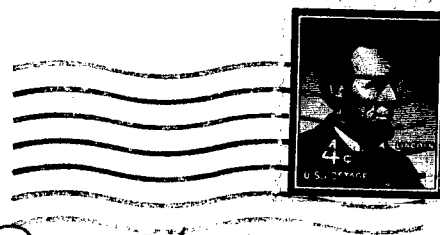
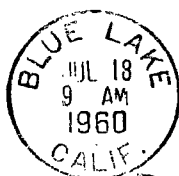


John Fritz  
226 W. Washington St.  
Eureka, California



Mrs. Eugene F. Fountain  
Blue Lake,  
California

Febr 1962

105



### *Six Hoopa Girls Run for Tourney Queen*

HOOPA—Six Hoopa girls are competing for the queen's crown of the Hoopa All-Indian Invitational Basketball Tournament March 1-3. The winner will be crowned during halftime of the first basketball game March 1 when all contestants are dressed in traditional Indian costumes as will be Indian dancers who will perform

throughout each evening. Sponsored by the Hoopa Valley Recreation Committee, eight teams from four states will compete in the tournament. Queen candidates seated, left to right, are Nancy Masten, Leona Jackson and Connie Lack; standing, left to right, Ann Nichols, Sandra Bibancos and Lorrie Beeson.

April 1 - 1874 - Col. Migner

We publish elsewhere weather statistics for a term of years as furnished by A. H. B. Migner, commanding at Camp Gaston, for which we return thanks to that gentleman. He writes from Hoopa under date March 20 that the first mail from this place in 17 days had just arrived, the trail being open after tremendous labor. He says the working gang were obliged to cut thru snow all the way from the forks of the trail to Raymond's

(RAYMOND'S) grave, a distance of six

miles, shoveling out from 2 to 8 feet of snow when it was from 5 to 12 feet deep. A person riding between the walls of snow could not see out on either side, and underneath him from 3 to 6 feet of packed snow.

John Clifford, Weaver's mailman, whose experience in such matters is valuable, assures us that Col. Migner deserves great praise for the energy and perseverance displayed in opening the snow-blocked mail route. And others acquainted with the situation are equally warm in the commandant's praise.

1893- A. W. Erickson + Fred Mager left for Hoop Wednesday for a five day trip.

Mr. Erickson has gone to secure some views of the Red-Headed-Wood-Pecker dance, which commenced last Saturday.

The dance last 10 days + all the able bodied bucks from the country round engage in it. They commence at the upper end of the valley and dance in every Indian ranch until the lower end is reached, after which they finish down on the Klavath. It is danced every two years, the white deer skin dance occurring in the odd years.

Probably Union

Crawford Notebook



MESKET, ANDERSON — Feb. 7, 1962, Hoopa, California. Father of Mrs. Pauline Mattz, Hoopa. He is survived by 5 grandchildren, 4 great grandchildren. Member of Hoopa Presbyterian Church. A native of Hoopa, California, age 76. Services will be held at Hoopa Presbyterian Church Feb. 9, 2 p.m. Interment Hoopa Cemetery, Paul's Chapel in charge.

## Hoopa

Ronald K. Marshall, 31, was killed Saturday night at Williams in Colusa County, and his passenger, Ronald Bailey, 29, was seriously hurt at a point where Highway 20 intersects with 99W. His car collided with a semi-truck and trailer. Marshall was thrown out of his car and was crushed under the front dual wheels of the truck. Robert Jefferies of Los Angeles, the truck driver, was unhurt. Bailey was taken to the Memorial Hospital in Colusa.

Marshall was on his way to visit relatives in the Sacramento area when the accident happened. He was born here and had spent his entire life in this area except when he was away in the Marine service.

He is survived by his wife Donna; children, Debora, Jacquile and Ronda, all of Hoopa; 3 brothers, William and Richard of Hoopa, and Mahlon of Marysville; also a large number of other relatives.

Funeral services were held Wednesday afternoon from the Hoopa Presbyterian Church with the Rev. Leo K. Brown officiating. Military rites were conducted by the Veterans of Foreign Wars.

Interment was at the Hoopa cemetery.

Feb 15 - 1962

## Early Spring Bidding Scheduled for Hoopa Indian Land Parcels

HOOPA—Acceptable offers were received on only eight of 26 parcels of Indian land when bids were opened Nov. 14, 1961, at the Branch of Realty Office, Hoopa Area Field Office, Hoopa. High bid was that submitted by R. H. Emmerson and Son in the amount of \$104,650.00, for the lieu allotment selected by the heirs of Billy Wonnah, who was originally erroneously allotted land within a state school section.

