, and take it in labor, it is the best crop of grain I ever saw in the country. "The Indians are very healthy... there are about 1200 on the reserve."

Pages 44-45: "The Indian Again," the Shasta Courier, December 3, 1854 - An article expressing their disgust of the terrible condition the Indians are living in. "We ask then, for the sake of these suffering Indians, whose unhappy condition appeals so earnestly to the government for assistance, as well as in the name of the whites, that they Indian agents take some action in regard to this matter at once."

Pages 46-47: "Lo' the Poor Indian," the Shasta Courier, January 5, 1855 - The newspaper is protesting that there are Indians starving with $300,000 and wagons full of provisions in the hands of Col. Henley. His reply was "my authority, however, goes no further than to remove and subsist Indians on reservations selected for that purpose. I have no authority to feed them in their present location."

Page 48: "New Reservation," the Shasta Courier, May 26, 1855 - Col. Henley, Superintendent of Indian Affairs, visiting Ft. Reading to find a location for a reservation somewhere in Cow Creek or Pitt River country. "If possible the Indians should be placed outside the white settlements."

Page 49: "Indian Superintendent," the Shasta Courier, December 25, 1858 - Col. T. J. Henley is to be "turned out of office" because of swinglding the government of $5000. A man swore he sold Henley $11,000 worth of materials, he signed a voucher in blank, Henley later filled in $6,000 was purchased. The Shasta Courier believes Mr. Nugent will be appointed.

Pages 63-64: "Outrages in Tehama County," Beacon, October 9, 1862 - Due to many problems, the Indians have been committing depredations on cattle in order to survive. For this reason, both the settlers and the Indians have decided the best thing to do was for the Indians to leave the reservation and go to their old haunts. After the Indians left an agent's employee tried to stop them by calling in the army. They were called in to recapture Hat Creeks. On October 4, 1862, a part of the command went to the farm of Col. Washington and to the rancheria - no one went to the farm house - they went directly to the rancheria, to demand Indian women for the use of prostitution.

Notes: Red Bluff Union High School
Abstract: The paper describes confrontations between Yana, Yahi, and Mill Creek Indians and white settlers from 1857 through 1871.

Pages 1-2: The introduction of this book talks about the Indian troubles in Tehema county, during the fifties and sixties of the 19th century. There were annoying and bloody raids on the settlers. There were two tribes present in the valley, the Yahi and the Yana who soon disappeared. The Yahi and the Yana were great raiders and guerilla fighter for many years before the white men showed up.

Pages 3-9, Chapter 1: Talks about the early years of conflict. In the book "Ishi in Two Worlds" it tells how the Indians attacked the settlers, taking what pleased them. In a book called "The Yana Indians" it explains the Yana's peculiar taste for taking things that did not belong to them. The basic reason for their taking things were the pressures imposed upon them by whites. In order to survive the Indians did the only thing they could. They preyed on valley livestock and people. Whites in 1857 were faced with the ever-growing amoung of hysteria seeping into the valley. The Lassen Rangers, the Antelope Rangers, and another group were organized to combat it. A group gathered under the leadership of Jack Spaulding and Hi Good. Spaulding had experienced Indian
warfare, and Good lived in the hills and was well acquainted with the area. Besides their raids into the valley, the Yahi were evidently active in the Tusun Springs Area. Mr. Alexander, who lived two or three miles from the Springs area, had his house ransacked and $100 worth of goods removed. In March of 1859, the house of Colonel Stevenson, who lived at Antelope, burned to the ground. A total of seven persons, four of whom were Stevenson's and three others, were burned in a fire started by a young Indian boy named Tom, who was Stevenson's house-boy. Tom escaped and was captured and hanged. After a few incidents, Mr. J.D. Doll proposed that the rancheria system be terminated. He felt that the Indians employed by men such as Bidwell were causing all the trouble. There were about 40 Indians slaughtered in cold-blooded murder.

Pages 10-21, Chapter 2: In August of 1860, a group of miners were driven off Mill Creek by the Yahi. A party of Indians from the reservation raided on Grindstone Creek in the Elk Creek country. The Yahi murdered the three white Hickok children. Indians fought with settlers from Stony Creek on Thursday, August 5, 1862. Eleven Indians were killed and one white man was lost. A boy of 12 years old was taken by the Mill Creeks and his finger and tongue were removed, and then he was buried alive. A man named Hayes was attacked by the Indians while he was herding sheep. Thankful Carson was captured by the Mill Creek Indians. In Helltown five Indians were hanged who were suspected of being thieves. Four Indians were hanged at Yankee Hill. The Oroville Guards hanged another four at Dogtown.

Pages 22-30, Chapter 3: Captain Starr was sent to capture the Yahi chiefs and conduct them to Alcatraz. In 1864, several whites were killed and a number of horses were driven off. By 1864, the southern Yana had been extinct for three years. In a short span of five months, 75% of the Yana nation were dead. Mill Creeks commit the Dersch and Workman killings in a span of a little over a year. Anderson leads the Three Knobs Raid. Thirty Indians die. Ishi's father killed and Bigfoot dies. Anderson leads massacre of 33 Yahi at Campo Seco. Norman Kingsley and three others corner and slaughter 30 Yahi in a cave on Mill Creek. Indians attempt to make peace but are scared off by neighbors. Hi Good is murdered.

Page 31: Map of the Indian raids.

Page 32: Map of the Indian deaths.

Pages 33-34: Various pictures relating to Hi Good.

Page 36: Map of the Yana in relation to other tribes in California

Abstract: Thesis deals with ethnohistorical analysis of Anglo-Indian relations during the formative years of the American period of California history, that is, 1849 to 1863. Indian laws of 1850 are sighted and researched, as well as documents of communications from pages 17-47.

Abstract: Pages 21-30: (Contact 1828-1848) Contact with the Indians of Chico was established between January 28 and April 13, 1828 by Jebediah Smith. Further contact between 1828-1948 introduced disease that all but depleted the Indian population of the Sacramento Valley. Malaria (1831-1833) and smallpox in 1830 left so few Indians that opposition to white influx into the valley was virtually impossible in the 1840's.

Pages 31-40: The use of Indians in mining was common. (Bidwell payed them with handkerchiefs). The ratio of Americans to natives by 1850 was 10:1. White domestic animals ate the grasses, roots, acorns, and other Indian foods, thus starvation among the natives became commonplace. When cattle were missing, Indians were often accused and paid with their lives.
Women and children were often taken as servants.

Pages 46-47: Treaties made between agents and California Indians were secretly rejected in 1852 by the U.S. Senate. Indians were not allowed to testify against whites in a court of law, thus the loss of lives and land amongst the Indians was high. Disease also took its toll. T.B., pneumonia, influenza, cholera, smallpox, and typhoid took hundreds of Indian lives by 1859.

Pages 48-54: Bidwell gathered Indians from the area to use for labor on his Rancheria. Various incidences of massacres by the whites for little or no reason were recorded. Kidnapping of Indian children was frequent, and women were forced to prostitution to avert the starvation of their families. White men were seldom, if ever, punished for crimes committed against Indians. (Pence was a well-known Indian hunter.)

Pages 55-60: J. L. Keefer, a rancher north of Chico, befriended a group of Indians who had been the victims of a raid in 1855. These same Indians were employed by him and appeared on the 1860 census of Butte County. In the early 1860s the local Indians began to retaliate and a group was organized to eliminate them from the area. In 1862, in the Pentz area, three children were killed by Indians (the Hickok Family) and a party led by Harmon Good pursued the Deer Creek Indians.

