Indian-White Relationships in Northern California
Journals

   Notes: pages 69-70

   Notes: page 14;
   Abstract: Summary of a talk by Thelma Wilson to Historical Society. Grandmother Amanda Wilson noted for baskets. Grandfather Santa Wilson was minister in Indian chapel built by Annie Bidwell.

   Abstract: Pages 3-4: General Wright, Commanding, Department of the Pacific, considered "the men have gone to the mines and left the women and children to the mercy of the Indians a very poor argument. Fort Ter-wav, four miles, from Klamath, was wiped out by the flood of 1862. Its men were moved to a temporary Camp Lincoln at the agency Headquarters near Crescent City. Major James F. Curtis arrived on August 21, 1862 and immediately said that the camp would be moved six miles north of Crescent City, to put the troops between the whites and the Indians. While building two barracks and two officers quarters. Curtis was distracted by aggravations in Indian-white relations. Whites burned Indian crops and ran off their stock (Smith River Reservation) 400-500 Con Cow and Hat Creek Indians took off. The 1500 who stayed did so only because of the troops. It took martial law and companies of militia to bring peace of sorts to the valley. June 11, 1869 Camp Lincoln was deserted, and it was officially closed in May 1870. Final peace had not yet come but the Army could no longer afford the luxury of many small posts inadequately manned.

   Notes: pages 40-41
   Abstract: Page 40: On October 14, 1864, in Yreka, one Indian squaw attacked and killed another squaw. It seems they were both after the same white man and one became exceedingly jealous and killed the other one. Captain Jack went and said some words at the funeral. He had a white rag on the muzzle of his rifle.
   Page 41: Scarface Charley got his scar on his face by jumping out of a military wagon after his capture and trip to Fort Jones. He hit a rock which goug ed his face.

   Notes: pages 3-7
   Abstract: Material in this article was copied from Farriss and Smith History of Plumas, Lassen, and Sierra Counties, 1882. "... and Lassen was killed in the mountains north of Pyramid Lake in 1859, his death being laid at the door of Indians, though doubtd by some."

   Notes: Page 6, 3-5

   Notes: pages 17-18;
   Abstract: Page 17: In 1902 "Health Office Dr. J. S. Carter informs us that he visited the Indian camp in Genesee last Friday and found it necessary to place it under quarantine and post a guard around it. Having done so, he sent medicine, food, and clothing to the camp."

   Notes: Second series
Abstract: United States failure in dealing with Indians, failure lies in administering the laws, not the laws themselves. "...not that all the wrongs of the Indians come from corruption and inefficiencies in the administrative service, - the crying failure of the Interior Department and the courts' to obtain redress for the Round Valley Indians boldly robbed of their lands without the color or law, forbids such a statement; but that this is the general and steady source of wrong is hardly to doubted." - this bloodshed at Pine Ridge, like several preceeding episodes of the sort, will carry a little farther along the national conscience toward the point of insisting that the Indian sercice shall be taken out of politics.

   Notes: pages 47-48; publishd in Yreka, CA by the Siskiyou County Historical Society
   Abstract: Describes Indians being paid to dance at a 4th of July celebration in 1904 at Sisson (McCloud).

10. "Fight at Lowden's Ferry (Seiad Valley)." *Siskiyou Pioneer* vol. 4, no. 5 (1972).
    Notes: Compiled by Joan Richardson
    Abstract: September 27, 1860: At happy camp miners and a nearby Indian rancheria had several infractions, miners formed a militia that went up at night and attacked at dawn killing every buck and some squaws. A treaty was signed by Mungo, Chief of Scott Valley tribe, that lived at junction of Grider creek, and Klamath river. It stated that all Indians under his jurisdiction will remain peaceable, quiet, and friendly towards white men.

    Notes: page 2; published in Yuba City, CA
    Abstract: After a dance of 500 Indians of various tribes on the rancheria near the Hock Farm, a man who worked for Capt. Sutter set fire to a large house on the rancheria, after the Indians failed to take him across the river in a boat as soon as he wished. The Indians were ready to leave the rancheria, yet since Capt. Sutter had apologized and said the offender should be punished, the Indians stayed. It is noted that the reason Capt. Sutter wanted the Indians to stay was that they were needed as the labor supply in the grain harvest. The article was paraphrased from "Sacramento Transcript" June 25, 1850.

    Abstract: "Early in November, Sameul and George Holt, James Walsh, and Zenas wheeler selected a place about four miles below Grass Valley, and commenced the erection of two sawmills. The following spring, Samuel Holt was killed by Indians, and one of the mills burned. The soldiers from Camp Far West were called upon to subdue the Indian uprising."

    Notes: pages 6-8

    Notes: pages 159-160
    Abstract: On Klamath River Ball noticed Indians running from smoke houses and jumping into ice cold river. This, he found, was witch doctors cure for getting rid of small pox. Needless to say the cure killed many Indians.

    Notes: page 10; published in Eureka, CA
    Abstract: Gunther Island changed to Indian Island because that was the name from 1851 to 1888. Many Indians used to live there. On February 25, 1860 there was a big massacre of Indians on the Island.

    Notes: Published in Eureka, California by the Humboldt County Historical Society
Abstract: Page 6: "Mrs. K. Roberts, 82, passed away November 15th at Seaside Hospital, Crescent City, after an eleven day illness. She and her husband, Harry, first came to Del Norte about 55 years ago when her husband became manager at Klamath River salmon fishery during the summer months. Her concern for the Indian people, and her desire for their friendship, resulted in her devoting the greater part of her life on their behalf. In 1955, the couple moved from Oakland to become curators at the Battery Point Lighthouse Museum, and after her husband's death, she continued in this capacity and, also, as curator of the Del Norte County's Historical Society Museum. She is survived by a son, Harry, K Roberts of Graton."

   Notes: pages 23-24; published in Yuba City, CA
   Abstract: There was a "council" meeting of the Indian tribes that are "dependent of Captain Sutter and others," to welcome a great chief of a neighboring powerful tribe. The visiting chief stated that their natural enemy, the white man, was taking their hunting grounds and polluting the river. Yet the visiting chief honored Captain Sutter and said that if a rupture between red and white nations occurred "he and his" should be safe. This article was paraphrased from "Sacramento Union" June 18, 1851.

   Notes: pages 20-21; published in Yuba City, CA
   Abstract: Quoted article from the "Marysville Herald" in the "Sacramento Union" July 1, 1853. Reports an Indian battle between Yuba City Indians, led by Waetah, and mountain Indians. Four mountain Indians killed. No other details.

   Abstract: A 3 paragraph description of the personality of Scarface Charley, one of the Modoc leaders in the Modoc wars.

   Notes: page 37
   Abstract: Karok Indians - Ishi Pishi Falls near James Bar - one man net for salmon fishing.

   Notes: Part II
   Abstract: The transactions discussed in this volume as listed in the table of contents are: 1) "The California Indian's legal status," by Chauncey S. Goodrich; 2) "Educational provisions for California Indians," by William J. Drew; 3) "Land and economic conditions of the California Indians," by L.A. Barrett; 4) "Health conditions among the Indians of California," by Dr. Edward F. Glazer; 5) Introductions and summary by Charles de Y. Elkers; 6) "Address by Robert Spott. ;" 7) "Address by Colonel L.A. Dorrington"; 8) "Remarks by Stephen Knight "A.S. Gardiner" Copy of one of the 18 "lost" Indian treaties; "Miss Louise Clark," "Dr. A.F. Gillham," "Professor A. L. Kroeber," "Mrs. H.C. Roberts,;" :Miss Georgiana Carden."

   Notes: pages 27-29
   Abstract: Page 29: In April, 1873 - "... we were taking the sheep from Summit Lake to a place... a band of Indians came along. Their chiefs were on horseback but the others were on foot. I judge there were about eighty altogether. Fred Dersch had charge of a bunch of sheep at about the same place as ours and one of the Indians came along and said they wanted to buy a sheep and Fred Dersch told him that one had just died in the field and if they wanted it they could have it for nothing. This seemed to satisfy them so they skinned the sheep and took it with them. We were glad to get rid of them so easy."

   Notes: page 38; printed in Susanville, CA by the Lassen County Historical Society
Abstract: In this little town during the Indian troubles "in early settlement times" a log fort was built just north west of the town of Janesville.

Notes: Published by Lake County Historical Society
Abstract: Page 3: The Indians of Lake County were a mixture of various tribes namely the Yuki, the Clear Lake Pomo, the Wintun, Miwok, and the Wappo. The Wappo held some territory in Lake County. Yuki were only hostile tribe against others.

Notes: Published in Yuba City, Ca. Page 20.
Abstract: Quoted article from the Marysville Herald in the Sacramento Union of November 12, 1851 - Man fell off flat-boat into Feather River, and a Yuba City Indian chief named Wocataw swam to him and saved him. Article praises Indians quickness, and people who should not curse Indians as "Digger Indians."

Abstract: pg. 31: The floods and snows of 1890 threatened the whites of Sawyers Bar with starvation, this forced them to lower country, one hundred whites reached Chief Tahfeepah and Little Ike Camp on the Klamath River. Here they were fed acorn soup and deer and salmon meat by the Indians and also were given supplies which enabled them to reach Orleans.

Notes: Pages 153-170
Abstract: Page 153-154: Sumner looked and acted like gen. W with soft features and kindly face resembled aging minister of gospel. Kindly face apped by crop of gray hair. Mild-mannered old gentleman, not in least impressive but loved and respected by those who served under him. His men obeyed him out of reverence, it seemed, rather than out of fear of discipline. Shunned publicity. Stayed out of limelight. Seemed uneasy in crowd. Few who served under him questioned his ability or courage. Never impulsive or hasty in making decisions. And will of iron once made, he stood by decision and could not be budged without good reason. Implacable to political pressure and unafraid to lay career on line for what he thought right. These traits received severe... as commander Department of Pacific and eventually contributed to his downfall. Was organized pro-Confid. activity in California during Civil War years but nowhere near strength claimed by Union zealots. Knights of Golden Circle and Knights of the Columbian Star - secret paramilitary organization. Whose main efforts were recruiting for Confederate army and helping volunteers to Confederacy. Recruits posed as gold seekers on Colorado River. Elijah R. Kennedy, *The Contest for California in 1861*, (Boston, 1912) believed in dangerous widespread conspiracy that narrowly missed deliv. state to confederate. Benjamin Franklin Gilbert"The Confederate Minority in California" *California historical Society Quarterly*, June 1941, Page 55-56 said they never could offer real resistance to Union Control.

Page 160: Wright - .Born Norwich, VT, October 21, 1861 graduate West Point July 1, 1822. Served Jefferson Barracks, Fort Leavenworth. Seminole Indian War 1840-42. Wounded Mexican War serving with General Scott. After that stationed several years Fort Ontario, NY. In 1852 arrived California with 44 Infantry. Served Fort R., upper Sacramento and later Fort Vancouver, W.T.. July 1860 Comdr., Military District, Oregon. Arrived LA October 4 and established headquarters Camp Latham, army tent camp on bluffs south of Ballona Creek near present Culver City. Instructions to W spell out his deep and probably exaggerated concern with disloyalty in southern California and... Ordered to establish strong camp at Warner's Rancho and make Fort Yuma more secure and crush out disloyalty and treason in L.A. Wright believes southern California not in dire danger of resurrection on Gen. Summer believed. Wright thought feeling in southern california grossly exaggerated. On October 20, 1861, telegram from War Department ordered Summer to leave at once for east. Wright ordered to SF to command Department of the Pacific.
Page 162: Wright would have preferred a battle command in the field. Not to be. 60 years old. Probably considered too old for battle command. War time not time for moderation. Laws passed making it crime to undermine Union cases. Newspaper banned from mail. Loyalty oaths of public servants and t.. Union zealots wanted army to imprison every suspected secessionist. Wright determined to uphold const. while insuring security of the state: Persons of known secessionist sentiments not molested so long as they did not break the law. Those arrested for uttering pro-Confederate statements were released after subscribing to oath of allies to U.S. Radical Unionist newspaper such as Marysville Appeal, Stockton Republican and San Jose Mercury enraged at what they felt was General Wright's decency toward traitors.

Page 164: In respect to pleas and under pressure from Unionist political leaders Wright issued his "treason's hideous crest" direction "military commanders will promptly arrest and hold in custody all persons against whom the charge of aiding and abetting the rebellion can be sustained; and under no circumstances will such persons be released without first subscribing the oath of allegiance to the U.S. (War of the Rebellion, Vol. L, part I, 1029-1022) Thus no reign of repression in California. He did deny U.S. mails to outspoken Newspapers, e.g., Viralie Equal Rights Expositor, Stockton Argus, San Jose Tribune, San Francisco Democratic Press, Placerville Mountain Democrat, LA Star.


Page 169: Wright cannot be credited with keeping California loyal. Overwhelming union spent ot its citizens did that - his enlightened leadership, as much as any other factor, preserved civil peace in the far-western outpost of the union.

28. "Our Trip Up the Sacramento." The California Farmer  (1857): 1 page. Notes: published in San Francisco, CA Abstract: Maj. Bidwell had 350 acres under cultivation. 300 was grain - wheat, barley, and oats. 50 was orchards, garden, and grounds around the residence. He had peaches, 300 trees, grapes, fig trees (3 crops a year). Almond trees, quinces, pears, apples, plums, and cherries. 500 dwarf pears. Barns for the stock - 75 ft by 30 ft - 500 horses and mares, 500 horned cattle, 500 asiatic sheep. 50 Indians "well trained." Mill - 100 bushels of grain per day.

29. "A Race for Life." The Covered Wagon  (1949). Notes: page 24; published in Riverdale, CA by Riverdale Press; Shasta Historical Society Abstract: From a newspaper clipping of the "Shasta Republican" on August 30, 1865. A coach driver, Jared Robbins, was attacked by Indians and was struck several times by arrows. When his coach broke down he quickly released the horses and made it to Deer Flat Station, still pursued by the Indians. He was wounded 16 times, but none of them were fatal.
   Notes: pages 8-10
   Abstract: Material in this article was copied from Farriss and Smith History of Plumas, Lassen, and Sierra Counties, 1882. On December 19, 1853, the first and only man hung was George Rose. He was hung for "shooting an Indian on the 18th..."

   Notes: pages 146-160 and 177-181; published by Hutchings and Rosefield in San Francisco, CA
   Abstract: Half-breeds very able, combining Indian skills with American citizenship. Young Indian showed author his Indian wife and gave author wild flowers when left. On reservation old and infirm women exempt from work - men work in fields - youth in household tasks. Col. Henley endeavors to show Indians by personal example. Indians great fishermen (fish in schooner daily while commanded by a white employee of the reservation) and becoming better field workers. Indians canoeed party across Ten Mile River.

The article discusses the plight of the Indian in the ever-increasing white man's land. Authority for good or ill resting with the Indian Agent. He mentions the reservation system as being the only hope left for the Indians to avoid extermination, providing refuge against white evils of sickness, enslavement, drink, etc. He continues on to describe Mendocino Reservation, largest in California. The tribes located in this area are described as "Diggers" by the author. Other topics of discussion are: the location of the reservation, the buildings, the rancherias, an outpost two miles from the reserve, the Indians and their temperaments, the geography of the reservation, the number of Indians on the reservation, the purpose of establishing reservations, friendships with the Indians, labor by Indians, physical conditions, and their "deference towards whites." Indians now allowed guns except for temporary hunting expeditions. Oregon border tribes are most warlike. 4000 Indians on reserve. Past many Indian campfires as travelled through mountains. Indians now occupied in agricultural pursuits where formerly roamed mountains. Writer's guide, a free Matomoka Valley Indian, looked down on reserve Indians. Guide gave whites Indian names at their request. A chief of Bodega tribe was proud of four daughters married to whites.

   Notes: Extracts from manuscript in German, entitled "10 Days in Mendocino." Published by Hutchings & Resenfield in San Francisco. Pages 155- 160, 177-179.
   Abstract: Part 1: Ten Days in Mendocino. Any indians met anxious for any work for cast off clothes and food ( a luxury for them) Indians work for 3 Paechtel brothers joined whites around campfire at night. Three chiefs joined a group of white hunters and shared repast. Indians just returned from fighting other indians. Indians carried exhausted dogs for hunters and pointed out good hunting areas. Indians ate all they could.

   Notes: pages 476-477
   Abstract: General Canby's death by the Modoc Indians and the death of Reverend Doctor Thomas make plain the only way to death with Western Indians is through power and fear.

   Abstract: Page 304: Story of Captain John, chief of Rogue River Indians, and Battle of Table Rock given. Chief and his son now in Alcatraz.

   Notes: Obituary. Published by Mills College for the Alumnae Association
   Abstract: Page 37: The obituary here quotes one that was published about Ruth Roberts in the "Cresent City American": "At 82 years of age, Ruth Roberts had many reasons to retire, but she was still planning work for tomorrow. And only as tomorrow becomes today, and today becomes yesterday, will the full scope of her admirable deeds be revealed."
Ruth Roberts was concerned with the welfare of the Indians in Del Norte county and devoted much of her life to their cause.

   Notes: page 32; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
   Abstract: In 1857 Burney and an Indian servant were killed in a cabin by Indians during a raid. In 1884 the citizens of the town "Burney" (the town was named after him as well as Burney Falls, Burney Creek, Burney Mountain) moved his grave to a town cemetery and erected a marble marker.

   Abstract: Pages 434-447: Indians lowest in morality and intellectual ability on continent. Since gold discovery Indian population decimated as practice vices but not virtues of whites. Indians dirty and in cast off white garments laughable sight to whites. Describes Indian morning scene he witnessed and a fight over a women induced by liquor. Describes burning and burial ceremony of dead. Before discovery of gold Indians lived off land, now beg and gather slaughter house refuse. Describes eating customs, preparations for food, festival. In favor of Reservations but advise no white man serve on them without a wife to accompany him.

   Notes: pages 9-13; printed by Butte County Historical Society in Oroville, CA
   Abstract: Early spring of 1863 five Indians were hung at Helltown for suspected property damage. Between March and July of 1863, several men, women, and children were killed by Indians. The story of the Lewis children massacre is given on page 10.

   Notes: pages 16-20; printed by Butte County Historical Society in Oroville, CA
   Abstract: Stephen Thresher and Indian helper brought mail across the Feather once a week in a rowboat from the Marysville-Moore's Station settlements to the west side of the river. Moore's Station is now Honcut. Other Indians worked for the first white settlers in the area.

   Notes: Reprinted in New York, N.Y., in 1965 by A.M.S. Press
   Abstract: Pages 185-189: December, 1874 Journey throught S. J. valley described. Indians in Visalia (pop 2,500) dress Mexican fashion and Indians have ousted Chinese from lesser services which they have taken on themselves.

   Notes: pages 23-24
   Abstract: In 1864, Willow Creek Van Brimmer's built a sturdy stronghold to protect themselves during the Modoc Wars. Many houses were raided and people killed but the Van Brimmer's Fort was never attacked or besieged.

   Notes: pages 719-728
   Abstract: Pages 721-723: Generalized statemtns about the abuse and injustice that exist in the Indian reservation system. Point out that few whites comprehend the affairs of the American Indians.

   Notes: pages 583-593
   Abstract: Frontiersmen - Indian warfare retold of 1880. Details of a Mill Creek batte are included. Rico-Dawson party with Tom Click, Indian fighter from Texas.


Notes: pages 209-216
Abstract: Used magic ceremony to prevent pregnancy - stole afterbirth to use in magic. Describes other methods of birth control used by the Pomos and methods of abortion.


47. ———. "A Resultant of Intercultural Relations." *Social Forces* vol 26, no 1 (1947).
Notes: pages 84-87
Abstract: Change of Pomo culture from male authoritarianism to female. History: because whites killed male leaders it became dangerous to show signs of leadership. The effects of this time period of Pomo society is discussed.

Notes: page 33; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: In 1874 Charles Crouch, a half-breed Indian, was hanged in Shasta County for murdering Mrs. George Rattler.

Notes: Pages 199-232.
Abstract: Page 224: The Soc. gr. indebted to Mr. and Mrs. Rogers Alden Derby of N.Y. for priv. of publ. Captain Alden's letters. Before his death on June 1st of this year, Mr. Derby undertook task of making typewritten copies of the letters, without which the edo. could not feel the assurance they now have of accuracy of present transcription. Mr. Derby's mother was the "Sarah" of the letters. General Joseph Lane's report from "HQ., Camp Alden, Rogue River., Oregon Territory" to Brevet Brig. General Ethan A. Hitchcock, may be found in 33 Cong., 1st session, Sen. Exec. Doc 1, Ser. No. 691, pages 37-41. Following it is Captain Alden's report from Yreka to AG of Army. Lane said "Too much praise cannot be awarded to Col. Alden; the country is greatly indebted to him for the rapid organization of the forces, when it was entirely without defense; his gallantry is efficiently attested by his being dangerously wounded... almost at the enemy's lines."

Page 228: George Wright was in command of the northern district of California from September 17, 1852 to May 19, 1855, with headquarters at Fort Reading. (Cullum, George Washington, Biographical Register of Officers and Graduates of the U.S. Military Academy, Boston and NY, 1891, I, No. 309.)

Page 230: *Shasta Courier,* July 23, 1853, "From Yreka - The Herald says the Fourth was celebrated by the citizens of Yreka, in a style which far surpassed any thing of the kind that ever came off in that part of the country. The Declaration of Indepedence was read by H.D. Van Wyck and an eloquent oration delivered by Captain Alden, U.S.A.; after which the company repaired to the Yreka Hotel and partook of a most sumptuous dinner..."

Page 231: *Shasta Courier,* August 20, 1853. "A correspondent of the Herald returning from Jacksonville on the 13th says: There is now over 300 men mustered into the services under the command of Captain Alden, of the U.S.A., who is appointed Colonel commanding, assisted by Col. John Ross." The paper states that corresp. of *Mountain Herald,* writing from Jacksonville on August 13 reports over 300 men under command of Captain Alden, who is appointed Col. Comdg.
Courier of August 27 quoting Mountain Herald of the 13th: "The whole force of our army is now on the Indian trail, and it is supposed they will have a severe battle in a few days." [Mountain Herald became Yreka Union in April of 1855] Courier of September 3, quotes Mountain Herald, re battle between whites and Indians of Rogue River Valley that Col. B. R. Alden said to be mortally wounded. Ball entered neck and came out under his arm. General Lane also slightly wounded in shoulder. Both wounded while making a charge. Alden shot with half oz. ball while stooping behind a log while firing at an Indian. Ball entered neck just below jugular vein and came out just below arm on other side of his body, infl. ghastly wound sufficient size to enable a man to thrust two fitters into it. Some of Sam's Indians packed Captain Alden some sixty miles from battle site to within 12 miles of Jacksonville.

Shasta Courier of September 10 quoting correspondent of Herald of September 3, who wrote from Jacksonville on 29th that Alden and some other of wounded reached town yesterday. Col. doing well and in fine spirits. His wound not considered dangerous. Commenting on the battle in his report for December 1, 1853, Sec. Davis, (report to 2nd session, 33 Congress, Ser. No. 747, page 4?) said "... There operations appear to have been conducted with great energy and judgement, and in, the rival conflict, General Lane and Captain Alden (the latter in command of the regular troops) were both severely wounded, while gallantly leading a charge against the Indians."

Notes: pages 21-34
Abstract: Pages 21-23: Origin of the Reservation - Nome Lackee named for the Nirmack, Nome cult, Nome Lackee, and other Indian tribes. Thomas J. Henley sends in proposal for a "Nome Lackee Reservation" September 1, 1854. Thomas J. Henley was at this time Superintendent of Indian Affairs for California. Ford Heads expedition to search for Indians for the reservation in 1854. They find Nome Lackee Indians between Thomas and Elder Creeks. These Indians were willing to go to the reservation. In May of 1855 the reservation was established.

Page 23: The Prosperous Years - Nome Lackee was first reservation to accept Indians from Sacramento Valley area in 1855. Some Indians stayed with settlers as servants during this time. Contrasting attitudes toward the Indians - The soldiers attitude toward the Indians compared with the civilians in 1855. Indians learning the industrial habits in 1856. Rapid growth of the reservation from 1857 to 1858. Trouble between Indians and white settler - cattle was stolen and whites married Indians. Nome Lackee continues to flourish.

Pages 27-34: The Declining Years - Crops went down along with also being diseased, and reports of political corruption were reported. Ranchers blame Indians for stock losses - 1859 Noi-mucks, Noi-yukans, ans Wye-lackees left Nome Lackee for their old homes of just anywhere. Indian wars fought between Nome Lackee Indians and those east of River. Tehama people petition to abandon reservation - seven points on why to abandon reservation. Slave trading. Indenturing Indians permitted by authorities. Negligence results in poor conditions on reservation. Superintendent Henley recommends selling lands of Nome Lackee reservation. Ranchers eager to acquire rich lands of reservation.

Notes: Published in Susanville, CA. by Lassen County Historical Society. Pg. 1-13
Abstract: pg. 9: 1850-1860, Issac Roop was to be somewhat different than most of the new comers- he attempted to deal with the Indians peacefully. Author states very little was ever written about the Indian ways.

52. Anderson, Margherita M. "With This Ring I Thee Wed." Tales of the Paradise Ridge vol 3, no 2 (1962).
Notes: pages 26-34
Abstract: March 5, 1857 - Marriage in Oregon Township between Kanaka (Hawaiian sailor) and Ginny (Shasta Indian). November 2, 1872 - Indian girl "Elizabeth" married Rufus King at Springtown.
    Notes: Pages 47-48
    Abstract: All the settlers of Thompson Creek, between Seiad and Happy Camp, were killed by Indians between the late 1850s and 1860s. Thompson escaped death but was later killed by the Indians, who caught up with him.

    Notes: pages 3-11; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
    Abstract: Page 5: A party of men went on a hunt to find another man's secret diggings. They were the first white men to cross the north fork of Cottonwood. "They crossed at or about the Wheelock Ford and the Indians surrounded them in great numbers as soon as they crossed to the west side and made such a hostile demonstration that they white men became alarmed and recrossed the east side and camped for the night. The Indians appeared to abandon all hostile intentions when the whites went back to the east side... After the night the Indians took advantage of the situation... sent several volleys of arrows upon them from an ambush... The whites were driven in confusion... Several of the whites were wounded and one of them was said to have been killed." Occurred in October of 1849.

    page 6: In 1850 a party of Indians crossed the Hoover Creek near its mouth "did not see nor hear any Indians while they were crossing, but as soon as they reached the west bank Indians showed themselves in great numbers by their yells. Could be heard from the high points in every direction." As the men moved forward, the Indians began to concentrate before them but not closer than six or seven hundred yards. After discussion, the men decided to bluff it out and continued to move towards the Indians, who when the white got to the point at which they had been concentrated, they were gone.

    Page 7: As this continued, game became scarce as the Indians who were continually around them kept it scared away. Miners make treaty with Indians. Miners' part had been followed for severable days by Indians. The whites by gesture called the Indians in for a talk to make peace and get right to pass through the land. An Indian chief came to camp and declined this speech in an impressive manner. "The white man takes the Indian hunting ground and his women and drives the Indian away. When the bad Indian steals from the white man, the white man kills all the Indians. The Indian cannot fight the white man, he does not want to kill, he wants to fish, he wants the game, he wants his hunting ground and his women and children. When the white man comes he takes all, he kills the Indian and drive him away." White men said they would give justice to the Indians and the chief agreed to peace. "This was the first treaty make with the Indians in western Shasta - 1849

    Notes: page 77
    Abstract: Indian Steve, Digger Indian, worked in John Fairchld's pack train in the Trinities 1852. He worked on all the ranches. He owned land and ran horses at Mt. Hebron. Steve sold his horses for the French army and was beaten out of most of his money.

    Notes: pages 1-14; published by Lassen County Historical Society in Susanville, CA
    Abstract: Page 10: Hundreds of Indians would come to the fair. Most of the time they gambled.

    Pages 10-11: Mr. Arnold played baseball against Indian teams, which he says were just as good as his. Tells story of how his team beat an Indian team, with the bet between the two teams being all their equipment. Mr. Arnold regrets taking the Indians' equipment.

57. Avery, Benjamin P. "Chips From an Indian Workshop." *Overland Monthly* vol 11, no 6 (1873).
    Notes: pages 489-493
Abstract: Article talks of arrow making by California Indians. What stone used and where found. Indians of Sierra Nevada now use fire arms or metal or glass for spear and arrow heads.

   Abstract: Page 51: A historical account of the Chico Rancheria or "Indian Village" located along Sacramento Ave. Henry Azbill reveals how the Rancheria came into existence, the employment of Indians by Bidwell, the mixture of tribes who resided there (i.e. Yuma, Pit River, Wintu, Nome Lacki, and Wilacki), the Indians acceptance of being called Mechoopda, and the Indian name for the village (i.e. "Hulhuli Bahapki," meaning village of the "mixed" or "unsifted").

   Abstract: Page 21: "Proclamation of Rules made for Rancho Chico Indians (California)" Written June 21, 1886 by John Bidwell, the Proclamation is essentially a list of by-laws for living on Rancho-Chico.

   Notes: pages 36-39
   Abstract: Kingsley Cave was used by natives as winter camp. Located 20 miles east of Red Bluff. Yahi or Mill Creek Indians used this cave as a hiding place. In 1871 Kingsley, Bogard, Baker, and Wellman tracked down Mill Creek Indians to this cave and massacred them here, hence, the name Kingsley.

   Notes: pages 2-24
   Abstract: Page 22: Isaac Turman Party attacked by Indians around Petaluma along the Platte River. No one in Turman Party was killed but two Indians were killed.

   Notes: pages 56-57
   Abstract: Spring 1878, Hoopa Reservation, Hoopa Valley, Humbolt County. A small band of Indians left the reservation. They journeyed to the Salmon River and started their depredations at Cecilville and went downstream, robbing miner's cabins. By the time the savages made it to the fork of the Salmon, the whites had mustered men and ammunition. The whites attacked and killed some Indians, and the rest retreated. The white men found their camp nights later and attacked. This broke up the unsuspecting renegades.

   Notes: pages 19-23
   Abstract: In 1863-1864, George Green Brown, age 24, owned a trading post at Plummer Creek on the south fork of the Salmon River, below Cecilville. Indians raided it and demanded liquor. Brown refused and they told him to go. He ran and hid in a cave. He returned later to find everything destroyed except what the Indians carried off. He could get no compensation from the Indian Bureau in Washington.