Thirteen bids were received for the 1.1 acre cabin site allotment of Kate Coffee, illustrating the growing demand for recreational areas along the Klamath and Trinity rivers. There are 22 heirs to the Kate Coffee estate.

Bids for the next sale of Indian lands in the Hoopa Area are expected to be opened in late May or early June. The tentative list of tracts which Indian owners have requested to be sold include many areas. Mountainous timbered country in the general vicinity of Pecwan Hill number 21.

They are Mary Cautep, allottee, 26 heirs or owners, 10 acres; Pecwan Colonel, 30 acres, two heirs or owners; Mary Crescent, five acres twelve heirs or owners; and Crescent, five acres, 11 heirs. Joseph Dick, 10 acres, eight heirs. Surg one Jim, 40 acres, 20 heirs or owners, Cautep Johnson, 27 heirs, 10 acres. Cautep Nick, 10 acres, 25 heirs or owners; John Pecwan a five acre cabinsite and a 20 acre plot with eight heirs or owners. Julia Pecwan, ten acres, mountainous, no timber two heirs listed as owners. Two plots of 10 and five acres with Billie Smith, allottee, having 16 heirs or owners. The smaller piece is designated as a cabinsite.

Also a Cabinsite on Pecwan Hill of five acres for Julia Smith with 16 heirs or owners and the same for Nettie Smith. Dolly, Lena and Nora Wech-Ah-Wah, each have 10 acres of mountainous land on Pecwan Hill with eight heirs or owners.

Emily Whisker has 20 acres described as mountainous with 11 heirs. Jane White, five acres, also mountainous, six heirs. Susie White's property is the same as Jane Whites, also with six heirs or owners.

Cabinsites on the Klamath River which has been put up for sale by allottees are owned by Henry Corome, 7.06 of an acre with 11 heirs or owners and Jone Corome, 7.13 of an acre with 2 heirs.

Mountainous timbered land on the Klamath River are sites for sale by Josie Holly, 20 acres, 11 heirs or owners; Johnny Mor-eck, 40 acres, six owners; Effie Mettah, 7971 acres, three heirs or owners; and Cautipson Natchko, and Turepo Natchko, each 20 acres with eight heirs or owners. Alba Starr Nixon a 80 acre plot with five heirs or owners, and Capell Wilson, 40 acres with 10 heirs.

Timbered Brushland on the Klamath River are Georgia Lewis a 40 acre and a 59.87 acre area with 12 heirs or owners. Alice and Andrew Mettah each have 40 acres with three heirs each or owners, designated as mountainous brushland on the Klamath River. Mareep Rosa is allottee also with 40 acres with 16 heirs or owners.

On the Lower Klamath, mountainous timbered site of Sophia Blake contains 80 acres, 14 heirs or owners. The same type of country to be sold for Rahatz Sanders and James Sanders, 40 acres each, six heirs or owners for James and 11 for Rahatz. John Riley has a five acre homesite on the Lower Klamath also with eight heirs or owners. Ben Goodwin has a 1.07 acre cabinsite on the Upper Klamath with 16 heirs

or owners, and Dan Charley has a 6.96 cabinsite on the Upper Klamath with 44 heirs or owners.

William Armstrong has 160 acres of mountainous timbered land at Junction City with one heir or owner. Isabell Charley, 4.01 homesite, Hoopa Valley, three heirs or owners. Chester Davis, cabinsite, 5.38 acres, Hoopa valley, one heir or owner, also Lillian Gillespie, homesite, four acres, three heirs or owners, Hoopa Valley. Two others are listed for this locality, a homesite of four acres by Kitty Spott, seven heirs or owners, and a homesite of 2.435 acres with one heir or owner, Annie Wilkins.

Major Clark, allottee, 166.40 acres mountainous timbered land, Petrolia, 11 heirs or owners. Jennie Donahue, 1.14 acres cabinsite, Somes Bar, 18 heirs. Mary F. Duncan, 160 acres, mountainous timbered, R u t h, California, 18 heirs or owners. Lucy Eveland, 160 acres, mountainous timbered, Southern Trinity County, 21 heirs or owners and Rebecca Gentry, 80 acres of mountainous timbered at Alderpoint, four heirs.

