

RUFFY, Charley
Plumas National Bulletin
4-3-1930

Odlest California Indian Found Dead With Head Crushed

ETNA, April 3.—Charley Ruffy, said to be 115 years of age and believed the oldest Indian in California, died here Wednesday night of concussion of the brain. He was found Monday morning in his cabin, with his head crushed, and is believed to have received the injury in a fall.

"Old man Ruffy," as he was called, was born at Somes Bar so long ago that no one remembers the date. He had lived in a cabin in Old Etna the last 75 years. He always upheld the "white man's laws" and was one of the most respected and best known Indians in the valley. He is survived by three children, Mrs. James Malone of Happy Camp and Charley and Tom Ruffy of Etna; by three grandchildren and three great-grandchildren.

MEADOWS, Jennie
Plumas Independent
5-29-1930

**AGED INDIAN WOMAN
PASSED AWAY AT CHESTER**

Coroner J. F. Moody was called to Chester Tuesday to hold an inquest over the remains of Jennie Meadows, an Indian woman, aged about 107, who died there that day unattended by a physician. The services were conducted yesterday at the Indian burial grounds near that place.

MIX (MAXSON), Agnes
Oroville Mercury Register
7-16-1930

Neighbors Gather To Pay Respects at Agnes Mix Rites

ENTERPRISE, July 16.—(Special)
—A large concourse of friends and old neighbors gathered at the Oregon Creek cemetery last Sunday to pay their last respects to the late Miss Agnes (Maxson) Mix who passed away in Oroville after a lingering illness on July 12.

Rev. W. J. Johnson of Oroville conducted the graveside services.

Miss Mix was born at Oregon Creek; attended the Enterprise school, and graduated from the eighth grade about four years ago.

INDIAN TRIBAL WEDDING RULED OUT BY COURT

Oroville Mercury Register
11-20-1930

Refusing to acknowledge an Indian tribal law marriage, Superior Judge Raglan Tuttle of Nevada county today held that Margaret Nuckolls of Chico was not entitled to the wife's share of the estate of Earl N. Nuckolls, Indian veteran of the world war.

Request of Mrs. Nuckolls, administratrix of Nuckoll's estate, that she be given \$1,500 in veterans' insurance comprising Nuckoll's property was denied by Judge Tuttle, sitting in superior court here. However, the court allowed her \$500 for services as a "nurse" to Nuckolls, who was gassed overseas.

Brother Protests

Roy Nuckolls of Kennett, a brother of Nuckolls, protested that Mrs. Nuckolls was not Nuckoll's wife, and that she was not entitled to his entire estate.

Mrs. Nuckolls claimed that she married Nuckolls in 1924, through an Indian tribal ceremony. Evidence was introduced, however, to show that the woman was married to Thomas C. Steele, in Red Bluff, June 15, 1918, and that a final divorce was granted June 27, 1928.

Had Nursed Man

Mrs. Nuckolls testified that for several years she nursed and supported Nuckolls after his return from the war, and that she went to Livermore to be near him when he was in the veterans hospital there, where he died February 9, 1929.

The court decided that the remainder of the \$1500 estate should be divided among brothers and sisters of Nuckolls.

Wesley Marten appeared for Mrs. Nuckolls. Roy Nuckolls was represented by Attorney W. E. Rothe.

Indian Funeral at Yankee Hill Described; Writer Recounts Progress From Old Times

In the following article the Yankee Hill correspondent for the Mercury-Register gives a true description of an Indian funeral held several years ago at that place. She also describes a historical region famous for its hunting and fishing.

By EVELYN HENDRICKS

YANKEE HILL, Dec. 22.—(Special)—On a hot July day many years ago, when the Indians inhabited the Concow valley through which the east branch of the Feather River flows was an Indian village.

There was sorrow and mourning in the village on this day, as the son of the chief had been killed and the tribe mourned the loss.

All that night the relatives sat in a circle around the body and chanted the death song, four or five chanting or wailing until exhausted, then four or five of the others would take their place, and so on until day break when preparations were made to start with the body to the burying ground many miles up in the mountains.

A stretcher was made of skins fastened to two poles and the body fastened securely to the stretcher with buckskin thongs. Four warriors carried the stretcher.

Strange Procession

It was a strange procession that followed this equally strange funeral cortege up the winding trail through the North Fork Canyon. First was a small bay pony led by a young Indian girl, a sister of the slain warrior, and carrying in a pack the earthly possessions of the dead man, followed closely the stretcher bearers. Then came the other members of the tribe some on horseback, some walking and some of the women carrying papooses in baskets on their backs.

Mile after mile they slowly wound their way up the steep narrow trail that wound around the almost perpendicular walls of the canyon, where a stone loosened from its bed in the loose granite sand by a pony's hoof would go loping and bounding down the mountain to find a resting place in the river below.

Over Hanging Cliffs

Some places the trail led around the face of an over-hanging cliff of rocks when in a sheer drop of hundreds of feet below the turbulent waters of the North Fork thundered and churned. In places the path was so steep that the dead Indian on the stretcher was in an almost upright position, many times the procession halted beneath the friendly shade of a tree to rest.

Reach Destination

Late in the afternoon they reached their destination, a lonely spot in a small clearing on the mountain side overlooking the canyon.

At the grave side the death chant was resumed and was carried on throughout the burial. The dead Indian, securely wrapped in his blanket was placed in the grave in a coffin made of small logs, the pack was then taken from the back of the pony, and as many of his belongings as could be placed in the coffin were packed around him; his bows and arrows, headdress, blankets and furs, strings of money beads, and many beautiful baskets woven by the women of the tribe.

Basketry Artists

The women of the Concows were artists in basketry. These baskets each bore a different design and each design had a meaning. Many of these baskets were too large to be placed in the grave so they were cut into small pieces and put in the sides of the coffin.

Then the lid of logs was placed on the coffin and the earth filled in. When the echos of the last death song had died away, the Indians made their way back through the twilight down the canyon, the rugged beauty of which is unsurpassed.

At dark that evening they camped on the banks of Dogwood Creek.

When the first grey streaks of dawn appeared in the east, they resumed the march back to their village in the Kan Kan to take up again the care free existence which was theirs.

Plenty of Hunting

The forest clad mountains that sloped gently to this valley provided plenty of game, deer, bear, and the smaller animals, for meat.

The Crystal streams that tinkled so merrily through the canyons were well stocked with fish. In the forests, nuts, berries, acorns, roots, and herbs were to be had for the taking.

In the thick grass and vegetation in the lowland, grass-hoppers, ants and worms were to be found.

Each season brought a new beauty to this land.

In the balmy days of spring with its delicately tinted foliage, soft green grass, the hills and valley were a mass of wild flowers and the air heavy with the scent of wild cherry, wild plum, and sweet birch.

In the summer the breeze was laden with pine and fur scent.

Through the pale violet haze of Indian summer the hills and valleys were a riot of color. The green, red, yellow and browns of autumn transformed the valley into vista of blazing glory.

When winter came the scene was wrapped in a clear white blanket of snow, and only the drumming of a grouse, or the wail of a hungry coyote broke the stillness.

This valley is beautiful now, but in a different way.

The white sandy road way that winds through the valley is fringed on either side by giant pines and firs. The wild azelias and dogwood blossoms are beautiful. The sloping hills and levels are dotted with small farms.

War Cry Passes

The death chant and war cry of the Red Men has given way to the sounds of civilization.

The music of cow bells comes from the meadows where cows and horses graze. Cornfields wave in the summer breeze and vegetable gardens flourish in the rich, sandy loam.

A few years ago the Thermalito Irrigation District built a dam in the east branch forming a beautiful lake. This place is in the heart of the best hunting and fishing grounds in California. It is a play

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ground for tourists and pleasure seekers in the summer time.

Now Highway Comes

The trail over which the Indians traveled in this story was used later by traders and trappers, then supplies were carried in over this route to the Chinese and miners who panned the river bars in early days. Still later it was graded and used for a pack trail and long trains of pack animals carried supplies to the

engineers camped in the canyon when the survey was made for the Western Pacific.

It was then made into a wagon road by the Utah Construction Co., and trains of freight teams hauled supplies and materials to build the railroad.

Once again the canyon echoes to the sounds of activity where the much talked of North Fork Highway is under construction.

Chico Indian Gets 1 To 15 For Burglary

John Azbill, 24, Chico Indian, must serve from one to fifteen years in San Quentin prison for burglary. Sentence was imposed today by Superior Judge H. D. Gregory after Charles Melne, acting as county probation officer, had recommended that probation be denied. Officers claim that the Indian confessed to seven burglaries, to acting as an accomplice in two others, and that he had loot in his possession taken from four more houses in Chico.

Pleaded Guilty

The defendant pleaded guilty last Monday to burglary of the home of Dr. Herbert S. Behring of Chico, and asked leniency.

Burglarly of the Behring home was declared by the court to be burglary in the first degree, but Azbill saved himself from serving from five years to life on a first degree burglary charge when he informed the court that he had agreed with officers to plead guilty to second degree burglary only. Because of Azbill's claim, the court fixed the crime at second degree burglary. Under this sentence Azbill will serve

Chico Indian Gets One to 15 Years

(Continued from Page One)

a lesser sentence of from one to fifteen years.

Told to Plead Guilty

"I was told to plead guilty to second degree burglary," Azbill told the court after Judge Gregory had found the crime to be first degree burglary because it was committed in the night time.

Questioned by the court, Azbill

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12-27-1930

said that Chief of Police Tovee of Chico had told him that other charges would not be pressed if he pleaded guilty to second degree burglary. W. E. Rothe, assistant district attorney, was present at the conversation, Azbill said.

Rothe denied that any such promise had been made by Tovee or by himself.

Rothe Explains

"The only promise made was that if he would plead guilty to one charge we would not file other charges against him," Rothe told the court.

Representing Azbill, Attorney Coyle Bybee said that he had talked with Tovee and that officer had told him at first that he would not press eleven other charges of house-breaking if Azbill would enter a plea of guilty to second degree burglary.

Later it was brought out that the charge would have to be defined as first degree burglary, Bybee said.

Rothe insisted that at no time was

Azbill told he might plead guilty to the lesser charge, but Judge Gregory held that inasmuch as Azbill believed he was pleading guilty to second degree burglary the court would fix the burglary as a second degree offense.

The court added, however, "that he had no doubt that the statement made by the Assistant District Attorney was correct."

Because Coyle Bybee is the son of E. S. Bybee, county probation officer, the latter was disqualified from acting as probation officer in the case.

1-16-1931

Clark, Grandson Of Indian Chief Heads War Vets

(Additional report on social page)

THROUGH the selection of John A. Clark as its commander, the local Spanish-American War Veterans, bear the distinction of having as their leader a man who is the direct descendant of an Indian chief. Clark's mother, Kit-Yohema, Little Flower, was the daughter of Chief Buchi, who ruled the Concow tribe at the time of the gold rush. At that time, it is estimated, the tribe numbered 7,000 and the tribal name still clings to that area of Butte county where Clark resides.

Born at Frenchtown

Clark was born at Frenchtown, a canvas mining town of the Concow district January 21, 1868. Only the old cellars and a few piled up rocks remain of the town that at the time of Clark's birth had a population of about five hundred people. Clark's father, who came with the gold seekers, engaged there in the butcher and cattle business under the firm name of Clark and Cannon. Cannon was one of the early members of the California assembly.

Mined Most of Life

Reared in a mining atmosphere Clark has mined most of his life though his third grade graduation certificate entitled him to teach two months of teaching in the government Indian school at Covelo, Mendocino county, ended when news of a gold strike in Humboldt county reached him. He went to the strike at New River and from there into Trinity county where, in 1887 he found evidence of a mine that in 1910 was re-discovered and proved very rich.