Pages 61-65: Bidwell used the Indians placed on his ranch by G. M. Hanson for labor. There is a list of goods supplied by Bidwell for these Indians on pages 62-63. March of 1863 was a month of retaliations between Indians and whites. Hanson established an Indian camp at Bidwell's Old Landing along the Sacramento River. While there, the Indians were supposed to have worked for Bidwell on the Chico-Humbolt Road. Payment was either in goods or cash.

Pages 70-71: 435 Indians were collected for removal to Round Valley in 1863. They were put under control of Major Hooker as "prisoners of war." A group of "bad Indians" were collected from which the Lewis daughter "identified one she thought had kidnapped her." He and another Indian, both from the Chico Rancheria, were taken down by Little Chico Creek, tied to a big oak, and shot by Sam Lewis and several others.

Pages 80-81: More conflicts arose between the whites and Indians who were returning from the Round Valley Reservation. The returning Indians had no food gathered and preserved for the winter months, and those who remained on the reservation faced a food shortage. In 1865, the last reported Indian outbreak occurred. Nine Indians killed two women and a man and then robbed the Workman home in Concow Valley. The Indians were tracked down and killed along Deer Creek.

Pages 108-109: Indians employed by Bidwell as vaqueros, teamsters, and flour mill workers. Mrs. Bidwell notes how the Indians were expert plowmen capable of making perfectly straight furrows. Women were employed to mend sacks in the flour mill, gather seed wheat, garden seeds, and smaller fruit. The Indians did not need a supervisor, and were paid equal wages to the white men. Bidwells' account book is on page 110.

Pages 109-112: The manner of dress of the Maidu change with the arrival of Bidwell. Shoes, shirts, and pants were given them for work, yet for sometime the clothes were removed immediately after work and carried home. The next working day they would be worn again. The women eventually adopted the calico dress and scarves for their heads.

Pages 112-118: The education of the Rancheria Indians was begun seven years after Mrs. Bidwell arrived in Chico. She taught the women and children sewing at first, but later advanced to teaching them English and arithmetic. Soon she asked for help from the Ladies Missionary Society of the Chico Presbyterian Church, yet they left after a short time. Between 1887-1890 the Occidental Board of the Women's Foreign Missionary Society of San Francisco took charge of the school.

Pages 118-120: Mrs. Bidwell's first convert to the Christian church was an Indian named Tokeeno,
in 1876. The Bidwells provided caskets for those Indians who wanted them, and their use soon replaced old tribal burial customs. In 1895 a new church with a belfry was constructed in the village.

Pages 120-135: "Rancheria Life After 1880." Children were accepted into the public schools about 1905. Christmas was celebrated and once-sacred ceremonial costumes were displayed to the public. Smoking, drinking, and dancing were not allowed, and should they occur, Mrs. Bidwell put a stop to them. If they refused to stop, they were asked to leave the reservation. After 1900, when Bidwell died, he left in his will $1500 to the Indians, plus a tract of land. After Holi LaFonsu died in 1906, no new headman was appointed, thus a new dance house was never built for the Indians' ceremonies.


Abstract: A study of the reservation in Tehama County inhabited between 1854 and 1864 by Nome Lackee, Trinity River, Pit River, and other northern California Indians. Based upon official reports, including "The Annual Reports of the Commissioner of Indian Affairs," "Letters Received, California Superintendency, 1850-1870," U.S. War Department, "Letters Received, Department of the Pacific, 1850-1870," and newspapers such as the Marysville Herald, Red Bluff Beacon, Red Bluff Independent, Sacramento Union, San Francisco Bulletin, and the Shasta Courier.

Page vi: Nome Lackee was the second Indian reservation to be established in California and the first to be established in the northern part of California.

Page 1: Nome Lackee location was a few miles north of Flournay in Tehama County. Established as a reservation in 1854. Life span was approximately seven years.

Page 2: Nome Lackee was the jumping-off point from which the Round Valley Indian Reservation was developed.

Pages 2-3: In 1880, reputed author, E. J. Lewis, worked as a clerk on the reservation and studied law under Indian agent Vincent Geiger. The one written history of the county of Tehama, published in 1880, is very silent of Nome Lackee.

Pages 9-10: 1850, destruction of the red man. The earliest of the governmental attempts in California (except the Mission policy of the Spanish period) was instituted in 1850 when Col. Geo. Q. Barbaum, Redick McKee and Dr. O. M. Wozencraft were appointed commissioners.

Page 11: March 22, 1850 - Thomas Buttler King, who was sent to investigate Indian affairs in California, stated in his report the possibility of a reservation for teaching the Indian. In the end, however, it seems the first formal suggestion came from Edward F. Beal in 1852.

Page 12: Indian Appropriation Act of March 3, 1852

Page 13: In 1854, in California, Thomas J. Henley was to be responsible for the reservation system for five very significant years.

Pages 14-27: The beginning of Nome Lackee.

Pages 15-17: In 1854, H. L. Ford was appointed by Henley to determine a location for an Indian reserve in northern California.

Page 21: In October of 1854, there were about 200 Indians on the reservation. There were 1000 by August of 1855.
Page 22: In 1854-55, white women went to the reservation to teach Indian women to sew hats. The goal was to teach Indians to sew their own clothing.

Page 23: In 1854, in addition to the original Nome Lackee group, there were also Trinity Indians, Pitt River Indians, and Nevada Indians.

Page 24: In 1854, Pitt River Indians off the reservation were reported to be starving, for to feed them would be a misuse of government funds. Shasta River Indians given same treatment.

Page 26: 1854-1855, failure of the goals of the reservation. Friction continued between the aborigines and the white settlers.

Page 28: Henry Lewis Ford was removed as agent at Nome Lackee in February of 1856. He was succeeded by Col. Edward A. Stevenson.

Page 30: Col. Edward A. Stevenson, formerly Indian agent at Nome Lackee, purchased land on Antelope Ranch. Tragedy struck in March of 1858 when his home was burned, allegedly by a Nome Lackee Indian, killing his wife and three children. Accused was caught by a posse and subsequently lunched. Based on articles in the Red Bluff Beacon 1/6/1858, 12/2/1857, 3/10/1858, and the San Francisco Bulletin 5/31/1858.


Page 39: From 1857 to 1860, greatest growth of the reservation; and decline and end of the reservation as a functioning unit. From the Red Bluff Beacon newspaper, May 27, 1857.


Pages 42-44: In 1857, Indians content on the reservation and expressed a desire to stay, reported Geiger. Indians attempting to leave the reservation reported by Lt. M. R. Morgan. From the Red Bluff Beacon, September 30, 1857.

Page 45: In 1858, white and Indian conflicts and calling of removal of Indians to the reservation. From the Red Bluff Beacon, December 23, 1857.

Page 48: In 1858, Indian accommodations on the reservation. Two small board shanties occupied by two chiefs, while the remainder of the Indians lived in their aboriginal brush or dwellings suited for the season. From O.I.A. Report, 1858, page 298.

Pages 51-52: In 1861, Indian slavery on the Reservation. "Indenture Act of 1855" used as a cover. From the Sacramento Union on February 4, 1861, and the Red Bluff Beacon on February 16, 1859.

Page 53: In 1859, petition sent to the Secretary of the Interior calling for the abandonment of the reservation. Few Indians on the reserve were peaceful.

Page 54: In 1858, Indians accused of thefts. Another petition written to close the reservation. Petition filed at Tehama County, Tehama, February 24, 1859.

Page 54: In 1859, white men married to squaws were told either to get rid of them or leave them or
they too (white men) would be treated like Indians. From the Red Bluff Beacon, May 26, 1858.