   Notes: pages 7-12 and 26; published by Riverdale Press in Riverdale, CA, by the Shasta Historical Society
   Abstract: Sixteen whites in search of gold digging crossed north fork of Cottonwood. Indians surrounded them. The whites retreated. Indians sent arrow attacks into camp at night. Several whites wounded, one said killed. October 1849 the attempt defeated. In January 1850 a group of twelve whites made another attempt. They crossed the north fork of the Cottonwood and Indiand showed in great numbers, very threatening. Indians scared away game. Whites decided had to make a treaty with the Indians or retreat. Indian chief and sub-chief talked with whites. Treaty made. Indians helped whites hunt, got three deer. Indians helped whites find gold.
   Notes: pages 56-59
   Abstract: page 57: Author tells of "Digger" Indians visiting house in group, begging for food (melons). If refused they returned at night and stole melons. Indian women (some men) hired to wash.

   Page 58: Remembers particular Indian (Tom) unreliable because of drinking. At Arroyo Seco Grant in Sacramento County.

   Notes: Volumes of series in Meriam Library published by The History Company in San Francisco from 1884-1890.
   Abstract: Chapter 1, page 22: Operations of Fremont and Gillespie. Indian Raid. Fremont at Lassen's on Deer Creek - called upon by settlers fearing attack - a large number of Indians slain.

   Chapter 1, page 25: Operations of Fremont and Gillespie. Indian attack. Gillespie and Fremont at Ambuscade Creek, Klamath Lake - surprise attack at night by Indians who had provided food for the troops earlier. According to Kit Carson's report, vengeance was wreaked by the troops, and Carson played a leading role, upon all innocent natives whom they encountered on their return to Lassen's rancho. Footnote: Many sources for this information point of interest: several sources describe a curious wooden coat - of - mail worn by one Indian warrior and all accounts speak of the native's bravery.


   Page 460: In August 1852, 4th Infantry Regiment arrived by Isthmus route. It had suffered from disease contracted in equatorial heat and miasma and was practically incapacitated for immediate service. Once company under Col. George Wright went to Fort Reading, another under Captain B.R. Alden was posted to Fort Jones via Fort Vancouver.

   Chapter 21, page 567: Social Interactions between Indians and White Settlers. Mission - Indian Affair Commerce. 1846-1848: Indian census, native population or region around Sutter's Fort including ranchos and settlements of the valley: 2,665. Bidwell's estimate in 1847 of the region above the Buttes brought total to about 22,000.

   *American Anthropologist* vol 42 (1940).
   Notes: pages 21-48
   Abstract: Treats each tribe mentioned as a separate case since each had a different type of contact with whites, as well as that contact having happened at different times from early to late. Hupa - reservation. Karok - gold mines. Yurok - never in open conflict with whites.

   Notes: pages 4-8
   Abstract: A brief account of the effect the white man's arrival had upon the Indians of the Lassen area (for example, Atsugewi, Yana, Yahi, Pit River). In her works, Thelma describes the culture of
the Indians and their placement upon reservations. The Noble's Trail and the eventual settlement of that area ment death for the Indian.

Abstract: Article maintains that the Coyote Valley Indians of Lake County are not Wintun but are Moquelumna stock.

70. ———. "The Pomo in the Sacramento Valley of California." American Anthropologist vol. 6 (1904).
Notes: Published in New York, N.Y. by the Kraus Reprint Corp.
Abstract: 189-190: Information given on location of Pomo Indians in Glenn and Colusa Counties. Powell’s "Indian Linguistic Families" gives misinformation.

Notes: pages 29-32 and 36

Notes: page 14
Abstract: Author looks to future with hope for Indian growth and success. She sites problems of past and successful Indians - vice pres. Curtis.

Abstract: Pages 54-60: Meyers was a corporal with Lt. Waymire, Miller was the Captain of 54 civilian volunteers. All were in pursuit of 100 mules and horses stollen from Mr. Davis ranch near Canyon City - describes in detail the ensuing battle with the Indian in a canyon. Indians used both guns and arrows in the battle - no less than 150 Indians.

Notes: Pages 159-178.
Abstract: Page 159: From days of American Revolution to late 19th century the American soldier played a major role in extending our western frontier.
Page 160: In 1854 N.Y. Times declared that "our Skeleton Army is already very lean, even for a skeleton." N.Y Times in Daily Missouri Republican, July 21, 1854.

page 163: As a rule, an irregular collection of rough adobe or long huts served at quarters for officers and men. Sun, wind, and rain entered small, poorly heated, and badly ventelated rooms with canvas or earthen floors. Clothing, blankets, and other QM equip. purchase on Pacific Coast or in the East. Fresh beef, grain, hay, lumber, and commissary supplies were bought from local markets, if obtainable more economically. Beef, pork, soup, bread, and coffee, endless soldier's menu.

page 165: One essential food- fresh vegetables - soldier on frontier usually lacked. Experiment tried with kitchen gardens, but not successful until some years after Civil War. G.O. No. 1, AGO, January 8, 1851, No. 3, February 9, 1854, No. 18, April 4, 1868, M., N.A.; Sen. Exec. Doc., 34 Cogress, 1st Session, No. 96, Page 68.

Page 172: Between 1833 and 1854 enlisted men earned from $6 to $8 per month. Law of August 4, 1854 raised this to $11 and $12 per month statues at Large. Extras for fate gus duty as laborers, teamsters, .25 per day east of Rockies, .35 west of Rockies; as mechanics .35 and .50 respectively. The extra pay was substitue for extra "gill of whiskey or spirits." which had been allowed on
Page 176: During 1849 fully 40% left their posts in California to rush to the mines (Senate Executive Document, 31st Congress, 1st Session, No. 5, Part I, Page 90.) In attempt to refill ranks General Hitchcock issued proc. extending full pardon to deserters on conditions that they deliver themselves up and forfeit their pay. Proved dead letter. (Orders, Pacific Division, MS, N.A., July 9, 1851.)


Notes: pages 266-273

Abstract: The writer, William Ralganal Benson, was the son of a Pomo mother and a white settler who abandoned white culture to live in a Pomo village. Benson was the highly regarded interpreter for many anthropologists. He was self taught in English. The killing of Stone and Kelsey by outraged Indians occurred in 1849. The punitive expedition against the Indians took place nearly a year later, in 1850. Both seem to be found in Benson's narrative. These incidents are covered from the white point of view in the histories of Lake County, e.g.: "History of Napa and Lake Counties," Slocum Bower and Co., San Francisco, 1881, pages 56 et seq; Aurelis O. Carpenter and Percy H. Millberry, "History of Mendocino and Lake Counties," Los Angeles, Historical Record Publishing Co., 1910, pages 125 et seq; and C. A Menifee, "Historical and Descriptive Sketchbook of Napa, Sonoma, Lake, and Mendocino Counties," Napa City, 1879, pages 228-229.

Page 266: Benson "... has at various times been informant and interpreter for most of the American Anthropologists who have visited Lake County." Benson's father, a white settler, "... followed the prective of some early 'squaw men' of abandoning white life entirely and residing permanently in the Pomo village."

Page 267-269: Killing of Stone and Kelsey occurred in fall of 1849 after gold had been discovered and after a futile expedition led by Kelsey and others had returned from the gold regions. Indians of the Clear Lake region had been dragged along virtually as slaves by the gold-seekers, and very few hadstraggled back. The primitive expedition against the Indians described in Benson's story, took place nearly a year later, in 1850 and was conducted with a savagery of which Benson's own account gives only an inadequate notion. Nothing except sadistic lust on the part of the white soldiers can explain it, since the generally pacific character of the California Indians is well known and Vallejo's agents, under whose control these particular Indians had been for years before in 1849, lived on terms of the utmost friendliness with them - Max Radin. Benson was not an eyewitness of the events he describes. Impossible to believe there are no distortions or exaggerations in his account. Will doubtless be received with caution. Unfortunately, nothing in our knowledge of treatment of Indians by settlers or soldiers that makes it inherently incredible. According to Benson, each of Stone and Kelsey's headers received four cups of wheat for a day's work many of their relatives died of starvation. Some died from severe whipping. Some had their hands tied together, the rope thrown over limb of a tree so that their toes barely touched the ground and let them hang there for hours. The punishment was often meted out to a father or mother who refused to bring a young daughter to Stone and Kelsey's house. Starvation, according to Benson was for murder of Stone and Kelsey.

Page 271: Indians said that they would meet the soldiers in the boats in place and meant to welcome them, "... but the white man was determined to kill them. Then, fired upon, they tried to hide in the tules. Our Indian lady is hiding reported seeing two white men coming with their guns rip into the air, on their guns hung a little girls, whom they threw into the water. A little later, two men had a little boy on the end of their gunds and also threw him into the water. Soldiers started for Mendocino County Indian Camp at Ed Howell ranch. Soldiers came half mile below. Indians wanted to surrender, but soldiers did not give them time. Went into Indian camp, "... and shot them down as if they were dogs...." Benson said the soldiers killed mostly women and children."
   Notes: pages 204-210
   Abstract: Annie Bidwell writes of Chico Indians past, of misapplied "Digger" Indian name. Writes of her first meeting with Chico Indians; her impressions of the Indians, their foods, and their life style; her efforts to educate and the Indians' desire to be a part of white society, to fit in. Specific incidents related. Some women were sack sewers in Gen. Bidwell's flour mill. Mrs. Bidwell conducted an industrial school in which she taught the women, boys, and girls to sew, read, and sing. Describes a Fourth of July celebration, and the Indian church or chapel of which she served as minister.

   Give source of the name "Diggers" includes Jogn Bidwell's description of the Mechoopdas as he saw them in 1847 and the whites first impression of them which came on a May morning in 1868 when her husband escorted her thru their village. Personal recollections of their way of life, burial instead of cremation. She opened a trade school for women, taught sewing, taught them english - also boys and girls from 6 and up were taught and other changes were made in their lives.

   Abstract: Pages 7-8: A short brief on the events that led up to the Mendocino War and the following investigation into Indian-white conflicts. Discussed in this narrative are Captain W. W. Jarboe; Lt. Edward Dillon; the special California House and Senate Committee of 1860 under the leadership of J. B. Lamar; testimonies of killing Indians by various settlers, and the resulting majority and minority reports of the hearing.

   Notes: Page 3
   Abstract: Mabel tells the story of Oscar Tower being involved in the fighting of the Indians which raided Grindstone Creek. One man had been killed in the process. The men of Newville and Paskenta then arranged a group to go attack these Indians, who had encamped northwest of Paskenta on Eagle Peak. Two of the attacking group died, whereas thirteen of the Indians died.

   Notes: Second series.
   Abstract: Story of Northern California Indian written about in earlier overland (November, 1895). The author writes of knowing old Indian man and his blind sister as a child. Tells of how they died and how they influenced her life.

   Notes: page 26; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
   Abstract: Two Indian ceremonies. 1) World Renewal rites of NW California Indians. To display wealth and insure next year's food supply. 2) Kuksu ceremony of Sacramento Valley. Initiate men and women into secret society "yomta." Colorful, dramatic ceremonies (pg. 26).

   Notes: pages 248-251
   Abstract: Indians used to help track down white murderer of a young white girl. Murderer forced the Indians to canoe him across the Feather River.

   Notes: pages 115-119
   Abstract: (1911-1920) Author has low regard for Indian motivation. He tells of three Indians, Susie, Jackson, and Luisa, near Lake Tahoe who tell Indian legends to tourists (some exaggeration and variation in talks noted). Susie, origin of Lake Tahoe. Jackson, origin of different Indian tribes.
   Notes: page 36
   Abstract: In the early 1850s the Hudson Bay trappers were hunting and trading with the Indians of Shasta Valley.

   Notes: pages 8-9
   Abstract: The Lewis children (Jimmy, 11; Thankful, 9; and Johnny, 6) were getting a drink from Little Dry Creek when Jimmy was shot and stoned by ten Indians and the other two children were abducted. At Nance Canyon the Indians camped for the night. Johnny, tired and crying, was led away by four Indians and did not return. Thankful asked the Indians who spoke English to let her go. The Indians traveled on to Big Chico Creek where the Indians went swimming and Thankful managed to escape and hide and finally made her way across Big Chico Creek to N. Thomasson's farm. The bodies of the boys were bured in Clear Creek Cemetery. Thankful Lewis is the only white child captured by California Indians who lived to tell the story. Fifty years later she wrote "Captured by the Mill Creek Indians: A True Story of Capture of Lewis Children in 1863" by Mrs. A. Thankful Carson. 1915.

   Notes: pages 37-39
   Abstract: From a manuscript written in the 1870s. One of the reasons the writer tells Captain Jack left the reservation was because he felt he was hereditary chief and he was not recognized as such by the whites. Army should have acted immediately to get them back, but delayed so long they became arrogant. As Brown saw it, Superintendent A. B. Meacham should not have permitted Jack and his band of Modocs to remain where they intended to settle while he queried Washington concerning the possibility of granting them a reservation there. He knew he couldn't get one because the land had already been opened to settlers. He also thought Captain Jackson should have been sent to return them with a much larger force than 36 men. Then, once back on the approved Klamath Reservation, their leaders should have been severely punished or banished. Lists other military blunders.

   Notes: pages 306-316
   Abstract: Critical satire of the reservation system in California, which blames the white man for its fallacies.

   Notes: pages 30-34; published in Susanville, CA
   Abstract: Page 30-31: Mentions Lassen with a large company, "beef cattle, Indian squaws, pack horses..." Mentions his illness along with "six of the whites (including myself) are sick and two Indians."

   Notes: pages 325-326
   Abstract: Story about white men trying to prospect on Indian lands. Well-educated Indians scare them off with brain rather than brawn.

   Notes: pages 3-5; published in Susanville, CA
   Abstract: Indian Mission, near Greenville, was built by the government in 1898-1900 for the Department of Indian Affairs. It was the most modern and up-to-date building in Plumas County at the time. Digger Indian children girls were taught cooking, sewing, and laundry. Boys were taught shop work and blacksmithing, cut the wood and cared for the horses, along with their regular
schoolwork. Names of some of the first students listed, along with the teachers. Stories and interesting incidents of students' activities are also noted. Names of early superintendents - Ament, Shell, Wimberly.

Notes: pages 304-307
Abstract: Burroughs was the hotel keeper for miners and teamsters at a terminal point of California's railroads in a small town in northern California. A nearby Indian rancheria had usually peaceful Indians. Mrs. Burroughs describes the theft of her child's bank by an Indian laundry woman, her incarceration, and the subsequent wrath of her husband, Indian Jack. He kidnapped the Burroughs' child and Mrs. Burroughs. Both were unharmed and Indian Jack was beaten and left the area.

Notes: pages 6-34
Abstract: Page 27-28Fall of 1856 was year of Pitt River Indian war path.

Abstract: Pages 1108-1116: Discussion of how the Hupa on the reservation have become so like the white communities around them that they are almost the same yet they have kept their feeling of their own distinct identity based on their Indian heritage.

Abstract: "Nimshew" an Indian word- meaning uncertain Indian artifacts found in area. Lambert children in 1930's collected a skull from Indian burial grounds which they were reprimanded to return. Nimshew settled in 1860 approximatly by Saul Rugh family and Robert Kirkpatrick.

Notes: pages 10-14
Abstract: Pages 10-11: Andrew (or Dick) Millsaps involved in posse which hunted down the Indians involved in the "Battle of Eagle Peak," as is recounted here.

Notes: page 88
Abstract: The mother felt an innate sympathy towards the Indian race, she went once to the sick bed of Indian Jack in a snowstorm and once to the funeral of Indian Ruffy, and sang and danced to keep away evil spirits. She received many relics of Indians in appreciation of her interest in Indians. (1900?)

96. Camp, Charles L. "Kit Carson in California, With Extracts From His Own Story." California Historical Society Quarterly vol 1, no 2 (1922).
Notes: pages 111-151
Abstract: Page 127: The Fremont Party, with Carson as guide, stopped at Peter Lawson's on the Sacramento to get outfitted for homeward trip. While there some Americans settled in the neighborhood came to say there were 1,000 Indians prepared to attack the settlement. Fremont's party and some Americans that lived near attacked the Indian encampment, killing and scattering the Indians.

Pages 129-138: Carson describes an Indian attack on May 9 near Klamath Lake, after Lt. Gillespie, USMC, had reached Fremont bearing the news of war between the U. S. and Mexico. Fremont had, according to Carson, previously expressed himself as "having but poor faith in Klamath Indians."
   Notes: pages 76-77
   Abstract: Summer of 1873 in the Ball Mountains, a supply pack train was headed to give supplies to
   the troops pursuing the Modoc Indians, following the killing of General Canby by Captain Jack
   (Modoc Indian) at a peace party. They camped on Ball Mountain and were attacked the next
   morning by Sukita warriors, part of Captain Jack's tribe. Everyone of the whites perished except
   James Campbell. He escaped, but returned when it was safe to the camp. He buried the dead and
   made his way to a military post, where he reported the incident.

   Abstract: Pages 24-26: Ruffy was a Klamath River Indian of the Karok Tribe. His tribe moved to
   Scott Valley from Somes Bar. Unfortunately for the Indian their land was taken by the white men
   who killed them. These white men were the trappers. They came and went for several years taking
   furs and not paying the Indians. One year the white men built cabins. This triggered the Indians,
   built up anxiety and they attacked the white men and drove them out of the valley. The whites came
   back and built a fort near the present sight of Fort Jones. They killed many Indians and suppressed
   the problem. He states "white man no good, Kill all deer, catch all the fish. Indian no got anything
   anymore."

   Notes: pages 151-154
   Abstract: Modoc outbreak time. Mary Souey lived near Etna and her husband was stationed at Fort
   Jones. One day Indians appeared at the door of her house and said they were going to kill her and
   the children. She didn't panic and tricked the Indian into giving her his gun. She then threatened to
   shoot them and the Indians left foolishly.

100. Canfield, Chauncey L. "True Tales of the Old West III - An Argonautic Episode." Overland Monthly vol 25,
      2nd series, no 146 (1895).
      Notes: pages 142-150
      Abstract: Page 141: Description of Digger Indians lounging in town, living off white mans' bounty.

      Abstract: Pages 367-369: Description of Camp Wright and Illustrations of the Fort.

102. Carpenter, Helen M. "Among the Diggers of Thirty Years Ago." Overland Monthly vol. 21, second series
      (1893).
      Abstract: 1856: Potter Brothers and families settle in coast range of Mendocino County - Potter
      Valley, "a conquest without resistance, followed by dependency without servitude. Captain John
      Be-lo-kia and his tribe welcomed the whites as a superior race, and his legitimate owness of the
      soil." The two articles relate the white - Indian relationships in this valley in great detail. Articles
      are illustrated with sketches of various Indians by Grace Hudson.

      Pages 146-154: Description of what Indians will eat of white food and of preparation of catapillar
      stew, fish - worms, and wild clover. Pinole Indianbread of acorns and tar weed described Buckeyes
      eaten also. Tells of sick Indians healing by dance and fire of Shaman. Describes funeral in detail.
      (page 154 has picture of medicine man) Authors friendship with John the Indian basis of article.
      Story of settling in Potter Valley, Mendocino County. First visitor Capt. John, chief of tribe.
      Indians ragged dress described and his ability as humorists adopted a white family and took name,
      "Indian John Mewhinney," Would visit daily for meal and whatever handouts could obtain. Indians
      always home before sundown. Tells of John divorcing older wife for younger and wife killing
      baby. Author never saw Indian punish children.

      Pages389-399: Story of kidnapped Indian children - farmed out to white famalies instead of
      returned to Indian parents. Parents killed. Children treated like performing dogs. Indians ordered to
      reservation but struck out for hills. Little Lake Valley residents, opposed to Indians, killed those
who escaped from reservation. Indians adopted white families for protection. Some treaties well, most forces to work for no pay and little food. Indian pulled by rope, both arms dislocated completely, for not working. A white boy threw stones at Indian women and killed baby on mother's back. Gratitude not known sentiment of Mendocino Indians. More kindnesses would have been given Indians had they been more grateful. Indians would not give names to whites and ended up being given names to match physical characteristics. Rumors of Indian uprising to avenge kidnaping of children ended with whites killing 6 Indians at Redwood Valley. Most of indentured Indian children died of consumption, some were well treated during illness, many were not. One locked out of house during storm. One left in strange Indian camp and poisoned.

Page 392: A "Quail" picture of naked Indian boy.

103. ———. "The Mitchells (A Brunette Darby and Joan)." Overland Monthly vol 26, 2nd series, no 153 (1895). Notes: pages 292-296
Abstract: The story of negro man and Indian women's happily married life together (Fact or Fiction?). Reflects attitude of "good" minority folk being generous, unassuming, poor, etc.


Chapter One: Journey from Missouri to California


Chapter Three: They captured the three Lewis children as they returned from school, July 5, 1863. Brother Jimmy 11, Johnny 6, Thankful 9, walked five miles to school. They stopped for a drink at Berry Canyon, on Little Dry Creek, 12 miles north-east of Oroville. There the oldest boy was shot dead and stoned. Ten Indians in group. The Indians then headed north with the two captives. "They could speak good English." The children thus talked to the Indians.

Chapter Four: They continued and crossed Neal Road to Nance Canyon. They slept and in the morning the boy could go no farther. They took him to the woods and returned alone, but said they had not killed him. They told of burning me when they reached camp. They set my dress on fire and banged me with a stick to show me how they would torture me. Begged Indians to let me go, teased me and refused.

Chapter Five: Indians took aim but did not shoot a boy (Tom Bunnell) galloping by on horse.

Chapter Six: They crossed Little Chico Creek and Humboldt Road, then made their way up the hills. Between Little and Big Chico Creeks they shot a steer and skinned it. Made moccasins and offered her a pair, but she was afraid they would cut her feet off. Gave Indians her gold earrings when they threatened to tear them out. One Indian followed her around with his knife, threatening to kill her. They ate, swam, and continued.

Page 8-9: Picture of Thankful Lewis Carson's family and self.

Chapter Seven: She and the Indian carrying her fell behind. She begged the Indian walking with her to let her rest. He agreed but said he's kill her if she moved. He went ahead and she made her escape. They followed but she hid well. They passed by and left. She then ran 1 1/2 miles to the Thomasson's Ranch to safety and told them of the Indian capture and escape.
Chapter Eight: Page 11, picture of Thankful and Mrs. Thomasson. The parents learn of their children's experience, their activities in search of missing children.

Chapter Nine: A posse went out for the Indians. Girl was able to guide them to younger brother's corpse. Body was found and buried. The next day the other boy was found and buried.

Chapters 10-11: Many Indians killed after. Mr. Lewis and father killed two Indians in Chico.

   Notes: pages 67-69
   Abstract: Page 69: Indian Peggy would come to town (1879-1880, Yreka) with a mob of children begging for anything wanted in the rancheria. The townspeople were always kind and generous to Peggy and she never begged in vain.

   Abstract: Account of Ishi's discovery, his past, and what happened to him in a white world.

   Notes: pages 79-183
   Abstract: Indians on northern coast encouraged in warfare by the Russian company in Bodega Bay. Ten whites endeavor to settle at Port Orford and meet Indian opposition. In June of 1851, whites fight from summit of Battle Rock. Use cannon, killing eight Indians and wounding many. After seven days of hostilities, the whites escaped. At time of Rogue River War, and Indian Enos was lynched at Battle Rock, after court set him free.

   Notes: Pages 7-32
   Abstract: Page 14: Colusa is buildt on the ruins of "Cous" the capital of Indian nation. Colusa was named after Indian tribe called "Colus." Wore no clothes. Chief named Sioc died 1852.

   Notes: published by the University of New Mexico in New Mexico

   Notes: Published by Oregon Indian Medicine Company of Corry, Pennsylvania.
   Abstract: This Indian medicine company publication of 1884 detail the contribution of Donald McKay, Indian-Scot scout, "good" Indian, chief of the Warm Springs Scouts, also aided the U.S. Army and the volunteer military forces in the subjugation of the Modoc band in 1873. The Warm Springs scouts found and reported locations of Modocs to the Army.

   Notes: pages 89-92
   Abstract: 60 years ago, 35 to 50 thousand Indians were at the 21 missions of California. Less than 5,000 are left. Listing of mission Indians populations through the years. Property of the missions.

   Notes: pages 11-14; printed by Butte County Historical Society in Oroville, CA
Abstract: Page 11: Yana Indians had prominent role in early events of Butte County. Yahi and Yana location extended from Pit River to Rock Creek and from Upper Sacramento valley to the eastern tributaries of the Sacramento River. The Yahi were "isolationists" which contributed to their extinction. (anti-social) They survived hundreds of years before white man's arrival due to their ruggedness of the terrain. Article discusses Ishi and his work with Berkeley from 1911 to 1916.


   Notes: pages 222-223
   Abstract: Letter from S. A. Clarke. Clarke had written previous article for Overland Monthly 20 years earlier entitled "Klamath Land." He wished to correct impression given in July issue article "Lava Beds Revisited" of Captain Jack as a young chief. Clark states that Captain Jack was not a hereditary chief but was a leader of renegade Indians only and majority of tribe was not hostile. "The Modocs and Klamaths live contented and reasonably prosperous on a reservation that is far to large for their needs and treated kindly. They never had a serious cause for complaint."

114. ———. "Some Modoc History." Overland Monthly vol 24, no, 140 (1894).
   Notes: second series. Pages 222-223
   Abstract: Letter to editor... Writer speaks of own knowledge of Captain Jack and companions due to own visit to Lava Beds in 1873. Writer interviewed Modoc chiefs and his information differs with "Lava beds" writer (July 1894 O. Monthly) Clarke has no sympathy for Captain Jack rebellion, or Indians in general.

   Notes: pages 548-554
   Abstract: Descriptive narrative of land, includes a few descriptions of the Indians: Klamath head-chief Allen David, Modoc chief Sconchin, War chief Chaloquin. Interviews with Modoc chiefs on Yainax Indian Reservation in Sprague River Valley, southern Oregon. Modoc War monotonous, not even relieved by Captain Jack's capture and the tribes removed to reservation. Klamath Reservation described. Writer watched Indian horse races. Indian women not romantic to author, men more note worthy. Klamath head chief Allen David described - dresses in white fashion, well-blacked boots. Schonchin of Modocs and Chaloquin of Klamaths described. Yainax, spot where Indians met to trade with Fur traders and other Indian tribes. Medicine men came and still come to Crater Lake to commune with Great Spirit.

   Notes: pages 157-162
   Abstract: Information concerning Yurok tattooing, marriage customs, hunting techniques, and death ceremonies as related by Mrs. Jane Van Stralen, in 1940-1941. Jane was a Yurok Indian who was born at Meta, December 15, 1872.

   Notes: pages 135-139
   Abstract: A short yet highly enlightening article on the California Indians and their long yet hopeless wait for ratification of their 18 treaties. Collett and his wife, upon learning of the plight of the California Indians, moved to the Colusa Reservation to assist the Indians in their endeavour to educate themselves. Collett reveals the destruction brought to all California Indians by the unkept promises made by the federal government agents. He describes the conditions of the Colusa
Reservation upon their arrival and continues on to explain all the improvements made in the living situation, education, and motivation of these Indians. To emphasize his findings, Collett relates numerous stories of state and federal agencies neglecting the California Indians in areas of health, housing, education, and welfare. He describes the disputes between these two agencies as to who's responsibility the Indian was, while the Indians were left unattended. A good concise article for the brief history of the California Indian and white civilization.

   Abstract: This essay examines the reactions of the Coast Miwok Indians to Spanish civilization, including the missions, from the 16th - 19th centuries. Evidently these people were not well suited for adjustment to a drastically different culture which demanded almost complete sacrifice of old values and beliefs.

   Notes: The Indian War Files in the State Archives, Sacramento (Military Department. Adjutant General. Indian War Papers. File #3753)
   Abstract: Reports Klamath and Modoc Indians raiding and stealing stock from settlers.

   Notes: pages 107-131
   Abstract: Article deals primarily with Beal's experimental efforts in regulating Indian reservations. Article also tells of the work of earlier Indian commissioners, including McKee, who was responsible for the area north of Sacramento.

   Notes: pages 607-609
   Abstract: Organized by preacher Smohalla, outgrowth of original religious ideas of Shahapitian tries including Snake and Columbia River basin tribes. Would arise from the East to resurrect all dead Indians and white men would be driven out. Dreams often induced by hypnotism and fasting. "Dream Faith" Dance performed at Yukima, Kamial, Lapwai and Priest's Rapids. Smohalla, a savage, converted thousands of Indians - "His theology perhaps had more to do with the North western Indians resisting the white man's approach than any other one factor." He was chief of Wanapum tribe - Columbia River - born in 1820. About 1856 following a quarrel with another chief in which he was wounded, he traveled through Oregon and California down to Mexico.

   Notes: pages 313-325
   Abstract: A historical sketch of the Bidwell Rancheria through 1957, when the rancheria still existed under the Bureau of Indian Affairs tutelage. This essay does not cover the subsequent dissolution of the rancheria.

   Notes: pages 4-8; printed by Butte County Historical Society in Oroville, CA
   Abstract: On Sacramento Ave in Chico was Bidwell's Rancheria which contained the remaining living Mechoopda tribe. They originally lived, in the thousands, in North Sacramento Valley to the Nevada border, and from the American River south to Rock Creek north to Lassen Peak. They were later called Maidu. Article describes the rancheria and Indian houses. The peace treaties between Indians the U.S. Government, of which one was signed at Bidwell's Ranch in 1853, secretly treaties were abolished by U.S. and Indians forced on Nome Lackee Reservation near Tehama. Bidwells Indians were not involved, thanks to Bidwell. Annie Bidwell was deeply involved in helping the Indians. Bidwell died in 1900 and left control to his wife. She died in 1908 and the rancheria was left to the Indians in trust of the Presbyterian Board. Legal battles on taxes in the 1930s threatened the rancheria. To this date in 1958 the fate of the rancheria remains uncertain.
   Notes: 22 pages 283-287; published in Boston and New York by Houghton, Mifflin, Co.  
   Abstract: various myths of the Achomawi Indians  

   Notes: pages 332-337  
   Abstract: This story is doubtful whether it is fact, based on fact, or fictitious. The story tells of a mine called the Lone Trail Mine around Blue Canyon in Placer County. At this mine worked a man named Jim Long. He was a Foreman in the mine. He had an Indian wife from a tribe not told of. She did all housework including chopping wood. He then took a second Indian wife and had a baby through her (the latter wife). His first wife (from the American River tribe) kicked the second wife out of house but kept baby. The second wife sent her tribe up to rescue her baby and massacred the man and wife.  