Enlisted in War

In 1895 Clark found the Clark Placer Mine, near Concow, which he worked for twelve years, gaining \$38,000 from his find. It was while his workers in this mine were producing half an ounce of gold daily to the man that the call for volunteers was issued in the Spanish-American war. Clark walked eight miles from his mine to Yankee Hill, hired a buggy and was brought to Oroville where he took train for San Francisco, the nearest point of enlistment. He served during the war in Company G, 8th Infantry. In 1910 he took up the study of law but after two years again resumed mining as the work he liked best. The Surcease Mine at Big Bend was one of his finds.

Saw Service Again

In 1916 Clark again saw military service when I Company, of Oroville, was called for Mexican border patrol duty. "Too many gray hairs," as Clark puts it, kept him from the World war, but even in this he had a part, serving as a member of the Butte county exemption board and a worker with the Red Cross.

Clark has constantly worked for the advancement of the Concow district where his grand-father was chief. For thirty-five years he has been a member of the board of school trustees, serving much of that time as clerk of the board and working for advancement of the school. He was also the first president of the Yankee Hill Improvement Club formed for advancement of the interests of that district.

Now Raising Walnuts

He is a member of the Improved Order of Redmen, Winoka Tribe No. 152, Chico. He is a charter member of the Veterans of Foreign Wars, Post 1747, of Oroville.

After mining nearly half a century he has decided to devote time to walnut culture. He has 30 acres of walnut trees on his 100-acre ranch at Yankee Hill.

Oroville Mercury Register

2-20-1931

Story Of Concow Indians, One Of Strong Tribes In Sierra Region

The author of the following article, Miss Evelyn Hendricks, Yankee Hill correspondent for the Mercury-Register, has made a study of the Concow tribe of Indians in Butte county and has lived among them all her life. She received the information contained in it from older members of the tribe:

A LEGEND OF THE CONCOWS

By Evelyn Hendricks

YANKEE HILL, Feb. 20.—(Special)—In the heart of the Sierras nestles a valley surrounded by snow capped mountain peaks, and forests of pine and fir.

On the banks of a clear bubbling stream that raced joyfully down the mountain side and through the valley there dwelt a small tribe of Indians. No one knew from whence they came or when.

They were a happy peaceable lot whose existence was as undisturbed and care free as the waters of the stream that sang and danced on its way through the valley.

One morning there appeared in their midst a stranger who came over the mountains from the north. He could neither understand nor speak their language.

The tribe welcomed him and gave him food, and bade him rest in their lodges. Many days passed and still the stranger lingered, and it became evident that he had fallen in love with Wild Flower, a beautiful Indian maiden who loved and was loved by a young man of her tribe.

Always the stranger sat near her lodge, watching her as she wove baskets of the willow bark and

hummed or chanted a song to the Great Spirit that some good would come of her labor.

And in the evenings when the light from the camp fire fell upon her as she sat dreaming, the strangers' silent gaze never left her.

One evening she wandered from the lodge of her parents to sit beside the stream and watch the moon rise. The northman stealthily followed, seized her and carried her away into the mountains of the north.

When the parents discovered their daughter had not returned to her lodge, they sent a messenger to alarm the tribe. It was then they discovered the stranger was missing also, and the young Indian set out to overtake them which he did after several days of following their trail which led deeper into the mountains of the north. Often he found evidence that the girl had tried to escape and return to her people only to be recaptured and bound with buckskin thongs.

Just at twilight of the evening of the third day, he came upon them where they had camped for the night. Securely bound, the maiden greeted her lover with a cry of joy.

A desperate battle followed in which the young Indian in his weakened condition, for he had neither rested nor partaken of food since setting out upon his journey, found he was no match for the sturdy Northman.

Horror stricken, the girl strained at the cords that held her captive in an effort to help her lover.

Just as he was making a last feeble effort and realizing the battle was lost, from out of the forest appeared a strange creature, half man and half bear. He took sides with the young Indian and the northman was slain.

The bear man was joined by a following of his own people who returned with the girl and boy to the home of their tribe in the valley.

The bear man and his tribe robbed the Indians, made them prisoners and took them over the mountains to the north. From these two tribes after many years, came the Concows, a large and powerful tribe who inhabited the mountains and valleys of the Sierras.

Oroville Mercury Register

2-25-1931

Hieroglyphics On North Fork Hills Explained

Here is another of a series of stories written by the Yankee Hill correspondent of the Mercury-Register on legends of the Concow tribe of Indians. It deals with Indian hieroglyphics found in the Feather river canyon.

By EVELYN HENDRICKS

In the beautiful canyon of the north fork of the Feather river at a point near Bartees Bar, is the old Indian fishing ground.

It was here that the Indians caught the salmon that were dried and made into meal by being pounded in the rock mortars to be used as food during the winter.

Mysterious Writings

On the face of some of the cliffs that bank the stream at this point as well as a place on Rock Creek mysterious writings or characters are cut into the rocks. So far, no one has been able to decipher these hieroglyphics. But they are accounted for by the Indians in the following legend:

The Indian Legend

Many years ago when the country was inhabited by a prehistoric race long before the existence of the Concows. Out of the West came an immense man.

So large was he that he could step easily from one mountain top to another.

When he stepped across the north fork canyon, he saw that the stream was filled with fish and being tired and hungry he sat down to rest, and catch fish.

Scratched On Rocks

Where he sat to rest on the mountain side his tremendous weight sank into the earth, leaving an imprint or chair shaped hollow in the bank of the stream. While he sat there resting and eating fish he noticed the smooth face of the cliff and taking a sharp stone he cut the mysterious inscriptions into the rock.

The Storm God

This immense creature was the Storm God who controlled the elements. When he spoke the rumblings of his voice echoed through the canyons and caused the thunder.

When he was angry he spat lightning from his mouth.

When he was happy the sun shone. When he climbed the mountains from the north his breath caused the north wind to blow as well as the wind from the south, east and west. Always the wind blew from the direction in which he traveled when he wept his tears fell upon the earth and that was rain.

Left Marks on Rocks

They were always able to trace his travels by the mysterious writings on cliffs and rocks.

The old Indian fishing grounds is a well known place. It seems here the fishing was best for the Indians and in later years for the white man.

The Concows often permitted other tribes to come to this fishing ground to catch fish in exchange for salt and other necessities.

Indians Hold Feasts

It was here also that the Indians held their feasts, or fish bakes, when a large number of Indians gathered and caught salmon, for the occasion.

The fish were wrapped in maple and wild grape leaves and baked in an oven, or hole in the ground which was covered with hot embers. Even in later years these fish bakes were held by the Indians and many white people enjoyed the feast with them, as the salmon cooked in this manner is delicious.

Interesting Place

The fishing ground is one of the many interesting points of the north fork canyon and may be seen from the Western Pacific railroad on one side and from the new canyon road on the opposite side of the river.

The Storm God's chair and the hieroglyphics may be seen by anyone visiting the fishing grounds. The chair has since been named Hell's Gate owing to the almost unsurmountable difficulty encountered in road building through the canyon at this particular point.

3-16-1931

Indians Fear Dark Cave On Big Rock Creek

Another of the legends of the Concow tribe of Indians in northern Butte county is presented here by the Yankee Hill correspondent of the Mercury-Register. Several of these articles have appeared from time to time.

By EVELYN HENDRICKS

In the higher mountains north of Concow valley, where the Concows made their home is a stream known as Big Rock Creek, so named because of the large granite boulders that line the creek bed.

There are many deep pools along this stream where the speckled brook trout make their home.

At a point on this creek about three miles east of Lynche's Meadows there is a steep granite bluff on one side while the other bank slopes gently to the creek bed. Here again the Indians were able to trace the travels of the Storm God. On the smooth face of the bluff are more of the hieroglyphics. Only here the inscriptions are more in the form of picture writing.

There are pictures that represent the sun or moon, pictures of men, deer, horses and trees—as well as many strange characters. Some of them are very clear and distinct, and some are almost erased from the face of the bluff by the hand of time.

At the foot of this bluff is a cave and it is said the Indians when fishing in this stream would never pass this cave. The following legend explains their superstition:

Many years ago, a small band of Concows set out on a fishing trip. They followed the course of Big Rock creek far into the mountains of the north and as they failed to return to the village in the valley and no word was received of their whereabouts the chief sent out another party of braves to look for them. They followed their footprints to the top of this bluff, and all but one Indian went down into the creek bed to search for the missing fishermen.

The Indian who was watching from the bluff, saw his companions approach the cave, as they neared the entrance, a very terrible creature in the form of a man with long beard and eyes of fire who walked on his hands and knees came crawling out of the cave.

When the light from the fire in his eyes fell upon them they threw up their hands and fell on their faces in the sand and died.

When the watchman on the bluff saw this, he ran back to the village in the valley and reported the fate of his comrades and then the people knew why the fishermen never returned.

So messengers were sent to warn all the tribes not to go near this spot. When fishing in Big Rock creek, it is said that even yet some of the Indians will not go near this cave.

This spot and the legend is well known to many of the miners and cattle men who ride the trails in the Rock Creek country.

Appeal Democrat

5-15-1931

INDIAN DOCTOR IS IN TROUBLE OVER LICENSE

CHICO, May 15.—W. J. Conway, Indian medicine man, has been charged with practicing medicine without a legal license, as a result of an investigation which followed the death Tuesday of Mrs. Mary Marzolla.

The complaint against Conway was signed by J. W. Davidson, inspector of the state board of medical examiners. Davidson came to Chico to conduct an investigation after state officials had received charges Conway was practicing medicine.

Mrs. Marzolla is declared to have been taking medicine provided by Conway. Samples of the medicine given her are now being analyzed to determine if it contained a poisonous substance.

Davidson said there appeared to be some sort of influence being brought to bear here to protect Conway. Davidson declared that his efforts will be to force the Indian to stop treating patients or practicing medicine.

When Davidson went to Conway's office in the Indian village he walked past scores of patients from all walks of life into the "doctor's" office, he said.

MUNTIE, D. Henry (Indian)

Plumas Independent

6-4-1931

AGED INDIAN OF BERRY

CREEK DIED HERE FRIDAY

Dieth Henry Muntie, an aged Indian of the Berry Creek section, was found dead in the Pioneer section last Friday morning, where he had been on a visit to relatives in this valley. Death was due to cancer and the remains were taken by friends of the deceased to Berry Creek the following day for interment. Coroner J. F. Moody held the inquest, and prepared the body for burial.

HARRY, Dick
Oroville Mercury Register
6-5-1931

BALD ROCK INDIAN CHIEF DIES SUDDENLY ON VISIT TO QUINCY

By ELVA BUTTERFIELD

BERRY CREEK, June 5.—(Special)—Dick Harry, Indian chief of Bald Rock Canyon, died in Quincy, Plumas county, Friday. He had been to Greenville to attend a meeting and planned to stay over to attend the annual Bear Dance to be held in Quincy on Sunday. Death came unexpectedly.

He was about seventy-eight years old and had been reared by a white family named Watkins.

His wife, Emma, survives him. When friends took word to Mrs. Harry of her husband's sudden death, she would not believe them

as he had been in good health when he left home a few days before.

"Dick," as everyone knew him by, was head chief and Henry Flynn was acting chief under Dick.

He was buried at the old Indian burying grounds near Bald Rock this week in the presence of sorrowing friends. Indian friends from far and near were in attendance and quite a few white friends also.

