Indian-White Relationships in Northern California
Manuscripts

1. "Hearing Before the Sub-Committee of the Committee on Indian Affairs of the House of Representatives.".

2. "Hearing Before the Sub-Committee of the Committee on Indian Affairs of the House of Representatives."1913.
   Abstract: "Relative to purchase of lands for homeless Indians of California."


4. "Hearings Before the Committee on Indian Affairs U. S. Senate."1915.
   Notes: On Indian appropriation bill (H.R. 12579) for fiscal year ending June 30, 1915
   Abstract: "Relative to support of Indians in California."

5. "Memorial of the Northern California Indian Association, Praying That Lands Be Allotted to the Landless Indians of the North Part of the State of California."1904.

   Abstract: 1) Taches Cah-wai, 5/13/1851
   2) Ko-Ya-Te, Wo-La-Si, 5/13/1851
   3) Chu-Nute, Wo-Wol, 6/3/1851
   4) Castake, Texon, 6/10/1851
   5) Iou-Ol-Immues, We-Chillas, 5/28/1851
   6) Das-Pia, Ya-Ma-Do, 7/18/1851
   7) Mi-Chopda, Eskuin, 8/1/1851
   8) Nos-Ma-Noe-Ma, 8/16/1851
   9) Colus-Willeys, Ch-Ha-Na, 9/9/1851
   10) Cu-Lu, Yas-Si, 9/18/1851
   11) San Luis Rey, Kah-Wa-As, 1/5/1851
   12) Dieguinos tribes, 1/7/1852
   13) Si-Yan-Te, Pote-Yun-Te, 3/19/1851
   14) How-Ech-Ees 4/29/1851
   15) Ca-La-Na-Po, Ha-Bi-Na-Po, 8/20/1851
   16) Sainell, Yu-Ki-As, 8/22/1851
   17) Poh-Lik or Lower Klamath 10/6/1851
   18) Upper Klamath, Shasta 11/4/1851

7. "Message From the President of the United States, Communicating 18 Treaties Made With Indians in California, Various Tribes (1851-1852).".

8. Allin, Carl J. "The Failure of the California Reservation System If 1852 As Exemplified by the Nome Lackee Indian Reservation, 1854 - 1863."1962. checked, California State Library - California History Room.
   Abstract: A brief, yet concise 17 page report on why the reservation system in California failed. Amongst those reasons discussed by the author were the attitudes of the management, the attempted "transformation" of the Indian, the location of the reservation on prime agricultural land, the "unclear source of authority" (i.e. state vs. federal), the agents and their attitudes, and the lack of a military force to prevent Indian/white conflicts. Allin recounts a brief history of Nome Lackee to exemplify his study.

   Paper discusses attitudes of whites towards Indians; the 18 unratified treaties; Beale's establishment
of 5 military reservations in 1852; the Nome Lackee reservation in particular: Thomas Henley; public opinion, Indian reaction to the reservation; Indian activities on the reservation; the greed for the reservation land; the problems leading to the failure of the reservations and the reasons for that failure.


Abstract: Page [1]: Indian who set fire to Col. Stevenson's house escaped into foothills. He belonged to band of Indians called Antelopes, which was mostly company of boys brought up among the whites - these committed the worst depredations of any Indians. Had acquired knowledge of manners and habit of whites and knew where to strike with impunity. Actuated by desire to avenge real or fancied wrongs. It feels that in many cases the injuries were only too real. Says without exception all pioneers with whom he has conversed invariably found the Indians quiet and peacably disposed until molested in some manner. Whites in general did not among Indians but individuals "of evil disposition took advantage of and abused them, and so aroused their hostility."

Pages 1-2: The destruction of Col. Stevenson's house and family in Red Bluff by fire was done by the Antelopes, a group of Indians composed of young men who had been raised by whites and who selected targets in the midst of communications to which have been communicated against them.

Pages 2-4: Some Indians came into Shasta County and killed a family. A general alarm arose and vengeance was sought. On the trail several Indians who worked for or were raised by whites were murdered by the real culprits. They escaped and the mob threatened to go into Pitt River country and attack Old Shavehead by Major H. B. Mellon sent them word that they would have more than squaws and paposes to fight if they did. They didn't.

Even a single request of the Modoc chiefs to be allowed to see the new Indian territory before they were removed to it was ignored.

Pages 4-6: Major Mellon had a compact with Old Shavehead. He didn't want anyone to upset the delicate peace he had obtained with it. This includes an account of a false accusation being brought against an Indian and the subsequent withdrawal by the white man who rashly made it.

Pages 6-8: Compares regular soldiers to frontiersmen - the soldiers were better and sights the heroics of Captain Meenson on a campaign in persuit of Paiutes.

Page 8: Ayres was for 20 years resident if Fort Bidwell. Surprise Valley settled by citizens from the Big Meadow of the Truckee River, near where Reno now stands. During first 3 or 4 years, they suffered severely from depredations. Occasionally, but not frequently, settlers were killed. Indian raids principally for driving off cattle. These depredations usually committed by wandering bands on way to Pyramid Lake Reservation, or by small bands who wintered in little valleys to the east and who journeyed spring to Steins Mountain Oregon, which was regarded by all indians as refuge were white men seldom came. To check these inroaks, Government established cordon of military posts - Bidwell at south, Camp Warner, Camp Harvey, Fort Klamath.


Notes: pages 86-121

Abstract: This is Mr. Bailey's description of the Indians he knew and saw in Colusa. Bailey gives description of Colusa Indians' homes, food, personality, physical features, religion, and magic. He also describes the Colusa Indians' "downfall" - whisky, gambling, disease, and also discusses the acquiring of Indians as slaves. At the end, Bailey gives three Indian character sketches - describes the Indians ability to work on a ranch, and friendship he had with some of the Indians. Mr. Bailey does talk of some of the Indians' "virtues."
   Abstract: A small pamphlet that describes the basics of the conflict between white civilization and the California Indians. Included in the report are references to disease, massacres, starvation, military abuses of Indians, slavery, reservations, and government policies (both state and national.) The pamphlet is written from the Indian point of view with the major emphasis placed upon loss of ancestral lands.

   Notes: Published by R and E Research Associates
   Abstract: Included in the table of contents are the following chapters:
   Chapter 2, page 11: Legal status of the Indian during early American control, 1848-1865
   Chapter 3, page 24: Legal status of the Indian after the Civil War, 1865-1900
   Chapter 4, page 39: Legal status of the Indian under treaty arrangements
   Chapter 5, page 44: Legal status of the Indian under wardship arrangements
   Much of the data in this book deals specifically with California and the Indian - white confrontations.