One half of an acre, town lots, Anderson, Polly Herth, three heirs or owners; 6.48 acres cabinsite, Somes Bar, 59 heirs, Oak Bottom Jack, Mountainous cut-over on Smith River, 72 acres, Jane Hostotlas.

Domingo Jack, allottee, has 20 acres offered as mountainous timbered at Weitchpec with seven heirs or owners. Annie Kanick of Kanick Village, 14.40 acres timbered bench-land, 26 heirs. Nettie Quimby, four acres, Hoopa, home or business site, one heir, Lucy Sambo, 1.94 acres cabinsite, Hamburg, 14 owners. Tin Tin, .17 of an acre of mountainside, Somes Bar, 20 heirs, or owners, and 160 acres of mountainous timbered land in Southern Trinity County, by Edward Wilburn, 14 heirs or owners.

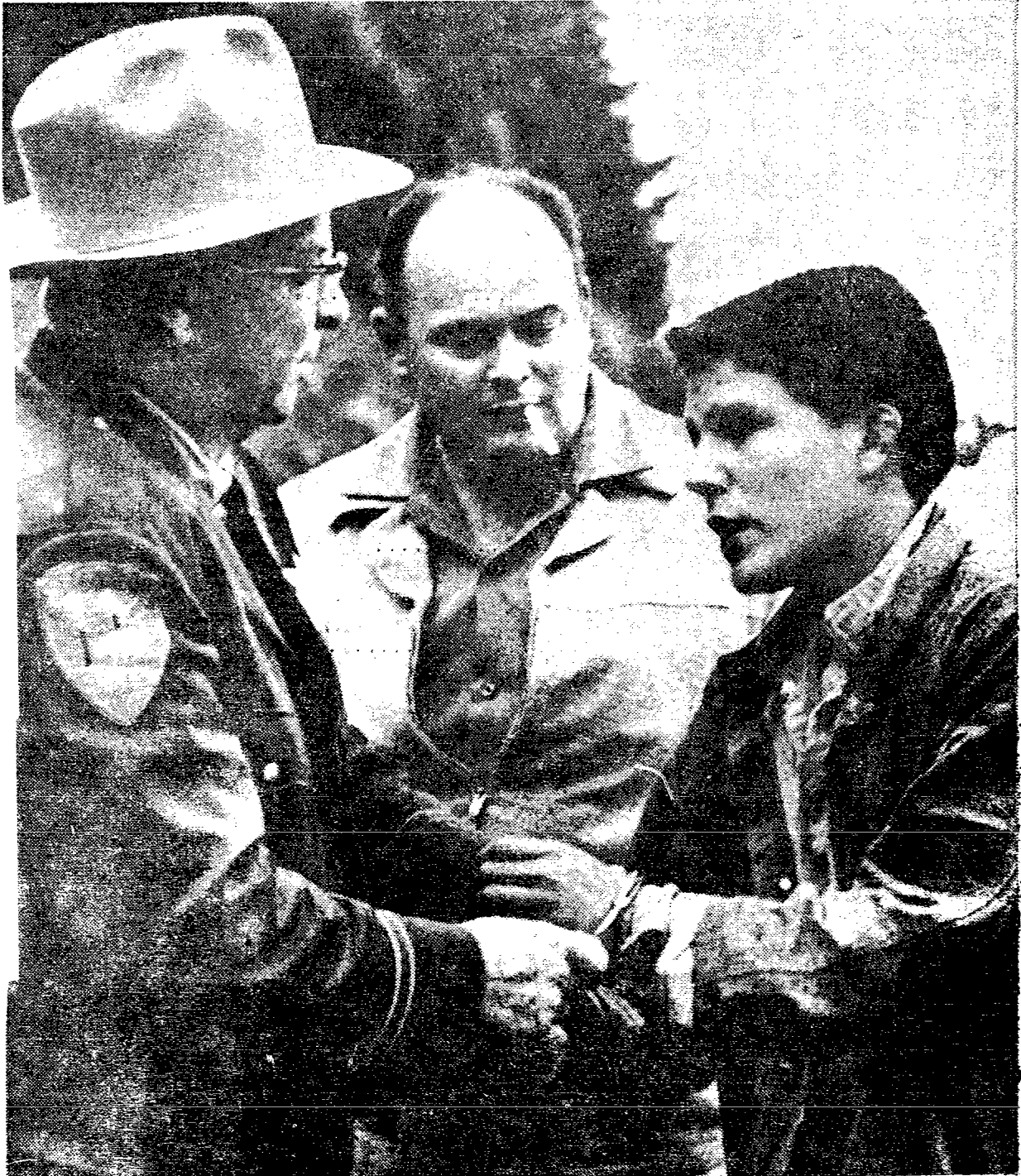
No use is recorded for any of the 61 pieces of property that is up for bid this spring except the 5.38 cabinsite of Chester Davis in Hoopa Valley which is used by present owner for growing of oat hay.

