

WRIGHT, Charley (Indian)
Oroville Daily Register
3-1-1905

**110-YEAR-OLD INDIAN
GIVEN TWO FUNERALS**

UKIAH (Mendocino Co.), Feb. 28.—
Charley Wright, a well known Indian
chief, about 110 years old, died near
Willits last Tuesday and was buried
Wednesday.

There were only a few Indians
present at the time of the burial. A
few days later, however, the de-
ceased's friends began to arrive, and
they proceeded to dig up the body
and to have a good, old-fashioned
pow-wow and funeral, lasting three
days and nights.

They finally buried Wright with
honors befitting his standing in his
circle.

NUCKLES (KNUCCKLES), Mrs. James (Jennis)
Chico Daily Record
9-7-1905

DEATH AT INDIAN VILLAGE.

Whatever change civilization has done for the native Indians of California, it has not changed in any marked degree their customs in the presence of death. Mrs. James Nuckles died at the local village yesterday morning, and the mourning was demonstrative throughout the day and night. She leaves three little children.

DAVIS, Jeff
Oroville Daily Register
11-7-1905

An Indian named Jeff Davis, died on Saturday at Pentz, and his remains were sent to Chico for burial. He was a married man, aged 34, and leaves a wife and children. Undertaker A. A. Ward sent out a coffin to Pentz.

**LIQUOR SOLD TO
AN INDIAN WOMAN**

**Taken Before Court, She Refuses to
Tell Who Sold Stuff to Her.**

Lizzie Doe, an Indian woman of Mooretown, was before Recorder Woodman yesterday on a charge of drunkenness and disturbing the peace. An effort was made to find out who had sold the liquor to the woman, but she refused to answer questions further than to say it was a white man. The woman was discharged.

LaFONSO, Chieftain of Bidwell Rancho
Oroville Daily Register
11-1-1906

**INDIAN CHIEFTAN
DIES ON RANCH**

**LAFONSO, CHIEFTAN ON BIDWELL
RANCHO, FOUND DEAD IN HIS
BED—A GREAT FRIEND OF
THE WHITES.**

CHICO, October 31.—Lafonso, chief of the local tribe of Indians residing at the Rancharia on the Bidwell estate, was found dead in his bed by his wife yesterday morning. He had been ill for a period of over two years, and his disease, combined with the infirmities of old age, brought on his death. He was aged about 70 years, although his exact age is not known.

Lafonso, or Mechoopda, was a small boy in the vicinity of Chico when General Bidwell first came to this locality, and resided here almost continuously since. As chief of the local Indians he always advised friendliness with the white people and influenced the Indians toward industry. During the greater part of his life he was in the employ of General Bidwell and proved an industrious and faithful worker. After the death of General Bidwell he still remained in the employ of the Bidwell estate.

The deceased leaves a wife and two children. The arrangements for the funeral have not been perfected as yet.

LaFONSO, Chief
Sacramento Evening Bee
11-1-1906

Christian Burial for Indian Chief

(The Bee's Special Service.)

CHICO (Butte Co.), November 1. The funeral of the late Lafonso, chief of the local Rancheria Indians, was held from the chapel at the Rancheria this morning at 10 o'clock, Rev. W. G. White, of the Presbyterian Church, officiating. The pall-bearers were Indians from the Rancheria.

The deceased was given a Christian burial with the exception of the services at the grave, which were under the charge of the Indian Lodge of which Lafonso held the highest degree. These were mystic and unique in the extreme.

Lafonso was a romantic character, and was a great friend of Mrs. A. E. K. Bidwell, frequently being a guest in the Bidwell mansion here.

Oroville Daily Register

1-4-1907

OLD INDIAN CAVE FOUND ON DEER CREEK

CHICO, January 3.—I. N. Speegle, a man well known here, while in Deer Creek Canyon about two weeks ago stumbled upon an old Indian cave long known of by tradition, but never before visited by white men of this decade. In it he found bear skins and furs in a more or less good state of preservation and also a lot of old coins, one being a dime of the date of 1840. He will not say what he found in detail, but it is surmised that he made quite a nice little haul in trinkets, coin and so on.

CONWAY, Mrs. Nellie

Chico Record

5-2-1907

DEATH OF MRS.

NELLIE CONWAY.