   Abstract: This is a collection of articles about the Washo Indians. Those articles dealing with Indian-White contact include: (1) "Washo Witchcraft: A test of the Frustration-Agression Hypothesis" by Philip E. Leis pgs. 57-68; (2) "Differential Response to White Contact: Paiute and Washo" by James F. Downs pgs 115-137; (3) "Washo Response to Animal Husbandry" by James F. Downs pgs. 138-152.  

   Notes: pages 53-58, and 61  
   Abstract: Page 57: A tribe on the Klamath River had friendly relations with the whites and were willing to work the mines. This was a big factor in the decrease of pure blood offspring as the younger Indians almost entirely refrained from marriage.  
   Page 58: "Bullhead" delivered supplies to the mines and did household and general chores. He once helped decorate the Catholic Church for Christmas and wanted pay. Whelan said, "Your pay will come from God." "Bullhead" not understanding soon was paid, said, "God didn't savy Indians."  

   Abstract: Some history of the Sacramento River and California, also a story of Ishi.  

   Abstract: Pages 219-227: The article tells of the writers experience with Sorefoot John who decided to be a preacher includes this man's view of the Ghost Dance phenomenon. Also included author's observations of Ghost Dance, invented by Wovoka, a new Paiute. Wovoka was also known as Jack Wilson. Wilson, reinforced by a total eclipse of the sun, whites would leave; the dead would be resurrected.  

   Abstract: Page 43: Before the white man, Hamburg was home for a large rancheria of Shasta Indians. The miners first met the Indians in 1850 while prospecting. As the case was along the river, squaws soon married, or were bought by the miners and this began the mixing of the races and the end of the true native.  

   Notes: pages 94-95  
   Abstract: Ned remembers the first encounter of the Karok Indians with white men, about 1843. The tribe befriended a group of shipwrecked Nordics on their way to Oregon. The no whites came until 1851. The undisciplined miners came with their treachery against the friendly Karoks, with destruction of villages and use of squaws.
   Notes: pages 50-51
   Abstract: Around 1856, the Indians from Oregon often attacked pack trains in California. Coming from the coast, miners once chased a group of rogue Indians up to what is now Grant's Pass. Once a pack train was robbed and miners pursued the Indians to recover stolen goods. The Indians escaped attack and hid the gold they stole near Kelly Lake and Poker Flat. The miners vowed to make a fort for their protection at Indian Town.

   Abstract: Pages 67-69: 1851, Scott River Bar, Mr. Converse was killed by Indians, a company of 80 men went to the Klamath and killed Indian bucks, squaws, and children and burned all rancherias within 12 miles of the Diggin's. September 19, 1851, Since Indian difficulties at Capell ferry, on the Klamath, the Indians have gone to the mountains. It is the authors opinion that Indians cannot be befriended, their nature it to steal, and if punished they will kill in revenge to the whites kill them first. Scotts Valley, October 24, 1851, Col. McKee will propose a peace treaty with the Indians.

   Notes: pages 18-19; published in Susanville, CA
   Abstract: p. 18 - 1910 - "One could often see Indian ladies sitting on the river bank weaving baskets, fishlines in the water, waiting for the school of trout to come their way, and they never had to wait very long."

   Notes: pages 1-86; published in Susanville, CA by the Lassen County Historical Society
   Abstract: Page 10: The northwestern part of Lassen County, Big Valley, remained uninviting to settlers because attacks from Indians was always imminent.

   Notes: pages 2-19
   Abstract: Page 5: Quotes from the Journal of Thomas Kerr - 80 Indians cutting barley on Captain Sutter's ranch. Cut barley well and paid them a trifile of money and clothes.
   Pages 6-7: Quotes from letter of Noblet Herbert to Mrs. Jane Washington about Indians on Captain Sutter's ranch. Indians are more like wild beasts than humans, yet they are friendly. Talks of Indians ability to lariat fish under water and to carry heavey loads up mountains.
   Page 10: Captain Sutter erected a chapel for the Indians. Captain Sutter's daughter was married in this chapel in 1852.

   Notes: pages 465-472

   Notes: pages 575-581
   Abstract: Information on Hoopah Valley and Round Valley reservations - boarding school at Round Valley. Emphasis on need to educate Indians. Suggests need for counties to form volunteer committees to act as Indian Bureau. Efforts to civilize Indians discussed. Lt. Winslow of Hoopa Valley Reservation tells of Indian who wished poison toward enemies, was killed by same.
Education needed to civilize Indians discussed. Importance of Round Valley and Hoopa Reservations discussed.

Notes: pages 265-270
Abstract: Sudden appearance of a new religious movement among the Pomo Indian; suddenly appear new doctors. They are inspired and have nothing to do with old methods. Not merely doctors healing the sick, they preach a new morale, they are reformers. New tenets: no drinking, no gambling (white man's type), no swearing, no lying to Indians, no stealing from Indians. Maggie Johnson first of new spiritual leaders. New religion does not conflict with old times religions - Dancing still prevalent among these people in this area - though it has died out in most of the rest of the state.

Notes: Published in Eureka, Ca. by Humboldt County Historical Society
Abstract: Page 3: Mr. VanNest was actually concerned with the Indian troubles of the 60's.

Notes: translated by Margaret Eyer Wilbur; also published in San Francisco as a book by the California Historical Society, same title, 1927, 183 pages, call number F 868 M38
Abstract: Page 147: Shore and region around the bay are inhabited by Indians who live in rancherias or settlements two or three leagues apart, made up of 4-5 huts, each houses one or more families. "By profession these natures are fishermen, hunters, and sneak-thieves."
Page 150: "The women are the beasts of burden."
Page 151: Indian "neither generous nor hospitable; he invariably tries to get something for nothing."
Page 161: Indians could have knocked author down and robbed him, disappearing before his friends.
Page 162: Knew anything about it, but they apparently planned to rob the entire train. One man was robbed of a knife.
Page 163: Another tried to shoot the robber, but failed, though wounding him, he escaped.
Page 166: Two Indians warn the party not to proceed, for the neighboring tribes were dangerous.
Page 168: Indians offer acorns, mush, and fresh salmon.
Page 169: They meet Indian village.
Page 229: "They hear rumors about robberies perpetrated by Indians... of bloody repraisals and on one side and another, and of miners killed or wounded."
Page 231: Canadian trappers shoot Indian males in village in retaliation for theft of horses and mules.
Page 234: "After hearing his account of their expedition against the Indians my own impression of it is materially modified. Such deeds cannot be measured by the standards of civilized countries where protection is offered by the police, the judges, the courts. Out here each family, clan, or group must supply this defect; this is what makes summary justice obligatory and justifiable, and
makes existence possible."

Page 242: Author sees a band. Indian huts and one.

Page 244: While stopped for lunch saw entire Indian family. They may have been merely envious or "may have been waiting for a chance to rob us."

Page 250: "Large numbers of natives, both men and women - small, ugly, truckish, beggarly, and deceitful creatures... people in all their stolidity through the streets and fields. By so doing they contribute to the community with its strange conglomeration of human beings a touch of originality, to put it mildly; of savagery superimposed on civilization."

Notes: pages 113-117
Abstract: Descriptions of "Stone Elephant of Inyo" given. Indian said of rock, "see him many year 'go... no sabe him; now see him all same in big show up Virginny City." Description of great white rock on Pitt River called "White Wolf" given. Myth of Indians that rock is father of all Paiutes keeping eye on children.

Notes: pages 316-329
Abstract: Traveling on a ferry from San Francisco on way to Sacramento with all types, including Indians. Middle Fork on American River became known as Murderers Bar. Six Oregonians of eight killed by Indians. A company of volunteers, one a half breed, took out to punish the Indians. Found a corpse still burning. Ten Indians were convicted, some who refused to surrender were killed on the spot. The ten were taken out to be shot and attempted to escape. One Indian got away. Oregonians were Indian killers as result of an incident where white missionaries were killed following smallpox among the Indians.

Notes: pages 113-118
Abstract: The purpose of this paper is limited to the musical instruments and the manner of their use.

Notes: Part I - report on the Sacramento Valley
Abstract: Page 113: Hock Farm Indian Rancheria. About 200 yards from Sutter's house. 20 "mud ovens", partly above, partly below the ground, have some 300 Indians. Mostly naked Indians. Had collected winter stock of acorns. "Dismal howling all night as a tribute of respect to one of their number who had departed his life on the day previous." The Indians "were suffering much with the prevalent fevers, as were the occupants of the farm-house."

Page 119: Two rancherias upon the Sacramento, one on Butte Creek, three upon Feather River, one on Bear Creek. Together these contain under 1,000 inhabitants. On upper Feather, and Yuba Rivers some two or three thousand living in the hills. All appear equally ugly, harmless, and inoffensive, being perfectly barbarous. Acting unexpected out of rage.

Page 120: Derby said he heard that three whites travelling the west bank of the Sacramento had been murdered. Did not know Whilbe. The report was worthy of credence. He thought the so called "Christian Indians" more dangerous. They would be the ringleaders in thefts and other outrages.

146. Dickerman, C. Henry. "Secrets of Indian Basketry." Redman vol 7, no 180 (?).
Abstract: Page 180: Mention made of the Hoopa Indians basket making encouraged by American
Indian League. White supported institution. Discussion of basket making income for Hoopa Indian women.

    Notes: pages 161-164
    Abstract: Some writers on the Modoc War have, according to the author, tended to overstate the costs of the Modoc War in terms of lives and money.

    Notes: pages 183-184
    Abstract: Richard Dillon describes Riddle's book as "a minor classic of California." The reason being that Riddle's book is a first-hand account of the Modoc War, in that he was the son of Wi-ne-ma, the wife of the "white interpreter Frank Riddle." Although only a child during the war, Jeff C. Riddle personally knew the major participants such as Captain Jack and Scar-faced Charlie and "what really went on in" their heads.

    Notes: pages 19-21

    Notes: pages 607-612
    Abstract: Article corroborates evidence obtained from linguistic comparisons with the mythology of the Shasta-Achomawi, coming to the general conclusion that the two slochs are unquestionable allied yet present features of essential difference.

    Abstract: Tells of Trinity River Indians and their belief in the "water panther."

    Notes: Published in New York by the Knickerbocker Press.
    Abstract: Pages 389-390: Describes the first contact the Shasta Indians had with whites in 1840-1850's. The article describes pre-contact Shastan Indians (which includes Pitt River and Hat Creek Indians) material cultures, hunting, gathering, fishing, religion, and mythology.

    Notes: California Historical Association
    Abstract: Very general information regarding Indian customs etc. Largely about the Great Plains.

    Notes: pages 27-32
    Abstract: John C. Doggett just escaped death in Klamath River War. Indians going down the rivers killing in 1855, killed 11 whites. Indians killed four men on old Quigley Ranch. Up McKinney Creek killed four more. At Doggett place they were coming out of the brush directed by their chief to come at the house. John Doggett had a shotgun and the Indians saw it and moved away over to Oak Bar, where two more whites were killed. Then the Indians killed two more on Horse Creek. The posse from Yreka, learning of the killings, tracked down the savages and corralled them between and Oregon and a California soldier company. They were killed, but some escaped to the reservation near Fort Lane.

Notes: 2nd series. Pages 225-238.
Abstract: Picture, page 231: Lower Klamath Indians. Page 233: A Pacific Coast Indian Article on Indinas of North American, comparing characteristics of different tribes (very general)

Page 225: I. Ethnological

Page 357: II. Personal experiences and the fight at Wounded Knee. Doughtery served as Hoopa Valley Indian agent for 4 years- He felt at his departure that Indians were self-sustaining and most peaceable in State. Hallucination among Dakota Indians about Messiah- supposed to have some from the west, account brought by Kicking Bear, a Brule chief. Account from Captain Jesse M. Lee, 9th Infantry, of prable origin of Messiah. Follows a quote from Lee's letter: 1870 A Piute Indian man went into sacred mountain and communicate with God, learning Indians were 'chosen people' and should be reinstated of all they possessed - a great earthquake would swallow up whites- Indians believers would be resurrected- 2 years later, a Piute named Quoit-tsow appeared as prophet of Walker Lake and attracted followers.

At Fort Bidwell talked with piute ans took their statements to the effect that Quoit-tsow said Messiah would appear in 1889- Indians prayed and danced - He did not come- but doctrine spread to Bannock, Shoshones, Arapahoes, Crows, and Utes who sent emissaries for months, 'many talked by signs'- News reached Sioux who sent Short Bull and Wash the Kettle who did not reach Quoit-tsow, but found the Messiah ( a white man and a Mormon) in Nevada. He preformed tricks, wore a white robe or ghost shirt and had red marks on his hadns and feet from being crucified. He presented Christian story with no hostility- followers to dance, fast, pray and wear ghost shirts to protect them from harm. Doughtery attributes Messiah agitation and ghost dance to true causes of "indifference of the government, the perfidy of its officers, and to specter of perpetual misery and starvation."


Notes: pages 49-51
Abstract: Alex Horn and others were were pioneering across the plains finally reached what is now Redding. Here they were attacked by Indians who killed and burned Horn's brother. He swore a vengeance against the Indians. They reached Scott Valley and Deadwood, where much gold was discovered, but little could be worked due to fear of Indian attack. In 1851 reinforcements returned and built Fort Jones so that the claims could be worked.

157. ———. "Dedication of Indian Peggy's Monument." *Siskiyou Pioneer* vol 2, no 1 (1951).

Notes: pages 41-42
Abstract: The Modocs were known for their wild dispositions, and that they were always at war. They caused much trouble between the white men and the Indians. Peggy was a Modoc Indian raised by the Shasta tribe. She walked many miles to a gold camp at Humbbug to warn the miners of an impending attack. The Indians arrived and the camp was vacant, thus avoiding a catastrophe.


Notes: Published in London, England by the Cambridge University Press
Abstract: Page 118-119: From 1870 on, the ghost dance reached the Wintu. The return of the dead was known to them as the "Southern dance," and it resembled the Pomo-Patwin ghost dance "such as the striped pole, special dance house, and foot drum." The "dream dance" was also an outgrowth of the "Southland dance" yet is acknowledged as a seperate movement. Around 1880 and 1890, the Big Head dance swept through the "Upper Trinity" area. "The Wintu east of the Trinity drainage did not participate directly in the movement and reciprocally, the northwestern Wintu had no part in the Southland dance and its subsequent developments."

Abstract: Article on Bret Harte's attitude toward Indians. Evidence of Harte's humanistic beliefs is gathered from his early newspaper articles and also from his later short stories. Duckett contends that Harte's attitude was the result of personal experience with the Indians of Northern California.

Notes: summary of a tape recorded interview; YELLOW pages; published in Susanville, CA
Abstract: Early 1900s, approximately. Dr. Fred Davis - "There were numerous Indians living around here, but no large settlements to amount to anything. They came to me for treatment when they got sick." Mrs. Davis - speaks of an Indian funeral - "There was no crying; they are very stoical. There were several burial grounds at that time."

Notes: pages 1-4; published in Susanville, CA
Abstract: Page 3: In October 1850, John R. Mason left Bidwell's Bar with five companions to spend the winter at one of the deserted bars. "They worked all winter, had plenty of venison to eat, but were annoyed by the predatory habits of a band of Indians, finding it necessary to keep a guard at the cabin constantly to avoid the total loss of their supplies."

Notes: pages 1-20; published in Susanville, CA
Abstract: A comprehensive survey of the history of the Maidu Indians of Plumas County - their settlements, arts, labor, marriage, birth, death customs, religion, looks, vocabulary. Population - the sudden contact of Maidus with civilization of the mining camps quickly produced its usual effect; and by drink and disease the once populous villages were rapidly depleted. 1880 - 251 Indians in Plumas.

Page 1: "The coming of the gold miners means the end of the Indians as a people - before 1850, there were probably about 4,000 in the Plumas area; by 1880, there were about 500; the best guess in 1962 is about 350."

Page 2: Where they lived, the north-eastern part of California boundries described. Did not or rarely visited the immediate area of Lassen Butte and the upper end of Warner Creek, for the Indians regarded this region as mysterious due to its many hot springs and other volcanic features. These Indians lack any collective name as a group. They have been known as "diggers." Maidu was the given name by Stephen Powers (tribes of California Indians published in 1877) meaning "Indian" or "men" in their language.

Page 3: Land was not owned individually, but was free and common to all members of the community. The Maidu frequently burned over land because they could travel better, have a farther view, ambushes were more difficult, better hunting and better crops.

Page 4: The white man called the Maidu area, a trackless wilderness, yet used Indian trails for travel.

Page 5: Political organization - groups would claim certain territory. Built earth lodges and sweat houses for religious ceremonies. Taylorsville had three large settlements. Locations noted.

Page 7: The Maidu made stone objects; knives, arrow and spear points, arrow straighteners, scrapers, pestles, pipes, and charms. The shamans (medicine doctors) were supposed to know where to find the globular mortars which were thought to have been made by the Maidu. The Maidu did not have a chief for the entire North-eastern tribe. Each locality chose a head man or "chief." He was picked for his wisdom and popularity. He could be deposed whenever he became unsatisfactory to the majority. He lived in the village with the largest sweat house.
163. ———. "What's In a Name?" Plumas County Historical Society Publications no 1 (1960). Notes: GREEN pages; published in Susanville, CA Abstract: Page 1: Blairsen - situated in Mohawk Valley. It is the Indian name for "eater of meat." (Ref: Gudda, Erwin C. 1000 California Place Names)

Page 1: Belden - Named after Susan Belden, a full blooded Indian who had homesteaded this site.

Page 1: Big Bar - Now called Pulga, was once the site of a large Indian camp used for pow-wows. On one occasion Indians killed a white family at Concow which is a short distance from Pulga. The white man killed all Indians as they came across the vicinity of Big Bar.

Page 7: Pulga - When the fleas became too numerous, the Indians simply set fire to their hut and build another. (Pulga is Spanish for flea.) (Ref: Father Engelhart's "History of California Missions.")


165. Durham, Homer. "A Tale of Colusa County." Wagon Wheels vol. 3, no. 2 (1953). Abstract: Pages 6-10: This is a story of contention between Willow Creek tribe of Indians of Mendocino County and the Stonyford Indians, circa 1853. Their weapons consisted of bow and arrow, flint-headed spear, and sling. A village about 1/2 mile Northwest of present site of Stonyford was the Indian village of the Bah-cum-ta Fokka (Chaparral People.) Tel-a-lah was their chief. Their village was made up of huts that look a bit like the Eastern Indian tee-pee's. The largest hut was the hut in which tribal dances, chief consultations, and councils of war took place. The Bah-cum-ta tribe limit did not extend far beyond floor of valley where Stonyford is now located. North of them was the Daf-Chin-Chinny tribe who lived in what is now called Green Valley. Eastward were the Pakka Fokka (Panther People.) These were friends and allies of the Bah-cum-ta tribe. Population of Stonyford tribe was estimated to be 500 fighting men. Stonyford tribe controlled Stony Creek (Bee-Dah.) Stonyford tribe owned salt bed. Other tribes would come and buy salt (located 5 miles North of the Bah-cum-ta's.) Tel-a-lah was a chief of peace. The Willow Creek tribe bought salt from Tel-a-lah. During transport of salt by Willow Creek carriers, they were attacked by a Tribesman named Wu-check, and his followers. Two WC Indians were stabbed to death and the others escaped. Tel-a-lah and the WC chief tried to make reparations but this Wu-check discouraged all negotiations to the point that the WC tribe decided they should wipe out the Stonyford tribe. It goes on to describe the battle.

166. Durst, John H. "Afoot Up Eel River." Overland Monthly vol 1, 2nd series (1883). Notes: pages 250-255 Abstract: Page 245: Describes Indian houses in woods on Eel River. Many white men of Garberville, Blocksburg had Indian wives. Many have paid for seperation. Story given of Indian women who took over part of husband's ranch when he paid her off to marry white women.


168. ———. "Staging in the Mendocino Redwoods." Overland Monthly vol 20, 2nd series, no 116 (1892). Notes: pages 113-131 Abstract: Page 116: Madroño wood of Mendocino has values known to area Indians. One Indian (shrewd from white association) is giving finish to hundreds of Madroño's canes he plans to exhibit at Worlds Fair.
Page 126: Indian Rancheria at Point Arena described. Lived on hunting, fishing, odd jobs, picking hops. Diggers are "carefree and happy as children" in spite of "dirt, poverty."

Notes: 2nd Series, pages 265-284
Abstract: Page 273: "Meiggsiville" or Big River Landing Lumbering Community (1852) lived in tents or Indian wicki-ups, fighting elements, beasts, and Indian thievery. 1857, Fort Bragg erected a military post for protection of Noya Indian Reservation.

Notes: pages 1-6; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: Writer recollects several Indians she knew as she was growing up in Shasta and later when she was an adult - a pivotal date given in the narrative in 1872 when railroad came to Redding. She knew them only as they worked for people she knew as a couple who did the laundry at the hotel in which she lived.

Abstract: Pages 35-36: Nelson Eddy tells of how his grandfather was settled in Siskiyou County. It was known that Indians often raided the whites but his grandpa was always friendly with the Indians. They once butchered his steer during a bad winter but the next year he found two to replace the Indians "loan" they had taken. The Indians would often leave a deer for him. Their son was laying in the sun one day and the mother was making bread. Indians came and stared at the child. This scared the mother but she offered them bread, they ate and left contented.

Notes: pages 276-277
Abstract: ...a comprehensive study of what took place in the name of Manifest Destiny. But the one thing that is missing is a final summary of outrage at what happened in the name of sheer racial bigotry... Still this revisioner wishes that the author had allowed himself a touch of gut-level anger and disgust at a very shoddy moment in California history."

Notes: pages 35-37; printed by Lassen County Historical Society
Abstract: Article paraphrasing news item from "Sacramento Union," October 11, 1864. Describes an incident in Surprise Valley where supposedly an Indian shot a white in front of his cabin. Settlers went out and shot 20 Indians in revenge. Also states the need for a military force in Surprise Valley and Susanville area to protect settlers.

174. Ellis, Elsie. "Childhood in Old Caribou; a Summary of a Tape Recorded Interview With Mrs. Elsie Ellis."
Plumas County Historical Society April 7, 1963.
Notes: Published in Quincy, CA. Interview taken on February 27, 1963. Pages 27-32.
Abstract: Page 32: "If they (the Indians) were sick and needed care and food, they (the people of Caribou) would see they did not starve, and divide with them."

Abstract: A brief discussion of Indian Policy and its changes from the beginning of the Nation; also of the Mission system in California; discussion in detail of the California Policy from the gentle, peaceful approach to the use of force and the beginning of California reservations.

Ellison begins his article with a brief review of early California history beginning with the Spanish in 1769. Once up to 1840, the narrative becomes quite explicate in the results on Indian white contact and the established policies governing both parties. Covered in the article were
authorizations for shooting Indian horse thieves (pg43), the selling of liquor to Indians (pg 43), questions of property ownership involving the rights of Indians (pg 43-45), the 1849 appointment of Indian Affairs Agents (pg 44), The discovery of gold and its effects (pg 45), the decline of the Indian population (pg 46-47), the establishment of Indian Agents in California and their respective treaties and agreements with the Indians (pg48-56), the reservation system (pg57-58), the rejection of treaties by Congress (pg 58), the California Indian superintendancy law (pg 59), the establishment of five military reservations and the subsequent removal of Indians to them (pg 61-62), the reservation system under Beale (pg 63), Beale's successor Henley and the Nome Lacke Reservation under him (pg 64-65), report of special agent Bailey on the failure of the reservations (pg 65-66), the reduction of funds for the system (pg 66), the June, 1860 bill providing a new method of administering Indian Affairs is made law (pg 67.)

Notes: pages 6-25; published in Yuba City, CA
Abstract: Page 15: There was an Indian camp on a levee in Sutter County bordering the Frye and O'Connor properties. The Indians did farm labor. Two of the Indians went to school. The Indian camp was broken up by Mr. O'Connor's son when the Indians went on a "drunken brawl."

Notes: pages 18-21
Abstract: Discussion of the Lava Beds with accompanying discussion of the Modoc War.

Notes: pages 8-9
Abstract: Soap plant (Chlorogalum pomeridionum). Lily family. Found in dry open low hills and plains. Used by Indians and Spanish-Californians for washing clothes. For food the Pomo tribe cooked the bulbs in great pits in the ground with wild grape leaves. Inf. by Mrs. Beulah Vanlandingham.

Notes: pages 7-8
Abstract: Indian Ned lived on a high plateau over Clear Creek near the old Hoopa trail. In 1843 Ned saw white men. They were scared of these shipwrecked sailors who made their way up the Klamath River but gave the hungry white men salmon and venison. Upon leaving they gave Ned a gun and ammunition and taught him how to use it. In 1851 the bad white gold men came and mistreated the Indians, destroying their homes and winter food source and taking women. He thought of the white men as a low form of life until his death in 1944 at the age of 120 years. He was a Karok.

Abstract: Pages 12-14: January 1873, Butte Valley Modoc-white relations bad Modocs put on Klamath Reservation forced to give up land, Lost River and Lower Klamath Indians on Reservation ill-treated Modocs so Modocs under Capt. Jack went to Lost River. Whites were insistant on getting rid of Modocs completely. John Fairchild wanted the Indians treated fairly as he was a mediator. But as much bloodshed occured between whites and Indians, J.F. tried to relocate the peaceful Hot Creek Indians until peace was restored with the Modocs. He met strong opposition, Modoc and soldier fighting was stopped by J.F. discussing a surrender with Modocs. More fighting after this but eventually a surrender was made. Tom Brown: Indian who worked on Dorris Ranch and J.F. Ranch and was a religious family man. He died in 1909 and his family move to the Klamath Indian Reservation.

Abstract: Others had found search for Gold Lake - mythical above Downieville. "Thus I was left alone on Bear River. I thought, as the gold I was accumulating daily was so much more than ever before, and of itself would soon amoung to a respectable 'pile,' that to leave such diggings for untried parts would be an unwise move; therefore I wrought on alone. But oh, how awfully lonesome it was for a while, for the locality was off the line of general travel, and about the only white man I saw was an occasional straggling soldier deserting Camp Far West, a military post situated on the plain at the debouchure of Bear River into the great valley of the Sacramento."

   Notes: Pages 58-65
   Abstract: A discussion of milleniumal cults in general, their causes and their stage development - briefly discusses the Ghost dance for purposes of demonstration.

   Abstract: Page 101: During summer of 49 small detachment of troops sent to Johnson's Rancho on Bera River to establish post for purpose of preventing of conflict between Indians and increasing no settlers at mines of Yuba and Feather River. In September D. ordered to survey and mark out a reservation for this purpose and to examine other potential sites in Sacramento Valley.
   Page 102: Survived by wife and three children. Son Cpl. George McClellan Duby, was living in Princeton, New Jersey, in 1932. His two daughters were both dead before end of 19th cent. D. was made mason is 1848 in Federal Lodge No. 1, Washington D.C. affiliated with Temple Lodge No. 14, Sonoma, where he was master in 1851, and later acted as Master and as Secretary of San Diego Lodge, No. 35.
   Page 104: Upon my arrival at Major Kingsbury's camp, I found that the Major General Commanding the divison had already sel. site for his command on Bear Creek, tribe of Feather River, about 30 miles distant from Sutter's Fort position occupied by Major K. was selected for temporary occupation under instr. from department headquarters for putting end to outrages then having sommitted by whies upon Indians on that neighborhood. In its new position this command may readily be supplied from Benicia, greater part of distance being by water transportation. Lt. Bvt. Brig. General B. Riley to Lt. Col. W. G. Freeman, AAG, US Army. September 20, 1849, Headquarters 10th Military Department, Monterey.
   Page 121: Camp Far West occupied for a time by detachment of 2d Infantry under command of Captain Hannibal Day. Log houses were built for barracks and officers quarters. There was also a log fort. Off duty soldiers frequently engaged in mining on Bear Creek, near camp sometimes making five or six dollars in a day, thus fulfilling Derby's prediction. Post abandoned May 1852. B. Riley entered army in 1813 as an ensign of rifles. By 1839 he had advanced to permanant rank of Lt. Col., 2d Inf.. In 1850 Col. of 1st Inf., Bvt. Gen in 1847 for gallant and ... conduct in battle of Cerro Bordo. Civil government of California 1849-1850 and as such called the const. conv. at Monterey in October 1849. Retired to east in 1850. Died in 1853. Julius Jesse Backurs Kingsbury, of Connecticut, from U.S. Military Academy in 1823 and assigned to 2d Inf.. Promoted to Captain in 1837 and to Major in 1849, transfer to 6th Inf. Died in 1856. Hannibal Day of Vermont, graduate from Military Academy in 1823 and assigned to 2d Infantry. Promoted to Captain 1838. Clost of Civil War made bvt. Brig. General. Died 1891.

   Notes: Pages 99-132.
   Abstract: Page 99: Geore Horatio Derby led double life - off U.S. Army, engineers of ability; was of great ingenuity and originality. Graduate of West Point, wounded in Mexican War, made reconnissance in California in 1849-50, dammed San Diego River. Built lighthouses on coasts of Alabaman and Florida. Practical joker, witty and factuous sayings, brilliant conversations are

Page 100: First day in command with fourth of harbor of New Bedford, Mass. Was present at bombardment of Vera Cruz and took part irreconnaissance prior to Battle of Cerro Gordo. In battle of April 18, he was shot thru hip and month later ordered home. Wound not serious. Fall of 1847 he accompanied Genearl Brooke on survey of two military reservation. Upon return from this expedition, he remained for a year in officer of Topography. But. in Washington, where he had excellent opportunity for developing his talents as Topography draftsman. In 1849, ordered to California. Arrived in Monterey and at once went to Benicia to report to Captain William H. Warner, his senior officer in Topographic Engineers. W. left almost immediately for exploring expedition upon which he met death. Meanwhile Daves ordered to report to Brig. General Bennet Riley, who attached him to his staff during a visit to the interior.