Pallbearers were, Hood Smith, Elmer Smith, Andy Smith, Alonzo Johnson, Bill Johnson and Jack Martin.

"Dick" was a familiar figure in this region and will be missed by not a few.

Oroville Mercury Register

8-27-1931

CHICO INDIAN DOCTOR FINED FOURTH TIME

**Penalty Outgrowth of Death
of Mrs. Marzolla; Fifth
Complaint Out**

CHICO, Aug. 27.—Fined \$200 for violating the state medical practice act, W. J. Conway, Indian "doctor," had a similar charge to face yesterday when J. W. Davidson, inspector for the state board of medical examiners, obtained a warrant for his re-arrest.

Allison Ware, attorney for Conway, appeared before Justice of the Peace L. E. Newton yesterday, and pleaded guilty for his client to the charge, a misdemeanor. Conway is in the southern part of the state.

This is the fourth time that Conway has been arrested and convicted on charges of violating the state medical practice act. The charge of which he was convicted yesterday was an outgrowth of the death of Mrs. Mary Marzolla, who was a patient of Conway previous to her death last May.

Davidson was present in Justice of the Peace Newton's court yesterday and obtained the warrant for Conway's fifth arrest. The paper is expected to be served when Conway returns to Chico.

CHICO INDIAN MEDICINE MAN FORMS COMPANY

"Dr." Conway, Long Fought By State Board, Organizes Remedies Concern

William Jennings Conway, Chico Indian medicine man who long has been a "heap big thorn in the side" or a "heap big pain in the neck" to the state board of medical examiners, is going in business on a big scale.

Together with Dewey Conway, Stella Conway, Jodie Conway and William J. Isaiah, he filed articles of incorporation yesterday with Secretary of State Frank C. Jordan for the Indian Arrowhead Remedies Company. It is a \$25,000 corporation for the sale of herbs and other Indian remedies.

Has Large Clientele.

Records in the office of "Dr." Conway seized by the medical board reveals the medicine man had a large clientele of persons from all parts of California, as well as from other states.

He maintained his offices in a modest, not to mention somewhat ramshackle house in the Chico Indian village, to which his "patients" went in a steady stream of delapidated automobiles of obsolete vintage, or high-powered, freshly-polished limousines.

Charges Filed Four Times.

"Dr." Conway has faced charges filed against him by the medical board on four occasions. The first time the case was dismissed. The second time he pleaded guilty and was fined \$100. The third time he also pleaded guilty and was fined \$200. The fourth charge still is pending. The complaints alleged violations of the state medical practice act.

The Sacramento Bee
9-11-1931

On one occasion, the arrest of "Dr." Conway was made while his inelegant waiting room was filled with "patients." As the medicine man was being led away, his "patients" applauded him.

"We'll Be Seeing You."

"We'll be waiting when you come back," shouted the patients to the medicine man.

"If you want any money for bail, just call on us."

Has Many "Patients."

J. W. Davidson, special investigator for the medical board estimated the number of patients calling on Conway daily ranged from thirty or forty to as high as 70. The charge for consultation and a bottle of the mysterious Indian herbs is said by the investigator to be \$5.

Because "Dr." Conway pleaded guilty on both prosecutions, the state has not had the opportunity of presenting its evidence against the medicine man.

Hanging on the wall in the "waiting room" of the Conway office is a sign on which the medicine man claims he is not a doctor. He claims to effect cures by prescribing ancient Indian herbs of his tribe. He is the son of an Indian chief.

10-15-1931

Man Dies After Collapse In Chico Indian Doctor's Office; Probe Will Open

State Medical Examiners To Investigate Death; Conway Denies "Herb Treatments"

THE mysterious death in a Chico hospital last night of a 32-year-old man a few hours after he had suddenly collapsed in the office of J. W. Conway, "Indian herb doctor," was to-day made the matter of an official state investigation.

Upon learning of the case, C. B. Pinkham, secretary of the state board of medical examiners, ordered the board's investigator, J. W. Davidson, to Chico to determine whether the man's death may have been caused by an administration of the "herbs."

Dies In Hospital.

The man is Harry Dobson, a laborer of Corning, and his death occurred at the Enloe Hospital, where he was removed by D. L. Westfall, Butte County deputy coroner, after Conway had reported Dobson to be dead.

Davidson to-day announced that Dr. N. T. Enloe, one of three doctors who attended Dobson, informed him a post mortem on the body indicated Dobson may have died from the effects of accumulative coal tar poisoning.

Denies Giving Herbs.

Questioned by the authorities, Conway denied that he had ever given any herbs to Dobson. However, a brother of the dead man

said Dobson had been treated by the Indian herbalist for some time past.

Conway said Dobson had called at his office on the outskirts of the Indian village yesterday afternoon, and he gave him a number and told him to be seated and await his turn. It was while waiting that Dobson collapsed.

Fifty-First Patient.

The Indian stated he gave Dobson "No. 51," indicating he was the fifty-first patient to call on him that day.

When Dobson lapsed into unconsciousness, the Indian "doctor" thought he was dead and summoned the coroner. But the coroner found signs of life and removed the man to the hospital.

To Analyze Fluid.

No doctor in Chico would sign a death certificate. A whitish fluid in the man's stomach is to be analyzed. Examination also is to be made of the head for the purpose of finding out if a cerebral hemorrhage caused death.

Conway has been in trouble with the state board of medical examiners on several occasions, and is awaiting trial on the fourth charge of violating the state medical practice act that has been preferred against him.

Oroville Mercury Register

11-25-1931

STATE DENIES INDIAN MEDIC STOCK PERMIT

Commissioner Holds Conway
Seeking to Frustrate State
Medical Board

CHICO—Denied a permit to issue capital stock in the recently organized Arrowhead Remedies Company, attorneys of W. J. Conway, Indian medicine man, were awaiting word from their client Wednesday before further steps were taken.

Conway's request to issue stock in the company, capitalized at \$25,000, was denied by the state corporation commissioner, after he had received reports of Conway's encounters with the law on charges of practicing medicine without a license.

The corporation division stated after its investigations:

"From information that has been obtained from sources outside the application, it appears this corporation has been formed for the purpose of enabling Conway to avoid further difficulties with the state medical board."

Conway is at present facing a charge of practicing medicine without a license, preferred by J. W. Davidson, inspector for the state medical board, after his recent acquittal on two counts in justice court.

Philip Ware, one of Conway's counsel, declared he did not believe the commissioner was within his rights to deny the request without granting a hearing on the matter. What further action, if any, will be taken toward seeking a corporation permit rests with Conway, the attorney added.

JACK, Mary (Indian)
Plumas Independent
12-3-1931

**AGED INDIAN WOMAN
DIED IN THE VALLEY**

Mary Jack, aged 82, and one of the few remaining pioneer Indian women of this valley, died at the Tom Epperson home on the 12th. ult. of cerebral hemorrhage. She was an aunt of Mollie Grove of the Indian Mission, near Greenville, Jack, Tom and Bill Epperson of this valley. The funeral was held at the old Indian cemetery near the Guidici ranch on the 12th of November.

The Sacramento Bee

12-3-1931

Chico Woman, Once Held By Indians, Recalls Event

CHICO (Butte Co.), Dec. 3.—Mrs. Arenia Thankful Carson, who believes she is the only white person now living in California who escaped after being captured by Indians, celebrated her seventy-eighth birthday anniversary yesterday in her home on the Center-ville Road.

In full possession of all her faculties and with mental keenness and clear memory she related to many of her callers the exciting events of her life in July, 1863. It was then her two little brothers met their deaths in a revoltingly cruel way at the hands of the Indians and she managed to elude her captors by hiding in some driftwood along the banks of Big Chico Creek, then wading the stream and finding shelter at the Thomasson Ranch, several miles from her father's cabin.

Crossed Plains.

Mrs. Thankful Carson, who laid claim to that Christian name yesterday by baptismal right, although she might also claim it by virtue of her Indian experiences, was born on December 2, 1853, at Salem, Mo. In April of the following year her parents, Samuel and Mary Ann Lewis, and one brother, Jimmy, who was then only 2 years old, started across the plains with ox teams for California. They were accompanied by Joe Miller, the father of the late Wendell Miller, the Williams family and other immigrants.

That year the Lewis family reached Butte County and Miss Lewis, now Mrs. Thankful Carson, has been here ever since.

Indians Murder Brothers.

The capture by Mill Creek Indians in July, 1863, was made while her father was harvesting. Her two brothers, Jimmy, aged 11, and Johnny, aged 6, and herself, then 9 years old, went to school three miles from home on the Cherokee Road, near where her grandfather lived. On the way to school after Johnny had taken a drink in Little Dry Creek, he was shot in the back by four Indians, who afterwards threw rocks at the boy to make sure that he drowned in the creek.

Six other Indians joined them and took Johnny and herself away into the mountains, abusing them for hours. They crossed Hamlin Canyon to the Neal Road and into Nance Canyon, where they camped



MRS. A. T. CARSON.

on the creek, which was then dry. The next morning they made their way up the hill. When the party reached the ridge four Indians took Johnny into the woods and murdered him.

The party, having been rejoined by the four Indians, who denied they had murdered the boy, continued their journey to Butte Creek, about five miles from Chico, crossed Little Chico Creek and Humboldt Road, and continued their journey until they came to Big Chico Creek just above the Thomasson old home.

Girl Escapes.

One lone Indian was left behind to guard the girl while the others reconnoitered, from whom she was able later to make her escape by rolling over and over into the ravine. When she returned to the bank of Big Chico Creek she crawled under some driftwood that was hidden by brush while the Indians searched for her. She was eventually able to reach the Thomasson Ranch, whence she was returned to her parents' home.

Mrs. Carson has been married three times. Her first husband was John Bidsworth; her second Jerome Winders, and her third George H. Carson. All died natural deaths. She is now living with her son, Williams Bidsworth.

BAKER, Captain Bill

Plumas Independent

12-10-1931

**INDIAN MEDICINE MAN.....
DIED AT WALKERMINE**

Captain Bill Baker, noted Indian Medicine Man, reputed to be about 100 years of age, died from natural causes at Walkermine yesterday. The funeral was held at Taylorsville today by undertaker J. F. Moody.

Plumas Independent

1-7-1932

INDIANS FIRST FOUND GOLD AT CHEROKEE

Some interesting side lights on the discovery of gold in the famous Cherokee region is given in the following article by Mildred Churchman:

Cherokee is a foothill town, situated at the north end of Table Mountain and seventeen miles from Oroville, the county seat of Butte. Its elevation is 1250 feet above sea level and the highest peak, Sugar Loaf, can be seen for great distances because it has been partly washed away by hydraulic mining and stands as a ghost of former days.

Members of a tribe of Cherokee Indians, whose chief was Buckshot and who figured in Indian troubles, were the first to find gold. When the news spread that the Indians had found gold, the white men came and many claims, one hundred feet square, were taken up. As high as twenty and fifty dollars daily were taken from the claims by the simple mining methods. The settlement was named for the Indians and in their language, Cherokee means Upland Fields.

Later the small claims were consolidated and the mine was known as The Spring Valley Mining and Irrigation Company and was mined on a big scale as living water was brought in from a great distance and at a great cost.

A reservoir was built at the source of the west branch of the Feather River, above the present site of the Chaparral House. The water was carried in a ditch to a point below Magalla, where it was syphoned in pipes across the west branch of Feather River and thence in a ditch to Concow, where a storage reservoir was made. From there it was brought in a ditch to a point southwest of Yankee Hill and thence thru a second syphon across the west branch into a ditch, where it flowed to a series of reservoirs—three in number.