Pages 56-57: In 1861, the reservation was closed, "the Indians havine fled." From the San Francisco Bulletin on July 22, 1861.


Page 58: In July of 1861, whites in possession of the Indian reservation land. Also, these whites had indentured to them a large number of Indians. From the Red Bluff Independent on January 18, 1861, and O.I.A. Annual Report, 1861, page 147.


Pages 61-62: In 1862, a detachment of troops was sent to Tehama County to protect the whites against Indian depredations. From the Red Bluff Beacon on October 4, 1862.

Page 62: In April of 1862, John B. Clark, a special agent for the Northern District of California, reported to the "Independent" that there were no plans for continuing the reservation. After his arrival, an anonymous letter to the "Beacon" revealed the conditions of the Indians on the reservation. From the Red Bluff Beacon on April 17, 1862.

Page 62: In 1862, men of Company E, 2nd California Cavalry, had engaged in molesting and raping peaceful Indians.

Page 65: In 1863, conditions on the Indian reservation reported as "a few Indians scattered in single families, dependent upon their white neighbors and acorn crops for subsistance." From U.S.N.A., O.I.A., - Letters Received, 1863. E. Steele, Superintending Agent for Northern District of California, to R. Dale, C.I.A., October 31, 1863.


Page 68: In 1866-1867, no Indians were in evidence at Nome Lackee. Settlers to purchase the land when it became available. From O.I.A., Annual Report, 1866, page 92.

Page 74: Conclusion - "Trade with the Indians on the reservation might be more aptly called donation and exploitation rather than trade."

Pages 74-75: Conclusion - Indians and the law. Generally Indians in the Nome Lackee area who committed crimes were hunted down and killed. 1859 report of the lynching of the Indian boy who burned the home of E. A. Stevenson. From the San Francisco Bulletin, May 31, 1859.


Page 81, second paragraph: No remaining evidence of the Indians who once occupied Nome Lackee reservation. No written record left by any Indian resident.

Abstract: CXXXII: While teaching at Sherwood Valley school he had 2 indian half-beed pupils- old man Sherwood's girl and boy. The boy was dull, the girl was smart. She smiled knowingly but said nothing when Hogshead mispronounced the word "Sioux." "Their mother was probably the 'Cream Ellen' of Maggie Smith's Blaxine character."

CXLV: "Then I got the Farley School. That is where, as you know, I had Maggie Smith, who afterwards wrote 'Blaxine, The Half-Breed Girl.'"


Abstract: Pages 11-15: Briefly describes Karok, Yurok, Hupa, Chimariko, and Shasta Indians aboriginal life, and their respective culture areas in Trinity Co. also states that the early white men used the Indians trails in exploring the area.

Page 45: Unfriendly Indians disrupted Jed Smith travels throughout Trinity Co. in 1828.

Pages 52, 54, 55: Brief passage, stating Indians assisted the party of Dr. Josiah Gregg in their exploration of Trinity Co. in 1849.

Pages 80-82: Describes the Hay Fork Valley massacre of 150 Indians (men, women, and children), after they found the body of a white man, Mr. Anderson, pierced by arrows and cattle missing.

Page 82: "King Tulas," Indian chief from the South Fork of the Trinity River came to Weaverville "and sued for peace" shortly after the Hay Fork massacre.


Abstract: Pages 1-50: This chapter gives a pre-contact ethnography of the Mountain Maidu. Text describes Maidu baskets, homes, hunting techniques, etc.

Pages 51-56: First White Settlers and Settlement of Indian Valley - Plumas County remained unsettled until 1850. July 14, 1850, Lassen and Bruff organized a mining party - had Indians with them. Followed Indian trails. Came to Indian Valley October 12, 1850. Lassen decided to stay the winter. Lassen, Burton, Isadore, Jones, and Hough Sr. were the first white settlement in Indian Valley in 1851. In 1852, Jobe Taylor and Warren Meeker claimed land in "Taylorsville." In March Lassen and other rebuilt trading post, made it stable. A voting precinct was set up at Taylor's house so that they could vote in presidential race. In August Mrs. Cory gave birth to first white in Chico. A saw mill in 1855 and a grist mill in 1856. The saw mill was run by a man named Blough and assisted by an Indian, Charlie Shaunam.

Pages 59-60: 1851 - A description of a peace pact between Maidu and early settlers in Indian Valley. The pact was tested when George Rose killed an Indian. He was tried, found guilty, and hung.

Page 62: Indians and whites of Indian Valley participated in the Potatoe War at Honey Lake.

Pages 63-68: 1857 - This section of the thesis describes a series of Indian and white encounters, raids, killing, etc.

Pages 94-96: Once the Indian received his land it was his for 25 years. But he wasn't allowed to sell it. Because of their lack of knowledge of laws, they were unable to protect themselves against violations by federal, state, or county government. Finally in the 90s people began helping Indians by familiarizing them with the white way.
First school for Indians in Indian Valley was set up by Charley Hall. Wanted to start a Sunday School. He and the Indians built a cabin. He was determined to teach the kids to read and sing. The Methodist church lent assistance. Edgar N. Ament and his wife were put in charge. Soon the government took over for the Indian school system. In 1897 a school was set up in the private home of Mrs. Amelia Martin. Edgar Ament took over and enlarged it, and an Indian school was established "under the suspices of the federal government and the Women's Nation Indian Association." In 1897 it was known as Greenville Indian Industrial Boarding School. 60 students went there. A dorm, water supply, storehouse, school house, and a chapel were in the area of the school. The school was to prepare Indians for responsibilities and privileges. Had to be at least 1/4 Indian and poor. Two story dorm burned in 1897 but was rebuilt. In 1906 a contractor W. W. Blood and the Indians enlarged the school. John Hardgraue and father held the government contract for years to provide vegetables for the school.

Reverend J. M. Johnson became pastor of the school in 1907. He tried to get more Indians to attend the school. His last sermon was on marriage. Abro Johnson and Mary Washoe married after hearing the sermon and after having lived together for four years. C. T. Coggeshall (General Office of U.S. Indian Service, Washington, D.C.) succeeded Dr. W. Q. Tucker as superintendent in 1909. Soon the school became a mechanical school. During the same time it got electricity through Indian Valley Light and Power. In 1911 Congress appropriated $30,000 to the mission school. 148 pupils in 1918 and 10 graduates. In 1922 the school burned, not to be rebuilt. Students attended Lincoln School with white children.

End of Social Practices - First decade saw end to customs. 1899-1903 anthropologists came and studied Maidu. Last sweat houses disappeared. Never completely accepted marriage customs. Burials always in Indian fashion. "Burnings' held every year for the dead stopped. Some traditions are still around. Dead at times are buried in baskets. Water is put in a beaded bottle instead of the basket. Lore, games, big times, and basket making still around but not plentiful. Bear Dance held in 1962, attended by Maidu and Paiutes. Caught between two cultures.


Abstract: Page 47: Upon his arrival on Rancho Bosquejo, Lassen lived amongst the Indians. It was with their labor that his house was built and his land cultivated. They also assisted him in building shelters for the animals and a blacksmith shop. The vegetables raised with the help of the Indians filled the needs of Lassen and several local tribes.

Page 59: While staying at Lassen's Ranch, Fremont and his men participated in a raid on some local Indians who were supposedly planning an attack on Pierson B. Reading's Rancho. An estimated 175 Indians were killed out of the 1,000 that were expected to attack the local settlements. Kit Carson was involved in this massacre.

Page 60: Mention of an American officer a few hours behind Fremont being in danger of an Indian attack.