Page 121: Johnson's Rancho (Thompson and West History of Yuba County, page 80; Alta California Nov. 20, 1856) sit on Bear River 35 miles above Sacramento and 15 miles from Marysville, was owned at this time by Eugene Gillespie and Henry E. Robinson. In 1844 Don Pablo Gutierrez, a Mexican, recieved grant of 5 Spanish Leagues on north bank of Bear River. Not long after, he was killed and on April 28, 1845, his grant was sold at auction by J.A. Sutter or Magistrate to William Johnson and Sebastian Keyser, Johnson taking wast half and Keyser the west. In August 1849, Gillispie and Robinson out. poss. Johnson's half, it having meantime been deeded to serveral other purchases. In November 1849, they also purchases Keyser's half. One of mail "emigrant" roads passed thru Johnson's Rancho and from 1845 on it is mentioned frequently in narratives of immigrants. A portion of the grant was set off as a government reserve in 1849 and Camp Far West was there established. Rancho passed into various hands and was for a time overran by squatters until on November 15, 1856, U.S. District Court confirmed the Mexican grant in name of William Johnson, thus perfecting the title. In 1866 town of Wheatland laid out on portion of the grant.

Page 122: "The soldiers, when off duty, frequently engaged in mining on Bear Creek, near Camp, sometimes making five or six dollars a day, thus fulfilling Derby's prediction." Thompson and West's History of Sutter County, 1879, Quotes a "Centennial Address" by Judge Philip W. Keyser, as follows Camp Far West was quite an important military post in those days. Pleasantly situated on bank Bear, amid undulated country that forms base of foothills, which was covered with tall pines and a wide spreading live oak, camp was easy and delightful drive in spring time from Nicholas, while its accomplished officers were the most agreeable and accomplished of hosts to th emany visitors to whom they always extended a hearty welcome. Charley Fairfax, "Uncle" Dick Snowden, a brother of mine and myself were on our way in December 1849 with provisions for the winter to out log cabin not far from Nevada City. Packing our provisions on mules but were delayed several days by the high water. About Christmas Bear River became crossable and we loaded out pack train, saddled our riding animals and started. Officers of Far West had been invited to partake of Christmas dinner by Charley Hoyt, at Johnson's Ranch, owned and occupied by Hoyt. Adobe house on the land, standing on high natural mound. Hoyt knew some of out party and invited us to join his military friends at dinner.

Notes: pages 207-242

186.  Farwell, Willard B. "Fremont's Place in California II." Overland Monthly vol 16, 2nd series, no 96 (1890).
Notes: pages 575-593
Abstract: California's General Castro raised Indians against American settlers, Sutter warns
Fremont. Fremont vows to "take charge of Indians and not leave valley while there is any danger." Fremont visited Indian rancherias along the Sacramento - attacking, scattering, and killing several Indians. Sutter heard from a Consumnes Indian chief that General Castro had promised a great reward if the Indians burnt American wheat.

   Notes: pages 7-14
   Abstract: A brief account by A. G. Fassin about the plight of the Con-Cow Indians in Butte County, as told him by Tome-ya-nem, the chief of the tribe. Included in this article are the various relocations of the tribe to Mendocino, Nome Cult, and Round Valley Reservations. Accounts of starvations, disease, and the wild rampages of the white settlers are related in this article.

   Pages 7-9: The legend of creation of the Con-cow Indians as told by Tome-ya-nem, the last chief of the tribe at Nome-Cult.

   Pages 9-12: An account of the conditions on the Nome-Cult and Round Valley Reservations as told by Tome-ya-nem. He also describes assisting the whites in a raid against the Wyalkies who had stolen some stock. Due to starvation the Con-cows left the reservation and headed back home to Chico.

   Pages 12-14: An account of crimes committed by Mill Creek and Yankee Hill Indians being blamed on the Con-cows and Che-es-sees. Michael Walsh protected them from the whites.

188. ———. "Yuka Legends." *The Overland Monthly* vol 3, 2nd series, no 6 (1884).
   Notes: pages 651-658
   Abstract: This article explains Yuka tradition and beliefs of the beginning of time. Explains what their thoughts were of ca-chim or evil, and their many superstitions of ghosts and monsters at night. In a latter part of the article it explains their menus and medicine remedies.

   Notes: pages 161-171
   Abstract: During the Spanish, Mexican, and Anglo periods of California history there had existed laws and statutes which discriminated against the California Indians. In 1850 how bound Indians were forced to labor for payment of debts. In 1849 voting was limited to white men. In 1851 legislation which prohibited Indians and Negores being witness in a civil case was passed.

   Abstract: Page 51: On January 5, 1863. George Fiock's father had a sizeable cattle and sheep ranch between Lost and Klamath Rivers. His herders got into trouble with the Modoc Indians. John would give the Indians mutton or beef from time to time to keep them on his good side. Things got out of hand and the Modocs asked him to leave the area. He returned to Lost River in 1871.

   Abstract: page 64: In 1861, Schlicht and Smith erected a flour mill in Fall River Mills. He had the Shasta River Mill and Indians would bring their corn and other crops from as far away as eastern Oregon, Klamath Falls, and Jacksonville. While waiting for the flour to be ground they would catch salmon on the Shasta River on Fiock's property and smoke them.

   Notes: pages 1-4; published in Susanville, CA
   Abstract: Old Indian customs in Greenville, approximately 1862 - There were two sweat houses up behind Taylorsville here. One up at North Arm and one in Genesee. Sweat dances - "They built an immense big fire in the middle (big round sweat house with just one door and an opening at the top)
and the young men after they would get terribly hot would run out and jump in the creek." "The older ones all had some wonderful fine baskets and nice headwork done by the women. Way back there the women all wore sheepskin mocassins or buckskin mocasins." The men wore store bought shoes. Indian Sunday - Bear dances and gambling for money with bones. Bear dance - one man wearing a bear skin over his back would run up the hill and the others would chase him, firing their guns in the air. Then after they would have their big dinner, eat acorn soup, and grasshopper soup. The women also played games (much like hockey).

   Notes: pages 30-31; published in Susanville, CA
   Abstract: Indians worked in the mill. "...Blough who employed and Indian to work in the mill. The Indian's name was Charlie Shauman and lived with his squaw, Lucy Shauman, in a camp-poodie located directly behind Claud Young's present home."

   Notes: pages 133-136

   Notes: pages 247-265
   Abstract: Letter from General William E. Kibbe to the Executive Committee of the San Francisco Vigilance Committee, dated August 23, 1856, asking for return of State-owned arms forcibly seized by the Committee, saying these are needed to control the hostile Indians, "particularly in the country of Siskiyou. Original of this letter is in the Vigilance Committee Letters, State Library.

   Notes: pages 25-34
   Abstract: Laws of California, 1850-1853. Who votes: every white male citizen of the United States and every white male citizen of Mexico who elected to become a United States citizen under the May 30, 1848 treaty of peace shall have been a California resident six months next preceding election and in the county voting in 30 days shall be entitled to vote at all elections.

   Abstract: page 52: John Titus settled in Ferry Point on the Klamath. While in the store one day he fell in love at first sight with a beautiful Indian maiden. He, as custom was, bargained and bought her from her parents. She gave birth to 11 children.

   Notes: page 19; published in Susanville, CA
   Abstract: Jim Lee was an Indian who had settled on the river. No mention here of what type of Indian.

   Notes: pages 11-12; published in Susanville, CA
   Abstract: Page 11: (1853-1873) "I was told he hired Indians at 25 and 50 cents a day to clear the land and also to make the bricks which were used to build two ranches and for some of the other ranch buildings..." Illinois Ranch, located about four miles east of Quincey.

   Notes: pages 554-566

   Abstract: Discusses "work-ideals in connection with the food quest have become the dominant feature of the culture and the basis for an unusual cultural configuration, strongly influencing the criteria of status and prestige, the political organization, the substance economy and other phases of Atsugewi life." Discusses work drive-ideology, political organization, mariage, religion, warfare.


   Notes: pages 26-31

   Abstract: Article gives three Modoc songs with brief explanations of each.


   Notes: page 3

   Abstract: A "wild brutal fellow" Buckskin Jack (Jack Mann) had two Indian wives. The two women attempted to cut his throat but only cut his windpipe. He killed his two wives.


   Notes: pages 1-12

   Abstract: Article discusses Indian expedition which relates information about characteristics: death, medicine, food, clothing, physical being.


   Abstract: Pages 214-257: article discusses 4 cult religions Kuksu (God impersonating), the New Year cult, the Jimsonweed cult, and the Dream cult. The Ghost dance movement 1872


   Notes: pages 646-661

   Abstract: Author boards a ship leaving San Francisco for Trinidad. In trying to locate Trinidad, came across a vessel that had gone ashore and the occupants had been killed by Indians. Reached Trinidad. Visited Indians. Indians were anxious for gifts but would not touch food offered. Camped after the first night, articles stolen from camp. Group tracked down Indians to a rancheria, killed several Indians in the process of getting their things back. The Indians were weaponless. Author disapproved of killings but couldn't leave the group. Describes Indians met on Klamath as friendly and curious. Indians later stole axes and tools. Male Indians went naked, women wore bead aprons. Indians stole everything they could get their hands on. Author nearly kills a white he mistook for an Indian thief. Author describes 1850 attack by Indians on himself and a man named Hoyt. Hoyt and author wounded. Indian captives from a battle were shot as a warning. Indian attack in retaliation for earlier white attacks.


   Notes: Law Library

   Abstract: Pages 289-307: Case No. 8673, John McCall v. McDowell, 15 Fed. Cas. 1235-1247. The Federal Cases: Comprising Cases Argued and Determined in the Circuit and District Courts of the United States (St. Paul, 1804-0889. One June 1, 1865 John McCall was arrested at Potter Valley for using grossly abusive language in expressing approval of Lincoln's assassination in one speech and then for denying that Lee had surrendered or that Lincoln had been assassinated. He was brought 150 miles under military guard to Fort Alcatraz where he was confined for six days and compelled to perform manual labor for "military offenses."
   Abstract: Page 19-20: This article gives the background and actual encounter of the Trinity and Modoc Indians with white settlers and Shasta Indians against Castle Rocks in Shasta Co. "The battle lasted all day with many Indians killed and wounded. There was one fatality among the whites."
   Fought in June 1855. Different problems caused the Battle but there is one very basic reason: the whites were destroying the land that produced food for the Indians. They started creating depredations on the whites to get some necessities for living. The Modocs joined with the trinitys clashing with troops sent from Fort Jones. During one of the Indian's raids they stole some flour that had a hole in the bag. It left a trail leading to the Indian's camp. The soldiers and Indians fought the full day - many Indians were killed and wounded and only one death among the whites.

208. Gillespie, Archibald H. "Gillespie and the Conquest of California From Letters Dated February 11, 1846 to July 8, 1848, to the Secretary of the Navy" (Continued). *California Historical Society Quarterly* vol 17 (1938).
   Notes: pages 271-287
   Abstract: Page 273: Lt. Gillespie reported that on the night he reached Captain Fremont's camp on Klamath Lake, three of his men were killed by Indians who had followed Gillespie's trail thirty miles.

   Notes: pages 10-17
   Abstract: Wild onions used by Indians and early settlers as food flavoring. Soap Lily used as shampoo by early settlers and eaten by Indians or used to drug fish in streams. Flowers white with purple markings called Indian Warrior found in high country.

   Notes: pages 249-324; published in New York by Kraus Reprint Corp.
   Abstract: Tells of Athapascan-speaking people, of Bear River, their customs, language with some interesting ethnological notes.

   Abstract: Page 8-11: a brief history of the Hupa's contact with whites; beginning with Jedadiah Smith in 1828. Briefly describes hostilities between whites and Indians, and report history of the reservations, military post, and boarding school. The majority of the text describes aboriginal pre-contact Hupa culture.

   Notes: pages 702-703
   Abstract: Article briefly describes several Indian "wayside shrines," their origins, and meanings.

   Notes: pages 141-154
   Abstract: Article contains four stories from Yuki and five from Nomlaki. One story said that after the reservation at Round Valley came they had to quit fighting each other.

   Notes: pages 630-637
   Abstract: Talks about wampum money; ceremonial dress for special occasions on the reservation; gambling; food: warm preparation.
   Notes: Published in Eureka, CA, by the Humboldt County Historical Society

   Abstract: Pages 83-94: Introduction to and discussion of the legal history of California Indians from Mission days to the 1870s.
   Pages 94-100: Further details on California Indian legal policy of 1850 on.
   Pages 157-187: Detailed footnoted article showing the legal policy of California toward Indians and giving specific examples and cases that exemplify this policy. Legal status, tax exemption, citizenship confirmation, state responsibility, are topics discussed in relation to law and California Indians.
   Pages 157-160: Discusses the court's view of the guardian-ward relationship in which the U.S. and the Indian are placed. Author says it is idealist and unreal because circumstances are such that their ideas of it (the relationships that are occurring)... the court stresses the duty of the government but Congress rather stresses the "completness of the continuing control of the wards, persons and property." "The average citizen, in any matter touching himself, can force a reconciliation of the discordant viewpoints of the judiciary and the executive. The Indian cannot." Court's ideal was set up for the integrated independent tribes of the east. It doesn't apply to Indians of California, who are scattered members of loosely disociated bands without tribal association like those of the east.
   Page 160: California Indian - Court's theory of Indian statues and the actuality - Indian land.
   Page 162: A court case about who should care for wondering Inyo County Indians not living in the reservation. They are considered by the court to be citizens of the state since they do not reside in a reservation.
   Page 163: Paragraph indicates that the state feels that these Indians are a federal responsibility.
   Pages 165-166: Round Valley Reservation - government furnishing some food and clothing to these Indians.
   Pages 163-170: California's Supreme Courts consider whether a particular Indian was a tribal Indian or not. It looked at his cultural, social, and economic circumstances, and applied rules of common sense before fixing his legal status. Made differences between the status of members of tribes who had lost their "national fire" and submitted themselves to state laws and those tribes whose existence had been recognized by treaty. Indians of the former class were citizens of the state and the U.S. Discusses three cases where the California Supreme Court used these tests of tribal association to determine the case for or against an Indian who claimed protection because he was an Indian or had rights denied for the same reason.
   Pages 169-170: Indians and public schools. Alice Piper, an Indian girl living in Inyo County, was refused admittance into a state school. Court ruled she was allowed to attend the state school as she and her parents had not lived in tribal relations with any tribe of Indians.
   Pages 170-176: Tax-exemption of Indian property as it affects Indian status. A discussion of status of Indians in California recognized as basically non-tribal, non-reservation Indian and a citizen with all obligations thereunto. However, he had exemptions from vagrancy laws and military service.
But they are also exempt from taxes when they live on reservations, however small, or on trust allotted land. Discusses a petition to the court and several opinions about Indian-non-taxation of their property because it is held in trust the the U.S. Congress, who controls the purse strings. The feeling is reflected that whites resent the Indians tax-exempt status. Discusses the problems of who is to provide for sick and old Indians.

Pages 176-180: The act of Congress of 1924 conferring citizenship. It was thought in the past that the grant of citizenship would make him as other men, but after the act was made there was a change of thought that for reasons listed the government should maintain its guardianship even though they are not citizens. "The statute, then, does not seriously affect the status of the Indians concerned, save, perhaps, further to confuse confusion."

Page 181: State responsibility with federal retention of authority and property. The government failed to make provisions with the status for the orderly turn-over of authority and responsibility for the reservation Indians to whom they gave citizenship. "The Indian Bureau would then only administer treaty rights, land titles, and collect the Indian funds... and pay into the respective state treasuries sums the bureau would otherwise expend in these divisions of the service." Complains that California should not be content because the funds are woefully insufficient to care for the Indians. A bill has been brought before the Congress calling for federal and state cooperation on the Indian problem.

Page 186: A quote from Franklin K. Lane when he was Secretary of the Interior. "That the Indian is confused in mind as to his status... is not surprising. For a hundred years he has been spun round like a blind folded child in a game of blind man's bluff. Treated as an enemy at first, overcome, driven from his lands, negotiated with most formally as an independent nation, given by treaty a distinct boundary which was never to be changed "while water runs and grass grows," he later found himself pushed beyond that boundary line, negotiated with again, and they sit down upon a reservation, half captive, half protege.

Notes: published in Stockton, CA by the University of the Pacific
Abstract: Tells of the ways the Miwoks were treated by the whites, how their home were burned and how they were cheated by the white man. Also tells of the efforts of Chief William Fuller to find a home and provide for his people, his efforts to gain assistance from the government and to preserve his tribe's culture.

Notes: Published by Mendocino Historical Research, Inc.
Abstract: Pages 2-4: Mrs. Gorman was the daughter of James Kenny, mothers name was Katherine Shannon Kenny. Both parents native of Ireland. Purchased a ranch of 510 ares at Cuffey's Cove on the Mendocino Coast in 1855. Here Mrs. Gorman spent her early childhood, born in 1860. Recalls her baptism at the age of 4 years with "quite" a few Indian children. Says she spoke the Indian language quite well. Work was done by Indians. Recalls a "pow-wow" - describes dance in the sweat-house - Indians naked except for breech cloths of feathers - dancing around a fire - "heat emitting from every pore of their bodies." Honors going to the one showing greatest stamina. Outside the sweat house Indians "with bodies painted and with gay feathers - braves dancing and women singing and showering the dancers wit beads." "A marvelous sight for pioneer children." Proprietress of the Occidental Hotel in Mendonino died in November 1950 at age of 90 years.

Notes: pages 37-38
Abstract: A white man had taken a squaw from the Klamath River near her tribe. Her brother worried after she didn't return. He went in search of her and tracked the white man and killed him and retrieved his sister. The white man's party, discovering their friend's death, raided the Indian
camp and killed every Indian but a baby hid in a tree. She was discovered by immigrants and raised by a white family.

220. Green, "The Old Fort." Siskiyou Pioneer.
Abstract: Page 30: Following abandonment of post in 1857 many of the buildings were sold and moved. The old Beem home and vacant home in north part of Fort Jones were among them. Years later the Lieutenant's quarters owned by Reynolds family was moved to present location and is still owned by Clifton Reynolds. Water supplied by well. Scott River used for the laundry purposes.

221. Green, Laura J. "The Old Fort." Siskiyou Pioneer in Folklore, Fact and Fiction vol. 1, no. 3 (1949).
Abstract: Page 29: Wheelock built small trading post and house of public entertainment on live of travel between Yreka and Shasta City. Trade with soldiers of the garrison was quite lucrative. In fall of 1853 Major Fitzgerald established post of Fort Jones with a detachment of cavalry, half mile above Wheelock's soon succeeded by Captain H.M. Judah, who later became a general. Under him were Lt. J.C. Bonycastle, George Crook and J.B. Hood, who became a general in Confederate Army. Log structures until Judah arrived. Then several more pretentious buildings were erected at considerable expense. Among these were commissary, hospital, guard house, bakery, and Lt's quarters. In 50's, 110 men of co. E, 4th Inf., were there under Captain Alden, who was injured in Rogue River War in Oregon. He had to give up his army career to because of those wounds. Grant never commanded the post, but he stayed there when caught by severe storm on journey from Eureka to Vancouver, Washington.

Page 30: Post cemetery later, the fort Jones cemetery. Lumber for Lt's quarters, costing $76,000 was whip-saved and band planed. Kiln-dried. Windows, nails, etc. ha to be brought in by mule-back. 4 large rooms faced the west, two on either side. of eight foot hallway. Fire place in each room. Outside doors on the Ranch order. Larger floor to ceiling cupboards in each room. Porch surrounded entire premises.

Notes: pages 282-284
Abstract: Author describes tribal life of Colus tribe in 1850s. Sioc, last ruler, died of broken heart in 1852, knowing his tribe's future was doomed. These Digger Indians had lived in harmony until that time.
Description of early Sacramento Valley. Clothing (non clothing) habits of Indians described. Burial habits described. Adultery (by women) punished by death. Belief in life to come. Coyote figures in religion. Food habits described. "Diggers, except for negroes before Civil War, happiest race under the sun." Story of Sioc, chief of tribe, who worked to avoid ruin of tribe by whites.

Notes: pages 493-496
Abstract: Page 496: The Indian... is fast decaying under the barbarous influence of the civilized white man. In his natural state the Digger appeared happy, for his wants were few, and easily satisfied -- the grass seed that grew in the plains - the acorns that grew on the oaks, and the fish that sported in the river, were all that he required for food -- for reiment he needed nothing. Without a murmer he stood the winds of winter, the sun of summer, and worst of all, the mosquitos [sic] of spring... make his house, his boat, and his mat to sleep upon.

Notes: Pages 42-47
Abstract: Reports 1889 ghost dance revival - also report of an interview with "Wovoka" the prophet who had th revitalizing vision. Sprang up in 1870 among the humble Pauiotso, a sub tribe of the Northern Utes at Walker lake, western Nevada. Its prophet was Wodziwob. It burned out with end of Modoc War. Reappeared in 1889 when shaman Wovoka, or Jack Wilson appeared. Recorded by James Mooney, Indian agent and anthropologist.
   Notes: page 184
   Abstract: Poem of Indian marriage ritual.

   Notes: pages 152-165
   Abstract: Comparison and contrast of various Northern and Southern California Indian cannibal tales.

   Notes: pages 141-155
   Abstract: Tells of Dr. Haine's visits with California Indians. Tribes discussed include Yumas, Piouchees, Apaches, Modocs, et. Dr. Haine includes a visit with the Yuma Indians of Marysville.

   Notes: pages 73-76
   Abstract: An overland trip taken by four men from San Francisco to Crescent City in 1861. Lost their way and had to return to a way station for directions. The station had been under fire since dawn by the Eel River Indians. All the men fled when they had a chance and made it to Wood's Ranch.

   Notes: pages 17-24
   Pages 23-24: Tells of whites involved in the posse to go after the Yukis. How many Indians were involved in the raid and how they would separate into bunches as part of their strategy. These Indians also pillaged two white ranches while they were at it.

   Notes: pages 97-100
   Abstract: Author visits scene with Indian guide. Indian descendents retell story of massacre to author. Short history of when Captain Jack and his warriors left Lost River camp and Modoc War started. Renegades hid in Lava Beds. Modocs live on north end of Tule Lake. Author had Modoc guide take him to scene of Canby Massacre. The battle is described. White survivors mentioned. "There is a superstition current among the remnant of the Modocs, that the eternal snows of Mount Shasta are haunted by powerful spirits, and that one day these will descend, and will sweep the white men from the earth, and restore the Indian his hunting grounds and home."

231. Harrison, William and J. R. Bradley. 27 May 1859, CSU, Chico - Meriam Library.
   Notes: The Indian War Files in the State Archives, Sacramento (Military Department. Adjutant General. Indian War Papers. File #3753)
   Abstract: This is the minutes of a meeting of Tehama County citizens to ensure their protection from Indian hostilities on the eastern border of the county.

   Notes: published in Hapton, VI, by Hampton Normal and Agricultural Institute
   Abstract: This article tells of the ways Indians lived and some of their beliefs, values, and morals. Illustrated. General article.
233. Hastings, Judge L. G. not listed, CSU, Chico - Meriam Library.
   Notes: The Indian War Files in the State Archives, Sacramento (Military Department. Adjutant
   General. Indian War Papers. File #3753)
   Abstract: Regarding military operations near Ukiah.

   Notes: page 67
   Abstract: In 1858, near the Nevada-California border, the Oatman train was attacked by a Humboldt
   tribe of Indians. All in the 25 wagons were killed, but two girls who lived with the Indians. One
   died in 1862 from starvation. Olive, the remaining girl, was bought from the Indians and taken to
   Callham, where she grew up. She felt uneasy around whites as the Indians had tattooed her and
   influenced her. She later taught in a reservation school.

    Society Quarterly vol 20, no 2 (1941).
    Notes: pages 171-180
    Abstract: Tells of Northern California Indians, where they lived, when they lived, ex - Modoc,
    Yrekas, Yokuts, etc.

236. ———. "Direct Historical Approach in California Archaeology." American Antiquity vol. 7 (1941).
    Abstract: Pages 98-122. "The central aim of archaeology is to give as full a picture as possible [sic]
    of Cultural Antiquity." Gives historical background of Central California. Wintu, Miwok, and the
    Colusa area.

237. ———. "Walla Walla Expeditions to the Sacramento Valley." California Historical Society Quarterly vol
    21 (1942).
    Notes: pages 1-7
    Abstract: Article tells of Walla Walla expeditions to the Sacramento Valley between 1844 and 1847
    for the purpose of obtaining cattle for their own country. The author also attributes in part the
    "Fremont episode and Bear Flag Revolut" to these Walla Walla excursions.

    Notes: page 52; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
    Abstract: A train of 33 horses and mules during the mid-1850's took a trail to Oregon by leaving
    Shasta to a high ridge west of the Sacramento River. There were three men who led this train,
    never to be seen again. When they came back from Oregon they disappeared without any trace of
    them. Search parties were sent but it still didn't come up with any trace. It was years later that the
    story was told as to what had happened. A band of Indians attacked the train by Castle Lake. The
    white men killed as well as the Indians' chief. A pack of gold was found and burried with the chief.
    The animals were confined in a box canyon where they were kept and eaten by the Indians. A
    sheriff's team located the area and found some remains but the chief's grave was never found.

    Abstract: The annual report of 1856, although covering the entire state, does make specific
    reference to the established reservation areas in Northern California. The article specifically
    mentions the Klamath River reservation, the Tejon Pass Reservation, the Nome Lackee
    Reservation, and the Mendocino Reservation. The report also gives detailed descriptions of the
    state of the reservation Indian, and a philosophical viewpoint of a few white men towards the Indian
    as a human being.

    Notes: page 10
    Dogtown Indian wounded two whites on the 19th and killed one on the 20th. Volunteers being
    raised to drive out the Indians. From the "Butte County Record," March 7, 1863 - Indians Take to
Warpath. George Hays was wounded by Indians while pursuing them for looting his cabin. Major Bidwell and 20 men are on the trail of the Indians.

Notes: pages 5-18; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: Page 15: Sally Grant - An Indian woman who lived at Sunny Hill - a branch of Cottonwood Creek, "among the mountains above Ono - the sharp pointed peak called Bully Choop by Indians, meaning Needle Point and nearby Pigeon Ridge and Mount Baldy." She had five children who attended Sunday school with her at Watson Gulch. It was six miles from her home to the school - so she had to start off early in the mornings. She had two horses - she led one and the other was a packhorse. Three children sat on the packhorse while two stayed with Sally. She lived until August 30, 1954, age 95.

Abstract: Page 489: Pleasant Valley Indian "Yat" is very popular, athletic. Ran race to win girl from rival. Won race, but was crippled. Girl married rival. Indemnity paid. Story in February 1896, on Yat as an old man. Fact or fiction? Romanticized concept of Indian reflected in story, also patronizing.

Notes: pages 141-145
Abstract: Story (fiction or non-fiction?) of Clark who traded with Indians, gave fruit for gold. Occasionally threw whiskey party for Indians to encourage trade. Tells of white man, Potts, who married an Indian, raised a family, cut relations with whites. Went crazy when wife died, saw air ships.

Notes: Part 2
Abstract: A review of "Ishi in two worlds." Ishi was highly intelligent

Notes: published in Austin, Texas by the Texas State Historical Association.
Abstract: Tells of negotiations treaties between white man and Indians. Tribes include Chunute, Wo-wol, Ya-lum-ne, Co-ye-tie

Abstract: Redick McKee, one of three commissioners appointed to make treaties with the California Indians negotiated treaties in Mendocino and Humboldt counties which were rejected by the U.S. Senate. His proposal for reservations and Army troops to keep the peace and protect the Indians was eventually adopted despite the attitude of Governor Bigler and vocal members of the State Legislator, who wanted the Indians removal from the state or exterminated. Based chiefly upon published U.S. and State of California documents.

Notes: pages 26-29; published in Susanville, CA
Abstract: Remembrances of Genesse. John Hosselkus, approximately 1870. "There were a lot of Indian families in Genese in my early childhood. I remember Captain Bill, Whiskey Jack, Yad Kim, Shim, and Sinim. All had families but the young folks did not survive long, being taken by tuberculosis, and the old ones by old age. There was one exception - Peter, son of Whiskey Jack..."
got restless when the full bloods were gone and wandered off to Honey Lake." Peter died of pneumonia a year later.

   Notes: pages 7-13
   Abstract: Page 11: Amos Reeves was a squawman. His squaw left him for Tom Raines and later left him for Cunningham.

   Page 13: Rowland Hough married an Indian. Approximately the early 1900s.

   Notes: pages 7-8
   Abstract: Page 7: It is mentioned in this article on J. M. Howell that Jim (James Milton Howell) had been in California for seven years and that he, at 24 years of age, was a member of a posse that drove a band of Indians out of Tehama County (circa. 1866). Attached to this sentence is an asterisk which explains that the Indian chase is found in the Colusi County Historical Society's Research Committee's paper, "Indian Fighting in Tehama County, a Pioneer Tale."

   Notes: pages 22-27
   Abstract: Pages 23-24: James Milton Howell describes an Indian hunt of thirty Indians that had done damage at Red Bank. The Indians spoken of that were damaging were referred to as wild and those that were helpful to the whites were tame. Apparently the Indians were not caught in 1866.

   Notes: pages 25-30
   Abstract: In April 1910 at the mouth of the Salmon River, 95 miles from Yreka. Eugenia Howells was a teacher in a crude little school house here. She taught Indian pupils and lived with Indian people. Each year at the close of school she would leave and each year come back to open school.

   Notes: pages 561-578
   Abstract: Description of basket making from willow gathering, weaving, to selling, and various uses. (Pictures of baskets included.) Pomo baskets integral part of daily living (scene between author and Indian women over buying basket).


   Notes: pages 101-108
   Abstract: Shell hunting at the Pacific. Five days back to rancheria. Details of construction. 
   North of San Francisco - Poms of Mendocino. Peaceful, gurads religious and financial customs. Poms still believe in Coyote creator in spite of Christian teachings. Half Breed children working in hop fields and shearing camps are more sophisticated. They read, attend church, and use silver money. Poms make annual 80 mile trek to Bodega Bay where collect mollusks and fish, kelp. Shell money is traded between Indians for goods or silver money. Coast Indians get high premium with interior Indians for shell money.
Notes: pages 10-12; published by Butte County Historical Society in Oroville, CA
Abstract: Hume tells of knowing Elijah Graham whose cabin on Deer Creek was robbed by Indians for food. Graham told Hume as a boy visiting of the raids and of leaving soured beans to discourage thieves. No mention of poison. Hume tells of finding Indian cache on April 13, 1911 at Deer Creek. Articles examined, returned to sack and rehung.