FOREMAN, Frank (Indian)
Plumas Independent
2-25-1932

Coroner J. F. Moody was called to Lake Almanor Monday to look into the death of Frank Foreman, an Indian, aged 74, who died at the old Becraft place Sunday. Burial took place at Nevis yesterday.

Indians Go East To Speed Claims For \$12,800,000

The Press Democrat
3-11-1932

Seeking appointment of their own counsel to speed up claims against the federal government, two California Indians left San Francisco yesterday for Washington, D. C.

They will ask the United States court of claims, before which their case is to be tried, for permission to retain J. W. Henderson, San Francisco attorney and chairman of the Indian board of cooperation. They want Henderson to succeed State Attorney General U. S. Webb, who is conducting their case.

The 20,000 Indians of the state are suing for \$12,800,000 which they claim is due for usurpation of lands in 1852 and other violations of treaties with the federal government.

The emissaries are William G. Walker of the Chuck-chansi tribe of Fresno county, and Peter Williams of the Requas of Del Norte county. They took with them a cartoon, drawn by Ransome Randolph Clark of the Coneow tribe, in which the government was pictured as delaying payment of the claim.

Peter Williams is a son-in-law of Thomas Johnson of this city, formerly of Sebastopol.

Oroville Mercury Register

3-16-1932

Oldest Voter



William W. Reece, 101, of Isaiah, Calif., who claims to be the oldest voter in Butte county and possibly the oldest in the state. One of 20 registered Democrats in his little mountain town, Reece is planning to cast his ballot at the next election. He is strong and healthy despite his years. Reece registered for the first time this year after a voting precinct had been established by the board of supervisors at Isaiah in the Feather river canyon east of Oroville.

Chico Indian 'Medicine Man' Dies At Home

CHICO (Butte Co.), April 4.—Death yesterday removed a colorful Chico figure and at the same time ended a controversy of several years' standing between William J. Conway, Indian "medicine man" and the state board of medical examiners.

Conway, variously reputed to be an Indian chief, or the son of an Indian chief, died Sunday at his home in the Indian Village, as the settlement on the former Bidwell lands is called.

Had Office In Home.

Conway, an herbalist, maintained a home far better than the average weather-beaten shacks of the other residents of the village. He kept his office in the residence and had a large clientele of "patients" from all parts of California, as well as other states.

Conway had a standard charge of \$5 per consultation from patients. They came from all walks of life, and records seized by the board of medical examiners disclosed that the number of patients calling daily on Conway ranged from thirty or forty to as many as 100.

Arrested Several Times.

He was arrested several times on charges of violations of the medical practices act. At least twice he plead guilty, once paying a fine of \$100 and once \$200. Only two weeks ago a charge against him was dismissed.

On one occasion, when he was arrested, his waiting room was filled with patients. They applauded him as the officers led him away.

Denied He Was "Doctor."

Conway had a sign on the wall proclaiming that he was not a doctor. He claimed to effect cures by prescribing ancient herbs of his tribe.

The state board investigators, however, claimed that many patent medicines, sedatives and other pain killing medicines including asperin, found their way into Conway's preparations.

CONWAY, William J.
The Sacramento Bee
4-4-1932



W. J. CONWAY.

Was Indian Leader.

Conway was born in Tehama, and was a member of the Mechoopda Tribe. He was aged 70 years, and had resided in the Indian Village here for years. He was identified with the work of the Indians in attempting to obtain recognition for their claims from the government as provided in the old treaties.

Conway was a ward of the late Mrs. Annie E. K. Bidwell, widow of General John Bidwell, founder of Chico, and benefactor of the Indians.

He is survived by three sons, Isiah, Hewie and Jodie Conway, and four grandsons.

Conway, Indian Doctor, Succumbs To Heart Attack

Medicine Man, Center of State Attacks, Said To Leave Fortune

A career during the past few years which reputedly brought him considerable wealth was at an end yesterday for William Jennings Conway, Indian medicine man, following his death here Sunday.

Conway, who had been kept in bed for more than a week because of an ailing heart, died at the age of 70. During his practice here he had attention brought to him on numerous occasions when he was arrested by an investigator for the state medical board on charges of practicing medicine without a license. Several times Conway paid fines for the alleged offenses and on at least two occasions the counts were dismissed.

BORN IN TEHAMA—

Born in Tehama County, Conway during his early years worked on the Bidwell Rancho where he did various menial tasks. Later he drove the Bidwell carriage at various times.

It was only in recent years that Conway began his herbal practice, when he reputedly practiced with Indian herbs, gathered in various parts of the state. People came from all parts of the state, as far north as British Columbia and as far south as Mexico to receive the treatments. Many persons testify regarding the curative power of the treatment, and some have shown offense when Conway was arrested on the medical practice charges.

CHEERED BY PATIENTS—

On one occasion when Conway was taken into custody at his office nearly a half hundred persons were present and a great cheer arose to greet him as he promised to return shortly.

John Conway was the medicine man's father and his mother was Mary Montgomery. Conway was a member of the Wintoon tribe and for a time served as their medicine man. Although he had little formal schooling he was reputed by Masons to have a store of knowl-

CONWAY, William J.

Chico Record

4-5-1932

page 2 of 2

edge about the order that few members could equal. Conway is reputed to be the last member of an Indian Masonic order in this district. He was also a member of the Presbyterian Church.

PRACTICE CONTINUES—

When he became ill recently Conway called his son, Dewey, to him and told him that he thought death was near and asked that Dewey, with his two brothers, Isaiah and Jodie, continue to conduct the business he had established. Dewey Conway said yesterday that the business will continue to be conducted as the Indian Arrowhead Medicine Company.

Until the past few years Conway had been active in the fight to secure recognition of Indian claims, alleged to have been guaranteed by treaties with the red men.

Conway was married three times. Nine children were born during the first union, only three of whom survive. They are the three sons living here.

FUNERAL TOMORROW—

In earlier years, when Indians living in this section observed their tribal rites of their forefathers with dances and ceremonies, Conway on at least two occasions participated in the events. At the old Majestic Theater Conway participated in a war dance and on the Bidwell grounds took part in a performance describing an Indian massacre.

In addition to being a Mason, Conway was a member of the Presbyterian Church established for Indians by Mrs. Bidwell. He is survived by three grandchildren, Juanita, Ivan and Vernon Conway, all of Chico, a daughter-in-law, Mrs. Stella Conway, wife of Isaiah, and the three sons.

Funeral rites will be conducted at the Bicknell & Moore Chapel tomorrow afternoon at 2 o'clock by the Rev. Harris Pillsbury and interment will be in the Indian Cemetery.

Chico Record

4-7-1932

Head-Dress, Beads Buried With Conway

A chief's head-dress and his beads were buried with William J. Conway, Indian medicine man, yesterday when he was laid to rest in the Indian Cemetery with services conducted by the Rev. Harris Pillsbury.

Services were held at the Bicknell & Moore Chapel with the Rev. Pillsbury leading, and later at the graveside. The chapel was crowded with Indians and whites and many persons were at the grave to witness the interment who were not in attendance at the chapel rites.

The beads and head-dress were placed in the grave after the all steel casket had been lowered inside a steel vault. The ground was covered with flowers and floral offerings as many spectators walked by the open casket to have their final view of the body.

Pallbearers, all Indians, were Pablo Silver, Rufus Pullisa, John Azbill, George Scott, Woody Thatcher and Mike Jefferson. Mrs. A. D. Pingrey was the soloist at the chapel service.

CONWAY, William J.
Oroville Mercury Register
4-11-1932

INDIAN MEDICINE MAN

Although it was not generally known, the appeal of William J. Conway, so-called Indian medicine man of Chico, who died last week, appears to have been very extensive in these communities. Scores from here, it is asserted, sought his healings.

Conway purported to treat human ailments by the use of the herbal remedies of his aboriginee forebears. He was often in trouble with the state medical authorities on charges of the illegal practice of medicine, but managed each time to extricate himself.

The funeral services for "Dr." Conway, it appears, were not particularly tribal, but his interment was in an Indian cemetery and the attendants all were Indians.—Grass Valley Union.

SCOTT, Dick
Oroville Mercury Register
4-30-1932

BERRY CREEK MAN PASSES

BERRY CREEK — (Special) —
Dick Scott, 83, died Wednesday morning at the home of Henry Flynn at Bald Rock. His two sons, Roy and Leland Scott survive.

The body of Mr. Scott was buried with impressive Indian rites at the burying ground on Bloomer Hill, Friday afternoon.

Friends and relatives from far and near gathered to pay their last respects to the aged man. Chief Henry Flynn was speaker.

'Indian Doctor's' \$8,000 Estate Left To Three Sons

Made five days before his death, the will of William J. Conway, Chico medicine man, will be filed for probate in the superior court at Oroville today. The estate is valued at approximately \$8,000.

Isaiah and Dewey Conway, sons, are named executors in the will, dated March 29, 1932, and prepared by Wesley E. Marten, attorney.

Conway, reputed to have grown wealthy in his disposal of herbs to ailing persons, willed his entire estate to his three sons, Isaiah, Dewey and Jodie. Each son was given \$500 in cash, according to the terms of the will and full interest in the Indian Arrowhead Company, organized a few months before Conway's death.

In the petition for probate are listed \$1700 cash in the bank, household furniture at the Conway home, valued at \$1500; and \$500 due the deceased from the legacy left each Indian residing on the Bidwell estate by Mrs. Annie E. K. Bidwell.

The will directs that Dewey be given his father's home at 1035 North Ivy, which he now occupies with his brother, Jodie. Other assets listed are half interest in a ranch in Round Valley, Mendocino County, and one automobile. The will directs that any cash that might come to the deceased from the federal government in payment of losses suffered by Indians during American civilization, be given to the three sons.

TAYLOR, Mrs. Ruth Nye
TAYLOR, infant son
Oroville Mercury Register
5-10-1932

Funeral Services For Two Are Held

Funeral services for Mrs. Ruth Nye Taylor, 24, and her infant son, who died early Sunday morning at her home on Second avenue near the levee, were held in the Indian village cemetery in Chico Monday afternoon. The Rev. W. J. Lee of Broadway Methodist church conducted the services. Arrangements were in charge of the Thomas Funeral Home.

Man Fearing For Life In Indian War Pens Letter

Oroville Mercury Register
5-13-1932

A lock of hair cut by his father, the late M. H. Wells, when he feared massacre at the hands of the Indians while employed at a trading post on the Roque River in Oregon territory, is a prized keepsake of M. W. Wells.

Wells placed the hair in a letter December 17, 1854, addressed to his mother, Mrs. E. Wells, 260 Franklin street, Philadelphia, but the letter was never mailed.

"This is my hair, cut this morning. Keep it as a remembrance of your son Michael," the letter read.

Will, Handed Down

A will written by Wells after several of the members of the post had been slain by Indians in 1856 and Wells feared for his life also is owned by the son.

It follows:

**"Miners Fort," March 17, 1856.
Mouth of Roque River,
Oregon, Territory.**

"As there is a possibility of my losing my own life and the accounts of the H. C. Snow Co. I have drawn up this statement. I have taken note for H. C. Snow Co. of those who are alive. My books are correct. I hold a note of my own on Dan Richardson. My box of gold specimens I wish sent to my sister Mary Jane Wells, Philadelphia, and all my personal and real effects I give and for her as her own. My gold watch is in San Francisco. Mr. John Woods will send it home. I am a Master Mason of Lodge 126, Philadelphia. I have a mother living in Philadelphia besides three brothers. My letters are usually addressed to the care of my uncle Benjamin Silvers No. 77 North Third Street, Philadelphia, Pa. This is all.