At Rancho Chico Indian Village, Mrs. Nellie Conway, wife of William Conway, passed away at 5 o'clock Wednesday morning, May 1, 1907.

Mrs. Conway united on "profession of faith" with the Chico Presbyterian Church, November 3, 1886, and had ever been a devout Christian, wife, mother and member of this community, of a peculiarly lovely character, winning a warm place in the hearts of all who know her. Mrs. Conway's long and painful illness was borne by her with unusual patience and fortitude through her unswerving faith in God, to whose care she was able implicitly to entrust her four sons (two of them little fellows), as she triumphantly bade them and her husband farewell, to enter into the blessedness of her Heavenly Father's house in Heaven, assuring them that even in her suffering she had already partaken of that joy.

Mrs. Conway's funeral will be at the Indian Village chapel at 2:30 o'clock this (Thursday) afternoon, and as she was treasurer of the Mechoopda W. C. T. U., and her friends of the Chico W. C. T. U. desire to attend, there will not be the usual meeting of Chico Union today.

A. E. K. B.

Oroville Daily Register
9-3-1907

BUTTE DREDGER NOW AT WORK IN AN OLD INDIAN GRAVEYARD

A few weeks ago the Butte dredger made a ghastly discovery. Its buckets came to the surface freighted with skulls and various bones belonging to human skeletons. The workmen, curious as to the reason, began to look closer, and soon found Indian relics of various kinds. These they have preserved and now the dredger has a choice collection of Indian relics, as well as an equally choice collection of skulls and skeletons of the braves of former days.

The presence of this Indian graveyard is a commentary upon the manner in which the river has filled. The relics are being found 25 and 30 feet below the surface of the ground, showing how great the deposit of gravel and sediment has been since the Indians buried their dead there.

INDIAN BURNING TONIGHT MARKS LAST IN HIS- TORY

WEIRD CEREMONIES AT ENTERPRISE

**SUPERSTITION GIVES WAY AND
ANCIENT RITE IS TO BE
ABANDONED AFTER
TO-NIGHT.**

Another relic of the olden days will pass away to-night when the Indians of Enterprise will hold their last burning. The civilization of the paleface has made its impression on the Indian, and at a grand pow wow held recently it was decided that with this year the ancient custom of offering sacrifices to the spirits of the dead would cease. The superstitious fear which made of this a religious duty, no longer exists, and the Indian, with true American thrift, looks askance at burning baskets worth good American money, and clothes in which the squaws and bucks might bedeck themselves.

The burning to-night, however, will be made a memorable affair. From Yuba County and from Plumas County Indians are coming to participate in the ceremony, and the passing of the burning will be made a signal occasion. Everything is in readiness in Enterprise. The poles have been put in place and laden with baskets, with clothing and with the other sacrifices that the Indian offers as a burning offering to the spirits of his dead ancestors.

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9-27-1907

The ceremony this year is to be attended by an unusual feature, the burning of the devil. A huge bear-skin has been erected in the form of a canopy, and under this bear-skin is a great ball made of the hides and pels of various animals. This represents the Bad Spirit. Food and provisions will be placed under this canopy to-night, that the Evil Spirit may eat and drink before the end comes. Early Saturday morning a fire will be built about sixty feet away. The Indians will then divide into two bands, some representing the Good Spirit and some the Bad Spirit. A contest between the Good and the Bad will take place, the former attempting to roll the effigy into the fire, the latter resisting these efforts. This struggle will be kept up for some time, until finally the forces of Good will be victorious and the Devil will be cast into the flames.

During the early part of the evening, when the baskets and clothes are being burned, the Indians sit around in groups and gamble the whole night long.

A large number of the residents of this city will attend the burning, which will be held about a mile from Enterprise.

Oroville Daily Register

9-30-1907

WEIRD SCENE IS ENACTED AT BURNING IN ENTERPRISE

ANCIENT RITE IS ABOL- ISHED

A large delegation from Oroville attended the Indian burning held at Enterprise on Friday evening last. They report that the place was crowded with Indians, and that the ceremony was held upon a larger scale than it has been for years. This was due both to the fact that the Indians have decided to do away with the ceremony after this year and further to the fact that the chief of the tribe passed away during the past year and that this was the first public mourning of the tribe held in his honor.

The Indians became most intense in their celebration of the ceremony. As they danced around the fire, the old squaw of the chieftan suddenly broke away and attempted to throw herself into the flames. She was only deterred from accomplishing her purpose through the other Indians laying violent hold upon her and forcing her away from the flames.