Page 61: Mention of Gillespie sending two men, Neal and Sigler, on to meet Fremont. They arrived and gave Gillespie's communication to Fremont and "he having but poor faith in Klamath Indians," decided to go and meet Gillespie and his party.

Page 62: Fremont and his men were ambushed by a group of Klamath Indians along Ambuscade Creek. Three of Fremont's men were killed, and the chief of the Klamaths was also left dead in the ensuing battle.

Page 63: Fremont's party buried their dead and then proceeded north to join the other part of their party. Many Indians were killed along the way in retaliation for the slayings of the previous night.
Page 83: Lassen's trail passed through rather rugged terrain along the Pit River, which was also the homeland of some "hostile" Indians.

Page 99: Indians and their squaws accompanied Lassen and other prospectors in their search for "Gold Lake."

Pages 102-103: Lassen and Hough had invited a couple of Indian boys to ride in their wagon and journey with them to the camp. The boys agreed but when they had gone but a few miles, their wagon was overtaken by three Indians. The boys were ordered out, and the Indians communicated to Lassen that for the price of two blankets the boys could go. Lassen didn't have the blankets to spare.

Page 106: While in the mountains, Lassen's animals were stolen by the Indians. They were tracked along Mill Creek and found with the carcass of an ox full of arrows. A battle ensued and many Indians were killed. The next day the Indians appeared at the cabin and entered into a peace treaty.

Page 114: A notation that Lassen treated his Indians well.

Page 119: In the fall of 1851 the Pit River Indians waged a war against the Indian Valley tribe. Many squaws were taken and many of the Valley tribe braves were killed. Lassen and thirteen men grouped together against the Pit River tribe as they Valley tribe had helped out Lassen previously.

Page 120: Lassen and his 13 men were joined by a group of Valley Indians in the pursuit of the Pit River Indians. At daybreak Lassen awoke and saw an Indian in the surrounding trees. By the time he had shot three of them, the camp was in motion and their combined efforts conquered the Pit River tribe.

Page 132: The Nataqua convention set up a statute pertaining to Indian-white relations. It prohibited the selling of liquor, mistreatment or misuse, and stealing from the Indian. Any offender would be brought before the board of arbitrators.

Pages 139-140: On October 3, 1857, the Nataquans protested the action of the Plumas County Board of Supervisors to bring Honey Lake Valley under the jurisdiction of the California legislature. The situation changed, however, soon after due to an uprising of the Pitt River Indians. With the uprising, the Nataquans appealed for government aid in 1857. Aid was sent after some criticism, and the Nataquans lost their enchantment for independence, readily accepting their citizenship.

Pages 160-161: An attempt to solve the murder of Lassen. If Lassen was killed by Indians, it is doubtful that they were Paiutes, as he was well known among Winnemucca's men and they had always been friendly with him. Captain Weatherlow's opinion on Lassen's death was that it was the work of the Pitt River Indians in retaliation for his assisting the Valley Indians in their raid to regain their squaws.


Abstract: Page 59: In April 1853, Indians attacked and killed two Chinese men at Dry Creek. "... These things should not be tolerated, even the life of a Chinaman is too precious to be taken with impunity;" Placer County Herald, April 2, 1853.

Pages 60-62: Indians were Southern Maidu or Nisenan Group. Most of the tribe was wiped out with Diseases and Starvation. 30-40 years. After the Gold Rush the tribe was gone. (Doesn't say whether it was disease, conflict, removal or that they just left.) Company E and F of 2d Infantry est. a Camp on Bear River about 1849. About 4.5 miles from Wheatland. (Camp Far West) Alot of complaints
were made mostly from the white man. Captain Day felt that soon the whites and Indians would have conflicts - the whites making the 1st conflicts. The whites making the 1st shooting. At times there was "skirmishes" between the whites and Indians at Deer Creek.

Pages 62-63: May 7, 1850, Samuel and George Holt were attacked by 20 Indians at their sawmill, four miles below Grass Valley on Wolf Creek. Samuel was killed and George wounded. Their cabin was robbed and burned along with their mill. A day later a lieutenant, a corporal, and five privates went to the murder scene. They found no camps but only one Indian in the area; all the rest left. The reason there may have been trouble was a few days before (May 6) ten whites attacked a camp and killed two Indians. The purpose was that they thought the Indians had stolen some cattle, which were later found. the Indian attack was for vengeance. They felt something must be done, otherwise the Indians would get revenge on any white man.

Page 64: A few days after the Holt incident, Charles Mott was killed and his cattle were driven off by Indians. General Thomas Green (California Senator) with 25 men from Nicolaus went into the hills in search of Indians. Two Indians were killed, 9-10 women and children taken prisoners, and made two chiefs sign treaties. (There's some difference in opinion, "Alta California" stated there were three chiefs, Weima, Buckler, and Pooled.) The treaty stated a cessation of hostilities unless attacked by miners. Deliver any wanted men. Not to carry any arms while in a white town, live in peace and friendship. There was some evidence that the Indians had been in the attack. Clothes and supplies were found at the camp.

Page 65: November 22, 1850, a meeting was held with the Grass Valley miners. The topic was whether or not troops should be stationed at Grass Valley. Although there was never any records of troops being sent to Grass Valley, there was a resolution. In it was stated that any person seeing or giving arms, ammunition, liquors, etc... to Indians would lose their citizenship, his cabin or tent (loss of citizenship was only "not considered an American citizen."

18. Middleton, Robert A. "The Honey Lake Basin Ecumene of Northeastern California."1963. checked, CSU, Chico - Meriam Library. Abstract: Pages 46-49: In the mountains to the west of the Paiute were the Washo. "In 1860-1862... the north Paiute conquered them in a contest over the site of Carson and forbade them thenceforth to own horses." "The only thing that saved the Indians who were in the Honey Lake area was that few whites settled there." In 1846 John C. Fremont came across Pyramid Lake, probably didn't see the basin. In 1845 Beckwourth showed an angry party of miners the way to Diamond Mountains, near where Milford is today. The trip ended abruptly when the miners saw a lot of Indians in the valley. But they were able to look at Honey Lake Basin. It was not known until 1848 if any whites settled in the valley. In 1851 Lassen and Paul Richeson developed a trail known as Lassen's Trail. Crossed Susan River through Big Meadows, down Deer Creek to Lassen's Rancho Bosequitos.

Pages 53-55: In 1859 Lassen was supposed to have been shot by the Pitt River Indians, but it has been said that white men shot him. Pitt Rivers raided settlers, stole horses, cattle, and other things. Captain Weatherlow took 60 men and some of Winnemucca's Pyramid Lake Paiutes and attacked the Pitt Rivers at Goose Lake in 1857. In 1857 several tons of potatoes were stolen from some ranches. Captain Weatherlow attacked the Washos and punished them. Again in 1860 problems occurred with the Paiutes. Ormsby Massacre ended the problems and a treaty was signed. In 1868 a killing of the Pearson family near Amedee occurred. There was no proof that Indians did it but the blame spread to all Indians until they were ordered out of the Susanville area.

19. Miller, Virginia P. "The Yuki: An Ethnological Approach."1963. checked, CSU, Chico - Meriam Library. Notes: published by UC Berkeley in Berkeley, CA Abstract: Page 20: "... the Yuki cultural collapse came on so quickly after initial contact with Europeans that most of the ceremonies were abandoned and forgotten, with additional impetus given their extinction by various missionaries on the reservation and churches in the valley."
Page 22: "An unpublished account of the first white man in Round Valley, stated by Albert Brown who grew up in Round Valley among Yuki children and who could speak the language fluently." There's a possibility that Europeans traveled through the Yuki territory in 1821 when Luis Arguell and 66 soldiers were exploring the area with two Indian interpreters and a chaplain.