M. H. Wells.

I wish a brother Mason to attend to my things, forward them to some lodge in San Francisco. My trunks are packed. Send home. They are at Mr. Snow's store.

WAGNER, Mrs. L. (Nettie)

Oroville Mercury Register

5-23-1932

Services Held For Mrs. Wagner

Burial services for Mrs. L. Wagner, who died May 19 at Enterprise, were held in the old Indian burial plot at Enterprise, at 2 o'clock Saturday afternoon. The rites were conducted by Mrs. G. A. Lowery, superintendent of the Mooretown Union Sunday School. Three songs were sung by Miss May Lowery.

Mrs. Wagner was born October 31, 1905, and was married to L. Wagner in July, 1922. Mrs. Wagner is survived by her husband, two daughters, her parents, Mr. and Mrs. George Martin, and four brothers and sisters.

WAGNER (MARTIN), Mrs. Nettie
Oroville Mercury Register
5-25-1932

**Friends Saddened
By News That Mrs.
Nettie Wagner Dead**

ENTERPRISE —(Special)— The community was saddened by the death of Mrs. Nettie Wagner in Oroville last Wednesday. Although Mrs. Wagner had been ailing for some time her passing was unexpected.

Nettie Martin Wagner spent most of her life in Enterprise and vicinity.

She was married to Lew Wagner about 10 years ago. Besides her husband and two children she leaves to mourn her father, mother, four brothers and four sisters.

The graveside services were held in the Oregon Creek burial ground, where friends gathered from far and near, and were conducted by Mrs. Lowery of Mooretown. Several hymns were sung by Miss Lowery.

The Chico Enterprise
8-6-1932



ARROWHEAD

Indian Herb Co.

CHICO, CALIFORNIA

**INDIAN HERBS CURED AND
COMPOUNDED ACCORDING
TO NATIVE FORMULAE
USED BY THE INDIANS FOR
HUNDREDS OF YEARS.**

**Indian Herbs Sent
By U. S. Mail**

WRITE FOR PRICES

ARROWHEAD

Indian Herb Co.

CHICO, CALIFORNIA



The Chico Enterprise

8-6-1932

page 1 of 2

Sons of Famous 'Medicine Man' Own Herb Co.

By F. B. CURREY

"The very leaves of the trees will heal the Nations."

Bible students will recognize the above quotation from the words of the Saviour used by him in addressing the multitude. Thus it will be seen that the healing qualities of leaves, herbs, plants, and bulbs are recognized by Diety. The early Red Men, closely associated with Nature, made use of these natural and healthful agents, and in time those requiring special knowledge of the helpful properties of the various plants became especially gifted in their use, and in recognition of their ability to compound the proper combinations of plants were acclaimed, "Medicine Men." Soon every tribe had its properly accredited Medicine Man, and this title was a highly honorable one. These "Wonder Workers" established a reputation for healing, and their secrets were jealously guarded. Father, by word of mouth, transmitted to his son his health secrets, his knowledge of plants and herbs, and upon his death the favored son continued the father's work for the tribe. The system became a general custom, and the tribe's Medicine Man stood high in the respect of his fellow tribesmen and was given a seat of honor and importance in the tribal council circle.

Chico has an institution engaged in preparing and gathering herbal medicines in the Arrowhead Indian Herbs Company. Annually hundreds of people visit the offices of this company and purchase the desired herb remedies. Following the Indian custom in vogue, this company, a co-partnership, composed of Isaiah Conway, Jodie Conway, and Dewey Conway, members of the Machopea tribe of Indians, once the owners of the territory surrounding Chico, is continuing the work carried on by their father, who for many years administered to the needs of his brother tribes-men, and also to his white friends. William Jennings Conway, the noted father passed to his great reward April 3, 1931, and his body now reposes in the Indian cemetery beside the graves of his fore-fathers. Since his death the Arrowhead Indian Herb Company has been manufacturing and selling the medicines successfully sold by the father of the company.

Dewey Conway was born in Chico, and educated at the great Chemawa Indian School near Salem, Oregon. Realizing that his destiny was to some day carry on with his brothers the work began by his father, and having a natural hereditary tendency for the work, it was but natural that he should major in chemistry. After completing his course at Chemawa, he spent several years traveling, thus broadening his circle of acquaint-

The Chico Enterprise

8-6-1932

page 2 of 2

ance with Indian tribes, and also with the scientifically learned whites, ever and always adding to his knowledge of plant chemistry, and Indian legendary lore, in order that he might fit in with the work of his illustrious father, which continued to increase as his powers became more generally known. Therefore it became necessary for Dewey Conway to discontinue his travels, and associate himself directly with his father. Upon the death of the Senior Conway, the sons naturally assumed the management of the business.

Isaiah Conway of the Arrowhead Indian Herb Company, secured his education in English speaking Schools. When a student of the Chico High School, was active in athletics and an enthusiastic supporter of school activities.

Botany, chemistry, and the laboratory held an especial fascination for Isaiah, and the knowledge thus acquired has been of inestimable value to the Arrowhead Indian Herb Company in the compounding of its herbal medicines.

Jodie Conway is likewise a graduate of Chemawa. His work there was calculated to be of assistance to him when he took up the work of his father, though technically he majored in lines which would prepare him for dentistry, thus fitting him for the work in the laboratories of the Arrowhead Indian Herb Company.

The herbs used in the preparation of the Arrowhead Indian Herb Company's remedies are gathered from many and often far-distant localities. Indians, familiar with the required herbs, go out into the forests, plains, and deserts, collect the proper plants, prepare them according to Indian methods known to preserve their qualities, and in times these plants, thus prepared, find their way to the laboratory in Chico where, as necessity demands, they are made ready for use. The offices of the Arrowhead Indian Herbs Company located in Chico, are ample and modern in every way, and daily scores of health seekers who have been told by friends and acquaintances of the opportunity offered here can be seen purchasing the famous herbs in which nature has stored the properties necessary to the relief of their ailments.

AZBILL, Mrs. Mary
Oroville Mercury Register
9-10-1932

**Mrs. Mary Azbill of
Rancheria Passes**

CHICO—Mrs. Mary Azbill, 68, a resident of the Chico Rancheria, died Friday night at the Enloe Hospital following a brief illness.

Mrs. Azbill had been a resident of Chico for more than 40 years and her home in the Indian Village was the first erected there for the Indians by Mrs. Annie E. K. Bidwell. She was a member of the Bidwell Memorial Presbyterian Church.



9-13-1932

Indians At Pulga Battle; One Is Cut In Drunken Fight

OROVILLE (Butte Co.), Sept. 13. Charles Gramps, 28, a half-breed Indian, is in the Butte County Infirmary suffering from a knife wound said to have been inflicted by Albert Gramps, also a half-breed, at Pulga, thirty miles northeast of Oroville, Saturday night, following a drinking orgy.

Albert Gramps, 19, is in the Butte County jail, where he was brought by Sheriff C. W. Toland and Constable William Fitch. The Gramps are cousins.

Charles Gramps was cut in the leg. He was brought down from the little mountain town by Ben Schmidt and Ed Pinkston. Alvin Kister, special investigator for District Attorney Charles A. Walker, was sent to Pulga to inquire into the matter.

The wounded man said he had accused the younger man of stealing a gallon of wine, and that the younger man drew a hunting knife and attacked him.

Oroville Mercury Register

9-14-1932

I Cut Myself Is New Plea Gramps Makes In Court

A MOVE to dismiss charges of assault with a deadly weapon filed against Albert Gramps of Pulga as the result of a cutting scrape there last Sunday was made today when Charles Gramps, his cousin, through W. E. Duncan, local attorney, filed an affidavit in the court of Harry S. Hills, justice of the peace, saying "it is my belief that I cut myself."

Charles Gramps in his affidavit declared that he was intoxicated last Sunday, that there was no fight, and that he did not see a knife in his cousin, Albert's, hand. Gramps said he had a knife in his hand and expressed the belief that he accidentally stabbed himself, inflicting the wound from which he is recovering in the county hospital. Late this afternoon District Attorney C. A. Walker had not asked Judge Hills to dismiss the charge against Albert Gramps.

After the cutting, Charles Gramps told officers that his cousin had pursued him with a hunting knife and had overtaken and stabbed him.

The statement was made at the Oroville hospital last Monday, according to Constable William Fitch, who questioned the knife victim.

Fitch said that drinking had preceded the cutting.

Oroville Mercury Register

10-17-1932

CONCOW INDIANS HOLD BURNING FOR DEAD IN BALD ROCK REGION

Indian Women Wail as They Toss Offerings of Clothes, Foods On Flames at Weird Religious Ceremony at Midnight Hour; One of Last Sacrifices Held

By GEORGE WANGELIN

WHILE a full moon shone down on the wild Bald Rock country at midnight Saturday there was enacted a strange, primitive scene reminiscent of the days when Indians roamed the Sierra mountains and hunted and killed at will.

Gathered at the Bald Rock burying grounds, approximately 75 Indians of the Concow tribe held their sacrificial burning to the dead of their tribe.

Follow Old Custom

It was the first burning held in five years and one of the few burnings that are yet to take place. Burnings are held by the older Indians who still follow the customs of their forefathers. When they die, the ancient practice dies with them.

Sacrifices, consisting of offerings of flour, coffee, fruits, nuts and clothing, are thrown on to a fire where they are consumed by the flames as aged Indian women chant and moan to their dead.

Old Indian Camp

The scene is one that grips the imagination.

The burying ground is located at the bottom of cup-like vale, hemmed in on all sides by mountains. It is reached by a tortuous, one-way road. Here more than 100 years ago, before the first whiteman ever set foot in the mountains, Indian tribes from the mountains and valleys gathered for their winter camp. The hillsides were dotted with teepees and the dead placed in graves in an enclosure.

Sign of Full Moon

For years at the sign of the full moon in October, Indians have gathered at the Bald Rock grounds for their burnings—a religious ceremony to them and the highest honor they can pay to the dead.

Foods of which the departed were fond in their lifetime are scattered on the graves and in the fire. This was to insure them their favorite foods in the life beyond. They believe that warriors and their women exist in the Happy Hunting Grounds.

Sacrifices on Poles

Clothes of the dead are also

thrown in the flames. Poles, 20 feet tall, placed in rows across the burying grounds, are hung with shirts, colored bandanas and dresses.

As the aged Indian women, dressed in old sweaters and calico dresses, stood with their faces turned toward these poles they chanted and moaned and occasionally one of their men relatives would take down a pole from which the women removed all the clothes. Then as they continued to chant and wail they turned to the fire and cast the offerings in the flames.

Weird Shadows Cast

As they moved about with their backs to the fire, shadows were cast by the flames on the bedecked poles intensifying the weirdness of the scene. On two or three of the tall poles were hung fine-woven Indian baskets ranging from a size of 18 inches in diameter near the bottom to small cup-size baskets at the top. These baskets were made by Indian women and for many years exorbitant offers of money by white people at the burnings were refused for the baskets. They were thrown into the flames as offerings too.

Lasts Many Hours

But of late years money has been of more value to the Indians and they have sold some of the baskets after the burnings were completed.

The ceremony lasts for hours, beginning at near midnight and ending only as the sun climbs over the hills and dispels the shadows cast by the glow of the fire.

Wailing is kept up by the women all night long as shirt after shirt and dress after dress is put in the fire one by one. Then as a fitting climax a ceremony which is called "burning the devil" takes place.