About forty baskets were burned, in addition to clothing and other articles of value.

Among those present at the ceremony from Oroville were Judge Parks and Miss Parks, Mrs. Voorhees, Miss Mildred Hayes, Dr. Goodearle, Mr. Robert Butler, Mr. Toms, Mr. and Mrs. A. A. Ward, Mrs. Schneider, Mr. O. W. Jasper, and Mr. Henry Anthony.

Chico Record

12-24-1907

BELLE OF INDIAN VILLAGE MARRIED

Miss Maggie S. Lafonso of the Rancho Chico Indian village, and Joseph Charles Mitchell of the Indian tribe at Grand Island, Colusa county, were united in marriage with Christian ceremonies at the Rancheria Saturday night by Rev. W. G. White of the Presbyterian Church.

Mrs. Mitchell is the daughter of the late Chief Lafonso, the last leader of the Rancho Chico Mechoopda Indians, and has been a leader in the social and religious life of the village. She attended the Normal Training School for a period and later the Chico Business College. She is also a member of the Presbyterian Church of this city, and during the absence of Mrs. Bidwell takes charge of the religious service at the Indian village. She is Americanized in dress and manner.

Mr. Mitchell for several years past has come from Colusa county to Chico to work on the Bidwell rancho, and during his presence here he met his bride.

The wedding was devoid of the Indian ceremonies, the Christian service prevailing. Mrs. Annie K. Bidwell was present at the ceremony.

2-18-1908

INDIAN STELLA ROGERS ADVISED TO SEEK NEW HOME

Stella Rogers, an Indian woman, daughter of Dick Rogers, otherwise known as "China Dick," was arrested by Marshal Goe yesterday on a charge of disturbing the peace, the complaint being preferred by L. P. Nuckolls, her brother-in-law.

It appears that Stella, while in an intoxicated condition, disturbed the peace at a house in Fruitvale by flourishing a revolver. She has been seen in a drunken condition several times recently and when she came before Justice Strout yesterday she was given to understand that she must either arrange to leave town today or appear for a county jail sentence.

She was for four years a student in the Greenville Indian school.

HOW CHICO CAME TO HAVE ITS VILLAGE OF INDIANS

PRES. LONGLEY WRITES OF
EARLY INDIAN WAR ON BIG
BUTTE CREEK.

[Editor's Note: The following sketch of the manner in which the present tribe of Indians came to make their home at Bidwell Rancho is from the pen of Pres. Longley. To a person interested in the early history of California, Butte County offers a most interesting field for research. Not only does it teem with tales of the romantic mining era, made famous by Bret Harte and Mark Twain, but the story of Indian life here is also more interesting than in many sections of the State, owing to the fact that the Indians were more warlike, and there were many raids and counterraids between the Indians and the Whites. The Indians were of immense stature, and went perfectly naked. On the war-path they were cruel, crafty and merciless. It is a pity that the early pioneers are being allowed to pass away without leaving a permanent record of the early days of this county. There should be clubs organized throughout the county for a study into such early history. The papers presented at such meetings would have permanent historic value, based as they would be, upon the personal recollections of men who lived during the time. Not only would the work of such organizations be of value, but the work would be most interesting.]

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6-16-1908

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(By Pres. Longley.)

The Slamshew tribe of Indians lived on Big Butte Creek when I first came to California, in 1852. They were an inoffensive, ignorant people, living on what nature so bountifully offered in the shape of game, grasshoppers, fish, worms, and roots.

They lived amicably with the miners until 1863. One Saturday night the miners were at the Nesbit Store, when their cabins were gutted and two large wagon-mules were taken.

The miners, under the impression that the Slamshews had made the raid, hung five of the bucks, and then war was commenced.

The Indians made up a war party and killed several white men, women and children. The war stood thus, when the home guards came up and removed the tribe to Rancho Chico, where the members of the tribe still remain. Mrs. Bidwell has established a good school for them, and most of them can read and write. They also have a brass band, and thus they have joined in the grand march of civilization.