   Notes: draft - untitled on "Digger Indians" - origin of the word. another draft entitled "The Indians of California"
   Abstract: Origin of word "Digger" - While it was fashionable to extoll the work of the early Jesuit fathers, the facts show the Indians to be more destitute and homeless as a result of their regime nor did they learn "the art of homemaking or anything whereby they could cope with the greed of oppressors or the rules of the devil." Discussion of term tribal as applicable in the Sacramento Valley - language and tribal chiefs ... "He (J.B.) further says that the nearest semblance to a tribe, yet not considered such, were the indians knows as the 'Horse Thief Indians,' so called because they subsisted chiefly if not almost entirely upon horse flesh. They lived in the Sierra Nevada Mountains, between the Tuolomne and Calaveras Rivers"... Notes included on origins of word "Digger."

14. ———. "Evil Influences of Liquor on Natives." Annie Ellicott Kennedy Bidwell Collection, checked, California State Library.
   Abstract: "Among the Indians on Rancho Chico, domestic happiness, confortable homes, and little kitchen and flower gardens for total abstainers from intoxicants, and unhappy households with no blessings for the victims of ruin." from A.K. Bidwell's draft regarding evil influence of liquor on natives.

15. ———. "The Indians of California." Annie Ellicott Kennedy Bidwell Collection, checked, California State Library.
   Notes: drafts and notes
   Abstract: Annie Bidwell summarizes history of the Indians under the Spanish priests, then the Mexican priests under whom they did no better save for the fact that they did not hold them as bond-men for debt. "My husband when in charge of the Mission of San Luis Rey as magistrate won the lasting gratitude of the Indians by refusing to deliver them up when so claimed."
   "Whenever they have had a fishery, or bit of land from which they could eke a subsistence even our legislators have banded together to rob and push them anywhere, anywhere..." Bidwell notes that the National Women's Indians Association published "a little sketch of mine."
   She discusses the degradation of the term "digger" at length and also describes the Indian's habits - She describes the Roman Catholic missionaries policy of bringing in whole Indian villages to work, civily, and instruct and their poor treatment of them and escape attempts.
This is possibly a speech Mrs. Bidwell gave. Pages are missing, some of the topics discussed in this handwritten speech include the poor use of work "Digger" for Indians, the good and bad influences of the Missions, and the worst item introduced by "Americans" - liquor to Indians.

The Occidental board of the Women's Foreign Missionary Society attempted to help Indians but farred English speaking people from benefit. A. Bidwell anxious to see that California Indians should benefit, for years this society supported a teacher at Rancho Chico. While Annie felt privileged to help these Indians, sickness warned her that a replacement for her services would be needed. The Women's National Indian Association formed to do work that churches refused to do - establishing various missions including Greenville, Plumas County, Coahuila, Aqua Caliente, and Hoopa Valley which were the most prominent. Annie was well aquainted with Plumas County Indians - "a most worthy class of Indians." John Bidwell first met in them in wild slate in 1854 and late, employed them to build a road over the Sierra Nevada Mountains. Mr. Amelia S. Quinton, president of Ass'n - visited CAL form and through her appeals, raised women of state and nation to come to the rescue of our own despised "red men of California."

Abstract: Page 14: Bidwell refers to the murder of two children in Butte County by a tribe of mountain Indians. People were enraged and wanted to kill his Indians, but he felt they had no connections with the murders and put his life on the line for them. Two strange Indians had been caught and were shot by a group of men. Apparently these same men wanted to take Bidwell's life for protecting his Indians.

Page 14: "There was a fellow who was making himself too familiar with some Indian women I had working for me. I lost my temper for once and seized a willow stick and wore it out on the fellow's head. He went out, got his revolver, and shot at me, but missed. I can't stand any nonsense about men that way."

Pages 17-18: Bidwell speaks of being able to evade any difficulties with the Indians. He then relates the story of Indians attempting to deceive them, yet due to his "intuitive insight into Indian character," he was able to thwart any violence. He also states that the Indians had "a great hostility toward me." They wanted to set his place on fire several times, but he always put it out.

pg 19: On one occasion the Indians burned Bidwell's home while he was gone. He felt his life in danger until "I had the Indians moved over into the Round Valley Reservation." "I have never justified any abuse or wrong treatment on the Indian. I had for them a regard, a sympathy- knowing that their lands had always been taken from them without any compensation. I have never justified the cruel treatment of them which I know very frequently was unjustifiable."

Pages 19-20: In 1843, a party of two men began a ruthless campaign of shooting any Indian, which greatly excited the Indians in the area [Colusa]. The men reached Sutter's Fort and convinced Sutter that the Indians were hostile. Believing them, Sutter "made up a party and made war upon the Indians."

Page 20: Bidwell only went on one Indian expedition. Some Indians had stolen cattle from him and he wanted to punish them. 12 men volunteered to help him and finally they caught two mountain Indians that promised to take them to the thieves. Bidwell and his men surrounded the Indian camp but an accidental discharge of a gun arroused the tribe. One of his men was shot and killed, so he returned home without catching the thieves.

pg 21-22: Bidwell mentions the use of the term "Diggers" as being a "misnomer." He goes on to explain the origin of the name from the digging at the Camas Root in the mountain regions. He also states that California Indians are not as intellectual as others, and they do not have "as high a regard for life as the Christian white people." His wife did much to colonize them.
Mrs. Bidwell notes that here education and training of the Indians has made them "self respecting." They were taught to read and write, and when Indian troubles arose, the Indians made speeches disclaiming the charges towards them and explaining that white men were jealous of the help which Bidwell had given them.

The Indians soon learned that there was value in gold. Bidwell took 5-6 Indians with him to pan gold one day. He left one Indian to wash a pan, and when he returned, the Indian would not reply to his question. Further investigations revealed a mouth full of gold. Bidwell then called all the Indians together and offered them each a handful of sugar for their gold. Everyone was happy.

Abstract: Concerning his work on Sutter's Mill and the discovery of gold: Bigler and three others accompanied J. Marshall to build sawmill for Sutter. Family named (Peter L.) Werner lived near mill site. Werner oversaw the eight Indians, showing them how to work. These Indians, on the nights of October 3 and 4, 1847, around the camps saying that there were bad Indians about, "malo hinty, malo hinty" (bad Indian, bad Indian). Camp was concerned, being poorly armed and thereafter posted guard. (Leaf 60) In building sawmill one Indian who seemed anxious to learn - when told they were making a mill that would saw of itself did not believe it and said it was a damned lie, a thing in his estimation could not be done. (Leaf 66) After Sutter visited the site of the gold discovery: "The next move was, all the Indians who owned the land was called in forthwith and Marshall and Sutter leased a large scope of the surrounding country some ten or twelve miles square for 3 years, paying them down some clothing such as shirts, pants, hats, handkerchiefs, a little flour, and peas, etc. with promise to pay them so much every year 'til the lease ran out." Sutter was Indian agent at least the tame Indians called him "Alcalda granda" and they considered a bargain with him valid. (Leaf 73) When the sawmill was completed, the doubting Indian found a spot where, lying on his belly, he could watch the saw work. He lay there for two hours watching it, and said it was "wano" and he wished to help saw. Mr. Bigler was in charge of Indians one week and taught them how to chop, cutting down saw log timbers - they were willing and anxious to learn, but very awkward and sometimes would injure themselves with the axe... "I oftimes felt sorry for them. Marshall and Sutter seemed to treat them well and to pay them well, let them have clothing, meat and peas, knives, etc."