Notes: pages 40-52; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: The events of 1864 led to the deaths of 500 or more residents of Shasta, Tehama, and Trinity counties within two months. Most were Indians. By the early 1900s there was complete extinction of the Yanas. September 4, 1864, Mrs. Allen was shot in the head by two Indians that entered her home. Her children were beaten unconscious, the youngest's head was beaten against the hearth. All the children lived. There's two different stories as to how the massacre happened. Another killing happened the next day at Bear Valley, killing Mrs. Joan Jones. Due to the killings there was a lot of parties going and killing Indians. There was never any proof that the men ever killed the guilty ones. Extermination was getting worse for the Indians as the time grew on. There is a reprint of an article of the Shasta Courier dated September 24, 1864 on pages 44-46. Other articles from the same newspaper continue to page 48. The rest is various examples of the settlers riding through the country killing Indians. After all of this they found out it was the Mill Creeks and not the Yanas that did the killing.

Notes: pages 15-21; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: Article about items used for trade amongst the Indians before the white men came to Shasta County. Based on archeological data - some items of trade such as stone axes were known to them only after 1860.

Notes: pages 17-30; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: Work saw a great many Indians camped along Battle Creek on Wednesday 28th (Nov?). Indians were afraid of horses. On January 22 the LaFramboise party joined them, bringing many people. Seventeen Indians of undetermined tribes. Tuesday 6th (Aug?) Work records a sickness among Indians of Feather River. Village very populous in January but now almost deserted. On August 9, memebers of the expedition were ill. Indians in Chico Creek villages eemed wholly depopulated.

258. Hutchinson, William H. "Ishi, the Unconquered." *Natural History* vol. 58 (1949).
Abstract: Discussion of the Yahi - food gathering - troubles with the whites - the bounty that was raised for proof of their extermination, personal history of Ishi.

Notes: pages 15-20
Abstract: Presley Dorris' nephew, Harry, was captured by Indians near Tule Lake. They also captured two white men they said were horse thieves. One Indian recognized the boy and ordered them to let him go. He left in a boat on Tule Lake but angry Indians fired on him anyway. He got away but the two white men were led away to die.

Notes: The Indian War Files in the State Archives, Sacramento (Military Department. Adjutant General. Indian War Papers. File #3753)
Abstract: Reports killing Indians and taking prisoners at Eden Valley and on the Eel River.
Notes: pages 48-52; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: Old Station - The Hat Creek Station, 1856-1857. The Indians of the area were the
Atsugewi; the upper Hat Creek Indians were ruled by Old Shavehead, the Buckskin family were
chiefs of the lower valley group. The Indians under Old Shavehead repeatedly molested travelers
and attacked the stage in August 1856. A Captain Judah from Fort Jones hunted them down and
recovered the contents of the stage. Jared Robbins was the stage driver. In 1859 a military post
was established at the Old Station.

Notes: Published in Yuba City, CA. Pages 3-13.
Abstract: Page 3: A description of pre contact Maidu religious life that occurred on or near the
Sutter Buttes Maidu legends of origin of Sutter Buttes.

Page 5: By the middle of the 19th century Indians no longer roam the Buttes.

Notes: pages 470-474
Abstract: Padres and missions were main factors in the conquest of the Red Man in California,
largely one of peace and not of war. There is a record, however, of those who weren't reached and
as a consequence we find the burning of newly founded homes and murders. Modoc War in Pitt
River mentioned. Mill Creek tribe more warlike. It is said in this article that many crimes by
Indians went unpunished. A plot to murder Major Reading was discovered and the Indians were
surrounded on "Bloody Island" and either killed or starved out by General Fremont. Burial ground
at Bloody Island.

Recalls "last chapter - the existence of the most northern Diggers, a people inhabiting the country
directly south of Mt. Shasta, and called the Mill Creek tribe." Relates massacre at Bear Creek of
rancher's family and the subsequent construction of a stone wall over a mile in length around the
rancher's property. Relates "Bloody Island" - Shasta-Tehama Counties - describes artifacts found at
burial sites. Description of burial sites of Digger Indians.

Pages 470-474: California Indians, Mission Indians, Digger Indians are all the same. Digger
Indians acquired the name from their habit of eating native plants, roots. Fishing and hunting were
their main activities. They would venture out and obtain obsidian from the cliffs of Plumas County
into which they would make spear heads and arrow heads. They would travel to the coast from
Abalone shells for this was their form of money and ornamenture. Reports from Bidwell, Fremont,
and Vallejo speak of small pox among these people among other fatal diseases. The "sweat house"
was used as a cure but to no avail.

Notes: pages 17-32
Abstract: Relates Major Reading's prospecting party into Trinities in 1844, and Indian "help"
among many other reminiscences.

Notes: pages 18-22; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: Page 19: Digger Indians are gentle and peaceful. 1868 rumor that the Pit Indians were
marching towards the west to fight the Humboldt Indians. No Indian depredations in the Bald Hills.
Most were Diggers and lived in tepees built of bark and skins.

Notes: pages 265-273
Abstract: Klamath County, and particularly early Crescent City and environs, were in continuous
danger from hostile Indians. To protect themselves, the residents formed several militia companies, composed largely of miners, mechanics, and merchants. The "Citizens of Crescent City Militia Company," organized May 3, 1856, and mustered out June 3, 1856, cost the state of California $6190.07 for one month of service. During that period they killed four Indians, wounded one, and captured a squaw who later escaped. But the quartermaster thought the pressure of the company had saved the inhabitants from being murdered and their property destroyed.

Notes: pages 209-215
Abstract: Four Chiefs of the Yokaia-pomo were able to purchase 120 acres of the thousands the tribe once possessed, and keep this rancheria for members of the tribe, making it a functional communal economic unit which remained viable as late as 1947 as the Yokayo Rancheria.

Abstract: This article interprets the treaties negotiated with California Indians as products of the times. Evidence is cited showing the treaties to be "myths" - that is - having no value in reality.

Many Americans thought Indians in the Mexican Cession had no valid claims to the land. The Senate held this view in 1850, when it deliberately refused to authorize land negotiations with the California Indians.

Thomas Butler King and William Carey Jones did not think that the Mexican Government recognized Indian land interest. Jones thought Mission Indians probably had some legal title, but Spanish law stopped there, Senator Gwin agreed.

Page 232: Whether right or wrong, Congress in the 1850's did not consider these Indians to have legal land claims. However, Congress did recognize a moral obligation to California Indians and moved them to temporary reservations where it as hoped they would learn the skills of farming and stockraising and soon be absorbed into the general population. Among several of the court decisions held that the Indian abandoned any claims they might have had by failing to present them before the land commission. But in 1928 a law was finally passed declaring that failure of the 18 treaties was "sufficient ground for equitable relief." In 1941, in the Wa Capai case the Supreme court reversed earlier decisions and held that Indians in the former Spanish territories had same position as any other Indian regarding land rights.

Page 233: Bancroft did not use the treaties in his research, but Charles C. Royce and Cyrus Thomas did. See "Indian Land Cessions in the United States" in 1899 report of Bureau of American Eth. There was no conspiracy of silence regarding them were not officially secret, they were returned to B.I.A. and filed with other unratified treaties.

Notes: pages 17-25, 167-182, & 262-277; edited by Charles L. Camp
Abstract: The Indians of Sutter's block 7 area as seen by an Irish gold seeker. Comments about these Indians are to be found on pages 17-18, e.g.; "... those Indians work like Niggars for him [Sutter]," pages 170-171. Treatment of the Indians by Sutter's foreman; notes on Indian huts, and their dress and customs. The Indians work for Sutter, and he pays them "in clothes and food."

Notes: pages 3-6; published by Butte County Historical Society in Oroville, CA
Abstract: Story tells of Ishi, last survivor of the Yahi tribe. Detailed account of his first sighting and first white contact on August 29, 1911, in Oroville, given by the butcher of the slaughterhouse
where he was discovered. Ishi smoked cigarete with the butcher and was given beans to eat in the jail. Ishi showed the butcher how he cut his hair by sinning off the ends.

271. ———. "How We Found Ishi." Pacific Historian vol 12, no 3 (1968).
Notes: published by the University of the Pacific in Stockton, CA
Abstract: A. F. Kessler tells of his finding of an Indian named Ishi in his barn who could not talk but communicated through hand motions. This short story tells of Ishi's interaction with the white people of Oroville, CA. Illustrated.

Notes: published in Hampton, Virginia by Hampton Normal and Agricultural Institute
Abstract: General article on the origin and examples of Indian music.

Notes: pages 377-410
Abstract: Page 385: "The Anglo-Americans came to California bringing with him a background of two centuries of bitterness and hatred toward the red men. Marked as such period had been by warfare and it was a well-established concept that to the white man all Indians were vermin, their life worthless, and their property to be taken or destroyed as the white man saw fit. Misunderstandings, occasioned by a variety of circumstances, arose that left to endless difficulties not only during the 1850s but to the prolonged Indian Wars of the 1860s. Contributing to the seriousness of the conflict was the absence of a workable Indian Policy on the national level. Ironically this shortcomings encouraged in California the traditional attitude of Anglo-Americans that the only good Indian was a dead one. For the Indians the results were catastrophic. Their lands were taken without compensation, their voting rights were denied by the state constitution, state laws forbade them to possess firearms and liquor and for infractions on their part their labour might be sold to the highest bidder to pay their fines. In court their testimony was not admissible nor were they permitted to bring legal action against the white man."

Page 386: In 1851, 18 treaties were made with Indian of California but were not ratified, however, the Indians had given up their lands, in good faith, which immediately settled by whites and no reservation land was provided nor were they in any way compensated for the land. Reservation system established in 1853 - $250,000 allowed to defray the expenses of caring for the Indians.

Page 387: Relates example of Indian exploitation in the vineyards - paid in brandy, jailed for drunkeness and bailed out to work off their fine.

Page 387: The Indian and California Law. It was permitted to use Indians as indentured servants. The result was the kidnapping of children. Also, stealing wives and children was considered a misdemeanor.

Pages 388-392: Crimes against the Indians. This section discusses the crime of rape and child stealing, the high incidence of venereal disease, massacre "... it is highly probable more Indians were exterminated by the massacre than were killed in open battle." Mistreatment while on the reservations, whites drove them from their farms in the Round Valley. Destruction of their food supply.

Pages 392-394: Offenses of the Indians against the whites. Author selected samples at "random" of offenses ranging from simple thefts to murders and mutilations.

Page 393: In February 1863 a report came from Fort Wright that a band of Indians has killed a large number of horses and cattle on the settlements of the valley. Douglas to Drum, Official Records of the War of the Rebellion, Vol L., Part II., Pages 306-307, February 8, 1863.
Notes: page 251-262
Abstract: Page 261: "the Confederate sympathizers, though stronger in southern California than in other parts of the state, were indeed a minority group and were never able to become an effective or a strongly organized source of opposition."

Notes: pages 99-106
Abstract: Discusses the story of the Blackburn's Ferry battle. Indians attempted to kill Blackburn and his wife but were repulsed.

Abstract: In early 1844 Preblo Gautteirez received grant from Governor Michael Torena. He was killed before end of year carrying mail to Monterey. William Johnson purchased his entire estate from Sutter, acting as Judge. October 1846, a party of emigrants from Missouri arrived and began to build houses for themselves. At close of Mexican War, U.S. Government recognized importance of this spot, ordered Companies "E,D", 2d Infantry, under Captain Hannibal Day, to establish a fort near the crossing. In 1850 a town was laid out and named Kearney, in honor of General Kearney. The ground is now owned by a mining company which has dredgers at work. In course of time even the long buried bones will be uprooted from what was once thought to be their last resting place.

Page 37: Which indicates that at that time dredgers were at work near the early-day site of the town of Kearny and Far West itself. That the post cemetary and historical marker survived the ravages of the dredges is attested to by Hart, Op. Cit, pages 108-109. See also "With the Army at Camp Far West." Sacramento Bee, July 25, 1942, Magazine Section, page 6 and "Soldiers who died 97 years ago in Yuba honored," Sacramento Bee, April 27, 1945, Section B, p. 2,3.

Notes: pages 152-160
Abstract: Early contacts between California Indians and whites from Jesuit priests' letters on subject.

Notes: Published in Boston for the American Folklore Society by Houston, Mifflin and Co. c. 1888.
Abstract: Pages 32- 35: Among the Yurok and Karok Indians the writer learned of a ghost dance that occurred about 30 years before his expedition. The Karok got it from the Shastas, dance could be moved from area to area since it was not a native dance tied to a location. Dance was to bring back the dead. Discusses Modoc ghost dance belief that they would get power and their dead would sweep the whites from the earth.

279. ———. "Ishi, the Last Aborigine; the Effects of Civilization on a Genuine Survivor of Stone Age Barbarism." World's Work vol 24 (1912).
Notes: pages 304-308
Abstract: A first-hand account of the author's association with Ishi. A short account of Ishi's subjection and reaction to white civilization. Ishi was still living at the time the article was written by Kroeber. He made his home in the museum, although he had been offered a home with other Indians. The article mainly dwells upon what were then curious aspects of Ishi's personality and upbringing, as well as what white civilization might learn from the last of the Yahi.

Abstract: Tells of the Yuroks beliefs of earthquakes.

Abstract: Description of native Valley Nisenan (Valley Maidu) culture - social structure,
Pages 266-272: Kroeber describes Kuksu cult (branch of Ghost Dance of 1870's) of Valley Nisenan.

Notes: pages 553-554
Abstract: legend picked up at a little rancheria in the heart of the Sierras. Story of Waksachi and his squaw who left the rancheria to find a better life. Waksachi shoots owls at his wife's bidding for food. They become greedy and shoot several, and the owls attack and kill both Indians.

Notes: pages 831-837
Abstract: Discusses the arts of the California Indian which are rapidly being lost because the take the way of least efforts and so losing the knowledge of their former ways because they are no longer as necessary - example basketery, types and uses discussed in detail, clothing manufacture, hunt "drives," fishing using baskets, funeral pyre and burial rituals.

Notes: pages 13-15
Abstract: Page 13: Charles Semple took a trip up the Sacramento River in 1850 to buy a piece of land, later to be called Colusi, and on his way up he passed a rancheria of the Colus Indians.

Abstract: Pages 4-53: Material pertinent to Camp Bidwell is to be found on pages 21-25. In his survey of the Oregon-California boundary in 1869. Daniel G. Major set up one of his five "observations extending into three locations between July 13 and September 7, 1868. A stone monument was erected at the post by order of the camp commandant on the cap stone of which major engraved "The Latitude, Longitude, Magnetic Variation, and Altitude above mean sea level, also the hour lives for a sun dial." On page 22 is a reproduction of an excellent undated panoramic photograph of Camp Bidwell from the National Archives.

Notes: pages 2-27; published in Yuba City, CA
Abstract: Page 5: George M. Hanson, committee chairman for the Methodist church parsonage of Marysville, was appointed by President Lincoln in 1861 to be Superintendent of Indian Affairs in northern California. George was also a licensed local preacher, and liked by the Indians.

Notes: pages 435-440
Abstract: Discusses changes in the Wintu language due to white influences - such as adopted words, new uses for old words, and changes in word patterns or losses of words.

Notes: pages 8-9
Abstract: Squealing Charlie lived to great age. Came to Mendocino County in 1850s full grown, tall, muscular. High squealy voice. Spoke good English and learned tribal dialects readily. For a while became chief of the Yokayas, but finally run out by irate tribal members. Became noted as a "runner"; carrier of Indian messages. Could run 50 miles in daylight hrs. Liked to gamble, drink and carouse, so tribe tried to drown him. Weighted with rocks. He was thrown into deep water. Couple weeks later he showed up.
   Notes: Pages 108-115
   Abstract: Ghost dance of 1890 recorded by James Mooney is the subject. "The ghost dance spread among American Indian tribes at a time when the final destruction of native culture was well advanced" discusses Pawnees.
   
   Page 109: Ghost dance doctrine brought hope. Promised destruction of the invading white man, a return of the... old Indian ways, and a reunion of the Indians and their deceased forebears. Indians were not to fight anyone but live together in one great brotherhood. In the vision a message came from the deceased, telling what to do, telling the living what would happen.

   Abstract: Pages 517-556: Discusses the similarities of the religious practices of the tribe from the two areas. The Kuksu cult of Northern Central California. Central Coast Pomo, Northern Pomo, Eastern Pomo, Southern Pomo, Wappo, Miwok, and other tribes studies from 1929.

   Notes: pages 1-16 (insert)
   Abstract: Ruben Lopez tells of the life of the Indians while living on the missions and ranchos. Illustrated.

   Notes: pages 14-16
   Abstract: First part of the article tells how Pitue women were hard workers with chores and helped the white women who in turn paid them generously. Some were Bannocks with relatives who married Piutes. This was in Surprise Valley at the close of the Modoc War. They had been at Fort Bidwell. (Page 15) All the Indians capable of travel left the reservation one night. The Indians went to Warner Valley and committed several depredations. The troops went out after them and finally starved them out in a box canyon.

   Notes: pages 7-8; published by Lake County Historical Society
   Abstract: Early Indian life at Upper Lake discussed. White man's diseases and superstitions drove Indians apart. Robinson Reservation is in Clear Lake area.

   Notes: pages 8-9; published by Lake County Historical Society
   Abstract: Sanford Parish, a tin-smith, was raised in Lake County where he befriended the Indians. He taught them the way of the white people, and they in turn taught him their language, to hunt and fish, and shared with him their ancient heritage. One of the Pomo's yearly celebrations was a dance called the "Fire Dance." Distrust of whites made an uncertain event. During this time a group of Indians would dance across a bed of red-hot coals. The dance culminated when the chief retained one of these coals in his mouth until it was "black and cold." The trick was treating their palms, mouths, and soles of their feet with juices of the "bark and berries of a certain tree." Whites always astonished and disbelieving.

   Notes: pages 25-27
   Abstract: In the middle of the 1850s, a white party with two Indians were crossing the river when the Indians overturned the canoe and a great number of Indians on the banks fired arrows at and massacred the entire white party, of which Col. Freaner "Mustang" was one.
   Notes: pages 229-233
   Abstract: Describes the contacts and commerce the Shasta Indians with Indians in present-day Oregon and the Columbia River country, including the annual Indian fair at Yainax Butte, in the Sprague River country east of Klamath Lake, Ore.

   Notes: Published as "Unpublished Letters" in Overland Monthly (vol. 15, 2nd series, no. 87), in February 1890
   Abstract: Talks of beautys of California, encourages settlement there. Estimates upper California population at 5,000 Spanish, 20,000 Indians wrong. Population truly approximately 7000 Spaniards, 10,000 domesticated Indians, 700 Americans, 200 Europeans (1,000,000 Indians from 42nd degree to Colorado). Marsh describes Indians. Says they eat grass like cattle. Good fishermen but poor hunters. Easily domesticated, particularly children. Take whipping better than blacks. Indian will punish another Indian for white.

   Notes: pages 74-82
   Abstract: Author talks of Mill Creek (Nosea) Indian tribe burning, mutilating, murdering, ravishing whites. Hi Good, Sandy Young congradulated for killing Indians (60 scalps at one time). Story of Indian girl whose babe is killed to keep it quiet. Indians burn possessions of dead with dead. At Lost Camp in 1849, two Indians were tracked and killed for robbing provisions of Mr. Burrows and wife.

   Notes: pages 34-48
   Abstract: Shastas, the effects of the gold seekers entering the Shastas' land was disastrous to the Indians' fragile ecological unit and social structure. The white influence destroyed the Shastas' culture.

   Abstract: A discussion of the prehistoric - or pre white man tribes the particular valleys occupied most extensively by the Maidu and still occupied by members of that dwindling tribe. Discussion of stone mortars and petroglyphs.

   Abstract: Pages 64-68
   Page 65: On August 8, 1853, Captain Alden led 10 men of the 4th Inf., from Fort Jones and 80 volunteers from Yreka over the Siskiyou Mountains to assist Rogue River Valley farmer, 100 of whom volunteered. Captain Alden was severely wounded. Marker erected in highway 99 near Hornbrook on August 8, 1953 by his grandchildren and by the Siskiyou Co. Historical Society.
   Page 67: Captain Alden delivered July 4 oration at celebration in Yreka. Had sent two companies of dragoons to protect emigrant trains in Lower Klamath Lake and Tulelake areas. That is why he could muster only ten men to aid the Oregonians.
   Page 68: Captain Alden received discharge from army because of his wound. Later he drilled oil wells in Penna. and is said to have amassed a considerable fortune. Died September 10, 1870 at Newport, R.I. Graduate of West Point. Later instruction there in French, Math., and tactics. Later commandant of Cadets there. In 1843 he was Aide de Camp to Ge. Winfield Scott.
   Notes: pages 59-60
   Abstract: Barney Skank was an Indian in 1903 from the Somes Bar neighborhood. He had to flee his area because he killed a man in self defense, but the man's family came looking for him. The dead man was an Indian also from the Pepper Family. Barney came to Scott Valley as a fugitive and killed many hired killers set out to kill him. One man he took into his confidence turned out to be a killer after him, that shot Barney and killed him.

   Notes: printed by the Lake County Historical Society
   Abstract: Pages 1-2: Clifford Salvador, 1870-1965. His father was given to Salvador Vallejo, brother of General Vallejo, when about 9 years of age. Salvador Family lived at Creek Home before 1900 order issued to move all Lake County Indians to Round Valley. Local Indians disliked this as did white families who wished the Indians to remain as laborers. Order resumed when elder Salvador went to the state capitol. Clifford Salvador was a fine Indian, respected citizen, and good friend to those who knew him. His death is a loss to Lake County, and especially to Lower Lake.

   Notes: pages 7-8; published by Lake County Historical Society
   Abstract: James Hull came to Round Valley, Mendocino in Summer 1856. Friendly with Indians, induced an Indian Wyatlce boy to act as cook and guide. Hull attacked by bear and Indian boy dropped gun and fled.

   Notes: pages 12-14; published by Lake County Historical Society
   Abstract: In 1848-1849 Captain Salvador Vallejo, brother to General Vallejo, hired 50 Clear Lake Indians to work gold mines. Worked them and then left them, only 1 or 2 survived to return. Salvador guilty of earliest massacres of Clear Lake Indians.

   Notes: pages 242-244
   Abstract: Article relates history of Indian dog and need for them, but states that they are now a nuisance.

   Notes: pages 10-14; printed by Butte County Historical Society in Oroville, CA
   Abstract: Page 14: Account of Fremont's attack in 1846 on the Sacramento River Indian village after attack on settlers rumored.

308. ———. "Notes on the Butte County Indians." *Diggin's* vol. 1, no. 1 (1957).
   Abstract: Maidu 1st Butte County Indians. 4-9,000 before whites. Original Indian names. Religious physical characteristics. Yahis and Ishi. Flint cave on Table mountain. (very basic information.)

   Abstract: Page 15: Picture - For men only: Sweat House. At Indian burial grounds off Bald Rock Road. Rugged hand hewn sugar pine here make an oval rather than usual round house. The temescal was variously used for ritual, gaming, and steam bathing.

   Page 17: Head Stone Engraving Bidwell Bar Cemetery - H. A. Blanchard of Boston, Mass
   Killed by the Indians
   September 7, 1850
   Age 22 years
Page 19: Location of above burial grounds.

Notes: Pages 235-258.
Abstract: This pamphlet describes the kinship systems of the group of Wintun Indians that speak Patwin.

Notes: pages 37-38
Abstract: Article tells of possible last surviving member of Shasta tribe and of Modoc-Shasta Indians battling each other. Much of article concerns present day information, no dates given.

Notes: pages 40-42
Abstract: During the beginnings of the Modoc uprising a group of soldiers carrying supplies were ambushed by young Indian braves. The soldiers fled and the Indians took their supplies, including two barrels of whiskey, and burned the rest. That night the Indians had a celebration that left their stronghold drunk and unguarded. If the cavalry would have known they could have simply gone in and escorted the renegades to the reservation. The soldiers did not, however, and the Modoc War ensued.

Notes: pages 2-29; published in Susanville, CA
Abstract: Page 2: Maidu Myths - The Maidu conceived of a world floating on the surface of a great body of water, anchored by five ropes stretched by the Creator who held the island steady... In the beginning there was only this great sea, to which came the Creator from the sky, or on which He and His antithesis, Coyote, were floating in a canoe. There is nothing in the legends to indicate where Coyote and the Creator came from."
Page 4: "The sudden contact with white civilization of the mining camps quickly produced its usual effect; by drink and disease the once populous villages were rapidly depleted..." It is quite well documented that the Yana, Maidu neighbors to the west that included the Yahi, were hunted by bounty hunters who collected five dollars for each Indian they killed.
Page 4: "The tremendous influx of white people during the gold fever period brought rapid changes to the whole Maidu country. Most Indians accepted, rather passively, this invasion of their territory with its attendant loss of game and destruction of fisheries by mining refuse." Numbers - The native inhabitants were never in large numbers. In the census of 1960, 105 Indians were listed for Indian Valley, Plumas County, and in 1880, 527 Indians were listed for all of this county (Farris and Smith, 1882). Rapid decline of Indian numbers from the time that gold was discovered.
Page 16: Social Practices: War - The Northeastern Maidu were in periodic conflict with their neighbors. Yana on the west, Achomawi to the north and Washo to the east. Feuds were common between villages in the Maidu region and may have been more common than open conflicts with foreigners. If prisoners were taken they were inevitably killed.

Notes: pages 7-8; published in Susanville, CA
Abstract: This is a description of how to find Indian artifacts in Plumas County. Discusses locations of Indian camps.
It is noted by the author - "There are three large valleys which dominate the scene; Big Meadows, Lake Almanor, Indian Valley and American Valley" - for finding Indian artifacts.

   Notes: page 65
   Abstract: Gerhardt Meiss was well liked by the Indians. He used to buy lots of stock from the Modoc Indians. They would make him gifts of lariats and bridles.

   Notes: pages 9-11; printed by Butte County Historical Society in Oroville, CA
   Abstract: Page 10: Description of Indian's almond picking (60 Indians employed in 1887).

   Notes: pages 558-562
   Abstract: Tells about totemism in California including the Northern Mewuk of California.

   Notes: pages 8-11
   Abstract: Indian story told to Harry Holzhauser in 1904 by Dan Horn. While exploring for goose eggs on a lake north of the Klamath River, Dan Horn then young was captured by Indians. They took him to a grassy flat near what is now Keno. He escaped after three weeks by tricking the chief. During his capture he was treated well and played with the Indians. He rode to Topsy and then Klamath.

   Notes: pages 26-35
   Abstract: In 1850 at Scott Bar, Scott and his party were mining gold. The hostility of the Scott Valley Indians, aided by the Pitt River and McCloud River tribes and the Shasta Valley tribes, was soon excited. Volleys of arrows killed and wounded the miners. The whites established sentinels as guard as they worked. Soon the miners vowed to kill every Indian they met as an effective remedy and it worked, as their mining operations were no longer impeded.

   Notes: pages 38-42; published by Lassen County Historical Society in Susanville, CA
   Abstract: Most of the article talks of pre-white contact Indians of the Honey Lake Basin. Page 42 describes the influence of white - death and disease to Indians of Honey Lake Basin.

   Notes: pages 201-214
   Abstract: About the culture of the Indians often called "Diggers." The name itself says the author is a misnomer, a term of reproach. Included within this paper are many examples of group customs, behavior and ritual. This article depicts the lives of the California Indians from 1840 to 1896. The author describes various aspects of the "Digger" Indians including the term "digger"; various reservation locations including Colusa and Chico; means of existence; population; location and effects by civilization; physical description; manners and customs; construction of homes; food staples; baskets and mortars; dress; gambling; morality; arrowheads; birth; marriage; disease; ceremonies; superstitions; religion; burial; and a general concern for the Indian of 1896.

   Notes: pages 22-23; published in Susanville, CA
   Abstract: Established by Miss Amelia Hall (Mrs. Martin). First school in the area with Miss Mary Johnstone as the teacher. Miss Hall conducted a Bible school, teaching the Indians to read, write, and sing. Missionary Society of Greenville Methodist Church gave assistance and eventually built
a parsonage at the mission. The U. S. Government finally established a school at Indian Mission. Edward Ament was the first superintendent.

Notes: pages 66-74; published in Banning, CA by the Malki Museum
Abstract: Ms. Miller gives a history of the Ghost Dance on Round Valley Reservation that is contrary to the one given by Cora DuBois. Ms. Miller gives a sequence of events that led to changes in the Ghost Dance movement. Ms. Miller describes the sequencing of the Earth Lodge Cult, Big Head Cult, Bole-Mane Cult, and the Great Revival. Ms. Miller states the Methodist agent at the reservation in the 1870's greatly influenced events. A brief study into the various religious activities on the Round Valley Reservation beginning in 1870. Virginia Miller explores such cults as the 1870 ghost dance movements; the Earth Lodge Cult; the Bole-Maru Cult; and the Big Head Cult. Miller explores the persistent struggle of Methodist agents to christianize the Indians and how this tied in with pro-Christian activities.

324. ———. "Whatever Happened to the Yuki?" *The Indian Historian* vol. 8, no. 2 (1975).
Abstract: The author states that one of the mysteries of the Yuki is how could so many (20,000 est. in 1854) here disappeared so fast. They lived in the Round Valley. Ten years later (1864) the Office of Indian Affairs reprinted only 300 "Eukas" living on the Round Valley Reservation and at the turn of the century there were only about 100. Their "tremendous decrease" is accounted for by a "campaign of intense genocide." Detailed in the following pages of the article - many accounts of raids and massacres which were committed against them. The Round Valley was settled and fenced, prohibiting them from obtaining their usual bonds in their usual manor - Some killed livestock for food and many Indians were murdered as a result, the article quotes sources as to kill counts Jarboe lead the most merciless group of Indian "hunters" who made it to the Reservation, 8-10 a day died from starvation.

Notes: pages 35-39
Abstract: Page 37: In Frenchtown the white families would see Indian smoke signals often and feared the Indians would do something. They never did. They thought the Indian Bogus Charley was a good Indian. Also after the Modoc War and the death of Captain Jack an Indian's head was brought to Yreka where it was put in a showcase.

Notes: from the San Francisco Chronicle, Sunday, August 3, 1896
Abstract: Wad-Lu-Pe was not a "Digger" Indian, yet he mysteriously appeared at the Buena Vista Agency and soon became the "savior" of a starving race. He could speak and write English, Spanish, and French fluently and it was supposed that he was actually a Sioux. Spanish name may have been Guadalupe. In 1853, when all forms of subsistance were gone, Wad-Lu-Pe asked a merchant, Henry O. Waite to provide his people with food in the fall of 1853 which he promised to pay for the following spring - which he did, with gold. He refused to take money in return for employment. He disappeared, as mysteriously as he had appeared five years earlier, approximately three years later.