Many Spectators There

Not only were Indians gathered around the fire in their burying ground in one of the wildest spots

of the county but whites were there in large numbers—men in conventional city clothes, men in mountaineer and logger costumes—drawn by the mysterious rites of the red-skin. Women and children were there too. The children appeared to view the burning in the light of a picnic; the older spectators as a curious site and those who knew the Indians for years viewed it in the light it really was, a religious rite. One or two young Indians were stationed at the burning to prevent children from approaching too close to the mourners.

Before the ceremony started Indians flocked to the grounds in automobiles and afoot. They built campfires on the slopes of the hills.

Wait in Silence

Women placed blankets before the poles hung with clothes and baskets and sat down, waiting for hours in silence. A semi-circle of manzanita, built for a windbreak, broke the sharp night wind as it came over a hill.

As the hour approached for the burning, Indians gathered in small knots inside the enclosure and talked or stood about silently. The center of the group was Henry Flynn, a Bald Rock Indian and captain of the Berry Creek district.

The captain presides at burnings held in his district.

The last chief appointed by the tribe was Dick Harry, who died several years ago in Quincy. Since Harry's death captains have ruled the tribe of Concows.

Flynn was characteristic of the older Indians in the district. His iron-grey hair hung below a battered felt hat on his head. He was dressed in old blue overalls and blue shirt.

He spoke seldom during the burning over which he presided as head man but spoke politely to whites who approached him before the burning started. His wife was one of the chief mourners and she officiated at the burning of a pole on which hung half a dozen white starched dress shirts. These shirts, it was learned were offerings to Chief Dick Harry.

Offerings were burned to six Indians who died in the past several years.

Burnings have been held in the

past at burying grounds at Bloomer, Fire Ranch, near Fall River; at Enterprise, and Bald Rock.

When the old Indians die off the burnings will end, it is believed. Some of the younger Indians, questioned at the burning, said the new generation has absorbed too much of the white man's education to carry on the old custom. They do not consider the burnings in the same light as do the older Indians who look upon it as a part of their religion. This was the view expressed by Levi A. Johnson, a Mooretown Indian, by Bill Martin, also of Mooretown and John Johnson of Bald Rock.

As the last wail of the women died away and after all the offerings were burned the Indians took themselves off for a feast and card games with which they wound up their annual burning.

Have to Get Up at Night?

Deal Promptly with Bladder Irregularities

Are you bothered with bladder irregularities; burning, scanty or too frequent passage and getting up at night? Heed promptly these symptoms. They may warn of some disordered kidney or bladder condition. Users everywhere rely on Doan's Pills. Recommended for 50 years. Sold everywhere.



Doan's Pills
A Diuretic for the Kidneys

Oroville Mercury Register

10-24-1932

FROM OTHER PAPERS

INDIANS RECALL PAST

Like a page out of the past was the ceremony enacted in Butte county last week when remaining members of the Concow Tribe of Indians gathered in the rugged mountain country at Bald Rock, near Oroville for a sacrificial burning. This old Indian custom is fast disappearing with the deaths of older members of the race. To the younger generation, imbued with the white man's ideas of religious customs, the burning ceremony is a waste of time, not to mention good materials which are consumed by the flames. To the Indian elders it is a solemn rite enacted out of respect and reverence to the memory of some chief or prominent tribal member who has died. Two years ago Dick Harry, of Quincy, chief passed on. Last week members of the tribe gathered for the ceremony. On high poles were hung garments and woven baskets, the latter filled with coffee, flour and other articles which were to be thrown into the fire. One somehow is inclined to sympathize with the youngsters when it is known that half a dozen white starched shirts were sacrificed by Henry Flynn, aged Indian, who presided over the burning. Despite his Celtic name, Flynn is typical of the older Indians. He sat before the flames his iron gray hair shoulder length. He was clad in overalls and shirt and one felt that his wearing clothing was a concession wrung from him by the laws of the land. As the burning proceeded the garments, baskets and other articles were torn from the poles and flung on the flames. Throughout the night the ceremony proceeded, ending only with the coming of dawn. Contrasts were evident with the crowd of whites that gathered to witness the event. Men, women and children crowded in the background as the dozen or more old Indian women chanted and wailed and flung more fuel on the flames. The white children played and romped as at a picnic. Their elders smoked and talked, lounging about and looking curiously on as the ceremony proceeded.—Knave in Oakland Tribune.

11-18-1932

SECOND INDIAN BURNING HELD NEAR ENTERPRISE FOR MARTINS

By AGNES PARKS ALM

ENTERPRISE —(Special)— The second Indian burning to be held this winter took place Saturday night on Oregon Creek a few miles west of Enterprise.

This burning was held under direction of George Martin, his wife, and their son-in-law, Lew Wagner, for the departed members of the Martin family at the Indian burying ground.

The purpose of the burning was to provide ghosts of the Indian dead with proper raiment and food, the Indians believing that these offerings tend to make the departed ones more contented in the Happy Hunting Ground.

Last Kakina Burning

All burnings are practically alike except when a kakina is to be burned. The last kakina burning was held 20 years ago and was witnessed by the writer. Previous to that it was over 20 years that a like burning was held.

The "kakina" is a doll shaped figure, made of a stuffed wild-cat skin. Sticks placed in the forelegs, make them stand out as arms; in each was a small basket containing sacred meal, made of sweet briar and birch. In place of the head, was a knitted cap, stuffed with grass and over the semblance of a face was a scarf of feathers from the yellow hammer bird. Bunches of

hawk feathers were attached to the head, indicating the rank of the individual it represented. This image was placed at one of the entrances—facing the center, just inside the enclosure.

Wailing Breaks Out

The weeping and wailing which had become subdued through the night, was vigorously renewed, and many of the tribe who showed but little—if any—interest in the burning, joined the others around the big bon-fire in the center of the burial ground, when one of the leaders of the tribe took hold of the "kakina" from behind, and moved it slowly to a sing-song wail to the fire.

The leader was followed by all the men. The "mahalias" were standing about with their arms full of offerings. When the "kakina" was thrown into the flames, with the balance of other articles not previously burned—pandemonium reigned. Old men wiped away the tears that streamed down their faces, and many were completely overcome by grief for their lost ones.

Costly Baskets Burned

The baskets and animal skins burned that night were estimated to be worth over \$250. About \$100 was realized from the sale of baskets during the night. George Martin estimated there were about 200 persons at the burning the past Saturday night.

There were about sixteen bonfires scattered about with logs for seats placed around them. These fires were made by men of different groups to take the cold tang off the air.

Several days are spent in feasting and playing by the Indians after these burnings.

REECE, John
The Chico Enterprise
11-28-1932

Son of Oldest Butte Man Dies

OROVILLE, Nov. 28—John Reece, 48, son of William Reece, 103, said to be the oldest living resident of Butte county, died of cerebral hemorrhage at his home near Isaiah Friday. An autopsy was performed by Dr. L. A. Jacoby.

Reece had been ill for only three days and yesterday an Indian friend notified the sheriff's office that he had died. Hamilton and Riley's deputy coroners took charge of the body.

Reece was born at Dogwood Butte county, and his burial will be in the Indian cemetery of that place. His family took the body back for burial Sunday.

Reece is survived by his aged father and a brother, Tony, both of Isaiah.

MRS. CARSON, WHO ESCAPED INDIANS, DEAD

An illness, one of many she suffered during recent years, caused the death of Mrs. A. Thankful Carson at her home on the Centerville Road early yesterday.

Mrs. Carson, known for her capture and escape from a band of Mill Creek Indians when she was a girl of 9, was 79 years of age when she died.

In company with two brothers, Jimmy, 11, and Johnnie, 6, Mrs. Carson, then Arenia Lewis, was returning from school in July, 1863, when she stopped on Little Dry Creek for a drink of water. While the three stood at the creek a shot rang out. Mrs. Carson turned around and saw that Jimmy had been shot in the back.

TAKEN CAPTIVE—

In the story of her life which was published in pamphlet form in 1915, Mrs. Carson wrote "Four Indians appeared and began to throw rocks and boulders at him, 'Jimmy' as he lay in the creek. Johnny and I stood by looking on and trembling with fear.

"Six other Indians joined them. One Indian took me by the arm and another led Johnny close behind. I was barefooted and so was Johnny.—We traveled until late that night over rocks and brush. We crossed Hamlin Canyon and from there trudged on until we reached the Neal Road."

BROTHER STONED TO DEATH—

Mrs. Carson related her escape which was effected in the vicinity of Big Chico Creek "above the old Thomasson home." Mrs. Carson

CARSON, Mrs. Arenia Thankful
Chico Record
1-21-1933

wrote that her brother Johnnie was stoned to death by the Indians. His body was found a few days later in a pile of brush.

Born in Salem, Mo., on December 2, 1853, Mrs. Carson came to Butte County with her parents, before she was one year old. They arrived in Butte County near Oroville after a trip across country in an ox team. Mrs. Carson's entire life has been spent as a resident of Butte County.

FUNERAL TODAY—

Three husbands preceeded Mrs. Carson in death. They were John Bidsworth, Jerome Winders and George H. Carson.

Surviving relatives are a daughter, Mrs. Emma E. Corbett of Chico; two sons, George W. Winders and William Bidsworth of Chico; two sisters, Mrs. Martha Johnson and Mrs. Mary Bean of Chico, one brother, Samuel Lewis of Pentz, four grandchildren and four great-grandchildren.

Funeral rites are to be held at 2 p. m. to day in the Westfall Funeral Home with the Rev. R. A. Simonds officiating. Interment will be in the Clear Creek Cemetery, in the family plot, where the two brothers killed by the Indians are buried.

Graveside rites will be conducted by members of the Halleck Relief Corps, of which Mrs. Carson was a member.

BLUM, Edward
Oroville Mercury Register
2-28-1933

INDIAN DAYS RECALLED BY BLUM'S DEATH

Mother Lived Three Months to Give Him Life Then Died

Death from heart trouble and pneumonia Monday afternoon claimed Edward Blum, 69, of the Pentz district, whose mother, wounded by Indians, three months before his birth, died shortly after he was born in 1864.

Blum was found dead by his wife after he had failed to return to lunch after working on a cabin on the Blum ranch. He had complained recently of ill health. An autopsy performed by Dr. F. M. Whiting established the causes of death.

Recalls Indian Fight

Blum's demise recalled the Mill Creek Indian uprisings of 1863 when his mother was wounded by the Indians who went on the warpath on Magalia ridge.

Blum was born in Magalia, January 3, 1864, and had lived in Butte county his entire life. His parents came from Germany in the early 40's. He was the youngest member of a family of five children, four boys and one sister. His mother was Mrs. John Blum.

Married by Hills, Sr.

Blum married Bessie Lyte in Oroville in 1897. The ceremony was performed by the late Justice Harry S. Hills, father of the present justice of the peace here. The couple lived 36 years in Dry Creek canyon, above Pentz.

Blum is survived by his widow, Bessie Blum, two sons, Alfred M. Blum and Robert E. Blum, and one grandson, Edward Arthur Blum.

Funeral services will be held at 2 p. m. Wednesday in the Thomas Funeral Home, with the Rev. W. J. Johnson officiating. Interment will be in Cherokee cemetery.

BLUM, Edward
Oroville Mercury Register
3-3-1933

Funeral Service For Edward Blum

Funeral services for Edward Blum, 69, who died Monday, were held Wednesday afternoon in the Thomas Funeral Home, with the Rev. W. J. Johnson officiating.

Casket bearers were Henry White, Al Grummet, J. G. Nisbet, J. F. McDonald, Frank O'Brien and George Duensing.

Interment was in Cherokee cemetery.