When they left Butte Creek, nearly half a century ago, I wrote the following song for the Slamshew Widow:

Slamshewda has gone from her man's

mountain home,

*From the hills and the vales where she
once loved to roam*

*To gather red berries for a grasshopper
feast,*

*Where she rolled under trees like an-
other wild beast;*

*Blue mountains, calm ocean and bright
flowing streams*

*Might perchance find a place in her
fabric of dreams.*

*But then it is doubtful, she scarce
could admire*

*Tall Shasta's white peak, shooting up
like a spire;*

*Or gaze in the lake's quiet bosom to
see*

*A picture portrayed of cloud, mountain
and sea.*

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In that Valley below, with its verdure
so rare,
The golden winged grasshoppers spun
through the air,
And charmed the brown maid' with the
songs that he sung
In the days long ago when Slamshewa
was young;
When she climbed tall trees for the
nuts they'd borne,
Descending with garments untattered,
untorn—
For her dress was composed of such
nice simple stuff
It fitted her form without ruffle or
cuff.

She ran a small mill for the use of her
folks,
And always cracked acorns instead of
small jokes.
The bread that she made was quite
bitter, 'tis true,
'Twas the best that she had, and what
else could she do?

6-26-1908

INDIAN FIGHTERS OF BUTTE TO PARADE

NOVEL FEATURE IS PLANNED
FOR FOURTH OF
JULY.

CHICO, June 25.—A probable feature for the Fourth of July parade in Chico will be the marching of a band of Indian fighters, now gray-haired, old men, who, in the sixties, shouldered their muzzle-loaders and mixed with the Indians on Mill Creek, Tehama County, and had vengeance on the scalping of several white women and children in Butte County by killing about twenty of the dusky natives in two raids.

Several of those who engaged in the fighting now reside in Chico and vicinity. Notable among these is Robert A. Anderson, formerly Sheriff of Butte County, and who was captain of the band of eleven men who made one of the raids. Others are Richard Gore, Thomas Gore, William Van Ness, Jack Reed, Squire McIntyre, Sim Moak, J. Moak, H. Curtis, John Curtis, Thomas

Knox, W. Knox and B. McKee.

Of these Indian fighters two or three yet have their old muzzle-loaders, saved as relics of the sixties, and the Fourth of July committee has asked the men to march in the parade, bearing the guns.

Small bands of Indians camping in Mill Creek made three or four raids into this vicinity during '64 and helpless women and children were scalped. The seventeen-year-old daughter of Charles Hicox, residing on Rock Creek, was killed, and his little son was carried away and brutally murdered. Another raid was made when Mrs. Robert Wortman, her sister and a hired man, living near Concow, Butte County, were scalped, and Mrs. Wortman's wedding dress was taken, as was considerable gold dust and coin. Members of the Lewis family, on Clear Creek, were also scalped. One of the children escaped and hid on Chico Creek.

Aroused by these wanton murders, 1100 men banded together and, securing their muzzle-loaders, were led by Robert Anderson after the Indians. The band followed the Indians across Deer Creek into Mill Creek, and coming upon them, fired, killing thirteen. Another raid was also made, led by Hy Good, and more Indians were killed.

CONWAY, Eamyo
Chico Record
6-27-1908

DIED.

Conway—At the Indian Village, June 25, 1908, at 6 p. m., Eamyo Conway, son of William and Nelle Conway. Born on Rancho Chico, 1887. He was 21 years of age and a communicant in the Chico Presbyterian Church, a member of the Woman's Christian Temperance Union. He was also a member of the Indian Odd Fellows' Lodge, recognized by the I. O. O. F., and a fellow member. He was one whose life from boyhood was so poor and noble as to win the admiration and love of all who knew him. His death was one of triumphant faith. He was not only a devoted son, but an unusually devoted brother, "and an elder brother to all the children in the village." His place cannot be filled by another.

His funeral will take place this morning, June 27th, at 10 o'clock, in the Indian chapel.

A. E. K. B.

Chico Record

7-2-1908

PISTOL WITH WHICH SIM MOAK FOUGHT INDIANS

Sim Moak, an old Indian fighter of Butte county, is exhibiting an old muzzle-loading pistol which, from its appearance, was one of the earliest manufactured in this country. It has a long barrel and a very small stock.

Moak claims he took this gun from an Indian who was dressed in a plug hat and white shirt, during the sixties, in the Indian troubles of that time.