The Realty Branch of the Hoopa Area Field Office is seeking the whereabouts of Vernon Henry. Anyone knowing his present address has been asked to contact the office at Hoopa.

Feb 9-1962

111

## *Times* Cameraman on Scene



Mattole resident Deputy A. A. Eckhardt (left) puts the handcuffs on 18-year-old Samuel Gary Young Jr. of Weitchpec, one of two men who escaped from a county work gang

yesterday. The youth surrendered to Eckhardt and led deputies to the other man. Special Deputy Harlan Hindley of Honeydew stands in the middle.

## Reservation Saves Money For Minors

Feb. 6 - 1962

HOOPA — The Hoopa Indian Business Council, a group of representatives from each district of the Hoopa Reservation and put in office by the vote of the members of the Hoopa Valley Tribe, made an agreement in 1959 to protect minors on the Tribal rolls by withholding and depositing in a bank one half of their per capita income.

This was to be known as the Hoopa Valley Tribal Minor's Trust Fund in agreement with the Unit-

ed California Bank. One member of the Tribe who is married and has reached her 18 birthday recently requested the funds be withdrawn and paid to her. The total on deposit had been \$1,073.50

which with accrued interest came to \$1,121.

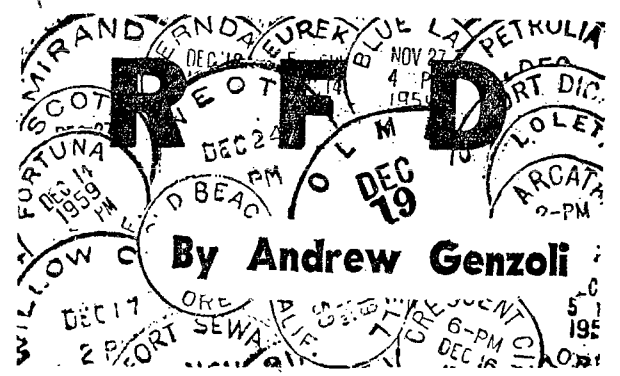
Total funds on account in the minor's trust fund including accrued interest was reported to be \$525,128.24, as of June 30, 1961.

## Land Given To Prepare For Airport

HOOPA — The proposed airport area for Hoopa Valley advanced one more step towards completion when deeds were signed by Walter Carpenter in relation to the westerly two acres of his allotment, and by the heirs of Theresa Matilton and Hattie Steve which have been approved by the Area Director.

The Hoopa Valley Tribe has thus become sole owner of all the area crossed by the proposed airport area and the old Indian village site in Matilton Field. All but two of the persons formerly holding assignments in the area have made selection of similar lieu lands elsewhere in the valley.

March 7 - 1962



By Andrew Genzoli

A PLACE TO LIVE—As one travels . . . here and there you see places in which you feel you would want to make your home for the rest of your years. . . . There are many such places throughout the country. . . . Northwestern California appeals to those in cramped cities, the would-be angler, the office-bound outdoorsman . . . the apartment housewife who would love to give her "green-thumb" a try. . . .

Those of us who are here, are not always content . . . because, as the saying goes . . . we're too close to the forest to see the trees. . . .

Two or three pages of typewritten copy came my way from Hoopa . . . which I think you may enjoy . . . the idea similar to those I have expressed here. . . .

★ ★ ★  
 HOOPA VALLEY!

By Kathryn Jackson

Hoopa Valley: That beautiful little Indian Reservation, nestled serenely among high mountains near the mouth of the winding Trinity River. . . . People "oh!!" and "ah!!" over the splendor of the country. They want a piece of land on which to build a home. It must be either along the river front or on a shelf overlooking the valley.

"The ideal place in which to live, to rear a family, or to die," so they say. "So peaceful, so restful and quiet, away from the noisy confusion, commercialism and hubbub of the cities; ideal climate, not too cold in winter, nor too hot in summer; the air so clean and fresh with no smog to dim the bright stars at night. People relaxed, natural and friendly. Much local color among the Indians and much to learn about their history and surroundings. Hunting and fishing right at hand with most other sports and activities within close range. Funerals, even, are beautiful here with a warm and personal touch." These things and much more, are said by countless persons.