Pages 29-30: "The two opposing cultures inevitably came into conflict. The whites did not recognize Indian rights to the land; they shot or drove away the game, fenced in claims, chopped down the oak trees, and it wasn't long before they regarded the Indians as nuisances who trespassed, killed stock, and helped themselves to whatever appealed to them. Who could blame the Indians? It was steal or starve in their own land." In 1850 the government started a program that appointed three Indian commissioners to travel through California to talk the Indians into living on a reservation away from white settlements.

Pages 31-32: Different descriptions of Indians in Northern California by various explorers. These are pre-contact with settlers points of views, although, they did meet some tribes that had experiences with slave traders.

Page 33: In 1851 Col. Redick McKee toured Round Valley, meeting the Yukis on the way. One of his problems he had with the indians was the language problems. Another was the Yukis had contact with slave raiders - they would murder the man and slay the women and children while they were gathering acorns. For this reason McKee was unable to see any women during his tour. When he asked about them, the Indians immediately distrusted the company. Due to the raiders, etc... the Indians has a bit of hostility towards whites.

Pages 34-37: A brief explanation of Round Valley and the Indians that inhabit the area by various explorers and Indian agents.

Pages 40-42: Different descriptions of the Yukis physical appearance by various settlers.

Pages 43-48: Testimonies of white settlers on the issue of losing their stock and how they retaliated against the Indians. There is also testimony of Henley as an agent and what he did for the problem by calling in the dragoon troops. It also examines the depredations of Indians committed toward the whites after being abused so many times.

Pages 52-61: The growing hostilities between the settlers and Indians needed to have the army come in for protection. But when the army came the settlers were furious with the army's action. The army's duties were to help the Indians and protect them from depredations of the whites. This only made things worse for the Indians, for the whites started to take the law into their hands. There were also continual problems with the reservation system. Throughout the 10 pages there is continual testimony of settlers and their freedom and actions of the problems which included their demonstrations against the reservation system.

Pages 61-62: Simmon P. Storms, an agent for the Nome Cult Reservation, described the Yuki as "ungrateful, cowardly, treacherous, and theiving" (deposition of Simmon P. Storms, February 26, 1860, Indian War Files). His actions towards the army and the Indians was continual proof that he had no real desire to help the people he was hired for. There was constant proof during his term that he was helping the white people with exterminating the Indians. He kept many Indians in his home as servants and wouldn't give them up since he felt they weren't reservation Indians. Storms also used government funds and employees as well as Indians to help build buildings on his property, and the material came from the reservation. It was said he spent at least $5,000 just in the cost of materials alone for his house. Storm's supervisor Henley had just as much with corruption as his employee did. "The two of them were partners in some ventures to defraud the government." During Storm's term he saw some several thousand Indians of his charge exterminated by whites.
This chapter describes the establishment of the volunteer Eel River Rangers, due to the local white settlers feeling that the U.S. Military was of no benefit. The Rangers were set up in 1859 and led by Captain Jarboe and exterminated the majority of the Yuki Indians in Round Valley, Eden Valley, and Long Valley. The Rangers were disbanded by the governor in 1860 after committing excessive atrocities.

This chapter describes the continued genocide of Yukis in the early 1860s on Round Valley Reservation by white settlers, disease, mismanagement and overcrowding. Describes massacre of 33 Wailackie Indians by settlers.

In the conclusion the author discusses causes of the Yuki extermination. Demand by settlers for land, government inaction and mismanagement, etc.

Nathan, Elroy. "A Historical Geography of Cohasset Ridge." 1966. checked, CSU, Chico - Meriam Library. Abstract: Pages 77-80: "Trouble With the Indians" - Discusses conflicts between the Indians and settlers after 1848, mainly to the lack of formal laws. Specific incidents such as kidnappings by Indians and chases by posses are noted.


A group of Indians that made an early transition to the white man lived in the Mawtow area. They made a living by making and selling baskets. When the white men left the area the Indians followed. Another group was the Hat Creek Indians, they caught and sold fish. They also helped plant fish throughout the valley. Pit River Indians would often kill someone simply because he was a stranger. Manton area Indians, peaceful group which could have adjusted to the whiteman if they had been treated differently. Also the Hat Creek, which caught fish and traded with the white man could have adjusted to his way of life.

When the white men settled, the Indians lost all their hunting grounds. He was forced to steal stock and trespass on the white man's land so that he could survive. There were laws passed restricting the Indian from any rights. With these laws the Indian could be convicted and could usually end up having his labor sold to the highest bidder. He also lived in constant fear of his wife and children being kidnapped for stolen to be sold as slaves.

In 1850 12 men were in Cotton Creek area looking for gold. They had to carry all of their tools and belongings because their horses were stolen by Indians. As they were walking they could see Indians running and yelling at every ridge. There was no attack. Eventually a shortage of food was becoming a serious problem for the miners. They were able to make friends slowly with the Indians when they were very close one of the Indians spoke "The white man takes the Indian's hunting ground, and his woman, and drives the Indian away. When the good Indian steals from the white man, the white man kills all Indians, the Indian cannot fight the white man - he does not want to fight - he does not want the gold - he wants the fish - he wants the game - he wants the hunting ground and his woman and children. When white man comes he takes all. He kills the Indian and drives him away." The miners convinced the Indians they wanted peace and friendship. They hunted together and were friends. Eventually, the Indians showed them an area full of gold (Arbuckle Mine). Soon the word was passed and many miners stripped the land. Arguments, fights, greed, shooting of game, ruining streams, and pestering women ended any chance of peace between the white men and the Indians.

Major Pierson B. Reading was regarded as the best friend of the Indians. In late 1840s he employed 150 Indians in Trinity area to help mine. They were able to extract approximately 52 ounces a day. He may have started a trend among other miners which didn't have the same
intentions as he. He felt that kindness could convert them into "useful subjects" and also "improve their conditions as human beings." During Christmas he and his wife gave a feast to all the Indians. They ate as much as they could and carried the rest away. As late as 1859 they were able to come to his ranch and slay cattle that they needed. Dr. Shurtleff was another man who treated the Indians well. He hired 30 to help him with a threshing machine. In 1866 when a vigilante committee was formed to retaliate the Dersch Massacre, many Indians received protection and places to hide on his ranch. Shurtleff also treated them in times of sickness without receiving any compensation.

Page 9: Mrs. Reading's letter to her mother describing Christmas and Indian participation. Dancing done by Indians. Description of Pierson Reading's land grand and the Indians living there.

Pages 17-19: With increased problems in 1851 Reading wrote U.S. Indian Commissioner O.M. Wozencraft to come to Shasta. He explained the need for help. 1 man was killed in Churntown, 30 men organized to chase Indians, 14-15 were killed in 3 days. After letter was sent, Captain B.F. Harvey led a group on a hunt, returning on July 6, 1851 he reported an attack on 800 Indians. 50-60 killed and other wounded, 4 women and a child were taken as prisoners. The second hunt led by Harvey - 50 more killed, serveral captured. It was reported that 2-3 people (white or Indian) were killed every few days. Wozencraft was convinced of the need to go to Shasta. A second letter was written by Reading. Mountain Indians were exceptionally bitter, almost every night someone was shot or had their stock driven off. A treaty was decided, Wozencraft and Major Chiefs came to Readings ranch, no details have been written about this meeting although it was signed on August 16, 1851, all Indians except Pit River agreed to the treaty. Although the treaty was drawn up it as doomed to failure. U.S. Senate could not ratify the amendment from pressures from settlers and gold miners. The area for reservation may deprive miners from gold. The treaty was first between Indians and the federal government. The U.S. to be ruler over area.