Notes: pages 2-7
Abstract: Page 2: In 1860, an outbreak of Paiute Indians War in Nevada. This influenced the lives of many inhabitants of California's Sierra communities. Pyramid Lake was the site of instigation of "war" to chastise the Indians for their hostile behavior. Downiville and other communities sent armed men to join the militia in Virginia City, they returned home after the outnumbered Paiutes were defeated by the end of a month of battle.
   Abstract: Page 24: "A lot of history has written about the large Indian population living along Stony Creek. It has been estimated that several thousand Indians once lived on the valley in the 1840's. They were friendly with early settlers, but there were many clashes among different tribes."

   Abstract: Letter from Morgan to MacKall. Nome Lackee. Semi-monthly report. On 16th inst. foreman of reservation ret. from Oroville with 150 Yubas. Some had been on the reservation but had run away. Others never had been here before. I do not know that they came unwillingly. It was necessary to employ wagons for them and to hire 12 or more white men. To bring them here. This may have been necessary to keep off the worthless whites who are always found in some way connected with Indians when in neighborhood of our center and towns. Many Indians now in mountains gathering acorns for winter.
   The Wy-Lackee (Trinity) Indians are dying just as fast as they aid here now that they are at the farm by Thom's Creek. Of the 22 men I have now, 14 have been sick. At present two are sick with intermittent fever. Have two deserters here, both from Ft. Jones. The constitution of one is broken from sickness. The other is a drunkard Elijah R. Moore, Co. D, 4th Inf., deserted last June. James Barry, Co. D, 3rd Art., deserted May or June, 1856. Barry - appearance of a drunkard.

   Abstract: Pages 205-237: In spring of 1850 before Morse arrived in California, two brothers, Samuel and George Holt, had built a sawmill near Grass Valley. They had a habit of enticing Indian woman and girls into the mill and insulting them. Wrathful Indian men attacked the mill one night, killing Samuel and severely wounding George. They burned the mill. A detachment of soldiers was sent up from Camp Far West. Some Grass Valley miners formed in killing several Indians in retaliation. Morse said its Indians had been perfectly justified in resenting this insult to their women.
   Page 234: While living at Boston Ravine Morse attended lynching of an Indian who had attacked and murdered a teamster. The lynching occurred at Rough and Ready. As soon as the body was cut down some of his tribesmen took the body to their company when Morse reached Boston Ravine they were having a great "cry" over the body.
   Page 234-235: In the spring of 'fifty' before Morse arrived in California, two brothers, Sameul and George Holt, had built a sawmill on the creek about where Perern's ranch is now. They had built of enticing Indian women and girls into the mill and insulting them. The bucks, wrathful, attacked the mill one night, killing Samuel Holt and severely wounding George. They burned the mill. A detachment of soldiers was sent up from Camp Far West. Some of the Grass Valley miners formed them in killing several Indians in retaliation. Morse said the Indians were perfectly justified in resenting the insult to their women.

   Notes: page 40
   Abstract: In 1894 Willow Creek section of Shasta Valley. Morton Family Ranch. Mrs. Thomason was left alone with her children as her husband was on a trip. Modocs, Shastas, or Klamaths moved into the camp above the cabin. The Indians liked the hot and cold springs there. She barricaded the house up when the Indians started poking around the cabin. It turns out all the Indians wanted was meat, so they butchered the milk cow but never made an attempt to break into the cabin.

Abstract: Fort Far West was supplied by steamer from San Francisco or Sacramento thru the port of Nicolaus on the Feather River, which was some 15 miles southwest of the Army post. In 1850 a full-rigged ocean vessel was said to have been brought to Nicolaus with supplies for Fort Far West.

Page 6: Olash Indians were located near Nicolaus. Artifacts were found in 1917 by University of California excavators. A full-rigged ocean vessel was brought to Nicolaus by George C. Johnson with supplies for Camp Far West. Camp Far West was a small military post established on Bear River about 15 miles Northeast of Nicolaus for protection of settlers from unfriendly Indians.

    Notes: pages 23-26

    Notes: pages 265 and 287
    Abstract: The author describes the method and materials used in the construction of water baskets by the Washoes.

    Notes: Featured in the San Francisco Daily Herald, September 15, 1862, Pg. 2, col. 2 also Sacramento Union, July 16, 1863, pg. 2, col. 3 and on January 15, 1864, pg. 2, col. 3
    Abstract: Page 407: Mustered in July 9, 1862, out ___ 1866. The "Arcata Gurad" was organized as a volunteer company to check the depredations of the Indians. There were four encounters between the Indians and this company, in which many Indians were killed. Peace finally came to Humboldt county when the Indians were moved to the "Federal Reservation"

    Abstract: Page 45: In 1872. Jennie Berry is an Indian woman. During Captain Jack's routing, Jennie's mother had two babies and fled. She couldn't travel fast with two children, so she left one on the battlefield. Major Thomas rescued the child (Jennie) from being trampled and took her home to raise her. Jennie later married Dick Berry.

    Notes: pages 68-69
    Abstract: Tyee Jim, a chief, was given the land at the mouth of Tyler Gulch by the government for as long as he lived. They lived there till 1911-1912.

    Abstract: Clear Lake Massacre: During the Fall of 1849, Pomo Indians, held as slaves by two white man named Stone and Felsey, killed their cruel and sadistic rulers and fled to an island in Clear Lake. About a year later white men discovered the location of these essentially pacifist people and launched a 'war' against their village, they first surrounded the island boats, then landed and methodically killed all the Indians they could.

    Abstract: Page 21-22: Author gives a general discription of the life of the Indians in the area - where they made villages, what type of house, what they made, type of clothing, burial customs, medicine men, the Wintu in particular, their food, malaria epidemic, 1832-33.
Notes: pages 8-42; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: Page 12: From Kidder's Diary of 1853, spring. "This route was little used on account of the hostile attitude of the Pit River Indians whose territory it passed through and who never lost an opportunity to take a scalp and when they were not thus favored they managed to content themselves on the more innocent pastime such as stealing mules and lying in ambush and shooting arrows into mules as they were pushing them, and any other devilish means that happened to suggest itself."

Page 17: Later, as his pack train was camped "... an Indian suddenly made his appearance on those rocks and gave an Indian yell... the rocks were covered with the fiends, all yelling and calling us every vile name they could lay their tongues to."

Page 18: The Owens packtrain, which had broken away from the main train presumably to escape Indians attack by deception - "we noticed a man come running down the train towards us." He was from the Owens train and told them of the Indian attack upon the train and the murder of the men. He and one of the Owens escaped but became separated. They found the mutilated body of John Owens and buried it. On the remainder of their trip they kept guard day and night and were not attacked.

Notes: pages 1-2
Abstract: Tehama was named for the Indian tribe which lived on the west bank of the river. It has various meanings. Battle Creek was so named because of a bloody battle between the Indians and trappers in 1849 over a battle that took place here.

Nile, Herbert J. "The Indians... As I Remember Them." Nevada County Historical Society vol 7, no 2 (1953).
Notes: xerox copy of article in CSU
Abstract: Memories of encounters with Indians, pleasant ones. Used to pass by on way across Deer Creek and beg for food or old clothes. Never stole anything. Liked children. Indians came from Pleasant Valley, Nevada City camps. Father pulled teeth for Indians.

Notes: pages 77-102

Notes: pages 2, 4-11; published in Oroville, CA by the Butte County Historical Society
Abstract: In 1892 Elijah Graham left poisoned flour after repeated robberies. In 1908 last 3 or 4 Yahis seen until Ishi was lone survivor. On page 7 is a picture of Indian artifacts found in Kingsley Cave.

Page 4: Southern Yanis and Yahis were residents of Butte County in the 1850s near Deer and Mill Creeks. There was little understanding of the separation and linguistics of the groups by white men. Whites that settled near Indiand didn't hold any particular grudge but they did regard those living at some distance as bad Indians, which they frequently took part in warfare against.

Page 5: The first incident with the Yanis occurred in 1857 and was recorded by Captain...
Anderson. During these years Indians were numerous. Those that were infesting the nearby locality were Deer and Mill Creeks. The canyons, offering 100s of hiding places to these wild bands. Raids by Indians caused deaths, burned dwellings, and stock to be driven off. These depredations usually occurred along the edge of the valley, but sometimes occurred near the Sacramento River. Captain Anderson, Jack Spaulding, and Hi Good followed the marauders into the hills and set up camp at old Bruff Camp. The search ended in the whites' retreat to the valley from attacking Indians. They stole livestock horses and mules in the valley and butchered them for meat in the hills.

Page 6: Again a posse chased after the Indians. They found the Indian camp and drove them away, killing none. The Indians were belligerent with all white settlers. In the years to follow the Indians committed property destruction and many atrocious murders. Watermon in his book states that whites were the aggressors and Indians simply exhibited revenge. The Yahis were different and lived in rough regions. Being pressed constantly by valley Indians, they learned the art of hit and run attacks.

Page 7: Depredation continued in 1857-1858 and troopers under General Kibbe were sent from Sacramento. Frequent incidents occurred and the Indians were suppressed. In 1859 the valley declared an all-out campaign against the Indians. $3000 was used to finance the campaign. A group of seven men would hunt Indians for two months. Captain Burns proceeded up the south side of Deer Creek. They camped on Mill Creek at the Black Buttes. There they were attacked, but the Indians escaped, but were followed towards Paynes Creek all the way to Battle Creek Meadows, then to Mt. Lassen and eventually to the Hat Creek country.

Page 8: The trail had been lost here. The party headed for what is now Forest Ranch. The country was Maidu, not Mill Creek. The Mill Creeks were actually on Deer Creek at this time. A battle ensued at Forest Ranch until all Maidu's were near annihilation. This justified the whites' desire to kill Indians. Another battle occurred on Deer Creek. Many Indians were killed, some fled, and some were taken to a reservation on the west side of the Sacramento Valley. In 1859-1860 came frequent Mill Creek attacks. Many were killed, but their population did not grow smaller. In June 1862 the Mill Creeks arose in murders, burnings, and white man destruction. The Indians were again followed.

Page 9: In August 1862 food raids occurred, implying Indian food was low. In June 1863 another battle ensued between whites and Indians in the foothills near Deer Creek and Sulphur Creek. Some stolen property was regained and seven Indians killed. Following these events redskins were abused. The Indians working on the rancherias were treated tyrannically under the owners threats, which instilled fear in the Indians.

Page 10: In July 1863 a party of Mill Creek (actually Yahi) Indians "on the warpath" passed through Clear Creek country between Chico and Oroville. The Lewis family was attacked and members killed, which aroused the community to vow to kill all Indians guilty or not. The people decided to put all Indians on reservations. This was only partially successful because the Yahis who started the trouble and lived out of the area were not affected at all. In August 1865 the final conflict with the Mill Creeks occurred. The Yahi had murdered three people in the area. At this time some peaceable Indians of Big Meadows had been attacked by some wild people. Bidwell's Indians were accused, but later excused. The Yahi camp was found on the banks of Mill Creek and a battle took place. The result was most of the Indians were killed. This put an end to the scourge of the Mill Creek Yahis. However, those that hid in Mill Creek Canyon surfaced to kill cattle in April 1871.

Page 11: The settlers followed the raiders to Kinglsey Cave, where more than thirty trapped Indians were killed. This was not the end of the Yahis, for the bodies of these Indians disappeared. Some robbing occurred in 1894. Finally the last village of the Yahis was located about three miles downstream from where Sulphur Creek empties into Deer Creek. This was "Bear's Hiding Place."
   Notes: Second series. Pages 293-298
   Abstract: Mining camps in Pah-ranagat Valley not far from Pah-witchit and his band (200) who
   accepted them suspiciously. Description of frequent Indian visitor to camp who became entrusted
   with care of camp- white man's absence details of trading and feast with Indians.

346. Ober, Sarah Endicott. "New Religion Among the West Coast Indians." *Overland Monthly* vol 56, 2nd series,
   no 6 (1910).
   Notes: pages 583-594
   Abstract: Describes the inception of the "Shaku" religion among the West Coast Indians through
   John Slocum and his wife Twana, living near Olympia, Washington. It spread from California to
   Alaska - religion was met with great opposition from the government officials, missionaries, and
   white people, and every means was used to check or to stamp it out, but the Indians, the writer
   observes, are Washington or Canadian Indians.

   Notes: pages 31-32
   Abstract: Article describes fight at Blackburn Ferry on the Klamath River. Blackburn and his wife
   were the only survivors of a fight with Indians. Reenforcements were secured from Trinidad and
   the fight that followed repulsed the Indians. This occurred at a place called the Lagoon. Another
   rancheria near Durky's Ferry was the site of severe fighting and again the Indians were repulsed.
   Mrs. Blackburn was fighting side by side with her husband.

   Abstract: Tells of possible connection of Russian words in the Pomo Indian language.

   (1896).
   Notes: pages 588-592
   Abstract: Author describes almost "caucasian looking" Indian who told him this story." (Old
   legend of Coyotes being Fire Seeker) Cahroc legend

   Notes: Page 1-45.
   Abstract: Especially page 13-45, entitled "Fort Jones and its Dependencies."
   Article discusses: Troops moving to Northern California and South Oregon to patrol Indian
   problem. 1851 Indian peace treaties abolished this provoked more depredations by warlike Indians
   Modocs, Rogue River, Klamaths, Piutes, Pitt Rivers, Shastas, Yurocks. Had good strong hold on
   Siskiyou area and S. Oregon. 1852 many miners killed. Skinner's council was a failure on Indian
   Affairs and broke out in Battle but later peace, July 1852. August 1853 Modocs, Rogues, Shastas,
   started attacking settlers again. General Lane requested a truce and suggested reservations but
   eager troops wanted war and made things bad. January 1854 Captain Judah took over Fort Jones
   with Indian depredations occuring readily. Judah trailed the Indians and miners killed them with
   many other fights to succeed these.

   Page 1: Among those who were either stationed at Fort Jones or who passed thru were Lt. Pickett
   (Gettysburg) William Wing Loring, Confederate Gen., who after the Civil war became a Pasha and
   Field Marshall under the Khedive of Egypt. John B. Hood, who rose to rank of Lt. gen. in the
   Confederate army. Phil Sheridan, Army Chief of Staff under Pres. Grant. Grant was said to have
   been absent without leave from Fort Jones and there was George Crook...

   Page 13: Captain and Brevet Major Edward H. Fitzgerald was first commandant of Fort Jones.
   Army policy and frontier custom in as that posts be established where population density was
   greatest and where the most frequent traveled roads existed. In Siskiyou Co. this wound have been
the Yreka region, but policy also was that a deg. forage, water and timber be present. Very little unclaimed land around Yreka and the area was excessively grazed. "Beaver Valley," Scott's Valley was chosen. It was on the Yreka - (and trial to miners on Scott and Salmon Rivers) Shasta trial, had plenty of forage, water, timber. and was strat. located for operation against hostile Indians. U.S. Grant was posted to Fort Jones but absent without leave as was Lt. C.H. Ogle.

Page 14: The troopers counted as far inland as Klamath Lake and escorted bands of travelers over the Siskiyous. When not so occupied Fitzgerald put them to work constr. log buildings. Fitzgerald was succeeded as commander at Fort Jones by Captain Brevet Major George Waynefleeth Patton - 5,5", frail build. Lost all but thumb and forefinger of left hand at Battle of Cerro Gordo in Mexican War. Also had speech impediment. Patton had to divide his attention between patrolling and building the fort. Also, settlers were organizing into local armies and engaging in private Indian hunts.

Page 16: California-Oregon Indian resistance to white sovereignty stiffened to such an extent that the Army ordered reinforcements southward from Vancouver. The new reinforcements were infantry, for the two companies of dragoons were though sufficient for patrol work. Captain Bradford Ripley Alden was sent from Fort Vancouver with his Co. E, 4th Infantry. 50 enlisted men and Lt. Joseph W. Collins, "a trump of a man" according to Captain Alden. Reinforcements from Fort Reading and farther, south in California to include elements of 2nd Infantry, including 2nd Lt. George Crook, who did not arrive until November 1853.

Page 17: Per orders awaiting him, Captain Alden assumed command Fort Jones on June 14, 1853. Captain Patten and the dragoons henceforth took to the field. Alden wrote letters to his wife in the East.

Page 20: Captain Alden and the ten men who could be spared went to Oregon in August 1853 to assist Oregonians. In Jacksonville he was made "Col." comdg. the combined military civilian Army. Joe Lane, former Gov. Oregon Territory then assumed command.

Page 21: Captain Alden suffered neck wound.

Page 23: Alden, sufficiently recovered to travel, arrived at Fort Jones 22 Septeme 1853, where he was recorded as present and accounted for, but not active service. By October 1, his fingers were stiffening. He requested and was granted a leave of absence and by November 1 was prepairing to leave Fort Jones. Brevet Major Patten resumed command at Fort Jones. When 2nd Lt. Gen. Crook arrived at Fort Jones in November 1853, via Shasta City and the Trinity River mining camps, he found that Captain Alden's resignation had been accepted.

Page 25: Crook had known Alden as an instructor at West Point. Other officers Crook met at Fort Jones were Lt. Charles Henry Ogle, 1st Dragoons, Thomas Foster Castor, 1st Dragoons, Richard Carleton Walker Radford, and Isiah N. Moore. Capts. George Patten and John William Tudor Gardiner, 1st Dragoon.

Page 26: After Patten the next commander at Fort Jones was 1st Lt. J.C. Bonnycastle, who commanded November 1, 1853 - January 1, 1854, when Captain Henry M. Judah joined the garrison as commander. Judah inaugurated his command by going on a protracted drunk. The garrison now consisted of but one company of the 4th Infantry. Word arrived that Indians had killed several miners above the Cottonwood (Hornbrook) settlement. Judah left part of his Co. at the Fort under a non-commissioned officer taking 20 enlisted men, Doctor Sorrel and Lts. Bonnycastle and Crook, volunteers joined the group.

Page 28: Drunk again.

Page 29: Indian holed up in a cave. Judah orders Crook to Fort Lane, Jackson County, Oregon, to
requisition the mountain howitzer Lt. Kantz had left there. Crook and sorrel go to Fort Lane. Captain Smith and his company of 1st Dragoons return with Crook and Dr. Sorrel. Smith parleys with the Indian, who told woeful tale of miners stealing their horses and molesting their women. Soldiers leave for Fort Jones. The miners then kill the Indians.

Page 30: Bonnycastle prefers charges against Judah provided Judah should transfer out of the company. Instead, B was transferred and Judah again assumed command. Judah causes several buildings to be constructed at Fort Jones. Crook resumed his hunting. He was Quartermaster, a commissary officer.

Page 31: In early 1855, orders received directing Lts. Hood and Crook to report to Fort Reading to go on Lt. Williamson's expedition to determine feasibility of railroad over the cascades. Hood to command the Dragoon escort, Crook acting Quartermaster and Commissary of Subsistence. While on Pitt River Lt. P.H. Sheridan joined the expedition to relieve Lt. Hood, who had been transferred to 2nd Calvary. Crook returned to Fort Jones via Fort Reading, where he "closed up... (his)... expeditionary account."

Page 35: As the Rogue River War in Oregon heated up in spring of 1856, it was inevitable that the Fort Jones garrison would become involved. Crook was ordered to take Co. E, 4th Infantry to Fort Lane and report to Captain A.J. Smith. Crook suffers from rheumatism and erysipelas, which incap. him for a time. He rejoined Co. E in the field and discovered that it had lost 2/3 of the men killed and wounded. He resumed command. Winter of 185 launched was or extermination against settlers of Pit River Valley. Pit River massacre (Lockhart) mid-may Captain Judah assembled expedition at Fort Jones to operate against the Pit River Indians. Captain Judah, recently re-married, leave for Fort Jones, puts Crook in command on Pit River.

Page 39: Lt. Crook and his veterans of Co. D started back to Fort Jones at the end of July, 1857. Crook then spent some time hunting southeast of Shasta Butte. In September 1857, Crook was ordered back to Fort Jones to put his affairs in order, after which he was to proceed to the mouth of the Klamath River to establish another post there.

Page 41: In accord with Special Order No. 102, Department of the Pacific, dated June 23, 1858, the Co. of Fort Jones was instructed to evacuate his post, which he did. Until August 1866, Fort Jones was listed as a vacant army post, at which time it was officially abandoned per General Order No. 21. Prior to evacuation in June 1858 Fort Jones was garrisoned by Co. E, 4th Infantry, Captain A.M. Judah, commanding the article has photographs of Crook, Alden, Elisha, Steele, Judah, charming of Fort Jones and photo ruins about 1900.


352. Parry, C. C. "Rancho Chico." Overland Monthly vol 11, 2nd series, no 66 (1888). Notes: pages 561-576 Abstract: Historical, descriptive account of Bidwell's ranch and the Indians who lived there - several illustrations, including sketches of the Indians - mention is made of Bidwell's efforts to give them land and Mrs. Bidwell's interview with Attny. General Garland on subject - U.S. laws restrict land ownership by Indians to only those on reservations.

353. Patterson, Robert D. D. "Our Indian Policy." Overland Monthly vol. 11, no. 3 (1873). Notes: Pages 201-214 Abstract: An editorial type article which reveals the author's prejudice against the Indian race, his patrician attitudes towards the Indian problems. Indians are savages and not part of the sovereign
race of man. Professes to study our Indian policy in the light of Christianity. Interesting as ("general reflection") of white views at time.


Notes: pages 10-17; published in Susanville, CA

Page 14: "Did you have any Indian friends?" "We had a lot of them. All the Indians around were our friends. There were about 175 went to the Indian school, the Indians came from all over to the school but a lot of them never got to school in the sumer because I played 'keeps,' marbles, you know, with them."

Page 15: Few of the Indians had land or timber allotments. "Most of the Indians worked for farmers in the high valleys. I had 12 to 15 in the summertime pitching hay." "Pinchot, that fellow from the government, why the time he was stopping all these, like - and them from the east taking up acres and acres, stripping it, why then they allotted some to the Indians, but I guess the government did it as far as I know."

Notes: pages 1-14; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: Page 9: "The hotel's laundry was done in a wash house build over the edge of Cedar Creek. Water was brought in from upstream by means of a small flume... the owners purchased a 'new-fangled' hand operated washing machine. Somehow this new contraption was mysteriously tipped over and broken. Betty, the laundress, preferred to do the washing by hand, continually grumbling, 'machine no good'" Betty Brown, an Indian woman who was faithful and well-liked "fondly remembered by everyone for whom she worked." Eva Brown was another Indian laundress (page 13).

Notes: pages 2-6
Abstract: Pg 2: Fall 1852, Forest city discovered by Michael Savage. Located about the forks of Oregon Creek. Store called "Yomania Store," from the bluff above town called Yomana or Sacred Hill by the Indians.

358. ———. "Early Annals of Powniville and Vicinity (Number 5)." Sierra County Historical Society vol 3, no 1 (1971).
Notes: pages 2-5
Abstract: Kanaka Creek and the Kanakas - Page two. In 1850, among the prospectors was a large company of Kanakas and South Sea Islanders. Some chieftans were Captain Ross (reported as one of Kamhe Hamehas sons) and Jem Crow the First. Both had been amongs the whites and were educated. Jem Grow used to be a whaler. These two chieftans lived at opposes with each other's royalty. Losing popularity, Captain Ross started his Indians prospecting on Kanaka Bar, south branch of North Yuba River. The Indians indeed got lots of gold but were swindled out of their wealth by gamblers. Downie went for his share as Ross' partner but was supposedly killed by the Indians who led him. Jem Crow, a gambler, made a fair share of this find.

Abstract: Saxton Pope first met Ishi in 1911. The article he wrote relates their close friendship which was established between two men in the five years they knew each other. In his article Pope retells the story of Ishi, the extermination of his tribe, Ishi's life in Berkeley, his return trip to the land of his people, how he made bows and arrows, and his ancient techniques of hunting and his contributions to the anthropological world.

Abstract: Page 784: Pomo land cessions and reservations - August 22, 1851, cede all claims to territory and agree to move to the Clear Lake Reservation.

Page 784: Mecwoopda land cessions - August 1, 1851, reserve a tract on the Feather River and cede all claims to other territories. California map #1, area 290,291.

Page 788: Klamath land cessions and reservations - Shows cessions of land on October 6, 1851 between Klamath Indians and U.S. Government. California map #1 Area 303,304.

Page 788: Hoopah land cessions and reservations - The top of the chart on page 788 shows the schedule of Indian land cessions between the U.S. and northern California tribes such as the lower Klamath, Hoopa and Trinity River which occured on October 6, 1851. Shown on California map #1, area 303,304.

Page 814: Klamath land cessions and reservations - November 16, 1855, Governor sets aside 25,000 acres on both sides of Klamath River in California beginning at Pacific Ocean, 1 mile wide extending 20 miles in. California map #2 Area 400.

Page 816: Camelelpoma land cessions and reservations - May 22, 1856, Mendocino reservation is established. It was abandoned for Indian purposes March 31, 1866 and restored to public domain July 27, 1868 - California map #2, area 522.

Page 830: April 8, 1863, By Act of Congress, four reservations are established within California boundaries. These were Round Valley, Hoopa Valley, Smith River, and Tule River.

Page 832: August 21, 1864, under the August 8, 1864 Act of Congress the Hupa Valley Reservation boundaries were established. On March 3, 1865, Congress appropriated $60,000 to pay for improvements of white settlers on the reservation. The boundaries were officially adopted on June 23, 1876 by Congress.

Page 834: Modoc land cessions and reservations - October 14, 1864, A description of lands ceded from Klamath and Modoc tribes. Shown on California map #2, Area 462, and Oregon map #1, area 462.

Page 850: Round Valley Reservation, Pit River - removal of Indians - July 27, 1868, Congress discontinues the Smith River reservation and moves the Indians to Hoopa Valley and Round Valley Reservations. In 1869, all the Indians were removed to Hoopa Valley due to failure of the Congress to appropriate lands on the Humboldt Meridian.

Page 850: July 27, 1868, Congress restored the Mendocino Indian Reservation to public domain. This tract lay on both sides of the Klamath River from its mouth 20 miles up. The Indians were removed to Smith River Valley. Requests by the Commissioner of Indian Affairs to appropriate this area as Indian reserve was denied by Congress, and in 1869, the Indians were moved to Hoopa Valley. California map #2, area 521,522.
Round Valley Reservation, changes in - 852,862,880,886
Page 852: March 30, 1869, by Executive Order the Round Valley reservation in California in enlarged. Also known at Nome cult.

Page 862: March 3, 1873, by Act of Congress, part of Round Valley reservation is restored to public domain.

Page 878, Modoc land cessions and reservations - March 3, 1874, by Act of Congress, the Eastern Shawnees sold the northeastern part of their reservation to the Modocs as agreed in June 23, 1874. Indian territory map #3, area 571.

Page 880: May 18, 1875, President proclaims the boundaries of the Round Valley reservation.

Page 886: July 23, 1876, by Executive Order the boundaries of the Hoopa Valley reservation were authorized by the Act of April 8, 1864. Shown on California map #2, area 461.

July 26, 1876, President adds Camp Wright Military Reservation to Round Valley reservation.

Page 942: October 16, 1891, limits of Hupa reservation is extended by Executive Order. Shown on California map #2, areas 400,461.

Page 944: June 17, 1892, By Act of Congress, the original Klamath River reservation was restored to public domain. Allotments for Indians were settled. Executive order October 16, 1891. Shown on California map #2 Area 400.

Notes: pages 297-309
Abstract: The physical strength and health of Indians described. Indian herald on upper Sacramento ran 50 miles between 10 and 11 o'clock and sunrise. A Long Valley Indian ran 12 miles in a little over an hour. Disease kills Indians rapidly. Indians spend days, weeks, months doing nothing. Civilization better.

Notes: pages 535-545

Abstract: Pages 105-116: $20.00 to $30.00 gold paid for virgin, nothing for widow, or unchaste. Yocuts less likely to sell women to Americans, than other California Indians. Legend of origin of mountains given. Dance of dead described. Author felt in the Indians sorrow a mourning not only for the dead but for the extermination of the tribe itself.

Notes: pages 305-313
Abstract: Long Valley, Mendocino County, Yuka Indians reside in Round Valley. Author considered them "bad," thieving, lying. (305 of them at Round Valley Reservation.) Indians described physically. Green Corn dance described. Indians have long memory for water locations. Indian women guided woodsman to stream she hadn't been to in 6 years. Author details cost of Reservations and their faults. Describes religious and regular schooling of Indians. Story of
Bloody Rock given. Shumllia Indians fought whites, made last stand on Bloody Rock. Rather than surrender, they leaped off the rock.

Notes: pages 325-333
Abstract: California Indians shy, secretive. Author writes of personal meeting with Klamath Indians. Interested in buying his clothes. Felt his muscle and quality of cloth in clothes. Wanted to try on coat and trousers. Fond of "borrowing" knives, pencils, etc. Author told to let Indians know he had friends in area to protect himself from having things stolen. Indians give no info on language or culture without payment (usually food). Indians in terror of "pest-hole" reservation. Will slave in white household for protection against agent. Tribe names of Northern Indians discussed. Many young Indians dance in "correct" (American) dress. Native dress also described. Wrongs settled through money. Fight with stones and decapitate victims. Wives are bought. May have many women slaves, but only one wife. Women do most of work.

Notes: pages 425-435
Abstract: Page 433: relates story of Klamath Jim, Karok murderer of a white man in Orelans Bar. Describes Cahroc "Dance of Propitiation" Fasting religious significance discussed. The "Dance for Salmon" also described. Medicine mans treatments for illness described. Cahroc's bury their dead and surround their grave with their possessions. Imitate white custom of picket fence around grave. Profese abhorance to cremation. Fable of Coyotes Dancing with the Stars given. Story of Klamath Jim, a Cahroc Indian hung for killing a white man and his supposed leadership of dead Cahrocs come from the grave to kill whites.

Notes: pages 530-539
Abstract: On lower Klamath live Euroc (down the River) Indians. Language, housing, described. Indians work for money and buy white products at the trading post. Dress in white fashion. Mine, drive pack trains, river transport, sell canoes, cut lumber, and do farm work in Scott Valley for money. Basket weaving described. Indian women will not pose for less than $10.00. Canoe making described. Catching salmon methods described. Whites compel Indians to share their salmon a certain number of days a week. Smelt fishing described. Describes Salmon Billy canoeing them down river and trick he played on whites to get them to pay his price.