Just how sincere are these people? Not many, really, because most of them have never learned to compromise their ideals with reality. A few people, unfortunately, reside for years in the valley, hating every minute of it, and only live for the day they can leave. It is ironic to see these same ones happy to return once they have managed to move elsewhere. Perhaps there is some truth in the local saying: "Once you get your feet wet in the river, you will always return."

People come to Hoopa to visit, to vacation, to work and to live. It is a stepping stone on which many are content to rest, to use as a solid foundation for their lives; their roots becoming firmly embedded through close friendships and marriage ties. But others use the valley and its people only for exploitation on their climb to a higher social or economic level. To be pitied are these restless people who never become emotionally stable enough to find a serene resting place anywhere.

Over-enthusiastic individuals often become disillusioned and distressed when they cannot change the community or speed up progress, not capable or willing to adapt themselves to the environment. The valley serves as a respite for many with drinking problems, marital difficulties, financial worries, illicit love affairs or shadowy backgrounds. For many it serves as a springboard to a new and better way of life; for others a slipping into obscurity.

Some newcomers are given big fanfares, welcomed with open arms, because of their needed services. Some arrive blowing their own horns, perhaps a little too loudly, trying to make a big impression or boost their own egos. Then there are those who come quietly, tread softly and make friends slowly. Oddly enough, these usually stay the longest and become the best assets to the community.

So people come and go, live and die. Some barely make a ripple on the valley's stream of life. Names, faces and deeds are quickly forgotten, but the lessons learned by the natives are lasting and often bitter. They learn to make friends cautiously, being careful of insincerity and exploitation. They learn that friendships cultivated in the valley do not necessarily carry over to the outside. As one native Indian woman said, "It doesn't pay to accept a newcomer too readily. Give him at least a year to prove himself."

Fifty Years of Methodism  
Edward E. Dodge  
In Arcata: 1894

Hoopa

114

Received into Conference: 1872

P. 221-

In Eureka 1886

Edward E. Dodge is one of our best known ministers. He graduated at the Willamette University, having partly completed his course in the Univ. of the Pacific. At first he turned his attention to law, but being called to the ministry he entered it without gainsaying, and has made good proof of his call. He married a daughter of Dr. Wylie, a woman possessing many of the mental and religious traits of her father. Mr. Dodge still stands on the effective list - effective in the full sense of the term.

P. 327 - E. K. Dodge was afterward appointed agent of the Hoopa Valley Reservation + filled the place for several years. He had much trouble from outside parties, but kept the school going and had regular religious services. Mr. Dodge was a faithful Methodist, father of an son E. E. Dodge, so well known in the ministry.

West Coast Signal

Nov. 5 - 1874 - E. K. Dodge removed as Indian agent at Hoopa Valley. His official doings were looked into by the Presiding Elder of the Methodist Church for this district on the occasion of a recent visit. It is quite evident that the interference of the late agent in matters which did not concern him, had had a boneray result.

Nov 11 - 1874 - Pr. T. T. Cabanis was relieved as Post Surgeon at Camp Gaston. (Indian Agent Dodge had chiefly waged the warfare against Surgeon Cabanis.)

Dec. 2 - 1874 - Later Cabanis was vindicated + reinstated.

# Historic Indian Site Now Modern Hoopa US Post Office Unit

e.  
h  
t-  
y  
st  
n  
s  
t  
1  
t  
1  
t  
v  
1  
a  
e  
s  
3  
1  
s  
1  
1  
3  
1  
1  
3  
1  
1  
3

HOOPA—Dedication ceremonies for the new United States Post Office at Hoopa will take place Saturday afternoon at 1:15 on a site much filled with tradition and stories of the Hoopa people. The ceremonies will be held at the north side of the Trinity River bridge with a no-host luncheon served at the Hoopa Valley cafetorium at 11:30 a.m. preceding the historic event.

Raymond R. Germain, assistant to the regional director of San Francisco, will be guest speaker. Mrs. Rosalind M. Marshall, postmaster, will welcome speakers and guests. Judge Charles Talley of Willow Creek will lead the Pledge of Allegiance, Mrs. Loren-cita Wallace will sing the National Anthem, and the Hoopa High School band and American Legion Post will assist in the ceremonies.

David Risling, Jr., is master of ceremonies and has made a mark in the fields of education and agriculture. A 1939 graduate of Hoopa High School, Risling is of Indian blood.