Page 18: A treaty was concluded on August 16, 1851 at the ranch of Mr. Reading (located in Trinity County). U.S. Indian Commissioner, O.M. Wozencraft had come to the ranch for his purpose. The Indians and the major chiefs, except the Pit Rivers, agreed to the terms of the treaty. The Indians and Shasta, Nevada, and the Coast Range to be included in the reservation.

Pages 19-20: In the treaty these are the things said;
1. U.S. is head of California
2. Indians are to be under jurisdiction of U.S. without any hostilities or aggressiveness toward God or citizens. Live in peace with other tribes, and must conform to laws of Indian Bureau.
3. Improve conditions of tribes. U.S. should have right of way over any proportion of territory. Also has rights to military posts, schools, houses, public buildings. "The Indians will never claim any land within boundaries of the U.S."
5. To help Indians acquire arts and habits of "civilized" life, U.S. to furnish daily needs - divided by Indian agent; live stock, iron, tools, material, sewing accessories "All of which can not be killed, sold, exchanged, without consent or direction by Indian agent."
6. U.S. will employ farmer and 2 assistants, blacksmith, teacher, principal, wheelright. Paid for 5 years or as long as needed. With Readings participation with the treaty, it helped him promote his appointment as Indian agent in 1852. The governor also gave him $25,000 to be spent to benefit the Indian.

Page 21: Miner's treatment of the Indians. No assurance in the treaty that the Indian would not be run off his land.

Pages 24-25: In 1853 William Burgett (Burgettville was named after him) influenced 500 Pit River, Hat Creek, and Fall River Indians not to join the Modocs in an all-out war against the whites. He supposedly raised the Pit River Chief, "Dick." Burgetts visited the Indians every night while they
were doing their war dances. A lot of conflicts occurred in 1853 below Shasta, where the town Redding was formed. A lot of robbery, shooting and "bashing of heads." After each incident a party of whites retaliated, although not always the guilty ones were punished. The whites were able to persuade the peaceful Indians to become informers. They were used at times to find the guilty party. To protect himself he had to capture the culprit.

Page 26: Chinese guards held captives after their town, Churntown, was attacked by Indians.

Page 26-30: The "Shasta Courier" report information about Indian affairs available to the public in 1853. In one publication it called for the extermination of the Indian.

Page 29: When an article was printed in the "Courier" calling for extermination, it received a lot of criticism from other areas. The San Francisco paper "Evening Journal" wrote an editorial about the article. The "Courier" was furious, their reply was: "The evil lies here right upon us. It is a question of life and death and pecuniary ruin. We must act. Would you have us permit the 'Poor Indian' rob and kill our own people without an effort to prevent it? We do not urge a destructive war against Indians because we love (God save the love) them less than you do, but because we love our own people more, are the lives of a 1,000 red devils to be compared in value to that of one good American citizen? Which would be the greater loss to the world and to Christianity?" Blame again was placed on the Indians. It was his fault they were fighting, the white man attempted to make peace. If the Indian lived in friendship he would have no worry of food. There was never any say of how the Indian would have to pay or maintain under the condition.

Pages 32-33: There's also some fun incidents along with the bad. I found two amusing ones: (1) An Indian suspected of being a leader of attacks on pack trains was caught and hanged. This impressed the Indians that saw the hanging. So they stole a rope and found a victim. The victim was a miner who had stolen some of their best looking squaws. While the Indians were stringing up the victim a band of horse thieves happened to come upon the scene. They felt it was a massacre and ran the Indians off and saved the victim. (2) Another time in the city of Shasta, the Indians tried an attack. The citizens were noticeably disturbed when 50 painted warriors entered their down dressed only with dabs of paint. The Indians began dancing several war dances, the settlers felt this as a way of entertainment. To express their gratitude they gave gifts of food, old pants, dresses and bonnets.

Pages 33-34: Indian attack of eighteen Chinese and two white men. February 1854, Cal. Wright of Fort Reading asked for volunteers. Organized by a Capt. Johnson, the volunteers chased down and killed 22 Indians and wounded 3.

Page 35: The forecast in 1852 in leg. of war to end - knife came to a head in 1854. Indians were more resentful than ever. More people and animals were killed. Even Reading's corral was raided. Number of Indians killed were increasing. McCloud, Pit River, and Sacramento Indians pleaded for peace. The whites agreed and there weren't any problems until winter came and harsh conditions and the threat of starvation set in. 1850-53 proved to be bad years with Indian problems, but the situation grew worse. The greed of miners pushed the Indians from their homes and their source of food. Treaties only stripped the Indian culture, forts only ended up exploiting Indians rather than to help find solutions. Intensive warfare came and extended through the next 12 years.

Page 36: 1854-1866, war era between whites and Indians. The Indian culture seriously disintegrated under the impact of starvation and warfare.

Pages 36-37: Starvation was postponed due to large supply of grasshoppers and salmon in 1854. 500 delegates (Indian) of both sexes met "in the vicinity of Spring Lake Ranch in the first part of last week and from dewey eve till early morn, danced, hopped, jumped, and skipped, howled, yelled and stunk"(written by the "Courier") The people of Shasta area felt after reading a letter to the editor in the "Courier" that again there would be problems when winter set in. To them the only
was possible to solve the problem was a reservation. September 1, 1854, Nome Lackee reservation was established for 2,000 Indians. The location was bad and the Indians did not want to stay in that area or reservation system. The reservation was soon closed down.

Page 37: On September 1, 1854, the Nome Lackee Reservation was established. Located twenty miles west of Tehama between Thomas and Elder Creek in what was then Colusa County.

Pages 37-38: Request for aid and a reservation nearer than the Nome Lackee Reservation came from Buller Paromah, chief of the McClouds, in November of 1854. They were told they would get nothing unless they went there.

Pages 38-39: November 1854, Buller Paroman, chief of the McClouds, announced that his people were going to move to the valley for winter. The hunger was causing murder and robbery and causing vast problems. Although there was $300,000 in the state of California, they were told they would receive no money unless they went to a reservation. Even the Courier wrote articles of the starvation. They proposed that some of the money be contributed to the Indians at that time. Later on, the Indians wouldn't be so reluctant to go on the reservation. January 1855 hunger grew worse, Indians were begging in settlements. The citizens of Shasta formed a committee to take donations. Late spring there were problems everywhere. In Cottonwood two miners were murdered. Several squaws were captured and confessed to the crime. They took the investigators to the scene, the bodies of the men had been burned, and their bones had been eaten to the pulp.

Pages 40-42: Winter brought a lot of women out from the mountains. Many Indian women took to "selling" themselves for survival. The government was blamed for their negligence. The "Courier" wrote articles of how the Nome Lackee Reservation be notified of the situation. They were also fighting with each other over favored customers. In 1857, Vincent E. Geiger was appointed Indian Agent to the reservation. In August 1859 there were 1000 Indians that stayed at the reservation. Geiger felt the reservation had served its purpose, and it was closed in September of 1866. Indians were moved to Round Valley Reservation. They had ropes tied around their necks at the beginning of the trip. They marched to Red Bluff and then were shipped to San Francisco Bay. Mrs. Ann Southern interviewed Jit-sic-wick, "Mrs. Polly Herth," in 1933.