Concerning start of Mormon groups for Salt Lake and the Crossing of the Sierra Nevada, trouble with Indians (leaves 82-84): (Leaf 87) Mormon party on way to Salt Lake City. In crossing Sierras, they find gravesite of their missing comrades, Allen, Cox, and Browett, supposedly murdered by Indians on June 27, 1848. They called the spot Tragedy Springs. Various Indians seen... "The Mountains seem to be all on fire and the valley full of smoke... at night we could see as it were a hundred fires in the California mountains made no doubt by Indians. Some think it is a signal to other Indians of distress, others say it is for peace and some say it is for war. Mr. Weaver, one of Col. Cooks guides, said a smoke raise don the mountain was a signal for peace and a token for help and a smoke raised in a valley was a sign for war. I remember when the Col. wanted to raise an Indian near the Cooper Mines in Sonora he ordered smoke to be made on the top of a mountain close by and he got him." Signs of bad Indians along way as they continued, a horse shot with a poisoned arrow. (Leaf 89) Three Indians came into camp and were shown the wounded horse. They were not allowed to leave, made a fuss "... one of them shed a heavy shower of tears indeed I began to pity him. They pawed over the animal when the one in tears put his mouth over the wound and sucked out all the poison and the wound healed up and the next morning we gave them ther bows and arrows and let them go." More trouble later with stock shot with poisoned arrows.

Abstract: Page 107: July 27, 1853, On Friday of last week a brutal attack was made upon a chief of the Odah tribe by a party of Totoes. The chief, his squaw, and his wife's mother were killed. They were first shot with arrows and then beat them with clubs. About ten arrows were shot into the chief's body, some of them pierced him almost through. The next day they were burned by their
friends.

Page 113: October 20, 1853, I have lately become acquainted with a strange custom among the Digger Indians of this part of California. I suppose this custom extend throughout all the Digger tribes. It is the custom of burning up their property once a year such as blankets, skins, baskets, bows and arrows, and all kinds of provisions. This great sacrifice appears to be made for the sake of their departed relatives. These burning in the vicinity of this place this fall (probably Forbestown) are estimated to have destroyed some $2,000 worth of property.

Page 114: The ceremony of burning usually takes place in the fall season and take place about their old camps. They appear to be very fanciful in their observance of all these ceremonies. I attended the place when one of these burnings took place, and remained till near midnight but left before the ceremonies commenced. They commenced burnin when the seven starts reached the zenith. The burning took place in an enclosure about 120 feet in circumference surrounded by bushes and limbs of trees which the Indians had obtained for the purpose of enclosing the scene of their sacrifices.

Page 115: Their habit of idleness seem to be interwoven into every tissue of their nature and it will be I think impossible to teach the present generation of Indians the arts of civilized life. The county they inhabit is poorly suited for agricultural or grazing pursuits. They usually occupy the higher portions of the first range of hills from the valley.

Abstract: Reviews laws of citizenship; 1. Citizenship - Treaty of Queretaro - decendants of persons living in territory acquired from Mexico, 2. Indians born in California - absence of tribal organization or recognition by the U.S., 3. Citizenship by birth - subject to jurisdiction of U.S., 4. Indian tribes recognized by the U.S. as separate communities, 5. Civilized Indian living separate from tribe-citizenship under Dawes Act, 6. Acts not amounting to tribal recognitions. Ethan Anderson, petitioner, was denied the right to register to vote by Shafter Mathews, County Clerk of Lake County. The court opinion reviews the laws of citizenship for persons under their Treaty of Guadapule Hidalgo, especially Indians born in California who resided under no tribal organization nor within any tribe recognized by the U.S. Anderson's ancestors were of a non-recognized tribe, yet were native born at the time of the treaty, which by agreement, made them citizens of the U.S. unless otherwise declared within the subsequent year. He was married under state law and was employed by a farmer which set his residence separate and apart from any tribe; which under the Dawes Act of 1887 makes him a citizen of the U.S. Decision of the court - "let a writ of mandate issue as prayed for.'

Abstract: IAC; Industrial Accident Commission of the State of California.
John Mack, and Indian teamster employed by Herb H. Francisco received injuries on the job on April 13, 1921. He filed for total disability on November 28, 1921 - one month past the filing deadline for awards. Councils for Francisco were appealing for a review and annullment of the award previously granted by IAC to John Mack on the grounds that he was at no time completely disabled or bedridden, and that he was not incompetent merely because he was an Indian an did not understand the 6 month filing limit but rather had been educated in public schools through the 7th grade and was fluent in English. His tribal affiliation was also unknown, which was under the case of Anderson v. Mathews 174 Cal 537, distinguished him as being a U.S. citizen under the jurisdiction exemptions and privileges under such laws. This proved that he was not "incompetent" or "illiterate" he must be held to the restrictions stated in the Workman's Compensation Act, one of which was the requirement he must file for disability within six months from the date of his injuries. In the opinion of the court, the lapse of seven and a half months between the date of
injuries and the filing of his application deprives the Commission of jurisdiction to grant an award. The order is annulled.

21. Campbell, Loreita. "Etna- From Mule Train to Copter." 1965. checked, CSU Chico - Meriam Library. Notes: Published in Etna, CA by Eschscholtzia Parlor no. 12, Native Daughters of the Golden West Abstract: This pamphlet gives a history of Etna in Siskiyou county, CA. Pages16-17: Gives the Karok Indians encounters with white settlers in Etna. Articles gives some beliefs of Indian (Karok) of white men. The information of this short article comes from Karok named "Old Man Ruffy," who is thought to be 115.

22. Citizens of Butte county. "James Y. McDuffy, Esq., Supt. of Indian Affairs for California." 1859. Abstract: This is a petition of Butte county citizens asking the Supt. to not force the Indians in Butte county to go to the reservation, that the Indians were needed in mining and farming.

23. Citizens of Klamath County. "Petition to the California Assembly and Senate for Compensation of Edward H. Burns for Services in the Rouge River Indian Uprising." 1857. checked, UC Berkeley - Bancroft Library. Abstract: February 1856 there was a massacre of a number of persons near the mouth of the Rogue River, and the entire destruction of the settlement on Gold Beach by a large party of Indians, and that they were advancing rapidly towards Crescent City and the neighboring settlements. The citizens of Crescent City thought it very necessary and asked the governor of the state for arms and ammunition. Compensation was met for E. H. Burns and three crewmen who took the message to Sacramento.

24. Conway, William J. "Ranch Chico Indian - The Mechoopda; An Interview by Annie K. Bidwell." Abstract: An interview with William J. Conway, one of the Bidwell Indians. He recollects the early days with General Bidwell in areas of: employment, relocation to Round Valley, Mrs. Bidwell's work amongst the Mechoopda, and the medical care provided for the Indians.