LADY SALLY (Indian)
Chico Record
7-28-1908

"LADY SALLY" IS CALLED BY DEATH

**Old Indian Woman Was Over
One Hundred**

**Christian Funeral Service is
Conducted by One of
the Villagers**

Another one of the old Indian women of the Indian village died Sunday night at 8 o'clock, when "Lady Sally," who was credited with having passed the century mark, was called. *The infirmities of old age caused her death.*

"Lady Sally" came to the Indian village about twenty-five years ago from Princeton, Colusa county. Among the surviving relatives is a son, Frank Henry.

The funeral, a Christian service, was held at the Indian village yesterday afternoon, and interment took place in the cemetery nearby. Mrs. Maggie Mitchell, an Indian woman, conducted the funeral services.

Oroville Daily Register

8-13-1908

SHOOTING SCRAPE INVOLVES DOGS WIVES AND CHICKENS

INDIAN ATTEMPTS TO MURDER
HIS BROTHER IN ROW THAT
HAD ITS INCEPTION IN QUAR-
REL OVER DEPREDATIONS OF
CHICKENS.

WOMAN HAS NARROW ESCAPE

GEORGE MARTIN, A FULL-BLOOD-
ED INDIAN, TAKES SHOT AT
HIS BROTHER—MISSES HIM,
BUT NEARLY HITS WIFE—EN-
TERPRISE SCENE OF ROW.

News has reached Oroville of a shooting affray that took place in the Indian village near Enterprise last Monday. The trouble was between two brothers, George and Frank Martin, both full-blooded Indians. It appears that George Martin's wife set the dog upon Mrs. Frank Martin's chickens. Frank Martin took up his wife's quarrel, and George Martin did the same for his wife. The two men came to blows, and George was beaten. He then went for his rifle, and shot at his brother. He missed him, but the bullet barely escaped striking Mrs. Frank Martin, and her escape was by a hair's breadth. No arrests were made.

"Minnie Jim" (Indian woman)

Oroville Daily Register

9-28-1908

BIG MEADOWS HAS FATAL AFFRAY

**INDIAN WOMAN IS SHOT AND
KILLED IN A DRUNKEN
QUARREL.**

An Indian woman, commonly known as "Minnie Jim," was fatally shot late last week at an Indian camp a short distance below the Costar place in Big Meadows. A drunken row is supposed to have been the cause of the shooting, but it has not been definitely settled as to the cause of the trouble.

The Indians are very reticent and not inclined to make any statements.

Meager details only are available. The officers are endeavoring to ascertain where the Indians obtained the whisky.

INDIANS IN WILD STATE LIVE ON DEER CREEK

ABORIGINES ATTIRED ONLY IN SKINS OF WILD ANIMALS ARE
FOUND BY CHICO HUNTERS—MAINTAIN CUSTOMS OF
THEIR ANCIENT ANCESTORS.

The wild Indians of Deer Creek canyon have been found. The question, debated through these many years by the stockmen of Tehama and Butte Counties, as to whether or not a remnant of the once ruthless band of Mill Creek remains in the remote gorges of the hills, has been answered affirmatively. The claims made by I. N. Speegle, Jacob Moak and others that their cattle camps have been frequently plundered by these wild savages has been bolstered by almost conclusive evidence, says the Chico Enterprise.

An Indian was seen by a couple of surveyors late Thursday evening. These two were passing up Deer Creek Canyon en route to a camp occupied by other surveyors near the mouth of Sulphur Creek. They saw a stranger on the creek bank above them and called to him, thinking possibly they had encountered one of the party from above. Immediately the stranger whirled on them and showed the astonished whites the features of an unusually bad looking Indian. The two had been looking diligently for a crossing over the turbulent stream,

and both frankly admit that they found one then and there.

They found their way to the camp that night and told their story. The following morning the surveying party, having enlisted the services of Jack Apperson, Charles Herrick and Harry Keefer, all experienced foothill men, returned to the spot where the Indian had been seen and after a careful search found the camp of the wild man.

It lay some eighty rods up from the creek and in a frightfully rough portion of the canyon. A rude wicki-up, sapling stayed and canvas-covered, seemed to be the principal place of abode, although a space of several acres was occupied with the strangely assorted articles of the Indian's cache. As the party approached the hut some thought that they caught glimpses of fleeing human forms in the jungle of brush and shouted to Apperson, who was ahead, to look sharp. The latter, however, swiftly approached the hut, loosened a fold of canvas, thrust his head inside and in a moment shouted:

"Come on, boys, just in time for

dinner!" and reaching inside he set out a pot of acorns. And although this choice dish was still steaming hot, the most painstaking search revealed not so much as the spark of a fire by which it could have been heated.