Pages 44-47: White men and Indian women living together. Rejected from society. Squaw men caused a lot of confusion and sorrow from both cultures. Some people felt that the squaw man was a menace to society and the only one to take him in was a squaw. He usually won the women with presents; calico, handkerchiefs, clothes, and beads. Their living conditions were "lowered" to the Indians way of life. They lived in clusters of cabins. The cabins would be a one room dirt floor with usually a few fruit trees and berries around the area. Squaw men had their own free wheeling and dealing society. He was always considered the Lord and Master of his home. The nationality was varied and there was many different reasons why a man would become a squaw man. Even though the women were practically slaves, a lot chose this life than the tribal life. They could enjoy the life with food, clothing, and a bed to sleep on at night, and never have to worry about the elements of the tribal life.

Pages 47-49: Some Indians enjoyed the white life, and at times warned the whites of oncoming uprisings. But there was still resentments, as with the Indians that lived on Castle Craggs. A gold mining rumor brought in hundreds of miners on the banks of Sacramento River. With this the Indians saw the destruction and killing of their food. "The little valley was soon a white sea of tents. Every bar on the Sacramento was the scene of excitement... The river ran dark and sullen with sand and slime. The fish turned on their sides and died or hid under the muddy clouds that obscured the deepest pools." Their game was slaughtered and their families starving. The Indians wanted revenge. The Indians joined the Trinity tribe, together they seized the Sacramento trail. They also burned Soda Springs Ranch (owned by Mountain Joe). Mountain Joe was furious, he had another friend found a trail by following a trail of floor. He found influence with the Shasta tribe, he got 29 volunteers from the tribe. A battle broke out between the "friendly" Indians and the
"bad" Indians. The Indian casualties were high and only one white man was killed, James Cane. Several white men and friendly Indians were wounded. Joaquin Miller was one, he was carried from the mountain in a large anusas bag on the back of a wrinkled squaw.

Pages 51-52: About the middle of the 1850s an incident took place that could have started the Dersch massacre several years later. Doc Baker hired a large Missourian and his wife and two Indians to help harvest potatoes. The Indians were to receive their pay with potatoes. The wife said she saw the Indians go to their rancheria with bulges in their shirts. A whipping was decided upon. A neighbor rode up at the time. He was pushed into watching the whipping. The Indians said the wife had lied. One Indian had to watch the other whipped. The Missourian took over. He kicked his mouth until it was crushed, the Indian gave in after almost passing out from pain. Both Indians were freed, given, potatoes, and told to come to work the next day. The grudge was carried for years and it caused the Indians to kill innocent as well as guilty.

Pages 62-75: In 1864, two major incidents took place which signified the gradual extermination of the Yana and their culture.

Pages 74-75: In 1866, a description of what had become of local Indians after the extermination war was ending. Indians taking the white man's way of life.

Page 76: 1866-1880, Portuguese Flat was example of where white men controlled the entire area using Indians. description. The era of Indian-white relations from 1850-1880 ended with the Indians looking back instead of forward, wishing for a return to the old way of life and looking with faint dreams to the future.

Page 77: In 1867, another attempt to create a reservation. It would include the Shastas, Pit Rivers, Hat Creeks, Pushus, Paiutes, Antelopes, Nosers, Sacramento, McClouds, and other smaller tribes.

Page 78: Bald Hills area described as one of the most congenial atmospheres where Indians (roving Diggers) and whites lived in close proximity. 1868, Antelope Indians burned cabin on Battle Creek. It is pointed out that the previous work of Indian hunters had reduced their number to four bucks and five or six squaws.

Pages 78-79: Although the wars were over there was still disregard for the Indians. White people tried for courtesy. There were some areas like Bald Hill where the two cultures lived in harmony. In 1868 a half breed was run over by a plow. A puncture in his stomach needed medical attention yet the doctor (Dr. Botsford) wouldn't attend the boy unless he received $25 in advance. The boy died without medical attention. 1868 also had the Antelope Indians burning a cabin on Battle Creek. Fort Crook was down the a minimum - the Indians were working with the whites. In 1870 liquor was the problem. Fines and punishments were handed out. A black Dr. Milo Beaty was fined $40.00 or 20 days in jail.

Page 79: 1870, Shasta County, Portuguese Flat. Description of treatment of Indian men and their squaws. Squaws wearing clothing only when a white women came into camp.

Pages 79-81: Portuguese Flat run by Bob Pitt was a place that the Indians would stay at during the 1880s. It started as a squaw town but eventually others came as well. Rumor was no white women were allowed. It was a place for news, gambling, drinking, and dancing for miners once a week on Saturday. Indian women danced with the miners while their husbands drank bad whisky. The Indians were fascinated with the tatooes (color and design) the white men had. Pitt was feared by Indians as well as whites. He had a violent temper that no one wanted to see. He hired the Indians to do his dirty work, usually killing. He made them bring back evidence of some type as proof. They were paid in whiskey and small amounts of money.

Pages 81-82: Approximately 1870. Memories of George Albro. Descriptions of Indians in Shasta,
the Wintus in particular. Indians were used to fight fires. Hard working day and night. Best fighters around. Horseman Dick was a famous Indian. Ambitions - cut wood, sold it, and did odd jobs. Always expected food when he worked. Hoxie worked as a butcher. He was paid by leftovers. Had an even temper even when humiliated. Flat Creek Bill and Indian Tom shot seven horses in 1981. A posse was formed to hunt them down - they failed to surrender. Posse forced to shoot them. By 1871 they dressed, ate and lived like whites. They could early $2.00 to $2.50 for a days work. Squaws were often seen with $30 or $40. Although it was against the law to have liquor and guns, they always seemed to have them.

Pages 83-85: 1872-1873, Reports from the "Courier" that the Pit River Indians were going to join the Modocs. Description of what the Pit River Indians were really doing, why they were not joining the Modocs, and their way of life. Pages 116-117: Brief passage telling of Gwin's leadership and support of an amendment (vermeule) at the California Constitutional Convention, 1849 that provided that the legislature by a two-thirds vote could confer suffrage upon the Indians.

Page 85-86: 1874, Debates and discussions over whether there was a need for an appropriation of money to aid the Indians. Re: Secretary of the Interior, Appropriation commissioner, Commissioner of Indian Affairs. Hon. J. K. Luttell, House of Representatives. Pit River, Fall River, and Hat Creek Indians.

Pages 86-87: 1878, Indians quite docile - but a minor incident occurred. 200-300 Modocs traveling through Shasta County surrounded a settler's home and helped themselves to water and anything else available. The father chased the Indians away.

Page 87: 1879, Execution of an Indian named Digger Indian Jack for killing a Chinese. His religious beliefs of an "hereafter" are discussed.

Page 88: 1880, Memoirs of an old Indian man, giving of some understanding of the plight of the Indian over the years. His prophecy - "revitalization movement, white man will all die, then the Injuns come back."

   Abstract: Page 87: On September 11, 1857, an expedition reached Honey Lake Valley "after helping some emigrants on the way who had been attacked by Indians."

Page 96: In 1860, Lander, who was leading an expedition to improve the wagon road between Honey Lake and Humboldt River, was given the position of special agent to the Paiutes.

Pages 97-103: Describes Indian hostilities in Honey Lake Valley from 1859-1860.

Pages 106-107: Lander and Winnemucca, chief of the Paiutes, met August 21, 1860 and a truce was arranged, thus ending the Paiute War on 1860.

   Notes: Red Bluff Union High School.
   Abstract: Chapter 1, pages 1-5: Speaks of the history of the North American Indians from the period of the first English settlers in New England and the struggle they had with white colonizers across the sea. Conflict between Indians was due to great population of natives in the U.S., also the explosive settlement of California. During the gold rush, Indians attacked white settlements, forced
to do so by hunger and mischievous whites who supplied them with liquor. White settlers called for protection by the army. Battles took place in remote parts of the states. To clean out troublesome tribes there were Indian wars and hunts. By 1850, Indian attacks had become so numerous that Federal troops could no longer cope with them. The state militia was called out to combat the problem. On March 3, 1853, a bill was passed by U.S. Congress that provided for the establishment of five military reservations for Indian purposes. During the next ten years the reservation system grew and the Indian problem diminished, due to the leadership of Superintendent Thomas J. Henley. The main purpose of the new reservations was to provide a secluded place for isolating Indians from the white nation.