Notes: pages 30-35; printed in Susanville, CA by the Lassen County Historical Society
Abstract: Pages 33-35: In 1883, Indians found the murdered body of Samuel B. Shaw in his cabin. Mr. Shaw's head had been cut off and was missing. In 1884, Indian Dick Holden was arrested for the murder and confessed. Indian Dick Holden was hung by a mob who took him out of the jail and hung him.

Notes: pages 46-47; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: With the whites inhabiting the area, the Indians retreated the the "topmost crest of the hills surrounding Shasta." From there they went to Rock Creek. Their lifestyles changed drastically and trying to find food was one of their main jobs. Fish was one of the main staples. July and August were the months they had their arrows. At times they woudl earn money by begging on the main street of Shasta. Mahala - woman. Muchacho - man. Many white families hired Indians as servants to help raise their children. Many of the Indians were educated with the whites children.

Notes: pages 317-325
Abstract: Tells about the "Dau" (door) in Pomo baskets and the beliefs regarding it.
   Notes: pages 277-283
   Abstract: Robert Spott, Captain Spott, Indian Chief - his son, Klamath Indian, Regria, California (his signature) was the last custodian of tribal ceremonial emblems. Preparations and ceremony described in detail.

   Abstract: Pages 16-17: April 12, 1828, near Red Bluff - found 20 Indians dancing at a camp. Smith did not understand the meaning of the dance. Gave them presents and meat - 5 beavers. April 15, 1828, Middle Fork of Cottonwood Creek - had 10-12 Indians attacking the camp with arrows - shot 2 but them managed to escape. The Indians wounded 9 horses and 2 mules.

   Notes: pages 195-229
   Abstract: Page 211: There probably never were more than 200 adult Indians in the part of New Mecklenburg, which later became the town of Marysville, but by December 1849 there were no Indians who were permanent residents. Some Indians worked for ranches south of the Yuba. Others went up the Yuba to the diggings in 1848, where they worked for miners in extracting gold. When they learned of gold's value, some Indians began to mine it independently. the traders acquired gold mined by Indians at a fraction of its value. Theodore Sicard became the lover of chief's daughter. The chief grew fond of Sicard, who thereby acquired about $70,000 worth of gold from members of the tribe.

   Page 224: John Barrett found guilty on circumstantial evidence of stealing bag of gold dust from Henry Ously at Johnson's Rancho. Charles Smith was authorized to carry out following orders: Barrett be taken from this place to Johnson's Rancho and there to receive on his bare back within 24 hours, 50 lashes well laid on and within 48 hours from this day 50 additional lashes well laid on; and within three days 50 additional lashes, and within four days from this time 50 additional lashes well laid on; and within five days from this time 50 additional lashes well laid on. But it ordered that last four punishments be remitted provided said defendent make in meantime restitution of said gold dust and contents. Case record says that after 20 lashes he confessed theft of bag of twelve to fifteen hundred dollars and made restitution of same. Register of Starts before the First Alcalde of Marysville in County Clerk's Office pages 112-117.

   Notes: pages 1-13; published in Yuba City, CA
   Abstract: Page 4: Before 1860, Cherokee Indian, Yellowbird (John R. Ridge) came to Northern California to eventually become the editor of the National Democrat - Marysville newspaper.

   Notes: pages 1-12; published in Yuba City, CA
   Abstract: Mr. Rolfe and Mr. Pierson were going up Feather River by wagon and came across several Indians. Rolfe took out his long ox whip and the Indians went away.

   Notes: pages 28-45
   Abstract: Page 29: Indians played an important role as laborers in the earliest years of the gold rush. The author cites the successful experience of James Marshall, Pierson B. Reading, John Bidwell, and others in employing Indians as laborers in their mining ventures. A few Indians also
became miners on their own account, bartering with white suppliers for merchandise they wanted. By the early 1850s Indians were no longer important as miners, partly because as places gave out, other more sophisticated mining techniques had to be employed, and these were beyond the capital and skills of the Indians. Also Oregonians and other Americans who came into California in 1849 and late were averse to the presence of Indians as laborers in the mines, despite the fact that it was economically advantageous for whites to employ Indian mining labor. Based upon published reminiscences and other contemporary accounts of mining activity, and upon the official report of Col. Richard B. Mason to the Adjunct General in August 1848, in H.R. Exec. Doc., 30 long, 2 secs, Doc 1 p.60.

Notes: pages 577-584
Abstract: In 1883, the clerk at Round Valley Indian Reservation writes of an attempt to gather information of Ukies (Elk River) Indian heritage. Gives record of legends he eased dropped and recorded listening to elders in sweating house. Gathered information on Concaw tribe of Indians. Stories seemed a mixture of Indian legend and Christian influence.

Notes: pages 563-566
Abstract: Author describes Indian people, their dancing, dress, old method of making fire.

Notes: pages 23-25; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: Page 24: "The Indians deserve a great deal of credit for manfully fighting the flames, and in return for their services McCormick, Saeltzer and Co. presented them with money and clothing."

Notes: pages 3-7; printed by Butte County Historical Society in Oroville, CA
Abstract: "Indian Charlie" was a survivor of the massacre at Beatson Hollow, a few miles from Oroville. It took place in 1853 and was the result of a night attack upon the Wyamis by the Picas, a warlike mountain tribe. The Picas would often terrorize the valley tribes. The miners named them "Tigers." The Wyamis were superior to northern California Indians with traits not possessed by the "Totos," "Alolopas," "Unos," "Cheses," or "Concows." Fremont did, however, bring Hawaiians to the Feather River, Sacramento Area. The Wyami shows strong signs of the Kanaka origin, and use similar languages. Charlie and his family were put on a reservation but escaped to their longtime step-parents, the Morrisons, of Oregon City.

Notes: pages 187-198
Abstract: Story of Indians gathered at Yosemite and one Indian's effort to keep gold miners out. The Indians betrayal and revenge. (Fiction) Tribes named.

Abstract: Pages 160-162: In 1854, Ford was appointed by Indian Affairs Superintendent Thomas J. Henley to locate an Indian reservation in the upper Sacramento Valley. Ford chose a site in what is now southwest Tehama County for the Nome Lackee Reservation. Capt. Ford was placed in charge of the new reservation as sub-agent.

Pages 163-168: In 1855 Ford was chosen to select a site for a new reservation on the Mendocino coast. He remained as sub-agent at the Mendocino Reservation until his accidental death in 1860.
Abstract: Mendocino Indian reservation selected by H. P. Heintzelman acting under orders from Thomas J. Henley who forwarded the recommendation to Commissioner Manypenny by letter dated November 17, 1855. Noyo River to about a mile north of the present ten mile river, and from the Pacific Ocean inland to include the first range of hills as to contain about 25,000 acres.


Page 1: Located in Klamath Reservation, north bank of Klamath River about six miles above its mouth. Established October 12, 1857, by 1st Lt. George Crook and Co. "D", 4th Inf., which arrived from Fort Crook in Fort Jones and Crescent City. See "List of abandoned or unoccupied military posts and reservations in the military division of the Pacific." Hq, Military Division, San Francisco, November 20, 1876, inclosure to Doc. 2016-1876, Letters received, Department of the Columbia (in National Archives.) Crook recommended that the fort be given the Indian name of its locality, Ter-waw.

Page 2: Fort practically completed when on June 28, 1858, Crook and his company left Vancouver, Washington Territory to participate in campaign against Indinas in the Yakima County. Until Crook's return with his company in October 16, 1858, the post was garrisoned by Co. B, 4th Inf., under command of Lt. J. B. Collins. On June 11, 1861, Crooks and Co. left for Presidio of San Francisco in compliance with orders from HQ, Department of the Pacific. In his autobiography, Crook spoke of the character, habits and traditions of the Indians of the region and his participation in minor Indian campaigns in northern California. Mass meeting at Crescent City protested recall of troops and a petition for re-garrisoning of Fort Ter-waw. Post reoccup. August 28, 1861, by Co. "C", 4th Inf., U.S. Inf., Captain L. C. Hunt, who reported that transportation for Crescent City to the post cost 25 - 30 cents per ton. Co. "C" relieved by Co. "C", 3d Inf., C.V. under Captain John H. May. January 14, 1862, May reported that the post had been flooded four times that season by the Klamath, with a loss of 17 buildings, and that he had been ordered to rebuild the fort. (Rebellion Records, L, part 1, pages 522, 523, 597, 598, 805) Brig General George Wright ordered May's Co. to duty on the overland route. Co. "G", 2d Inf., C.V., under Captain William W. Stuart, replaced Co. "C". Co. "G" was organized and on September 21, 1861 at a meeting in Angel's Camp. Arrived San Francisco, October 9, drilled at Camp Sumner, Presidion of San Francisco and Alcatraz Island. Sailed on steamer Oregon for Crescent City march 8, 1862; See Young.

Page 3: Young's Journal is quoted at length on page 3, see Young, George E "Journal of Co. "G", 2d Inf., C. V. Describes the desolation of the Fort caused by floods of previous winter. Of some 25 buildings org. there, Young says only three remained; of them only two were of any account. Valuable garden and its good soil were gone.

Page 4: Fort Ter-waw was between present village of Klamath Glen and the forest. Last detachment of Co. "G" arrived at Fort Ter-waw March 23, 1862, including women and children. The troops began to improve their situation at the Fort and made reconnaissances for a suitable trail to Crescent City and to Elk Camp, to which a detail of Lt. John H. Shepard and 20 men have been sent as ordered by Col. Lippitt, Comdg., Humboldt Military District. Meanwhile forces at work which ended the stay of the Company at Ter-waw. On May 10, 1862 Captain Stuart reported to Lippitt that two-thirds of the male population have left Crescent City and vicinity for the northern mines. About 150 families, most by women and children, with only about 30 men to protect them against the Smith River Indians. 800 Klamath Indians to the south and of other Indians at Humboldt, including Hoopas. He thinks the Indian have 30 stand of arms which they keep concealed. (Rebellion Records, L, Part 1, page 953, 1061-63.)

Page 5: Camp Lincoln - Young's Journal tells of the breakup of Fort Ter-waw and the journey down the Klamath, the march to Crescent City and up the Smith Rivr Valley on its southside to a ferry,
then a tramp of 4 or 5 miles to the site of Camp Lincoln no. 1, about 2 miles from the seashore on a small farm.

Fort Ter-waw - On May 19, 1862, E. Mason, Judge of County Court of Del Norte County by letter reminded Geo. M. Hanson, Supt. Ind. Affairs, Northern California of his promise to have at least a company of troops in Smith River Valley and of Hansen's representation to the citizens of the country that the government would purchase lands there for a Indian reservation Mason noted that some women and children had already moved to Crescent City for protection. Hanson in turn requested of Gen. Wright that troops he placed at a good point between Smith River and Crescent City, but nearer the former. Hanson said that he had removed nearly all of the Humboldt and Eel River Indians and a few of the Klamaths to Smith River, and these plans the Smith River Indians would number 1,000. Gen. Wright, on May 27, 1862, ordered Captain Stuart to breakup the post at Ter-waw and proceed to Smith's River, north of Crescent City, and select a post near where the Indiana had been relocated. Wright said the post must be within the limits of the Indian Reservation but not too near the Indian Camps (Reb. Rec. L, part 1, pate 952, 1061-1063.)

Page 7: On June 24th Lt. Shepheard and detachment of 20 men who had been at Elk Camp arrived at Camp Licoln. Fourth of July celebration described James S. Forsmon, Asst. Surgeon arrived. Report of Indian depredations near Gold Bluffs. Two detachments sent out to punish the offenders returned without success. Young page 52, 81-82. On September 11, 1862, Major James E. Curtis assumed command and soon ordered Camp removed to a new location about six miles northeast of Crescent City near junction of Smith River Road and Jacksonville turnpike. Move was at request of Supt. Hanson to General Wright that camp be moved from "almost in the midst of the Indians" to a site near Fort Dick to protect both the whites and the Indians, "who will thereby be kept separate." Curtis did not approve of the site near Fort Dick because it was subject to overflow from the Smith River (rebellion records, Ser. L. Part II, 3,12,13,113,124.) Young says that on September 12, 1862 the main part of the company marched to the new site of the camp, where an advance party of 5 or 6 men had made preparations. New location, a "tolerably passable one, being situated upon a gentle decline so that the parade grounds will be naturally drained during rainy season. (Young 81-82)

Page 8: Young's journal is filled with material which gives an insight into soldier life of the time and place; including pay day on Monday 31, 1863, the first in 13 months.

Page 9: On June 10, 1863, Co. "G", 2d Inf., C.V. left Camp Lincoln, enroute to Benecia (Rebellion Records, L. part 2, page 1009,1035,1231; Orton page 425, 722, 831.) Co. "C", 2d Inf., C.V. took over and remained at Camp Lincoln until October 17, 1864, when it was replaced by Co. "F", 1st Battalion of Mountainiers. It was commanded by Captain Baird and was raised at Fort Jones and elsewhere in Siskiyou County. Co. "C", 6th Inf., C.V. Captain Thomas Buckley arrived at Crescent City from Humboldt Bay viz the steamer Del Norte arrived May 8, 1865. Buckley assumed command on May 10, 1865. Captain Baird's Co. "F", 1st Bat. Mtn., was mustered out at the camp on June 9, 1865. (Rebellion Rec. L, Part II, page 1009, 1035, 1230,1231; Orton, page 425, 722,831; Humboldt Times, May 13, 1865. Co. "C" was mustered out at the Presidio December 15, 1865. In meantime Major General Irwin McDowell had sent Co. "G", 9th Inf., to Camp Lincoln. Captain William E. Appleton commanded. General E. O. C. Ord reported on August 31, 1869 that camp Lincoln had been evacuated under instructions dated July 7, 1869. The camp was officially abandoned in May, 1870. Only the building used as officers quarters remains today. (Report of Secretary of War, 1869, page 132, Orton page 722.

Page 10: located in vicinity of line between sections 18,19, T13N, R2E, Humboldt Meridian.

Page 11: Note 21, Says that Fort Dick, about eight miles north of Crescent City, received its name because of the location there of a log house built by citizens for defense against the Indians. See A.J. Bledsoe, History of Del Norte County (Eureka, 1881, page 74.) Buck of Camp Lincoln was located in west half of south west quarter sect. 36, Twp. 17N, RIW, Humboldt Meridian. A few buildings were immediately west. National Archieves has a plan of the camp, a drawing showing the elevations and cross-sections of the principal building.
Page 216: Consideration given to establish as early as 1856, but project placed in execution by Captain Horatio G. Gibson, 3d Art., Co. "M," and to detachment from some company. He named post after his former company commander, Captain Braxton Bragg of Buena Vista fame. Under date of June 8, 1857, Gibson reported from Mendocino City that he arrived there on June 5, but had to arrange the transfer of his heavy baggage to Noyo on the agency steamer in absence of a road. Tents and light articles were packed by Indians. (34 Congress, 3d session, H. R. Exec. Doc. 76, pg. 143; Special Orders no. 72, hq. Dept. of the Pacific, May 30, 1857.) Gibson wanted to establish camps on south side of Noyo River, but finding no scoutable location, he established on north side of the river. Date officially recorded for establishment of post was June 11, 1859. (35 Congress, 2d session, H.R. Exec. Doc. 93, pg. 23.)

Pages 216-219: Summary of the histories of Nome Cult (Round Valley) and Mendocino Indian Reservations and of Fort Bragg, Fort Weller, and Camp Wright.

Page 225: Captain J.W.T. Gardiner with his Co. A, 1st Dragoon, was at Camp MacKall, Cache Creek in April 1857. Since he was reported to have arrived at Fort Reading early May that year "after ten days march from Benicia, it appears that the Cache Creek referred to may have been the one forming outlet of Clear Lake. (Red Bluff Beacon May 12, 1857; Letters, National Archives to Fred B. Rogers, March 9 and July 15, 1948.)

Page 227: Fort Weller located on Lot 8, Section 18, Twp. 17, Range 12 W. Mt. Diablo Meridian, on the bench east of the stream passing through that lot.
George Wright as Col. assumed command of the Department of the Pacific October 20, 1861. Apte. brig. gen. and commanded that Department until July 1, 1864. Then he commanded district of California, Ags. Sac. until June 27, 1865, when assigned to command Department of the Columbia. In progress to Fort Vancouver he and his wife met death in wreck of the Brother Jonathan near Crescent City, July 30, 1865. (Humboldt Times August 12, 19, 1865. Remains of General and Mrs. Wright buried at Sacramento (Sac. Union October 23, 1865.)

Page 228: Fort Wright Reservation as declared in Executive Order of April 27, 1869 consisted of W 1/2, Sect. 1, and the E 1/2, Sect. 2, Twp. 22N Range 13W., Mount Diablo Meridian.

384. ———. "More About Fort Weller." Mendocino County Historical Society Newsletter vol. 6, no. 6 (1868). Notes: 10 pages

Abstract: Indians and Miners - Hostile Indians hampered the task of seeking gold. Siskiyou County had two Indian tribes that had their lands being overrun by miners, the Klamath and Shasta Indians. Article continues to tell of geographic locations and Indian leaders.

386. Roscoe, Martha Beer. "Fabulous Gunther Island." The Humboldt Historian vol 16, no 6 (1968). Notes: pages 1-2; published in Eureka, CA
Abstract: This article is a history of Gunther Island in Humboldt Bay, where there was a massacre of all Indians on the island February 26, 1860. The article gives details of the massacre.

Abstract: Page 11: Henneke Family move to Indian Valley in 1883. At this time many Indians lived in Indian Valley. Anthropologists have called them the Patwin and have classified them as being members of the Wintun linguistic family. The Henneke Family settled on the Gaither Ranch. Gaither had set aside a minimum of forty acres for the Indians to live upon. Indians Victim of Epidemics - within the limits of the ranch was a place called Kabalmen. At this place several hundred Indians lived. Everett Shuckman said that he had visited the Henneke Ranch in his youth.
and had heard coyote-like yells from the Indians far off that had lost their loved ones to yellow fever.

Notes: pages 434-448
Abstract: Illustrated and with photographs. Article describes Indian sculptures as an art form and describes various famous works of sculptures in the country.

Notes: pages 70-78
Abstract: This article is concerned largely with the role of General Canby, Commander of the Department of the Columbia and peace negotiation in 1873 with Captain Jack and the disaffected Modocs who refused to return to the Klamath Reservation, demanding instead a reservation on Willow and Cottonwood Creeks in Modoc County. Based in part upon the account of the Modoc War contained in Bancroft, "History of Oregon" vol. 2.

Notes: pages 464-469
Abstract: Impressions of white visiting Indian camp. Dancing; whites in stage passing by; body ornaments; music; a fight between Indians described in general, romantic style.

Notes: Published by the Shasta Historical Society
Abstract: Pages 27-31: A white person's view and conception of the Wintun's Bear Dance and the Wintun's version of the Chico Indians Dream Dance. There is not any date as to when these dances were witnessed - the article is more of a story that historical fact.

Notes: pages 122-127
Abstract: Mill Creeks never robbed without murdering. Hi Good devoted his life to the destruction of the renegades. He fought single handed, the aggressor in a score of encounters. Writer tells of one Dan, killed by Indians, who is avenged by Hi Good. Good and a group killed 14 Mill Creek Indians.

Notes: pages 23-31; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: Pages 27-30: Sometime around 1865-1870 there was an Indian insurrection and "Schuler was appointed captain of a company of Pine Grove volunteers who succeeded in quelling the Indians and those who had killed Mrs. Dersch." They were given Henry rifles from the residents of Tehama County as gifts for their bravery. Indians in Ball's Ferry area killed settlers. In one family they killed the mother and a small boy and scalped a baby girl who survived. Captain Schuller tracked them and a battle ensued. Most of the Indians were killed at Bloody Island. Shavehead, the Hat Creek chief, claims he was the first man to see Manzanita Lake and was responsible for filling it with trout. Someone traded the chief moldy beans for fresh trout.

Notes: published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: Indians worked at Fish hatchery carrying water to eggs in troughs until paddle wheel repaired.

Notes: pages 15-16; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: In 1857 Mrs. Seamus and Nellie (her daughter) were accosted by women Indians who
wanted to feel their dress material. Indians came to settle near their house and were called Seaman's Indians. At the time of the Dersch massacre whites went out to annihilate all Indians in the county, but the Seams didn't let them take their Indians.

   Notes: pages 361-369
   Abstract: Hoopa Reservation established in 1865. There were about 2,000 Indians on the reservation. White men would come in and steal squaws. Quite a number of white men married the Hoopa women. The early settlers used the Hoopa on their farms as helpers. When the miners arrived, they destroyed any relationship between whites and Indians and made some very bad problems. Indians picked up the white man's diseases quite easily. Reservation is 12 miles square. Different trees and bushes were used for their arsenal.

   Includes history, description, problems beginning with miners' arrival, "III" mark tattooed on women's chins, width of mouth and from center lower lip to chin. Dances dying out - still done are Brush Dance and White Deerskin Dance. Boarding school established in 1893 (boys and girls) 150 attend grades 1-7, half day of academic work, half day of domestic and manual training. "Were the Indians free to go about and mingle with the white man, meeting him in the competition of life as a free man, he could unquestionably hold his own. He is not as free as the negro, yet he is more intelligent." Author feels improvements being made in education and health. U. S. Government now giving land titles to those showing proof of their ability to develop land and care for themselves. Basket making described.

   On Indian Island around Eureka, CA, was the massacre on February 25, 1860, where about 300 Indians were surprised and killed by a 125 citizen army.

   Boarding school for Hoopa boys and girls was established in 1893. Girls are taught housekeeping and boys received instruction on woodwork. Those with white blood in their veins seem to have made a success in cultivation of land. Cato Sells U. S. Commissioner in charge on the Bureau of Indian Affairs was improving the education and health of the Indians. If the Indians can prove they can maintain the land on their own the U.S. Government will give them title to it. Basket making by the Hoopa women is at commercial value to them. It tells how they do it. There are Indian police.

   Notes: pages 337-355

   Notes: Pages 28-31
   Abstract: Page 28: The Indians in 1860 knew of "Mud Spring" now called "Richardson Springs." Fierce battles seem to have occurred there for possession. Other artifacts prove the Indians existed there. The Indians knew of healing waters of certain springs. Indian mounds can be found in canyon.

   Pages 28-29: Quote from A. Currie on Richardson Springs Indians. Arrowhead deposits show signs of fighting. Mortar in rocks on cliffs show signs of Indians.

   Notes: pages 387-390
   Abstract: Revival of interest in Indian tribes of California mountains. Article concerns
Mono-Paiutes who, in autumn, pick grapes in San Joaquin Valley vineyards. The establishment of the National Forests seen as great blessing for the Indians. Here they accepted regulations of the rangers and got along well. Younger Indians are no longer interested in basket making and arrowheads, but want to learn trades and gain education.

   Notes: pages 9-12 and 116-119
   Abstract: Article describes the mode of life of the Forest dwelling Monos as observed by the author: the women as "steady workers, the sustainers of the social order." Second article on same subject of forest Indians the importance of very old women and children among the Mono.

   Notes: pages 66-75; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
   Abstract: A letter from A. Bull to his sister Mary, dated June 7, 1850, from the Shasta County Redding Diggings. (Page 70.) "The Indians are very bad in this section. They have stolen a great number of mules, oxen, and horses. The whites have instigated them by their base conduct toward the Indians... (a man was killed with arrows). They breath a war of extermination against them.

   Notes: Published in Fort Bragg, CA.
   Abstract: Indian trouble in Round Valley in Fall of 1858 led to establishment of Fort Weller at north end of Redwood Valley. Fort abandoned in September 1859 and moved to Fort Bragg as trouble was not Indians killing whites but vice versa. Next to Fort was Indian village Dapisha on Russian River.

   Notes: pages 5-12; published by Riverdale Press in Riverdale, CA, by the Shasta Historical Society
   Abstract: R. J. Walsh headed the list of contributions to furnish supplies for volunteers that were going after Indians.

   Notes: published in Los Angeles by Anderson, Ritchie, and Simon
   Abstract: Pages 273-294: A review of the problems associated with the California Superintendency. Assistance from Washington, D.C., lack of capable leadership and tenure based on the spoils system, a poorly staffed headquarters office in Washington, necessary operation on credit when local officers were confronted with crises, slowness in compensating employees, inadequate accounting records in the California Superintendency's headquarters.

   Abstract: Page 3: "One of the parties passing through the valley in April, 1851, bestowed the name "Indian" upon it, because of the large number of natives they first observed when entering it (the town) from the mountains."

   Notes: pages 130-147
   Abstract: Pages 32-33: Yurok Indians or Trinidad Band - These Indians were antagonistic to other Indians in Humboldt County, therefore they had to be provided land separately. They have been landless since the failure of their treaty concluded October 6, 1851 (which treaty shared the fat of all others at this time). There were only 36 Indians left, two of which already had land in their own name. Agent Kelsey induced the Vance Redwoods Lumber Company to sell 59.92 acres for $1200. The land is fair with annual rainfall of 80 inches, it borders on the ocean - this is a fish-loving tribe.

Page 132: Blue Lake Band - 33 Indians in Humboldt County were known as the Blue Lake band.
The special agent had great difficulty in buying land in this area for this band due to the degree of barren land and the high price of fertile land. He finally succeeded in attaining 29.5 acres of land fairly suitable and acceptable to the Indians from the Brizzard heirs for $1500.

Page 132: The Congress by the Acts of June 21, 1906 (34 STAT.L. 225, 333) and April 30, 1908 (35STAT.L 70, 76) made provisions whereby homes have been provided for many homeless Indians, and a fair start in life afforded them. These acts, carrying appropriations amounting to $150,000, were framed in consonance with the existing conditions in California where a tract of good land of two to ten in area is sufficient to afford support for a frugal family. Special Agent Kelsey was assigned the task of expending the money appropriated to purchase fertile land.

Page 133: Eel River Valley - In this Valley, in Humboldt County are 88 Indians left who are the remnants of 3 or 4 bands of once populous and two diverse stocks of the race, always inimical. Therefore, it was thought not to attempt to assemble them on once piece of land, but instead to buy several pieces of land. One was bought from Patrick Quinn is of such good quality, eight or ten families can be allotted there. Another tract of 80 acres is practically purchased at $3000.

Pages 133-134: Cortina Band - This band has been in Colusa County since before the beginning of history. 46 years ago they were evicted from their homeland but settled as close as possible to it. For this band it was possible to purchase the land they occupied plus more acreage - making 480 acres - but the grantors reserved water privileges. The price was $4,800 plus $300 for fencing. The Indians are better pleased with this arrangement than they would have been with better land elsewhere.

Page 134: Smith River Band - There are 246 members of this group living now - they live in several groups along Smith River in Del Norte County. 240 acres was purchased for them but a protest was made that the price was too high ($7,200). Investigations did not sustain this - but the Indians preferred other land - as they pointed out, they had been fish-eating people for ages and did not wish to be deprived of fishing facilities. A new selection was made of 163.96 acres at the same cost. The Indians expressed complete satisfaction with this latest provision.

Page 134: Pollasky or Millerton Band - Only 33 members of this band are living now. They live nearly Pollasky, Fresno County. They eke out their existence by agriculture and with tribute levied upon the salmon of the San Joaquin River. This largely influenced the purchase for them of 140 acres from Adam Bollinger across the river in Madera County, at a cost of $1500. This tract contains garden land, 80 acres of hay land, and wood in abundance. Also, there is 80 acres of government land adjoining that purchase that is for their total use.

Page 135: Hopland band - Beneficiaries of the largess of the Roman Catholic Bishop of San Francisco, the 120 Hopland Indians have been living for some years on an 8 acre tract belonging to that prelate in Mendocino County. Most of the land in that area is held in large tracts and the white owners did not wish to sell, but the agent was able to secure a parcel from Jesse Daw at a cost of $5750 for 630 acres. This land is about a mile in a direct line from the old village, and the Indians had expressed their willingness to accept allotments thereon. The land is fenced and adjoins some very poor government land that will be left open for the Indians.

Page 136: Upper Land Band - This band in Lake County is the largest rancheria in California. This has been the worst example of overcrowding, not withstanding that they are one of the few bands that own their own land - due to the pressure of a Methodist preacher to buy while land was cheap. 284 members of this band live on 92 acres - with only a few arable acres to farm. 143.69 acres was purchased adjoining their rancheria for $5000, by the agency. This land has a good stand of lumber and has a good site for a day school, which it is proposed to establish.

Page 136: Cahto band - The 88 members of this band have lived near Laytonville, Mendocino County for a long time. But, when the white people in the area discovered the government wanted...
to purchase some property for the Indians, the price of land in the area became prohibitive to buy. Therefore, with the approval of the Indians, arrangements were made to purchase 200 acres of good land not far distant from their old home. The cost was $2500. Two bearing orchards are secured by this purchase.

Page 136: Point Arena Band - The 18 Point Arena Band Indians of Mendocino County were evicted from their homes on the Bree Ranch some years ago - then the Northern California Indian Association provided them a temporary home on the Garcia River. But Mr. Bree claimed that, too, although it was mostly steep banks and half covered with water from the river. Arrangements have been made to purchase 35 acres adjoining their village (where they were evicted) for $2625. This land adjoins some on which there is a day school for Indians and this is obviated the necessity of moving either Indians or school.

Page 136: Quenoc, Laconomi, or Millerton Band - This 51 member band of Indians lived on the Phian Ranch in Lake County for over 50 years. It was not possible to purchase the land on which their homes were located but 45 acres was purchased from the Central Counties Land Company for $2000. The Indians have expressed a willingness to accept small allotments on the land.

Page 136: Rumsey Band - In a fairly good fruit district, with springs and a fine orange grove, the 74 acres of land now under purchase from W. B. and Mary A. Bayley will provide a good home for the 26 Indians known as the "Rumsey Band." They are in Yolo County. It is even thought that relatives of this band in Colusa county may wish to come here. The price of the land is $2000.

From time immemorial the Colusa Band of Indians has lived along the Sacramento River in Colusa County. On September 9, 1851, they ceded their lands to the United States by treaty in return for a large quantity of goods and a tract of 20,000 acres along the river. But this treaty, like many others with California Indians, failed in the senate, and the Indians received nothing, yet they lost their lands. In 1851, 1000 of the tribe were living but today they only number 60 and live in two bands, grudgingly tolerated in the area. The smaller band has been enclosed in a barbed-wire fence on their burial mount, their only water being from a ten-foot well sunk among the graves. At this time it is hopeful to stop the extinction progressing so rapidly under the harassment. 40 acres of land, equal to any in Colusa County, has been purchased for them from Jeremiah Moymilon at $3800.