Leaving the hut a trail like that made by wild animals was soon discovered, and up this the party advanced. So ingeniously had the wild men covered their paths that at no time was a distinct footprint discovered while no less than ten set steel traps were brought to light. Apperson and Herrick were soon ahead of their comrades. Suddenly the former exclaimed, "What was that? Something struck my hat and then clicked on the bushes behind me."

"Probably a falling acorn," replied Herrick.

"Only acorns don't fall up," said Apperson. "Whatever it was struck the under side of my hat brim."

He paused to look in the brush for the object that had passed so close to his head, and Herrick stepped up beside him. Suddenly Apperson cried out: "There there are."

And there, less than three rods ahead, on the edge of a thicket, crouched two unkempt, glaring Indians. The whites advanced, when one of the Indians motioned them violently back with both hands, at the same time crying:

"Cambodee, go back; Cambodee, go back!"

But as the whites continued to advance, the Indians whirled and sprang away with incredible speed, bounding up the almost precipitous rocks by use of hand as well as foot. They were dressed in skin upper garments, with legs blackened as if by pitch, and both carried bundles.

After a fruitless chase the whites returned to the spot where they had started, and were looking about when Keefer, who had come up suddenly shouted: "Here we are papoose!" and snatching at a strangely muffled bundle on the steep hillside, he uncovered not a child, but a bent and withered old woman. Perceiving that she was discovered she immediately began to cry and moan:

"Malo, malo," which Apperson interpreted as meaning "sick."

The old woman had evidently been carried thus far by her companions, who had deserted her only when hard pressed. She was bent and deformed, and helpless with the infirmities of age. Her legs were tightly bound in strips of cloth, while her shoulders were covered by a skin robe. Her hair was short and gray and stood stark upon her head, while her scalp seemed like dried leather. She showed evident relief when the white man offered her no violence, and drank thirstily from a canteen which Apperson put to her lips.

After a discussion the men decided to leave her undisturbed. Before retiring from the spot Apperson gave her another drink, bundled her up as comfortably as possible, and shook her hand as a token that no harm was intended her.

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11-11-1908

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In the camp the most striking savage equipment probably that lies today in any of these forty-six broad States was brought to light. Stanch and serviceable bows, beautifully feathered and tipped arrows, a quiver made of the entire skin of a beaver, this skin as well as those of the various robes, dressed with the fur on, and so skillfully as to be unusually soft. There were several of these robes, one of dappled wildcat skin still bearing the clawed toes as ornaments. The arrows are works of art both as to form and coloring, the head in some cases being of flint, on others of glass. Two broad knives made of glass and bone can be seen at a glance to be formidable weapons. The Indians' match safes consist of sacks made of tanned squirrel skins dressed with the hair on. Cooking utensils and pieces of clothing, a pocket looking glass and various other articles were identified as objects that have been taken from foothill cabins during recent years. There were several sacks of ground barley suspended in trees and nearly a full sack of flour within the hut. No firearms were found except in pieces, and it is undoubtedly true that these wild creatures have had it bred in their very bones that any killing of white men will assuredly bring the deadly rifles of Bob Anderson and Hi Good once more into the hills.

As an evidence of the cleverness with which the Indians have protected their retreat by means of the steel traps it is but necessary to state that no sooner did the whites neglect to scan the footing beneath them on overtaking the savages than Herrick stepped into a trap, and in springing back to avoid its stroke was caught in a second one.

William J. Conway of the Bidwell ranch, states that the Indians of the Deer Creek district are a remnant of the tribe that was subdued in the

last great fight with Government troops in 1853, and that these Indians have steadily refused to give up their own religion and adopt that of civilization. There was with them up to a year ago, he says, a chief named Krogdo, nearly 100 years of age, who has preserved the traditions of the tribe for thousands of years, covered in deerskins and buried in a place known to himself.

LANNON, Jim
Chico Record
11-20-1908

RANCHERIA INDIAN DEAD

"Jim" Lannon, one of the oldest Indians at the Indian village, is dead. He was one of the Indians in this vicinity when the white man came, and was aged about eighty years. Indian mourning ceremonies prevailed.