25. Curtin, L. S. M. "Some Plants Used by the Yuki Indians of Round Valley, Northern California. Historical Review by Margaret C. Irwin." 1957. checked, CSU Chico - Meriam Library. Notes: The master key vol. 31, no. 3?


27. Dyer, Ruth C. The Indians' Land Title in California: A Case in Federal Equity, 1851 - 1942. San Francisco, CA: R and E Research Assoc., 1975. Abstract: Pages 3-5: During Teddy Roosevelt's campaign for President the Indians were allowed to present their "plight." The Northern California Indian Association petitioned Congress - resulted in an item in the Indian Appropriation Act of 1906 - to investigate conditions among California's Indian population. Finally in January 1905 the "injunction of secrecy" was taken from the 18 California treaties made with the Indians.

Page 6 - 20: Gives background of the assignment of 3 men to come to California to make treaties with the Indians for the cessation of their lands. The Comm. divided the state into 3 areas. An example of one meeting, taken from a journal. The terms of the treaties briefly given. Foundering Commission Beale appointed Supt. of Indian Affairs in California. $924,259.65 appropriated to pay debts to California but none for the Indians who signed Treaties in good faith and who received nothing for their land.

Page 27-31: The California Legislature and special interests tried their best to prevent the
ratification of the 18 treaties - succeeded the government took possession of the ceded Indian lands and opened it for white settlers. A land claims comm. was established to hand land grant claims, "they were legally barred from any right, title and interest in land in California. 1914 half of California Indians were squatters mostly on forest land northern California and Ass. petitioned congress to provide homes for the Indians. The assoc. was granted $150,000 to buy land but ownership was to remain in the hands of the government. 4,300 Indians were housed. Medical neglect of Indians. California State Supreme Court decision 1917 nonreservation Indians was California citizen although he was a ward of the U.S. government but still argued whose responsibility it was to give relief to them.

Page 34: 1920 Indian appropriation provided for representatives of the board of Indian commission were sent to California to investigate conditions among the non reservation Indians the recommended that "before any more appropriations were made... those claims which arose out of the eighteen treaties of 1851- 1852 should be settled."
The rest of the chapter concerns bills introduced and some passed which occurred after 1920 up to 1940. 1928 - California Indians Jurisdictional Act 1928. The history of these acts and their actions.

Pages 48-51: Chapter 5, concerns "settlement to date [1944] of the California Indian claims."


Abstract: Discusses the Yahi the battle in 1865 which was thought to have wiped out the tribe and Ishi in 1911. Yana: their location, language to customs. Maidu: locations, population, mode of life, political organization, trade, war, marriage, dead, clothing.

Abstract: This is a personal scrapbook collection of newspaper articles, letters to Judge Gans, and typed notes by Judge Gans on the early history of Red bluff and Tehama County.
Page 16: Describes Indians attacking whites near Dales Station, Tehama County, in the 1850s.
Page 39: Describes in types notes Indian hostilities against Tehama County residents in mid 1850s.
Page 42: Indian boy hung for setting fire to families house. This is a description of an incident in Antelope Valley where the white family took the Indian boy into the family and the boy locked all doors in the house and set it on fire, killing the family.

Abstract: Interview with Mrs. Anna Yancey, Trinity Center, regarding Indian Martha - Indian Martha of Wintun tribe which inhabited area around Trinity Center. She used to do laundry for Foster family, on ranch near Trinity Center. About once a month she went to the home of Mrs. Anna Yancey in Trinity Center and sat on her porch. Mrs. Yancey would find here there and say to her, "Martha, are you hungry?" "Me awful hungry," she would reply. Mrs. Yancey would prepare a large pot of tea and food for her and take it to the porch. The Indian woman would eat all of the food and drink all the tea. She'd shake crumbs from her dress and wipe her mouth with her hand and leave. Mrs. Yancey gave her a coat, which Martha wore for a number of years. Every spring Martha would bring it back to Mrs. Yancey to keep until the weather was cold again. Mrs. Yancey kept it in a woodshed until then. Indian Martha became ill and had to be taken to County Hospital
in Weaverville. Mrs. Yancey, a nurse there, did everything to make her comfortable. Asked if she did not want to take a bath, she said, "Me take bath in river." Mrs. Yancey filled with tub with water and persuaded Martha to get in. Martha had a wonderful time taking the bath, using soap also. Mrs. Yancey had difficulty getting Martha out of the tub. She liked turning faucets on and off for three hours. When she left the hospital she said, "Me no die in doctor's house. Me die on river." Indian Martha had patent from the government signed by President Cleaveland. She knew it was valuable, though she probably did not know just what it was. She carried it with her in a flour sack filled with an odd assortment of things.

Interview with Mrs. Mabel Steel, Big Flats - James Abrams came in 1849 and went on down the Salmon River and stopped. His food and horse were stolen by Indians, so he had to get out in the winter of 1849-1850. Came back the spring of 1850 and built at Big Flat. He had a butcher shop, a small dairy, and a store and pack station.

Interview with Mrs. May Browning, Weaverville - Van Matre Ranch, Minersville, Trinity County. Peter Van Matre came to Minersville in 1853. Leaf two: George Van Matre's playmates were Indians. Indians in the vicinity gathered native plants for food. Among them were conos, a tiny root like a tiny button, Indian cabbage, Indian lettuce, Indian onion (hot), and acorns, from which they made bread.

Interview with Mrs. Edith Cade, Stringtown - Mrs. Cade's first husband was a son of Mr. and Mrs. James Williams. Latter's given name was Arkansas, was called "Aunt Arkie." Came across plains with family. When about 9 years old, nearly scalded by Indians near Millville. She had gone to stay with a woman who was expecting a baby. When the girl saw an Indian raid coming she fled. The other woman was killed before her eyes. Girl escaped and ran home through the brush, nearly 9 miles. Hated Indians ever after. A man gathering data on early Trinity County Indians brought several Indians to the Williams home. He wanted to leave an old Indian woman there. Mrs. Williams said she could sit on the porch. Her daughter-in-law took lunch out to the woman. After the woman had gone, Mrs. Williams took hot water and poured it over the bench where the woman had sat. Asked why, she replied, "Sis, them things have lice!"

Interview with Mrs. Gertrude MacDonald - "Upon occasion the men would give the Indians a piece of bacon or a sack of flour to get them to do their Digger Indian dances. One Indian had been a chief. He was known as Indian Jim."

I1: James Abrams family lived at Lakeview, 4 miles below Big Flat (Mrs. Roff's mother was Margaret Abrams) in Klamath River? Hoopa Indians made an uprising and threatened the Klamath River and South Fork of Salmon county, so wives and children of the settlers were taken out. Mr. Abrams took wife and son Gordon to Shasta for safety. Margaret born there January 22, 1864: Returned home in spring on horseback via Preachers Peak to Big Flat and then to Lakeview.