Abstract: A brief yet concise history of the use and making of trade beads amongst American Indians and settlers. Very few references to California, yet what little information was given can be applied to Indian/White relations.

Abstract: On September 20, 1854, the settlers met soldiers at Clear Lake. They had told us of a [wagon] train that had been murdered at Bloody Point on Tule Lake. At the natural bridge on Lost River we were visited by 500 [Modoc] Indians wanting muck-a-muck [gifts and food]. We had none but eventually the Indians left after wrestling with whites. One white wrestled an Indian and beat him.

Abstract: From an interview made with George Furman on September 12, 1930. Settlers of Millville learned of an impending Indian attack from a little Indian girl living with one of the settlers. The town sent to Shasta for help. The Indians were held up in a natural fort made from a group of blown down trees. After a few minutes fight a burning pine knot was thrown into the thicket, driving them out, and several Indians were killed. The Indians were fighting with bows and arrows.
An old squaw would not come out and a man, thinking she was hiding a warrior, shot her. Also an account of an Indian who tried to kill the medicine man after three of his patients had died from his treatment.

Notes: Copy in Hearst File  
Abstract: Pages 199-125: Staniford's critique examines four distinct areas in which historians have distorted impressions of the California Indians: 1) misstatement  2) misconception  3) omission  4) disparagement. In his conclusion, Staniford proposes that in the future the historian must join forces with other disciplines (anthropology, sociology) and in this way develop a more comprehensive and balanced view of the California Indians.

Notes: pages 10-11  
Abstract: In the spring of 1850, Abram Decker was killed by Indians at Big Spring near Magalia. He was the first white man to die there.

Notes: pages 335-344  
Abstract: Shell money used by Indians on Western and Eastern Coasts. Where now an Indian woman or canoe are worth so many blankets, it used to be strings of shells. Some shells distinguished by California Indians as jewels are to whites.

Notes: pages 18-20  
Abstract: In 1849, near Big Bend Creek, pilfering Indians entered James Abrams camp, taking almost everything. Being near winter, this created a hardship on the party.

Notes: pages 107-110  
Abstract: Article about Ishi including his history and quotes him about being lonely and his feelings of "home" at the Museum.

415. Stillman, Dr. J. D. B. "Seeking the Golden Fleece." Overland Monthly vol 11, no 3 (1873).  
Notes: pages 226-233  
Abstract: Extracts from old letters tell story of trip up the Sacramento River in October 1849. In Butte Creek area whites encountered four naked Indians. Soon 100 Indian men and boys were following whites as they boated down river. Indian chief asked in Spanish what they wanted, and the whites asked where the headwaters of the rivers were. Whites threw besquets in water and traveled on. Met Indians again later and exchanged gifts with them.

Whites traveled five days on river to Indian fishery at Lassen cut-off. Bought salmon from Indians. Indians let whites through fishery dam. Boat caught on dam. Whites paid with fishhooks for damage to dam. Indians gathered white whites ate and consumed leftovers. Whites saw prairie fire (set by Indians?). Met more Indians who helped tow the whites' boat. Whites entertained Indians with target practice at tree.

Notes: pages 297-305  
Abstract: June 2, 1850. Doctor rode to Norris Rach, six miles up American Fork. A great number of Indians there, are no better than slaves to Norris who has absolute authority over them. One Indian stabbed another. Offender was hunted and almost shot, waiting to see if other Indian died (pg 305).
Notes: pages 4-20
Abstract: Page 8: The Westward Movement - Federal Patronage and the "Chivalry" - Vincent Geiger was appointed as an Indian agent at the Nome Lackee Reservation with a salary in 1857.

Pages 8-10: The California Reservation System - The reason for the more conflicts between the Indian tribes was the higher density of Indian tribes in California. Western Indian cornered - geographically there was no place for the Indians to retreat to. Franciscan Fathers realize problem - first to understand the Indians' problem in 1848. Gold rush and the Indian - the dispositioning of the Indians by gold seekers in 1849. Friction between races - problems between the whites and Indians. Federal Government Indian policy - In 1851, Bejamin Washington proposed a plan for Indians, but it was rejected. First Proposal Fails - Beale Plan September 1852. Colonel Henley replaces Beale in 1857 and establishes four reservations.

Pages 10-12: The Nome Lackee Reservation - founded between Thomas Creek and Elder Creek, fall of 1858. Henry Ford first agent for the reservation in 1854. Col. E. A. Stevenson appointed agent to Nome Lackee in 1856. Clashes between "various" tribes because tribes too close together. Henley (superintendent) establishes new reservation in coast range mountains named "Nome Cult." Later it was "Round Valley."

Pages 13-16: The Geiger Years - Vincent Geiger Indian agent at Nome Lackee reservation from 1857 to 1861. Vincent among Indians - disciplines and restrictions make many Indians unhappy and so the Indians started leaving. Former agent Col. Stevenson's home burned, family killed - the reservation system has problem controlling the Indian ravages of the land. Public outcry - the public demonstrated their upset feelings toward these unlawful acts during 1859-1860. Bailey inspection and report - in 1858 G. Bailey inspected the reservation at Nome Lackee for the Department of Interior; he finds Indian agents using the Indians for their own private enterprises. Change in state reservation system.

Pages 17-18: Wells Murder Case - Indians indentured. Winter of 1860, state legislature passed law which said that Indians could be indentured with or without their consent.

Abstract: Pages 26-28: While building the first road to Siskiyou County up the Sacramento many bridges were constructed, on the advice of old Indians, the bridges were built high above the water marks.

Notes: PINK pages; published in Susanville, CA
Abstract: Page four (Pink) : Pioneer Ranching in Big Meadows (New Lake Almanor). Interview with Mr. and Mrs. Charles Stover. "My mother came across the plains from Wisconsin in 1852... they had some Indian trouble." "My father said there were a few Indians here when he first settled but he never did have any trouble with them."

Page five: Interview with Mr. and Mrs. Charles Stover, around 1900. "We had the Mill Creek Indians who used to come down into the Valley and raid the ranches and destroy everything in the homes... The last raid the men followed them on horseback... the Indians were in a cave and when they came out in the morning the ranchers were waiting for them and killed them."

Notes: pages 7-9
Abstract: In 1854, Smith Mining Co. went into the Smith Neck area, built houses and corrals, and
planted wheat. The Indians raided them, killing an ox and burning the buildings. The men escaped to Randolph, and Smith Neck was abandoned. Smith Neck is present day Loyalton.

   Notes: page 565-568

   Notes: pages 3-7
   Abstract: Two to three miles west of Clear Creek Cemetery on Williams Road was Stoneman School. The three Lewis children, captured by Indians, lived in this location.

423. Summers, Alexander. "Turmoil in Northwest California." *Out West; a Personal Journey of California, As It Is, As It Was, As We Hope It Will Be* vol. 6 (1971).
   Abstract: Turmoil in Northwest California: "Operations of venal agents, abetted by indifference in Washington, led to bloody Indian wars in the 1850-1860s." This article examines the influences of the white population upon the California Indian. The information; taken from hundreds of old letters discovered in an Illinois attic, discusses the relationships between the settlers and the Indians during the 1850s and 1860s especially in the Northwest section of the state. The letters written by William Bryson to William Doyle and other government officials, investigates the inner turmoils amongst the white population as to their treatment of the Indians.

   Notes: Published by the Lake County Historical Society
   Abstract: page 12: Poem on injustice of white to Indian, speaks of Pomo Indian killing.

   Notes: pages 23
   Abstract: From "The Union Record," March 5, 1864. Dogtown resident J. McBride had five armed Indians rob his cabin while he was working in the fields. Tuesday last several armed Indians attacked a teamster on Dogtown road and wounded him. Indians becoming numerous again in mountains in vicinity of Numshew and Dogtown. Indians must be returned to the reservations.

   Notes: page 24; Chico Enterprise Record, March 26, 1966
   Abstract: Ishi, last of the stone age Mill Creek Indians, died today from tuberculosis, brought on by contact with civilization.

   Notes: page 30; Chico Enterprise Record, September 30, 1965
   Abstract: PDixie Johnson, an Indian prospector of Big Bar country, trailed two men suspected of robbing Stirling Mercantile near Ramsey Bay Sunday night. Officers arrested the two.

428. ———. "Elliot Road." *Tales of the Paradise Ridge* vol 9, no 1 (1968).
   Notes: page 17; from Louis Miller, "Paradise and the Ridge"
   Abstract: Paradise Post, May 16, 1952 - Ellios lived on lower Neal Rd. Indians would stop by house and beg for food.

   Notes: page 22
   Abstract: Indians came to Yankee Hill to trade, none went to school.

Notes: pages 291-314
Abstract: Lassen's friendly relationship with the Indians is documented on pages 296, 297, 306, and 307. At times on his ranch Indians were his only companions. Indians labor helped him in constructing his adobe cabin and other buildings. He was active in regulating agreements and treaties with the Indians. He was a friend of Chief Winnemucca.

Page 309: Pioneers who knew Peter Lassen held varying opinions as to who might have murdered him and Edward Clapper. Issac Roop appears to have believed they were killed by Indians. Several old timers interviewed by Swartzlow thought they were murdered by whites. Fairfield leaves the impression that either Pitt River Indians or some of the renegades from the Black Rock country murdered the two men. The question has never been resolved.

Notes: pages 4-6
Abstract: Page 5: Several groups of Yahi Indians lived on Paradise Ridge. Ishi, the last of the Yahi, came to an Oroville slaughterhouse - driven from the wild by hunger.

Notes: pages 137-143
Abstract: Description of Um-wa, daughter of a Mendocino Indian Chief. Wylackies a "war-like, predatory tribe." Whites settled in Yuka territory, Round Valley. Tells of white takeover and Indians killed off. Troops sent in to protect Indians from whites. Description of Bland, white mountain man, given. Story of his abduction of Um-wa, her escape, Bland recaptures, soldiers capture her from Bland and return her to the Reservation. Bland later killed by Wylackies.

Notes: pages 88-91
Abstract: Description of Indian dances in U.S.

Abstract: Pages 24-32: July, 1887.
Pages 169-186: August, 1887.
Pages 259-271: September, 1887 - The Tom-Kies, Shanel-Pomos, E-Da-Mas, and Wylackies.
Pages 365-377: October, 1887 - The Redwoods
Pages 479-497: November 1887.

Notes: pages 37-39; published by Riverdale Press in Riverdale, CA, by the Shasta Historical Society
Abstract: On August 16, 1866, Indian shot Mrs. Dersch, wounding her. Thatcher was the first person to reach the ranch to help her. The closest doctors were in Red Bluff and Millville. She died on the 17th before the doctor from Red Bluff could help her.

Notes: Pages 152-173
Abstract: This article deals with cultural change between 1800-1969. Those years relevant to our study include the following areas; 1. The early post-contact period 1800-1899 included in this section are a) the impact of Mexican control 1822-1848, b) impact of the American invasion 1848 - present, c) conflicts due to economic and agricultural values resulting in the Mendocino Reserve 1856-1867, d) Indians as employees, e) the development of various cults, i.e. Boles-Maru, and ghost dance, f) the weakening of Pomo culture. 2. The Rancheria Period 1900-1935 included in this section are a) the California Indian Association and the B. I.A. involved in land allotments, b) communications between the B.I.A. and the Bokeya (Pomo Indians), c) questions of tribal leadership, i.e. tribal hereditary vs. government recognition due to literacy, d) Internal conflict resulting from non-Indian marriages especially Italians, e) attitudes of
whites towards Indians, f) altering of tribal practices of health, education, and welfare, g) school facilities established in 1895 and the resulting conflicts between white and Indian factions.

   Notes: pages 8-9
   Abstract: Discusses changes seen by Sergeant Sambo in his 109 years of life. From interview made in 1961. He saw first white man in 1872. His grandmother drilled him in his native language - which was then dying with the tribe.

   Notes: pages 4-20
   Abstract: Page 12: Around 1871 the Modoc Indians were thought to have been threatening the convent in Yreka.

   Notes: pages 9-35
   Abstract: Page 10: Indians killed three men at Blackburn's Ferry on the Klamath River and fled, not to be found, into the mountains. Two parties went up the Klamath in 1850 but were forced to return when they reached Happy Camp due to extreme Indian hostility. Other parties invaded the natives' territory, who retaliated whenever possible. At Wingate's Bar two whites were killed. The remaining whites went to the rancheria and killed all Indians found. They eventually settled at the mouth of Indian Creek, a place named Happy Camp. In April 1852 an Indian was shot at Happy Camp for stealing a knife. In turn, the Indians came and killed the miner who shot the Indian. The whites collected a large company on the 12th and killed all Indians at the rancheria and destroyed the rancheria. 30 or 40 were killed.
   Page 19: At the Muck-a-Muck mine near Happy Camp, formerly the Smith mine, was the site where Smith would buy five mule loads of groceries and feed the 100 hungry Indians. The Indian population of Happy Camp was 97 Indians.

   Notes: pages 83-93
   Abstract: Page 85: When the Karok Indians first came to they met the highly civilized (wa-gats) white man. The whites welcomed the Karoks and taught them their art and sciences. We recognized the white rights and we all got along well together. There were inter-marriages but the Karoks were not promiscuous, having high morals. They just seemed to disappear later to the north. It is a guess that these Karoks might have had a long lost ancestral tree of whites, thus giving them white characteristics and knowledge.

   Notes: pages 167-175
   Abstract: Two Indians canoed out to trade with fish with the white gold hunters. Indians were invited to dinner (February 1852) and crew demonstrated military might with ship's cannon. Indians unimpressed with cannon but approval given when crew ran up the Union Jack (false colors), Indians having friendlier relations with British than with Americans. By saying gold on the other side of the island the Indian tricked the whites into giving them a safe convoy through another tribe's area. (Queen Charlotte's Island is north of San Francisco).

   Notes: pages 79-85
   Abstract: Congressional appropriation enabled Deputy Fish Commissioner to hire 10 white men and 10 Indians to work on Salmon hatchery at McCloud River 20 miles from Redding. Description of whites and Indians fishing together (pg 81). Indians employed belong to McCloud River tribe. Long resisted white settlement escorting prospecting parties from hunting area with treats - not to
return. Hostility to Stone's original settlement on river settled by promise to give them more salmon then they caught in a season. Indian women have been employed to pick moss (pg 85).

443. ———. "Scrap's of Modoc History." *Overland Monthly* vol 11, no 1 (1873).
Notes: pages 21-25
Abstract: Modocs superior to average Indian. Repulsed a force recently five times their number. Only 400 left of the tribe once numbering in the thousands. In 1852, 18 men, women, and children were killed at Bloody Point. One man escaped riding 60 miles to Yreka. Ben Wright professed to make peace and got 51 Modocs to come weaponless to his camp, and there slaughtered all but two who escaped (in 1853). Pursued by volunteer forces. Modocs died off. In 1864 Chief Sconchin made peace. Story of a Donner Party like famine in the winter before whites.

Abstract: "Diggers. Dr. Inskip was in town yesterday and reported seeing, or that somebody else had seen 'some more Indians, and a good many tracks.' The Doctor is heavy on the 'Injun' scent. He reported a prospecting party being driven away from Mill Creek, some eight miles from Battle Creek Meadows."

Notes: pages 174-181
Abstract: Coast and Lower Klamath Indian warn the whites against Klamath Indians. Warnings ignored. Summer of 1851 whites at Thompkins Ferry murdered by Indians (Indian attack described in detail). Half a dozen whites and many Indians killed. Ferry owner and wife escape to Trinidad. Indian rancherias from Tompkins Ferry to mouth of Trinity wiped out in revenge. Col. Redick McKee, U.S. Indian agent, sent to investigate in answer to petitions. October 8, '851 treaty signed with all but Redwood and Bald Hill Indians. Early 1853 General Hitchcock sent three companies under Captain U. S. Grant and Fort Humboldt founded.

Pages 178-179: Massacre, 1851, Thompkins Ferry, Blackburn. Retribution on all Indian villages from Thompkins Ferry to mouth of Trinity. Petition of Klamath and Western Trinity brought Col. McKee, U.S. Indian Agent to investigate (1851) A treaty of peace drawn up, but many tribes not represented, marauding Indians could flee to these tribes.

Abstract: In April 1849 Murderer's Bar, CA was given its name. A group of white miners led by the Indian boy "Peg" go gold hunting and encounter a group of 60-70 Indians. The whites shot at the Indians and the Indians retreated. After the fight Buckner carved the name into a tree.

Notes: pages 229-237
Abstract: Page 234: Indian legend on how Wascos (Des Chutes) given name. In ridicule of domestic father left to entertain his children (basin-maker).

Notes: pages 344-352 and 425-433

Notes: pages 193-216; translated by E. G. Gudde
Abstract: Page 199: In 1842 near Sonoma. They ["migratory heathen Indians"] are used to camping during certain seasons near frontier settlements to earn, by means of communal labor, a better living than is possible for them in the wilderness. Self interest is the primary reason for hiring the Indians, for the landowners need them. The Indians lose their freedom, but their sustenance is assured. Vischer says that if the nomadic champions and the primitive life could glance into the interior of the dusty, vermine-infested huts and holes of the primitive Indians they would be forever cured of their dreams.

Page 200: The uniform passive character of these Indians has made the task of the missionaries easier, but their apathy and mortality due to carelessness and uncleanness among the tamed tribes have greatly retarded the extent of their advancement.

Notes: pages 347-352
Abstract: Page 348: In 1867 it was estimated that there were five hundred Indians in Nevada County, although they were rapidly dying off, due to white man's vices. There was quite a settlement of Indians at Johnson's Rancho [on north bank of Bear River, about three miles east of present town of Wheatland]. Camp Far West was a mile to the east bank. A tribe lived among the south Yuba, the Oustomahas lived at Campoodie, west of Nevada City, and there was a large, important settlement at Indian Springs.

Abstract: Page 33: South Cow Creek Valley 1852 - only inhabitancy were Indians living in their most primitive state but not hostile. burned off grass land to eat roasted grasshoppers. Indian superstition.

Page 34: Waggoner raised cattle but the Indians would kill them for food "as they used to taking the wild cattle along with other wild game whenever they wanted." 1866 marauding Indians killed Mrs. Dersch.

Notes: pages 345-355
Abstract: The article contains twelve stories which are non-mythical, collected at the Hupa Reservation from 1945-1946. Includes analysis of each story.

"The Killing of Buck Billie" - Mrs. Cambell was an Indian married to a white man. She accused Buck Billie of poisoning her sister, but he claimed he had nothing to do with it. Her family killed Buck Billie and none of them had any luck after that because of what they did.

"Senalton John's Treachery" - A bad Indian killed a good Indian agent. Senalton John was his brother-in-law, and wanted the reward money offered for the bad Indian's capture. Senalton John hired a Redwood Indian to shoot the bad Indian, his brother-in-law. After that, Senalton John didn't have any luck and was eventually killed by a soldier, who had been hired by the bad Indian's widow.

"Village Feud" - A feud between Senalton and Hostler ranches. A drunken soldier tried to get an Indian woman at Senalton, who stabbed and killed him. In retaliation, the soldiers killed an Indian at Hostler, the other ranch. The people at Hostler blamed Senalton for the death and so killed a man from Senalton. The killings went back and forth until 15-20 people were killed and until all the old people died off, at which point the young ones became friends.

"The Coming of the White Man" - Two groups came through the Hupa Valley between 1840-1850. The first traded some beads for some dogs, which they ate. The second killed an Indian.
Abstract:

Page 31: James Bradley was mining in Trinity County and was killed by Indians. (No proof it was Indians.) His body was found by a creek stripped of clothes and everything was taken from his camp as well.

Abstract:

Reminiscence of author's childhood at Baird on the McCloud River. The Indians protested the construction of the fish hatchery but helped to build it when they were told they could have all the fish after they had been stripped of eggs and sperm. She also recalls the Indians in the area. Her mother employed an Indian girl to help with the housework. "Consolulu was the last of the real Indian chiefs" - description of. And a description of the last Wintun "pow-wow" - article could be updated by finding out when the government build the fish hatchery at Baird on the McCloud River.

Abstract:

Pages 27-34: A cattle driver's story on September 4, 1837. After crossing the Klamath, six Indians approached in a friendly manner. Some followed and a man in the party shot him dead. One man in the party opposed the act, but the others were in fear of their safety and thought it was the only thing to do. Some had been attacked years before. On September 15, the party was fearful of attack while going through a difficult pass on Siskiyou Mountain, so they travelled ready for attack. Later they were ambushed, but only a steer was shot and killed. On September 17 shots were fired into the camp, but there were no injuries. On September 18, while moving between the Rogue River and the mountain they were expecting attacks but were never ambushed and rarely saw Indians.

Notes:

pages 30-32; published in Riverdale, CA by Riverdale Press; Shasta Historical Society

Abstract:

Pages 1-4; published in Riverdale, CA by Riverdale Press; Shasta Historical Society

Abstract:

Pages 41-44

Abstract:

Pages 2-3: Mr. Wemple gives a page and a half description of the Potato War (1857), which supposedly began when some Washoe Indians stole some potatoes from Mr. Morehead's garden. The fighting continued for several days, the Indians fighting persistantly. Whites had to call for "reinforcements" but the Indians left before they could come.

Page 5: In 1858 Indians stole a number of horses belonging to Fullright and Crawford. Author describes persuit and fight. Author describes other thefts by Indians and the fighting that resulted near Milford.
Page 8: In 1859 supposedly Peter Lassen was killed by Indians, but no proof.

Page 42: Youths in Milford liked to watch the Indians sweat dances.

    Notes: page 5
    Abstract: An article about Hi Good the Indian fighter and some of his captures and his death.

    Abstract: About 1896, there were about a few hundred employed at Bidwell Rancheria and that was about it. Bidwell took care of young, old and sick. They picked fruit and pulled weeds and drove teams along with cowboying. Monroeville Indians would be skinned and save the meat of an cow that had been shot because it was mired down. They would do this even if the meat was a little ripe. Food was kept in skinned out hides of animals. They also gathered roots, nuts and oats. Goes on to tell about the acquisitioning of fish and method of preparing them for food. It talks of the preparation of grasshoppers for food. Houses were pits dug in the ground by squaws. Poles were laid across the top with brush laid across poles. Straws and weeds and dirt were then laid down on the brush respectively. Tells of how they were dressed. Weapons consisted of bows and arrows. Large numbers of Indians died of smallpox. Some vaccinated by Bidwell or his doctor. Indians learned to vaccinate themselves by taking the scab of a vaccination and placing it in a cut on the arm.

    Abstract: Joshua is influenced by environment to dislike Indians. He use to sit upon Hi Goods lap (Indian fighter) and hear him talk as a kid. Hi Good always led the parties to track down marauding Indians. He says that Indians were here first and had plenty before the white man came and shot all the quail and antelope, and burned off all the oats. It was the squaw's job to bury the dead. They would dig a hole and double up the body and tie it with grapevine or rawhide. It is mentioned with in parent, however, that burning of the dead was the local custom. Most Indians lived dugouts. The Indians that worked for his family were called tame Indians. Wild Indians were the ones which did not wear many clothes. He claims Indians had stomachs like dogs and that he was amused that the Indians would eat with their hands rather than use the utensils provided.

    Notes: pages 295-301
    Abstract: On June 21, a rage for Indian baskets. Indians dying out - baskets for momentos. Jim's Sally, Levy's Martha, Bob's Molly, and Piute Charley's Jane are head basket makers. Indian Big Meadows Jim talks of "long time ago, very good, white man roast ox, Indian eat - now no big white man, no eat - now no good."

    Notes: pages 53-54
    Abstract: Roy Owens exposes the Bloody Island massacre by a U.S. army officer and his company as being totally unreasonable. The officer had accused them of stealing cattle when in reality they were barbecuing beef that had been donated to them by the owner of the Reading Grant.

    Notes: page 1
    Abstract: "Jackson Fareley, Indian hunter, born in late 1820s. A frequent visitor in Elk Creek area in the early days. Great Uncle of June Van Scyoc. Note muzzle loading guns, powder horn, and bowie knife. The Indians made persistent raids on the settlers, stealing horses and cattle and it was necessary to carry on war expeditions against them."
Notes: pages 40-41
Abstract: Description of how Indians would catch fish.

Place Names." Wagon Wheels vol 1, no 2 (1951).
Notes: page 9 (pages not numbered)
Abstract: "Colusa - a euphemism for Colusi, early name of the county, which had its origin from the Colus Indian Tribe derived from the word coru meaning 'to scratch,' from the propensity of the young squaws to lacerate the faces of their bridegrooms upon the consumation of marriage. (Will S. Green's History of Colusa County)."

Notes: pages 35-36
Abstract: Cache Creek tribe was the tribe involved here in 1862. These Indians were ravaging the white settlers, including killings, and so Jack Letts of Stonyford and Rufus G. Burrows led the posse which fought the battle at Eagle Peak.

Abstract: Pages 46-48: "There were many Indians on the Uncle Sam Ranch, assisting with the work and 'Bud' Whiting learned to speak some of their language. During the Modoc War, 1872-1873, conditions changed, the Indians put on their war paint and a serious situation befell the Uncle Sam Ranch. Lavernia Whiting, when she could see them crawling too close, would take her dog and go up the stairs. Once at their approach she had her young brother, Pelham under a box."

Notes: pages 51-52; published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: At the time of the Dersch killing near Millville an Indian was sent by the other Indians to the Wilcox Ranch to scout it out with the intention of killing the family later. When he arrived they were just sitting down to eat and filled a plate with food and gave it to him. He returned to his tribe and said, "No kill that good man."

Notes: pages 149-161
Abstract: Description of Capay area in Northern California. Picture of Indian rancheria. Talk about Indians who live on Cache Creek in a dozen wooden shanties, all left of the Indian population. Describes visit to rancheria (pg 156). Selling willow baskets.

Notes: pages 289-301
Abstract: Story of miner who splits up with partner then sees group of Indians burning corpse of Indian. Miner stops them, buries Indian. Later doctor wants Indian skull and miner shows doctor Indian corpse. Other miners find headless remains and accuse miner of killing his partner.

Notes: published in Riverdale, CA by Riverdale Press; Shasta Historical Society
Abstract: Page 14: The story of a 14-year-old boy in the 1860s whose great uncle was tomahawked by an Indian as they rode down from the mountains. The uncle lived three more years in spite of a crushed skull. He died at the age of 98.

Wilson, Ramon E. "Trout Fishing in California." Overland Monthly vol 18, 2nd series, no 105 (1891).
Notes: pages 225-243
Abstract: Page 241: Indian referred to as "enemy to angler." During trout spawning Indians leave reservation and spear fish in large quantities. Attempt being made to do away with Indian fishing.
Notes: pages 185-204
Abstract: Beautiful Butte County described. On page 192 picture of Rancho Chico Indian Band with white leader. General Bidwells' trip to California described. Attacked by Indian in San Joaquin, horses and food taken. Later Indian led them to white settler's ranch. Bidwell and wife worked to protect and civilize Indians living on Rancho Chico. Annie Bidwell took charge of educating Indians, got Presbyterian Women's Foreign Missionary Society involved in Indian education. Bidwell Indians compare favorable with white population.

Notes: pages 640-642
Abstract: Story of a man and partner who rode mail and express in the Shasta area. 1000 Pit River Indians lived along the way but had only arrows and a few horses, so a white man with a gun could hold off quite a number. Came across miners, killed and stripped. Got arrow in the back once. Man and partner mixed 18 bottles of strychnine into 200 loaves of bread in loose pack on horses and pretended to be miners. Indians gave chase and gathered the bread as it fell. The "Sacramento Union" sent a man to investigate. 93 reported dead but more suspected. The rancheria was moved up to Modoc County.

Notes: pages 2-5
Abstract: In 1849 Little Rich Bar, Philo A. Havens (pg 2) found gold, with the thanks of an Indian. The Indian had a nugget larger than anyone had seen. After bargaining the Indian pointed his finger in the direction of the discovery. They all then, Indian too, sat and ate a feast. Everyone got quite full. The next day they headed up river to Big Rich Bar, near Coyoteville, and gold was there. The Indian would be rewarded with blankets and shirts. Page 5, Miner's code. Fourth - None but native and naturalized citizens of U.S. shall hold claims. Fifth - The word "native" shall not include the Indians of this county.

Notes: pages 80-81
Abstract: In 1854 Indians killed white men at Copco. Troops came and the Indians hid out in caves. Two miners fighting with the Indians were killed. The troops fired cannon balls into the cave the next morning. But during the night under the cover of darkness the Indians escaped to flee the soldiers.
Monday next and Captain Starr will march from Colusa to Fort Crook, as soon as transportation ordered from here reaches him.
I have had the prisoners, Frank Hudson, of Co. G., 2nd Cavalry, brought to Camp Union, where he will remain in confinement, until the proceedings in his case are acted upon by the Major General Comdg., the Department.

   Notes: pages 402-408
   Abstract: In 1852 Wichpeck, capital of the Klamath Indians. Story of miners killing and abducting Indians. Young white woman drowned, sent for Indian women to lay her out.

   Notes: pages 26-28 and 32
   Abstract: Mid 1850's - The Karoks were peaceful people and would be fine if left alone, but the miners violated ceremonial grounds, women were not safe and eventually a confrontation took place and the Indian men were driven into the hills. The Indian women were herded and the miners chose the ones they wanted.

   Notes: pages 657-661
   Abstract: Talk in general about Indian writing. Mandans had oracle stone on which figures appeared after shaman fast. Painted rocks found among mid and southern California Indians. Tulare County has Indian rock paintings. Owens Valley in Inyo County has rock paintings. Pictures described and analyzed.

   Notes: pages 171-182

485. Young, Lucy. "Out of the Past; a True Indian Story Told by Lucy Young, of Round Valley Indian Reservation to Edith V.A. Murphey." *California Historical Society Quarterly* vol. 20, no. 4 (1941).
   Notes: Pages 349-364
   Abstract: Pages 349: Lucy Young was a Wailaki Indian from vicinity of Alderpoint, Humboldt County. When she detected these recollections of her childhood she was an old lady, almost blind, living on the Round Valley Reservation. When white people first arrived in Humboldt and Mendocino Counties in the early 1850's the Indians were not greatly disturbed. However, many whites regarding the Indians as their natural enemies, killed them whenever they could. Indian retaliation may or may not have been visited upon the guilty. Indian children, were kidnapped and sold into virtual slavery. An Indian viewpoint of the clash of races, in which the Indian had no rights a white man had to respect.

   Notes: published in Riverdale, CA by Riverdale Press; Shasta Historical Society
   Abstract: Ono Indians bury dead in sitting position.