1-29-1934

CONWAY KIN AIR DISPUTE

A dispute between members of the family of W. J. Conway, Chico Indian "doctor" over the reputedly profitable Arrowhead Indian Herbs Company business now in the hands of his sons, was aired in superior court here today.

Dewey Conway, a son, in a suit filed against his brothers, Isaiah and Jodie Conway, seeks to dissolve the partnership of the company and asks that a receiver be appointed.

Charges of high-handed tactics in management of the business, made by Dewey Conway, were denied on the witness stand this afternoon by Isaiah Conway.

Isaiah said that he had actual charge of the management of the business, including the firing and hiring of employes, saying that this was in accordance "with dad's wishes."

He denied that he had withdrawn money from the partnership that was not accounted for.

Feather River Bulletin

2-22-1934

Judge A. J. McElroy of Spanish Ranch, sentenced "Dixie" Johnson, an Indian from Belden to ninety days in the county jail Thursday. Johnson was found guilty of beating his wife and also with an attempted assault with a double-bitted ax. The wife and her sister were here as witnesses against the defendant.

WILSON, Santa
Oroville Mercury Register
4-24-1934

Coach Driver For Gen. John Bidwell Expires At Chico

CHICO— Santa Wilson, one time coach driver for the late General and Mrs. Bidwell and a leader in the Chico Indian village for years, died at his home there yesterday after a week's illness.

Born in Covelo, Wilson came to Chico half a century ago and for years was employed by the Bidwells, who considered him one of the most trustworthy inhabitants of the Rancheria. He was looked upon as the leader in Village affairs and for many years conducted services and directed the Sunday school in the Rancheria church. He was about 74 years of age and was the oldest member in the Village.

WILSON, Santa
Chico Record
4-26-1934

Rancheria Leader Buried at Village

Funeral services for Santa Wilson, Chico Indian Village leader, were held at 2 p. m. yesterday in the Rancheria Church, the Rev. Harris Pillsbury officiating.

Elmer LaFonse sang "Nearer My God to Thee" and "Abide With Me."

Burial was in the Rancheria Cemetery, the pallbearers being Jeff Jones, Sandy Baker, and Mitchell, Irving Long, Woody Thatcher, Leland Scott and Henry Azbill.

The Chico Enterprise

6-5-1934

Herbs Company To Incorporate

Articles of incorporation were filed with County Clerk C. F. Belding in Oroville yesterday by the Arrowhead Indian Herbs company of Chico.

The company is capitalized at \$24,000, with 240 shares of stock with a par value of \$100 each. For the first year, Isaiah, Dewey and Jodie Conway, sons of the late William J. Conway, Chico medicine man and founder of the business, will serve as directors.

Purposes of the company, the articles set forth are, "to conduct a general herbs products business, engage in the collection and preparation of teas and medicines of various kinds and descriptions, and the preparation of herbs and ingredients from medicinal plants." It also reveals that none of the medical secrets handed down by the forefathers of the directors, are to be revealed.

The corporation will take over the entire business which in the past has been conducted as a partnership.

OREGON CITY MAN FINDS WAR CLUB NEAR RANCHERIA SITE

**Carl Tharraldson Makes Hobby of Collecting Indian Relics;
Club of Stone is One of His Choicest Finds, He Says**

Discovery of what is believed to be an Indian war club chipped from stone was made recently by Carl E. Tharraldson of Oregon City in the Yankee Hill country.

The club is about two feet long and tapers from four inches wide at one end to an inch and a half in width on the handle end. It was made from blue rock found in abundance in the mountain country and the workmanship indicates many hours of labor in fashioning the club from the original material.

Tharraldson found the club, which is slightly semi-circular in shape, in a gully at the foot of what is thought to have once been an Indian rancheria. The location is north of Bolt Point between Yankee Hill and Pulga. Tharraldson plans to make a more complete investigation for more relics of a bygone civilization.

He also found at the same location a small mortar and a quartz pestle worn smooth as glass and beautifully shaped. A number of beads were also picked up there.

Tharraldson is puzzled by another find of which he can learn nothing from Indians. The find is an egg-shaped rock with a fairly large-sized notch cut near one end. He has found three rocks of the same kind in the Indian country.

Indian relics is a hobby with Tharraldson and he has spent much time in collecting articles once used by local tribes. He has 26 mortars and about 40 pestles of all sizes in his collection. He also has a number of Indian baskets and arrowheads.

Tharraldson is employed as a watchman on the Feather river highway project.

7-9-1934

INDIAN COLLECTION DISCLOSES PAST HISTORY OF BUTTE COUNTY

Yankee Hill, in the heart of the old Indian country, contains interesting relics of a past history. The M-R asked its correspondent in that community to write an article on the collection owned by Mrs. Lunt and it follows:

By EVELYN HENDRICKS

One of the most interesting collections of Indian relics that I have seen was shown to me recently by Mrs. Frances Lunt, postmaster, at her home at Yankee Hill.

An outstanding feature of this display is the collection of baskets, numbering thirty-seven, some of which had seen actual service in the homes of some members of the Concow tribes.

These baskets of various shapes and sizes all beautifully designed were used by the Indians to serve the acorn soup and meal which were a substantial part of their food. One large cone-shaped basket decorated with the lightning design and showing unmistakable signs of use, was used as a burden basket carried on the backs of the women when gathering acorns, manzanita berries or nuts. Mrs. Lunt knew the Indian woman who used this basket.

Many Beautiful Designs

Another large round shallow basket beautifully woven in a design representing the dogwood blossom was made by Kitty Clark, mother of John, Frank and Bill Clark. Among the many designs decorating the baskets, were the quail top knot, the river and the arrow head and many more that I did not recognize.

A miniature papoose basket of willow twigs is in the collection. It is bound together with thongs across the top of which was woven a fan-shaped canopy of willows to protect the face of the papoose from the sun. This basket was made by Indian Nelly, mother of Dixie Johnson and given to the Lunts by her. In the collection are several baskets made by the Plumas county Indians and are practically the same in shape and weave, but are different in design. The designs are darker than those made by the Butte county Indians.

Made Best Baskets

The material used in making the design is usually the fern root or the bark stripped from the Redbud branches. It is said the most beautiful baskets and the best weaves are made by the Butte and Plumas county Indians. One very beautiful bowl shaped basket in the lot was made by a Bidwell Indian and presented to Mrs. Lunt's daughter Edwina Harding, by Mrs. Bidwell.

This is also an entirely different type of basket made by the Alaska Indians.

Mrs. Lunt displayed a small undecorated basket that was presented to her husband, Edwin R. Lunt in 1865 in appreciation of his work as a teacher. Mr. Lunt taught the first school ever conducted in the Concow district. There were many Indians here at that time. Some of the baskets in the collection were made by Pinetop mother of Lucy Renett, a well known character in this vicinity in the early days.

Beautiful Baskets Burned

Mrs. Lunt tells of attending an Indian burning, many years ago at which many beautiful baskets were burned. She wished to buy some of them, but the Indians true to their religion and traditions refused to sell them, a chief from the Peavine Rancheria who was master of ceremonies made a speech explaining that the baskets were made to be burned as an offering and not to be sold.

One especially beautiful basket of immense size was brought out and Mrs. Lunt realizing its beauty and value offered \$40 for it saying it was a shame to destroy such a beautiful piece of work when it might be preserved for years. But her offer was promptly refused. This basket was made by an old woman named Nancy and concluded her obligations in burning. Mrs. Lunt was able after much persuasion and bickering to obtain two baskets of a lesser value.

Mortars and Pestles

She also has a very interesting collection of mortars and pestles. Some are mortar-shaped, others are flat, while still others are the natural irregular shape of the stone on the outside.

One triangular shaped one of light colored rock was evidently used to grind meal or other food by rolling a long round pestle over the surface. These mortars are made of lava, granite and other native rock. Some smaller ones are made of soapstone. Some round or slightly oblong stones, show a groove cut round the center. It is thought these were used as weapons. With a buckskin thong tied around in the groove they could be thrown in much the same manner as a bolo.

Curiously Cut Stones

There are a number of curiously cut and shaped stones, one very much resembling a cigar in size and shape cut from sandstone might have been used to sharpen arrow points or spear heads. There is a perfect five-point star carved of soapstone, and has a hole drilled in the center. The points of the star are worn blunt.

According to the Indians these stone implements were not used by the present day tribes of Indians or their ancestors but by some prehistoric race that inhabited this region before the origin of the Concows. If this is true, they were a race, so far as I have been able to learn of which we have no history.

An interesting fact in the case however, is that more and more of these stone relics are being found as time removes the surface of the

ground. They are plowed out in fields and found in stream beds and washes and other places where erosion has taken place in spots that look like the earth had never been disturbed, or inhabited.

Collection of Guns

Beside the baskets and stone relics, Mrs. Lunt has an interesting collection of old firearms, among them is an old Kentucky rifle with a long barrel, muzzle loading and outside cap explosion, which weighs around ten or twelve pounds, and was used in the last Indian battles fought here.

A muzzle loading target rifle was made to order for a man named James in '69 or '70 and a double barrel shot gun also a muzzle loader made by Sargason. This gun has been in this vicinity since 1870. There is also a six shot pepper-box pistol of Allen and Thurber make which was also carried during the Indian uprising of '65.

And the lock of an old Flintlock Tover bearing the stamp of the English Crown. This old lock was plowed out of the ground at the Lunt ranch. There is also a small Colts revolver about the first model put out and two powder flasks one of copper in hand-stamped basket design, and a smaller one with dogs and birds carved, evidently by hand.

Then there are bullet moulds and reloading tools for the ancient models. And still another interesting relic is the heavy ox-yoke which was used by Mrs. Lunt's father in crossing the plains in 1854.

AN ODE TO A VANISHED RACE

Back through the ages my fancy soars
As time turns the key and opens the doors
Then I see you, as you might have been
A stalwart creature, a monarch of men;
Oh pause for a moment and answer me—pray
These questions in behalf of my world today.
Do these snow-capped peaks breathe a silent requiem
To a vanished race whose trails are dim?
Is your only history, carved bits of stone,
Are your trodden paths obliterated and timber grown
Did you carve in code, your message on the cliffs hard face
And mock at the efforts of time to erase?
Was the key lost in that vast span of time,
Between the event of your world and mine?
Were you the first in a world just begun
Did you worship a God, moon, stars or the sun?
Were you a bold and savage band,
Holding by force, your claim to the land?
Or were you a timid haunted race
Ruthlessly driven from place to place?
Did you till the soil and plant fields of grain
Or did mother nature, with her sun, and her rain
Provide for your needs, with a lavish hand,
Both food and raiment from her store, so grand
Was your home a hut, a tent, or a cave,
Did you bury your dead in a tree or a grave?
Will time reveal in the days to come,
Your pilgrimage here, or will he keep mum?

—EVELYN HENDRICKS.

REECE (REESE), William "Doxy"
Oroville Mercury Register
7-14-1934

Oldest Resident Of County Dies At 104 Years

WILLIAM REESE, Isaiah Indian and said to be the oldest resident of Butte county, died at the county hospital yesterday afternoon.

Reese was said by friends to have been 104 years of age. Death was due to advanced age. He had lived all his life in the canyon country.

Two sons survive, both residents of Isaiah. Indian burial ceremonies will be held for Reese by Feather river canyon tribes.

REECE, William "Doxy"

The Sacramento Bee

7-14-1934



Butte Indian, 104, Dies In Oroville; Denied Last Wish

OROVILLE (Butte Co.) July 14. William Reece, 104-year-old Indian, died yesterday in a hospital here. His last wish to be taken to the mountains above Oroville so he could die in the land of his people, was unfulfilled.