Chapter 2, pages 6-9: Talks about the northern reservation. Mr. Henley was called upon to take speedy action in reference to the Indians in the presence of the whites. Mr. Henley assured beseechers that as soon as he had funds for a reservation passed by congress, he would establish one in the north. Mr. Henley appointed a prominent Tehama County citizen, Henry L. Ford to choose a site for the new reservation. The name of the Indian tribe Nome Lackee means running water. The Nome Lackees were a tribe of northern California. They spoke the same language. The tribe was reduced to less than 300.

Chapter 2, pages 16-26: This chapter talks about Vincent E. Geiger and the westward movement. Summary of life of Vincent E. Geiger, appointed Indian agent at the Nome Lackee Reservation with a salary of $3,000 yearly. It became apparent as the years progressed that Geiger was not well qualified for the office of Indian agent. In a petition to the secretary of the Interior of February 24, 1859, the citizens of Tehama Township claimed that under the management of the present agent and the worthless horde whom he employs the establishment has become a disgrace and a nuisance.

Chapter 3, pages 10-14: Nome Lackee became the focal point of the reservation system. The exact location of Nome Lackee was lost in the jumble of history. In December 1854 there were about 200 Indians on the reservation. By the end of 1855 the Indian population on the post had risen to 1000. It became necessary to isolate certain Indians from others, so a new reservation was established in the coast ranges west of Nome Lackee. It was called the Nome Cult Reservation.

Chapter 3, pages 27-33: Gives details about the Wells murder case. Geiger was replaced by Eugene Howard, a well-known citizen of Red Bluff. Geiger took up the best portion of Nome Lackee Reservation for a ranch, got it surveyed outside the reservation by democratic surveyors and fenced it with reservation funds. Captain A. S. Wells of Wells Ferry came along and set down among the group. Geiger and Wells got into a heated argument. Wells made a remark about Bragg. Geiger pulled a knife and stabbed Wells. Wells died on October 16.

Chapter 4, pages 33-39: Speaks about the reservation and the monument that was placed upon it. It was erected on May 1, 1938, with a brass plate bearing the essential facts and history of station.

Notes: written for Red Bluff Union High School
Abstract: This paper gives "a background of the Nomelackee Indian Reservation as recorded in the Supervisor's Minutes (of Tehama County) between the years of 1856 and 1870. The paper contains articles about transportation to and from the reservation, election returns (from the reservation in county elections), and appointment of the Road Fund."

Abstract: Relatively unbiased account of the Modoc War, which uses original source material to help explain and clarify the causes of the war, the fighting itself, particularly in the lava beds; with some interesting accounts of the aftermath along with the author's own conclusions. He basically believes that both whites and the Modocs were responsible for the war, that Captain Jack and his men were guilty of killing Thomas and Canby, but that their trial was unfair. He suggests a more...
fitting sentence would have been life imprisonment rather than execution. The thesis also contains a map of the lava beds region and several photographs of the lava beds themselves. Primary source material include "Applegate Papers," "House Executive Documents," "Annual Reports of the Commissioner of Indian Affairs." Secondary sources include Bancroft's "History of Oregon," A. B. Meacham's "Wigwam and Warpath," and Jeff Riddle's "The Indian History of the Modoc War." The author finds the newspapers he cites, "The Oregonian," the "Yreka Yournal," and the "Yreka Sentinel" to be biased and of little value.


Abstract: Page 17: The territory of the Yahi and Yana tribes was bound northward by the Pit River, westward by the Sacramento River, and southward by the Feather River. Specific concentrations of tribes were: 1) Yahi - between Deer and Mill Creek; 2) Northern Maidu, southwest of Lassen Peak; 3) Northwestern and Southern Maidu "as far south as the American River, and as far west as the Sacramento." The eastern boundary was the crest of the Sierra Nevada Range. The boundaries of the Atsugewi Tribe; (including the Hat Creeks), was north and northwest of Lassen Peak.

Page 20: Although the California Indians have not been as extensively researched as have the tribes of the southwest and great plains, they were subjected to equal or more severe forms of mistreatment by settlers than those tribes further east. The California tribes were not warlike (especially those of the Lassen area), thus Indian-white conflicts were "swift, cruel and devastating."

Page 21: Although there were Spanish explorations of the Lassen area in 1821 (lead by Arguello), and incursions by American fur traders and the Hudson Bay Company, it was not until 1843 that the first parties of emigrants traveled through the Hat Creek area. These parties were led by Lansford W. Hastings and Joseph B. Chiles.

Pages 27-28: Willendrup notes that it was the combination of the 1848 Gold Rush and the opening of the Nobles Trail in 1852 that lead to the demise of the California Indian. "Gold-fever" drew miners and settlers to norther California, while Nobles Trail cut through Lassen Park and the Indians' territory. By 1854, 32,000 emigrants and 33,000 livestock had crossed Nobles Trail. This Indian/white contact followed an already established patter of "initial contact, disease, bloody confrontations, false promises, starvation, reservation life, and near extinction."

Page 28: What the white men had accomplished through barbaric extermination practices with the Yana tribes, disease, starvation, and the reservation system accomplished with the Atsugewi tribes. (In 1850 the Yana tribe was 2,000 in number, yet by the early 1870s this number had been reduced to 40.) The Hat Creek Indians, led by Chief Shavehead, instigated a few "successful raids against miners and wagon trains," yet other Indian raids were little more than symbolic. By 1860, many of the Indians were gathered together and relocated on the Mendocino County. Reduced in number by disease and starvation, the Hat Creeks returned to their homelands in 1863, yet only a fragment of their lands had been unclaimed by white settlers.

Page 29: By the late 1860's, reduced in number, "stripped of most of their land, and their honor," the Indians of Hat Creek were no longer the threat to civilization that they once were. Often out of desperation, they had little choice but "to work for the race that had nearly exterminated them."


Abstract: The Supan Family came to Tehama County in the 1850s. Dr. Supan was interested in mining sulphur.

Page 12: "At the Battle of Battlecreek, the Indians were wiped out except for a two year old Indian boy." The Supan family adopted the boy and raised him til he was 21, when he went to Sacramento.

Notes: written for Red Bluff Union High School

Abstract: Page 1: With statehood came many problems with the Nome Lackee Reservation. The Indian was being swallowed by the white culture. Desperate attempt to stop the deterioration of his culture caused the Indian to seek the only alternative left to him - violence. The first attempts were made by attacking settlements. The Indians became a threat to the white population. On March 3, 1853, Congress passed a bill that called for the establishment of five military reservations for Indians.

Pages 1-3: Indian disturbances brought about the envolvement of the federal government. Selection of reservation site was made by a party of seven men, including Indian Agent Henry L. Ford. September 1, 1854, Thomas J. Henley, Superintendent of Indian Affairs, established Nome Lackee Reservation. Henley stressed that the main reason for the reservation was to raise the Indian from their "present miserable and destitute condition."

Pages 4-16: August 30, 1855, Commissioner of Indian Affairs, Hon. G. W. Manypenny, transferred Ford from his office at Nome Lackee to the Mendocino Reservation. Indians at the reservation were growing restless. The number of Indians who remained on the reserve numbered only about 200.