Chico Record

12-15-1908

TWO INDIAN FIGHTERS MEET AFTER YEARS

Two old Indian fighters of Butte county, who had not seen each other before for two-score years, met in this city yesterday when R. A. Anderson, ex-sheriff of Butte county, and Frank Curtis, formerly of Chico, but now of Poland Springs, Maine, met on the street.

Curtis and Anderson, now both well along in years, were together in the fight with Indians on Mill creek in the early days of Chico, which followed murdering of white people by the red men in several parts of Butte county. Curtis was then but a boy of fifteen, and left Chico for the east many years ago. A few weeks ago Curtis, accompanied by his sister came to Chico and renewed many old acquaintanceships. They left for the return to Maine yesterday.

MORROVICH, Lucy (Indian)
Oroville Daily Register
1-8-1909

BURIED AT YANKEE HILL.

The funeral of the late Lucy Morrovich, an aged Indian woman, who for years had been a resident of Yankee Hill, was held yesterday at that place. Mr. H. P. Cornell preached the funeral service. The remains were buried in the Yankee Hill Cemetery.

SLACK, Polly
Oroville Daily Register
6-30-1909

INDIAN WOMAN DEAD.

[Special to the Register.]

CHICO, June 29.—Polly Slack, a well-known Indian woman, died in Red Bluff to-day. The remains will be brought to the Indian cemetery here for interment.

MITCHELL (LaFONSO), Maggie (So-will-len-no)
findagrave.com
date of death 11-6-1909

**Maggie's Indian name is So-will-len-no. A street was named for her by Annie Bidwell, in the area north/northwest of Bidwell Mansion.

So-Wil-Len-No Ave. runs between Bidwell Mansion State Historic Park and Big Chico Creek, from The Esplanade to Arcadian Ave. There it turns into a campus road, and ends at Tehama Hall. Once upon a time it went further, at least as far as Warner Ave.-Source: Chico historian and author, Nancy Leek, in posting to the "Life and History of Northern California" web page, which continues:

Maggie Lafonso was the daughter of Amanda and Holai Lafonso, the Mechoopda rancheria chief. Annie seems to have known that Amanda was the daughter of John Bidwell, a fact considered common knowledge among tribal members today. Maggie was therefore John Bidwell's grand-daughter and someone whom Annie would have given particular attention and care.

Maggie is frequently mentioned in Annie Bidwell's diary. She had a lovely singing voice and often sang in the Mechoopda church. She worked together with Annie in establishing the church, teaching and leading worship services. Annie relied on her as a liaison with the Indians on the rancheria and as a co-worker in Christian good works.

MITCHELL (LaFONSO), Maggie

Chico Record

11-9-1909



DAUGHTER OF INDIAN VILLAGE CHIEF DEAD

MAGGIE LAFONSO MITCHELL, OF
MACHOOPDA TRIBE, PASS-
ES AWAY

(Communicated)

Mrs. Maggie Lafonso Mitchell, daughter of Chief Lafonsa and Amanda of the Machoopda Indian village on the Rancho Chico, died Saturday at 11:30 p. m., after a long and serious illness which resulted in fatal liver trouble. She was 25 years of age.

The funeral services will be held in the Indian village chapel at 10 o'clock this morning.

She united with the Presbyterian church at the age of 12 years and had ever since led a most devout and Christian life. Her beautiful character and her efficient work for her people made her beloved not only by the organizations of the church and the Young Women's Christian Association in this state, where she had often been called to speak and to sing for them, but nationally through those

who have visited the village, and had become personally acquainted with her.

She graduated from the Chico State Normal training department and entered the State Normal school, but was prevented from graduating by illness in her family, where her services were needed.

Those in Chico who have known her personally have never failed to love her most tenderly, and admire her most remarkable character.

During Mrs. Bidwell's absences, from the time Maggie was sixteen years of age, she conducted the Sabbath services at the village church and gave most interesting sermons which would have done credit to a graduate of a theological seminary.

She also faithfully fulfilled the trust committed to her of doing the relief work of the village, keeping a strict record of all she dispensed.

Her loss to this village and to the causes of temperance, Indian evangelization and education is irreparable.

WILLIS G. WHITE.

Mrs. Annie K. Bidwell returned from San Francisco Monday morning to attend the funeral of Maggie Lafonso Mitchell, the Indian woman who died near Chico Saturday night.