I2: Hoopa Indians came up Salmon River as far as Yocumville which was eight or ten miles above forks of the Salmon. They took the necktie off the storekeeper. He went in to the woods and stayed in a cave and nearly starved. He heard firing at Yocumville and went there and found the place was celebrating the Fourth of July, there was quite a battle with the Indians at Yocumville. A China man was boced below Yocumville. Indians never bothered after that.

I6: Jule Miller, an Indian woman who had married a white man. She dug roots which she used in treating sick Indians. Her dan and Mrs. Roff used to watch Jule M. dig roots. She would dig them only at certain time of month when the moon was right. She talked in Indian all the time she was digging.

I7: The Great Spirit would not let her doctor white people. Mrs. Roff was ill and not improving. Jule was prevailed upon to treat her. Mrs. Roff would talk to the Great Spirit. Jule Miller cured her
with her roots and she talked all the time she was doing it. "A good old women, Indian or no Indian," said Mrs. Roff.


Abstract: Pages 10-12: Shooting Charles Hicks. Charles Hicks was one of the first few men killed by the Indians of Humboldt County, was a trapper and wanted to look at Country for a permanent ranch. After looking, headed home to Hayfork but a fog forced them to camp at the mouth of the South Fork of the Bear River. Hicks went to get a deer for food and stumbled on an unknown Indian Ranch. If he had ahad no gun there would have been no trouble but they wanted his gun. They needed the gun to secure game more easily than snaring. They jumped on him and got his rifle but he pulled out his pistol and shot one of the Indians before they got it from him. Then with his knife he cut another, got loose and was shot while crossing the Bear River and fell into the bushes but did not die. That night Hicks' partners heard the "digger Indian death howl." Next day they found the Indian Ranch. They were all armed so the Indians did not bother them. One Indian had Hick's hat they came to learn that the Bear River Indians not the Salt River Indians, as they had been told, had Hicks in the Ranch. They took him back with them and he died shortly after. His partner wanted revenge so a small group went looking for the Indians. They found thirty or forty in the bunch mingled in with a lot, getting no resistance. The Indians would simply hide as they always did.

Page 13: The Indians burned the tobacco house on Eagle Prarie. Harris, Shireley, Laribee, Holland, Parker, and myself tracked them to the redwoods between Bear River and Eel River. Above Grizzley Bluff, they shot Parker through the hips.

Page 14: I was then ordered after Indians with a band at Butler Valley near Mar River. We killed three here. We followed and the others up to Kneeland Prairie. We crossed the Mad River to the Redwoods opposited Nellis' Ranch. I thought they were going to the Elk River Valley for depredations. I followed the Indians into the Redwoods and located them 3/4 of a mile from Lawrence Creek. We followed them back to Kneeland Prairie and half way down to lawrence Creek. I located them in a gulch 1/2 mile from Lawrence Creek. Olmstead (my butcher partner in Eureka) drove a band of cattle to Weaverville to sell. The Indians killed the cook and shot Olmstead in the hip. They came to strip him and he killed one with his pistol. Olmstead's two friends, who fot away, went to the head of Yager Creek for help. Next day they found Olmstead but he was crippled for life. While I was in San Francisco selling cattle, I promised Colonel Whipple, the representative of Humboldt at the legislature, a man who was forming a battalion of mountaineers, that I would take a Lieutenancy in the battalion to help fight the Indians. But there was a delay in getting to Humboldt.

Page 15, May 27, 1863 - Enlists in Indian service because he was rounding up horses in a Gulch on Bear River and was shot at by an Indian but the bullet barely missed and he was uninjured.

Page 16: So he enlisted in Co. "A", first Battalion of Mountaineers, C.V., and was mustered May 27, 1863 and a Captain on September 9, 1864 at Fort Humboldt. Indian expeditions: Big Bend on the Mad River at the Mouth of Deer Creek. Killed a number of Indians. Then we were sent after Indians to Boulder Creek. Then I built Camp Iaqua and based there. The Indians raided cattle above Fort Baker on the Van Dusen. I was ordered there and piloted by a man named Hess. The Indians had the cattle contained in a canyon and I strung up and were taking meat of it. We arrived but they had gone so I chose ten good shots to wait and sent the rest of the men back to Fort Baker. They spread out so we would not be missed. That evening 15 Indians returned and we killed them all. Next morning we went up a canyon to low gap of Mad River trailing the other Indians who had left the cattle and were heading up the Van Dusen. We overtook them and killed three. We then returned to Iaqua.

Page 17: I was then ordered after Indians with a company of men onto the head of Pilot and Grouse Creeks. We tracked them to the Grouse Creek Basin. About two miles from the mouth of the south
fork of the Trinity we surrounded the Indian Party. We killed 15 or 20, shot their horses and burned their plunder. We went to Fort Gaston for provison and I headed back to Iaqua. We scraped with a few Indian near Boulder Creek and took a few prisoners back with us. I was sent to Redwood Creek after a band of depredating Indians. We picked up their trail on the mouth of the south fork of their Trinity and hit upon them on the top of Redwood Mountain. That evening we surrounded them on Horse Mountain and fought the next morning. I had a wounded man so sent to Fort Gaston for provisons and a Doctor.

Page 18: Provisons were gone so the next morning a man named Sharpe went to get a deer. He was shot twice through the breast and stripped. We got there Indians but the rest scattered. We proceeded with wounded back to Fort Gaston. I was ordered to take ten men and find an Indian band at Butler Valley near Mad River. We killed three there, we followed the others up to Kneeland Prairie. We crossed the Mad River side to the Redwoods opposite Nellis's Ranch. I thought they were going to the Elk River Valley for depredations. I followed the Indians into the Redwoods and located them. 3/4 of a mile from Lawrence Creek. We followed them back to Kneeland Prairie and half-way down to Lawrence Creek. I located them in a gulch 1/2 mile from Lawrence Creek.

Page 19: The next morning we flushed them into the prairie opposite the gulch and killed and captured enough so the band would do no more depredations work. We came to discover that the men who I had previously sent back to meet the government train disobeyed orders, left before the train had passed through and one was killed and one wounded. The wounded man was found on a trail leading to Fort Humboldt and told the story.

Page 20: The last Indian fight in Humboldt County. A big gun party from Hoopa and Redwood Creek was located by Sergeant Jarris of Co. "F" Mountaineers. We took thirty men and...

(continued on page 21.)

Page 21: (Continue from page 20) Steve Fleming one of the best Indian hunters in Humboldt County. He had located the Indians at the head of Grouse Creek and Pilot Creeks. At night we found them and told the men, "there will be no recall. Go as far as you like, come back when you are done." When the men returned they had killed the Indians. That cleaned up the Indians around Mad River and Redwood. The others went into government posts where they had been promised protection if they quit fighting and laid down their weapons. But there was still one last band, a small party, in the Mattole neighborhood that kept killing and robbing and destroying property. We had a total of 30 men go out after them. The words of Colonel Black were "go and get those Indians, Captain, then Knock the dust off your shoes and say 'goodbye,' that is the last there is here." A scout was sent to locate and give the party the same offer of protection if they would surrender the Indians were located near Cooskey Range but replied "No. White man killed fathers, brothers, took our squaws, and stole our children. As long as we live we are going to kill white men." There was nothing to do but go after them, we broke into three parties of eight and we found their trail near Cooskey.