The aged Indian knew he had not long to live. He begged the hospital officials to let his son, Tony Reece, carry him into the mountains two days before he died. Due to the seriousness of his illness, the wish was not granted.

Was A Chieftain.

Reece was a native of Butte County. His relatives claim he was 104 years of age. They say he was a chief when the Indians roamed this section of California before settlement by the whites.

The body will be buried in the Indian Cemetery at Dogwood by his tribespeople. Hamilton & Riley had charge of the body in Oroville.

Oroville Mercury Register

8-6-1934

Isaiah Loses Only Republican Vote; All Democrats Now

ISAIAH, 26 miles above Oroville on the Western Pacific, remains the "biggest little Democratic stronghold in Butte County," a check of registrations revealed today.

The town is even more strongly Democratic than two years ago, for it has lost in the two years its only Republican voter. The Republican, who apparently led a lonely political life, moved away.

Today there is not a single Isaiah

Republican in the register, but the little town has one voter, as last year, who declined to state his preference. He may be a Republican, or he may be just another Democrat, political observers pointed out.

Smallest Registration

With a total registration of 30, including the 29 Democrats and the one unknown, Isaiah has the smallest registration in the county.

Distinction of having the most

registered voters went to Paradise Precinct No. 4, with 375.

Examination of figures for all 124 precincts in the county revealed that the 8 persons registered as Communists all live in Chico. It showed also that Republicans, although now in the minority in the county, are in a majority in many of the individual precincts. In Yankee Hill precinct there are 49 Republicans and 48 Democrats, which is the nearest to a party tie in the county.

Pioneer Who Lived Near Rancheria As Boy Tells How Indians Lived; Recalls Medicine Man's Cure

By GEORGE WANGELIN

LIFE among the Indians of early Butte county, what they used for food, what they wore and how they lived, is vividly described by Robert J. Strang of Pleasant Valley and a life long resident of this section in an interview with the M-R.



Robert Strang

Strang defends the Indians from hearsay that they stole from early settlers and declares that although their methods of making

fire were primitive they never wantonly set fires and always preserved the forests.

Lived Near Rancheria

Strang's account is one of the best pictures of Indian life in Butte county every published in the M-R.

Born in Wyandotte in 1857, Strang's parents moved to Oregon City, north of Oroville in 1864 when he was a child. There the family settled on a small ranch, still owned by Strang, near an Indian village or rancheria. The family moved to Oregon City just two years after the Clear Creek massacre in which two children of the Lewis family figured. A son was slain but a daughter narrowly escaped death.

He was privileged to observe many habits of the Indians and one of his best stories is that of an Indian medicine man curing one of his tribeswomen of an eye ailment.

Read what he has to say about the Indians:

Indians Didn't Steal

"Although living within a hundred yards of an Indian camp or rancheria for several years when a boy, I have no recollection of an Indian having been accused of stealing anything from my family or in fact from anyone else.

"The only article stolen from us during our forty or more years at that place (Oregon City) was a blue flannel shirt taken from the clothes line one night. Such an article might have been taken by any one of the rough element that tramped over the country at that time.

Laughable Costumes

"Here I might say that many wierd peculiar and laughable costumes were made up by the Indians out of discarded clothes of the miners who would come to town from their mines in the hills or mountains Saturdays and remain over Sunday to buy their supplies for another period.

"The Indians were always on the lookout for clothing of any kind discarded by those miners. An old 49er, John B. Crawford, a neighbor of ours told of one of the sights he had seen in that line. He said, 'While cleaning up my ground sluice I could hear a noise that went thump, thump, thump. After a few moments it was a plain tramp, tramp, tramp. I thinking it was only a passing Chinese miner did not look up until the noise was quite close. Then I saw a buck Indian coming towards me in what he thought to be a full dress suit which consisted of a pair of heavy mining boots, a plug hat and a paper collar such as were worn in those days. This was the full extent of his dress suit. Not having a pocket he carried an old buckskin purse in his hand'."

What the Indians Ate

The food of the Indian consisted principally of game, fish, acorns, manzanita berries, grasshoppers, angleworms, grubs, clover and wild berries, said Strang.

"Clover and grasshopper crops always came together and the Indians would fatten up and look as slick as a cannibal after feeding on missionaries."

Game was secured by use of snares and bow and arrow. When once on the trail of large game, the Indians would sleep on the trail until the game was brought down unless it lead them into the hunting grounds of other tribes, Strang recalled.

Large fish were generally speared with the regular Indian spear made from a bone from a deer's leg and fastened to the pole with sinews from the same animal. Small fish were caught with the hands or with nets made from reeds or from strips of deerskin.

Grasshoppers Trapped

Grasshoppers were caught about the time the first of them grew wings. It would take fully a week to prepare for the capture of the hoppers. The Indians not having metallic tools to dig the pits or traps would use wooden tools and their hands.

A system of holes, funnel shaped on top and inverted from the center down to the bottom, would be dug about two and a half feet deep. These holes were dug so one hole or trap, larger than the others, would be in the center and the others dug

8-11-1934

page 2 of 3

so as to intersect the center hole near its top. This made a complete circle of holes around the center hole and a death trap for the hoppers.

As many as 2, 3 or 4 of those traps would be dug on a good grasshopper flat. On the day of the drive the Indians would turn out in numbers enough to surround the flat on three sides, driving the hoppers with pine boughs. When the drive was over the hoppers were put in bags.

Catching Anglemorms

After filling the sacks or vessels just so they could be tied or fastened so the hoppers could not escape, the squaws would carry them to some water hole where the hoppers would be drowned. Then they were spread out in the sun to dry. After about a week of drying they were again sacked for future use. One could generally tell when approaching an Indian camp whether there was a good supply of grasshoppers in store by the odor, said Strang.

"Anglemorms were only caught when the ground was wet from rain. A squaw would take a pole about 6 feet long and sharpened on one end to a favorable spot. She then started the pole point downward into the ground by a downward pressure and a circular motion until the pole reached a depth of about two feet. Then she disturbed the ground by pressing on the upper end of the pole with the result that the worms would come out, would be gathered and dried for future use. I have never seen Indians eat worms in the fresh state.

"Grubs were secured from rotten logs. I have never seen more than a teacupful in the possession of the Indians at any one time and on their account of scarcity they were considered dessert.

Preparing The Acorns

"The acorns used by our Indians were from the Black Oak. I have never seen Indians make use of our local acorns or those that grow in the low foothills. The same can be said for manzanita berries, the choicest ones coming from the mountains.

"Acorns were gathered and dried and when ready for use the shell was taken off with the finger or thumb nails in such quantities as were needed for immediate use. The kernels were then ground or crushed with a pestal in the hands of a squaw. She preferred a big, flat boulder where she sat. The only clothes worn at that work were trunks or as they were called then 'breach clouts.' This was done because the meal flies around and would get into the clothing."

Grinding Made Holes

The Indians did not make a pot-like hole in a boulder or stone for the purpose of grinding acorns as is said in most writing about them. The depression is made by constant use of that spot for such purposes, Strang claimed.

"You have no doubt seen round boulders with such a pot-like hole in them. They are called Indian mortars and were used in the house of the Indians. They were buried in the center of the house and used during rain storms or at times of hostilities. After the meal was ready for making bread, a fire was built to heat water.

"Not having metal utensils for heating water, Indians would take a basket fill it three-fourths full of water, place it near the fire where they would have many stones about the size of one's fist heating. When the stones were hot they were taken from the fire by two sticks and placed in the water. This would be kept up until the water boiled.

Water Poured on Meal

"In the meantime the meal had been placed in a concave depression in the ground, about 4 feet deep and 2 1-2 feet across. The ground in this depression was loosened so as to make it porous then patted down gently with the hands until it became smooth. The meal was then spread in this hole evenly to a depth of an inch and the hot water was then poured on the meal. The water was poured in the center so as not to disturb the meal. After sufficient water had been poured to cover the meal it drained automatically, disappearing in the loosened ground. But the water had done its purpose, that of taking the bitter taste out of the meal.

"After the water drained, the squaw would take the meal with her hands and make the dough into balls about the size of a woman's fist. She covered them with soft green leaves and placed them in the hot ashes to cook."

If a pot of acorn soup was wanted she took what she might have left in the ground, placed it in a basket containing boiling water and stirred it constantly with a stick. This soup was made thick enough so that it could be dished out with the hands. It was eaten from the hand also.

"I could always tell when the In-

dian kids had soup. Their hands would always be clean."

When the "bread" was cooked and cooled it was ready for use. The leaves that had been put on for protection were mostly burned off. The favorite leaf used for that purpose was the poison oak leaf.

Manzanita berries were eaten in their natural state. If manzanita soup was desired the berries were rolled between the hands which separated the meal from the pits and dry skins. All were placed in a basket of hot water being stirred while the meal was added. The seeds sank to the bottom as did the sand and heavy soil in the acorn soup, leaving a nice thick gelatine substance to be eaten.

Indians Set no Fires

"I have never known of a fire being set in the woods by the Indians," said Strang. "It is a mistaken idea when it is said the Indians burned the country yearly. They knew how to preserve the timber and did it well.

"For some time after the civil war, matches were costly owing to the heavy tax on them. The Indians not having money to buy matches used their primitive methods of starting fires where they camped, such as the flint and steel or by rubbing wood together to cause fire by friction or by carrying a fire brand from one camp to another.

"In about 1866, during the month of August, I remember seeing a buck and three squaws coming to the camp near our house. I went out to meet them. The man was carrying a firebrand made of pitch pine on his shoulder. I asked him where they came from and where they were going and also if he had carried the firebrand from where he said he came which was Bloomer Hill, nine miles distant. He said he had and still there was no sign of fire in the forests.

Used Signal Fires

"About that time the Indians used to make signal fires near the top of Bloomer Hill. The fires were about 200 yards apart and would be of different numbers for the different signals, generally ranging from 3 to 7 fires.

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"Of course, these signals were given after dark to the Indians living in sight of the fires.

"In their neighborhood medicine men were not very numerous because they knew it was up to them to cure any case they took or die at the hands of their tribe. Let me cite a case that I saw in my youth. There are few left who can verify what I say:

"We could look out a window and see the medicine man's performances and method of treating the case in question, which was a case of very sore eyes. In fact the person was nearly blind at times.

Used His Tongue

"The medicine man would lead his patient out to his chair where he would sit her. As far as we knew this medicine man used no medicine but used his tongue in her eyes and **after all her years of suffering he cured her eyes within a month.** I knew her afterwards many years, in fact she died only a few years since. Her eyes remained cured which quite a number here in Oroville can attest to.

"We white children thought nothing less of the Indians because they ate their soups and the like with their fingers or hands."

Regarding the wild birds and game here in the early sixties I will

say all kinds of each were abundant. There were probably more than 100 to 1 compared to what we have now. Some of us remember when the remnants of the antelope family ranged on the low foothills and on Table Mountain.

"That was when hunters used cap and ramrod to load their guns.

"Like all the 'rest of animals' that walk on their hind legs the Indians had their religion. No matter how much we love life on this earth we expect to go to a better one, whether we call it heaven or the happy hunting grounds. Not making any difference whether he was drowned or never found, buried or cremated he gets there just the same. Of course he (the Indian) has what we call peculiar religious ideas and so have we in his estimation.

"We should not think less of the poor Indian because he killed a few white men who were taking his home from him. He killed nothing to what we would do if some one tried to take it from us."

The Sacramento Bee

9-1-1934

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