(a different account) Indian hunters in Humboldt County. He had located the Indians at the head of Grouse and Pilot Creeks. At night we found them and told the men, "therer will be no recall. Go as far as you like, come back when you are done." When the men returned they had killed the Indians. That cleaned up the Indians around Mad River and Redwood. The others went into government posts where they had been promised protection if they quit fighting and laid down their weapons, but there was still one last band, a small party, in the Mattole neighborhood that kept killing, robbing, and destroying property. We had a total of thirty men go out after them, the words of Colonel Black were, "Go and get those Indians, Captain, then knock the dust off your shoes and say 'Goodbye', that's the last there is here." A scout party was sent to locate and give the party the same offer of protection if they would surrender. The Indians were located near Cooskey Range, but replied, "NO. White man killed fathers, brothers, took our squaws, stole out children. As long as we live we are going to kill white man." There was nothing to do but go after them, we broke into three parties of eight and we found their trail near Cooskey.
Page 22: Instead of doing as we expected they crossed Mattole and to Bear River below the monument and came down the river. It was the habit of these Indians to scatter just before they came to camp, to camp together and to scatter again after leaving camp. This kept us a day behind them all the time. They came to a bear river settlement the Indians had just robbed and ransacked. Before heading up the south fork. The settlers relayed the story to us.

Page 23: Next morning the Indians crossed the Mattole. Then they went back to the beach at Big Flat, Shelter Cove, Bear Harbor, and from there into the mountains at the head of the Rousall and Mattole River. The Indians then went to the South Fork at Liggett Valley. We spotted them going down the South Fork. A day goes by and we observe them fishing but my orders are to capture but do not shoot. Next morning we surrounded them and got all but one buck we wounded. We took the rest as prisoners back to Fort Humboldt. This was the last fight in Humboldt County and I was mustered out April 25, 1865 at Fort Humboldt.

Abstract: Description of part of Oregon, California and North West coast and numbers, manners, and customs of the native tribes

Abstract: Page 55: Arrested in Colusa: A.J. Scoggins, H. Goodman, Jonas Baer, John Campbell, and Dudley Shepadson. Later arrested were: Marion Tate, and Josiah Lee. They were taken to Camp Union and late, to Alcatraz.

Page 56: Where they were held for two months and then turned over to civil authorities who dropped the charges - Captain Stan was later indicted for kidnapping by the Colusa Grand Jury but the case was never pursued.

Notes: Published by Ballena.  

Notes: Published by the Department Anthropology, UCB. See U.S. National Archives and Record Services, "Returns from U.S. Military Posts, 1800-1916. (National Archives Microfilm in Publications, Microcopy no. 617) Roll 360. Fort Far West, California. September 1849-April 1852.  
Abstract: The book contains excerpts from the 18 unratified treaties made by Wozencraft, Barbour, and McKee in 1850-1852. The treaties are all essentially the same differing only somewhat in their wording. A map is also included showing the areas given up by the various tribes and the areas of land designated as reservations. Correspondance concerning the ratification of the treaties is included by Millard Fillmore, Alex H.H. Stuart, L. Lea, and Edward F. Beale.

Page 44: Treaty made and concluded at Camp Union, near Yuba River, July 18, 1851. O.M. Wozencraft, U.S. Indian Agent and the Chiefs, Captains, and Head men of the Das-Pia, Ya-Ma-Do, etc. tribes of Indians.

Page 45: Reserved to government of the U.S. right of way over any portion of said territory to establish and maintain any military post or posts; public buildings, school houses, houses for agents, teachers and others deemed for potection of Indians.
Page 47: Addenda understood that above named ... running north of Bear River will pass between rough and ready, and then valley and in event said river shall fail to do so, it will deviate so far as to include said valley in the reservation and to exclude rough and ready.

   Notes: tehama co. lib?
   Abstract: The writer recounts stories told to her by Oscar Tower, Tehama County Pioneer. The story describes Nome Lackee Reservation, Indian laborers to help with harvest, and an incident where a band of Mill Creeks killed a white lady.

   Notes: Also available at Tehama County Library in Red Bluff, CA on microfilm.
   Abstract: This is a term paper written by Ms. Hitchcock for a class in local history at Shasta College in Fall 1968.
   Pages 32 -53: The Indians of Cottonwood Area", describes how Indians were named after the white settlers ranch they worked at or lived by. i.e. "Ludwig Indians, or "Reading Indians" (of Major Reading). Gives history of Indian-white contact in the Cottonwood - Reading area. Describes raids, treaties made with Indians in the area, and Indian working for whites. The chapter also describes cultural life of the Indian in the Cottonwood area.

   Abstract: In this account of the early days in Western Tehama County, especially Paskenta area, the author describes the early days of the Nome Lackee Reservation.
   Page 9: 1864, accounts of Indian stealing cattler near Paskenta and the settlers attempt to capture the Indians.

   Abstract: Leaf 9: entry for January 12. "From Bates Ranch to Chadbourne's Ranch, 18 miles... At one o'clock reached a cabin - had nothing to eat or drink. A mile further came to another cabin, a man outside in the snow chopping wood, a camp of Indians near. Told him my wants. 'All right such as I have...' He had his cabin in the woods, a young Indian squaw to 'kinda keep him company,' had few wants, never expected to be able to go home again, was used to his present way of living, 'mined a little, farmed a little.' He said there were eight men not far from here who had good Indian women and were very comfortable!!"

   Photocopies of pp 17-22 requested of Bancroft Library. Was referred to Curator, Museum, Yosemite National Park 95389

   Notes: Interviewed by Susan Book on January 24, 1975
   Abstract: An interview by Susan Book in two parts:
   Part I - Interview with Doris Foley, a retired school teacher who has written two books on the history of Nevada County. She was also quite close to the Maidu people of the area, and has acquired a great deal of information through these contacts.

   Part II - An interview with 88 year old Louie Kelly, a full blooded Maidu. Both interviews tell of the coming of the white settlers, and how it affected the Indians of Nevada County.

42. Kelly, William. "An Excursion to California Over the Prairie, Rocky Mountains, and Great Sierra Nevada. With a Stroll Through the Diggings and Ranches of That Country."1913. checked, UC Berkeley -
Bancroft Library.
Notes: 2 vols.
Abstract: "Account of Sioux, Digger and Juba Indians, their manners, cutoms, and mode of warfare."

checked, CSU Chico - Meriam Library.
Notes: Copy also in Tehama County Library
Abstract: This is a Sacramento State College students paper on the early history of the City of Red Bluff in Tehama County.

Pages 27-31: Reports Indian-white settler skirmishes over land. Nome-Lackee Indian Reservation land disputes are briefly described.

44. Lifcheld, Judson. "Indian Stories, Round Valley Reservation." 1875.
Notes: photocopy of typescript
Abstract: Human interest stories concerning Round Valley Indians, related by a physician who ministered to them and knew them well.

Notes: Published by U.C. Berkeley
Abstract: Pages 116-117: Brief passage telling of Gwin's leadership and support of an amendment (vermeule) at the California Constitutional Convention, 1849 that provided that the legislature by a two-thirds vote could confer suffrage upon the Indians.

Pages 152-163: This chapter details Gwin's involvement as a legislator during the treaty negotiations with the various Indian tribes of California.

Abstract: Pages 19-22: William Meek produced a "great celebration" in Camptonville on September 9, 1893. He "gathered together" a group of 25 Indians to perform in the festivities, although whether or not they were employed per se is not clear. They acted out what life in the "wild west" was like, with Indians, miners, soldiers, bandits, etc... doing their personal interpretations. 3000 people watched the celebration.

checked, CSU Chico - Meriam Library.
Abstract: A general summary of the Indians who inhabited HeHen valley. Included in these brief sketches are the Lassik, the Wintun, the Wailaki, and the Nongatl (Nankakh or Saia.)

Pages 45-50: Some of the topics discussed by the author are mourning ceremonies, location of tribal lands, and basketry.

Pages 51-53: Mention of contact between the Military and the Indians is briefly touched upon.

Pages 54-57: White settlement
There were no Indian - white skirmishes of any large influence mentioned

Abstract: Accounts of Indian troubles up to 1865, by "Judge Potter." Essentially, he believes, the Indians would "kill stock, and the whites would follow and punish them." He writes from Covelo, CA, where the Round Valley reserve was located.
Abstract: Page 15: "There used to be a few antelope here - but not for about 12 years. They left when the whites came. Now they kill game with guns. Most of the Indians have rifles."

Page 19: Government - "They have no law - no powerful head in this tribe - though Chief Dick can settle disputes in regard to stolen property from the whites - but not among themselves. They will even steal from Dick himself. Two or three years ago Dick tried to introduce white man's or soldiers government and punishments among [page 20] his tribe but did not succeed very well. He made a jail of one of his houses and had a guard mounted and would imprison for a few days the unruly ones. He had a bodyguard also - of about 6. He used the "spread eagle" punishment copied form the soldiers - made them life flat on the ground and tied hands and feet to four spikes - keeping them without food or water. "Spiked out." He also made them march back and forth carrying logs in imitation of the soldiers carrying bags of sand. He threatened to put them to death at the third or fourth offense for stealing - this was going too far, the Indians thought, and the whole system not being popular he had to give it up." Dick was chief of the Pitt Rivers [page 3].

Page 30: "They drink when they can get it, the women very [page 31] seldom drink because they can't get it, Mr. Hall says."

Page 31: "Indolence is one of their greatest vices. They will work for a white man, if well paid, but never for themselves."

Abstract: Pages 248-251: March 1, Tues. Visit to encampment of Indians at Grass Valley. Men, women, and children lying about promiscuously. Indifferent to strangers. Saw 25-30 Indians in Dance house lounging about in little or no clothing. Another sprawled on ground, stupefied on liquor. Some Indians were gambling with a bone. Writer threw down a quarter, Indians took little notice, one Indian picked it up. Widows could be seen by tar matting hair and face, gave Indian name of tar heads. In warm weather Indians go naked. Writer brought some Indian artifacts and left pleased with adventures of the day.

Notes: written in Jacksonville, OR
Abstract: Col. Ross was situated in Oregon at Oregon City. News of the California gold discovery started him off to California. Indian trouble began in Canyonville area and continued down to Shasta Valley. Col. Ross reached the Feather River mines at the end of September, where Indians of Bidwell, Potter, Neal, and Loms (sp?) were washing gold at Bidwell's Bar. Indians treated the newcomers with courtesy and taught them how to wash out gold.

In the spring of 1849, Col. Ross and some other prospectors travelled to a place below Coloma for supplies. The five remaining prospectors were killed by Indians and thrown into the river (afterwards known as Murderer's Row). Those killed included Bob Alexander and Ben Woods. Col. Ross raised a company of about 20 Oregon men and searched for the Indians. They found about 130 including squaws at Green Springs, 20 miles west of Coloma, and captured them. They fell in with 15 Spaniards who were anxious to have the Indians brought to justice. Indians led them to a camp which had been burned and the body of an Indian, wounded at the murder scene, was found. The guilty Indians had set the fire and fled with $5000-6000 of gold dust from other victims. These Indians had traded at a store about a mile from the mill run by Hastings, who had given one of them a pass to show he was trustworthy, thus the ill fated Oregonian's trust in them. With the aid of young Indians the murderers were trailed to the mouth of Weaver Creek, where they were surprised while feasting. Fourteen were killed, including the chief who had the pass. Col. Ross later informed Hastings to never give another such pass to an Indian. All the remaining Indians were squaws and were brought to Coloma and a council was held with the miners to get the facts. A jealousy manifested by the California miners toward the Oregonians became apparent. John Marshall tried to defend the cause of the Indians, which incensed a man named Everyman,
who tried to shoot him. Marshall was given five minutes to flee and did so.

John and Britain Greenwood were of the mountaineer Greenwood half-breeds. Their father, a very large man, died (murdered, if I understand correctly) in 1849 between Bear River and Yuba River. He had two children with him. John Greenwood was a captain and guide in the hunt after the murderers.

150 Indian captives at Coloma. Mrs. Weimar's daughter was asked to serve as an interpreter but Mrs. Weimar indignantly refused. She had secreted at her home one of those implicated in the murder. He was taken with four others and confined in a cabin. The other Indians were allowed to leave and were given presents. The next day, when brought to trial, the five made a break for it. One plunged into the river and escaped, the others were killed. Afterwards this spot was known as Murderer's Bar.

Four days later an Oregonian named Dougherty was murdered between Hangtown and Coloma. The miners rose up again and killed some 60 Indians, some were shot in Daly's yard (an Englishman with a ranch on the Consumnes).

In 1850 Col. Ross again came to California and went prospecting, discovering gold in several places. Near Sawyer's Bar on the Klamath River they were robbed of their horses by Indians who "were thick there and wild, being apparently entirely ignorant of white people." They were the first party of white men to hunt gold on the Klamath. They found two of their horses tied at an Indian camp and made a rush on the camp in which Col. Ross received a thigh wound. They routed the Indians, burned their supplies, and seized their boats.

Indians again captured their horses in June 1850 at Scott's River. After coming close to starvation (Col. Ross carried a crow for three days expecting to have to eat it) they were found by prospectors, including Joseph Scott, who took Ross' advice and went prospecting at Scott's Bar.

"After prospecting sometime near Scott's Bar, Ross returned to the Sacramento Valley and again the Indians tried to capture his horses. They killed three Indians. He lived at Shasta City until February 1851. Several Indian fights here. French Gulch was discovered by them, while fighting Indians, when a Frenchman in the party found the 1st gold there. Was there a few days when a council was called and stringent resolutions were passed against the whites for their treatment of the Indians. An Indian had been killed by one Gage for stealing a horse and Mr. Vail, alcalde at Yreka with Yuman and others wanted Indian offenders to be brought to justice before the alcalde, the same as white offenders. Nothing was done to Gage. Col. Ross opposed these sentiments, and spoke against them, and he was supported by the crowd."

The following night, after receiving presents, the same Indians stole the 40 mules and horses from William Martins' coral. Col. Ross and 20 men trailed them three days and surprised them in Butte Valley, 60 miles east of Yreka. Fifteen Indians were killed, seven scalps brought in, including the scalp and cap of a chief prominent in the Vail treaty. Three to four white men were wounded, one named Potts who died at Yreka. Col. Ross displayed the scalp and cap of the chief to Vail as an example of faith kept by Indians. Five to six female captives were brought back to determine to which tribe they belonged. Supposedly they were Shasta, but proved to be Modoc.

Ben Wright pitched his tent with a long pole, to the top of which an Indian scalp was fastened. An interpreter was found to officiate at the council held to determine which tribe was involved, but on seeing the scalp, he broke and ran, and was shot and killed.

The next gold discovery was at Josephine Creek. Col. Ross went there and first started the diggings at Canyon Creek. It was very rich, but Indians continued to be troublesome, and Major Long, at the mouth of the Applegate had encountered Indians a few days earlier.
Fall of 1852, there was Indian trouble on the emigrant trail, the southern emigrant road, broke out. News reached Jacksonville (in Rogue Valley where Ross was at that time butchering cattle) that a company of emigrants had been surrounded by Indians and massacred at Tule Lake in the Lava Beds by the Modocs. Ross raised 30 men at Jacksonville and joined Ben Wright's company east of Tule Lake at what is now called Clear Lake. They met Captain Snelling's company, supposed to be the last of the emigration. On their return east of the natural bridge on Ross River near Tule Lake, they found and buried some 14 bodies of persons killed by Indians. Col. Ross was thanked by the Oregon legislature for this.

Ross was married to Elizabeth Hopwood in the winter of 1852-3, the first wedding ever in the town of Jacksonville. In August 1853 the Rogue River Indians broke out in general war. Ross was elected in 1853, and again in 1855, as Colonel of the 9th regiment and commissioned by Governor Davis. He was elected in 1855 to the territorial council to fill a vacancy caused by removal from the country of Dr. Cleaveland. In 1866 he was elected to the Oregon state legislature and in 1872, commissioned by Governor Grover as Brigadier-General in command of the state troops in the Modoc War. In 1878 he was elected to the state senate from Jackson county. Early Life also chronicled in this narrative includes the trip west from Madison, Ohio in 1818. The names and birth dates of his children are included.


Notes: Published Clearwater Publishing Co.

Abstract: "index to the written expert reports submitted as testimony before the Indian Claims Commission from 1946 on. Collection not complete but largest single compilation of expert reports available. All reports available in microfiche publications " Expert Testimony Before the Indian Claims Commission. The "tribal index" is comprehensive guide to all of the dockets of the Indian Claims Commission. The "main entry index" gives account of subject length, maps, bibliographies, names and affiliations of authors of reports submitted to "tribal index" docket. Some tribal dockets have numerous - some no submitted reports” (16 project related reports.)

53. Smith, Donald K. "Detente and Death in the Modoc Lava Beds.", in possession of the author in either Folsom, CA or (5016 Walnut St.) Sacramento, CA, as of 1974.

Abstract: Captain Jack (his Indian name being Kientepoos). In his youth he was known to be fun-loving and carefree and was a favorite of the inhabitants of Miner's St. in Yreka, where he spent considerable time and where he acquired his name, Captain Jack.

Focuses on the murder of General Edward R. S. Canby and Reverend Eleazar Thomas, and the wounding of Alfred B. Meacham (chairman) of the peace commission at the hands of Captain Jack and his fellow negotiators on April 11, 1873. Based upon U. S. Congress House and Senate Executive Documents, newspaper accounts, and secondary sources.


Notes: From the history and business directory of Shasta County by B. F. Frank and H. W. Chappell, 1881.

Abstract: "Notes on Local Indians." Discusses local Indian Tribes their location and their dialects. Our diggers..."are more like dogs than human beings." 1st attempted of treaty in 1851 at Major Reading's - forced compliance Ft. Reading in 1852. 1864 Allen massacre - description of and the killing of Mrs. Jones. 1866 the Dersch murder described.


Abstract: This M.A. thesis a historical account of the Fort Bidwell Indian School (1898-1930) and relates the organization of this particular Indian school to national Indian acculturation policies.

The Indian school occupied the remodeled buildings at Fort Bidwell, which the Army abandoned in
1893. The school was established in 1898.

Chapter I, 32: Describes the national Peace Policy of 1869 - the Indian way is wrong, acculturate them to white man's way. The Indian school was established in 1898 for Pitt River and Paiutes. The paper describes some of the cultural differences between these groups and a brief history of association with whites. The Indian school primarily had Paiutes in it. The school was remodeled from Fort Bidwell which was abandoned in 1893.

Chapter II, 33-72: This chapter is a presentation of the various problems and phases of the educational program at the Fort Bidwell School from 1898 to 1930: The curriculum, attendance, employees, cost to the government improvements, and success of the students.

Chapter III, 73:-: This chapter deals with three factors or movements that were developing in strength during the period from 1900 to 1930 and which brought an end to the Fort Bidwell Boarding School. They were one, the public school movement; two, federal state cooperation; and three criticism of the boarding school system.

Chapter III, 107-140: This chapter describes the social-economic and physical conditions of the Pit River and Paiute Indians during the years of the Ft. Bidwell school. Describes housing conditions, work conditions, alcoholism, gambling, land allotment, and physical conditions of the Indians.

Chapter V: This last chapter describes the Indian Reorganization Act and the Johnson - O'Mally Act, its implications for Indians in Modoc County, and describes success and failures of the Ft. Bidwell Boarding School.

Appendices - A Total enrollment in the Fort Bidwell School 1898-1930, Page 167  
B Superintendents of the Fort Bidwell Indian Boarding School, 1898-1930, page 169  
C Disbursement by the United States for the Fort Bidwell School, July 1, 1913 to June 30, 1931, Page 170.  
D School calender 1914-1915, page 171.  
E Sample Examination at Fort Bidwell School, page 172-173.

Abstract: This paper gives the story of how three Hickok (Whilock) children were killed by Indians. Hi Good chased the Indians and "annihilated them." This unpublished paper is found in the Tehama County Library in Red Bluff on Microfilm.

Abstract: "The tale of two Indian raids that took place during the early settlement of western Colusa and Tehama Counties," as told by Mr. Wilcox. The raids occurred in 1862 and 1866. This unpublished story is on microfilm.