Another guest of honor will be Ernest C. Marshall, former postmaster in the area for 20 years. Marshall's father was born on the site of the new post office in 1867.

The site where the new Post Office stands was once the scene of busy Indian women preparing meal, fish and deer from the hunt. Their children played along the river bank and older boys learned the art of fishing and hunting, making canoes, bows, arrows, intricate traps and nets from their fathers. Grandmothers instructed young women and girls in basketry and the homecrafts they would need to know.

### Fearful Change

A bewildering and fearful change came when Fort Terwer was built near-by. The soldiers had many different feelings about their new post. Some were lonesome for loved ones and homes. Because of the Indians and their warlike ways, they found themselves deep in the wild entornmity of a country. To them the enemy was to be crushed. Others had an aim of exploitation. Some favored the great new country with its bounty of game and fish. They deeply loved the wives they married from the Indian tribe and often made happy homes for them.

With the white man came new diseases and the "fire water" that they soon could not do without. With him also came the terrible and wonderful weapons they feared but yet yearned to own.

On New Years day in 1867 there was born on the present Post Office site James Marshall, father of Ernie Marshall. Great fear and sorrow attended his arrival. The night before a young Indian woman, expecting a child, was attacked by a soldier, in desperation she knifed him and he died. Mrs. Marshall, also looking for the arrival of a child, watched the preparations of the Indians as they prepared to leave. Soldiers at the Fort were taking measures for retaliation.

Three days the Indians camped nearby until Mrs. Marshall and the baby could leave with them and in the cold and desolated winter weather they camped first in the vicknity of Mud Springs on the Big Hill and then on Red Cap Prairie. Game was scarce and constantly they were being followed. It was almost impossible to keep the children fed and properly clothed.

Indians from other rancheries guided the soldiers and two of them escaped death by a few feet only when they turned back on

their own trail just above the Moonheart Ranch. The Chenaltins had determined to kill them.

So hard pressed were they that they talked of killing the baby that he might not cry and give them away. Peck-to Billy was their leader, and he sang the songs they believed in and kept them calm. He finally led them down Hopkins Creek and they crossed the river to camp on Weitchpec Prairie. Here they dried acorns and killed both deer and the cattle on the Lyon's Ranch on Bald Hills.

### Tiresome Life

The furtive life had grown tiresome but they did not know how to make peace and return to their own beloved Rancheria. A few leaders went to see Max Brown, sheriff of Orleans for he was known for his fairness. It took them many days to get him alone to tell him their troubles. His advice was for them to send their men to meet with the captain of the Fort at the Captain Brown Ranch in Hoopa. He would make the arrangements and be there to make the peace.

The men returned to find their women wailing the sorrowful songs of mourning for it was decided the men had been killed, they had been gone so long.

Soldiers lined up on the site of Blue Slide across the river from the Ranch. Max Brown would not allow the white captain to even wear a side arm.

When the braves came out highly painted and went into the last war dance ever engaged in on the reservation, the face of the Captain paled. Brown was sure of his friends however. Peace was declared and the little Jim Marshall, taken out of his village in a small Indian basket came back walking by his mother's side.





# Pioneers of the Past

by

Howard B. Melendy

## SOME OF THE INDIANS OF HUMBOLDT COUNTY

The "Klamath Record" a weekly newspaper printed in Orleans, stated that the population of Klamath County would not vary much from 1,750 souls exclusive of Indians. The number of Indians in the county, not counting those on the reservation, was estimated not to exceed 1,500.

Northern Independent, Sept. 22, 1870

The Orleans Indians are getting ready for the "sift sand" dance, which occurs every September. This is the dance that regulates the world; keeps the mountains from falling into the rivers, making the hunting good and is productive of blessings too numerous to mention.

Blue Lake Advocate, September 7, 1901

"Mad River Billy" was found dead in his cabin on Mad River by Attorney J. J. Cairns on June 21, 1908. From evidence shown it was concluded he had a heart attack due to old age. Mad River Billy was one of the popular residents of the Mad River section and had been well known to the early pioneers of the county. During the uprising troubles of the 1860's Billy was friendly to the whites.

Soon after his death it was evident that the Indians were getting used to the white mans ways especially in matters of law. The numerous relatives of Mad River Billy could not agree over the division of his property, valued at about \$250, but instead of taking the warpath they have taken the more expensive law path.

Barber Long Tom, a nephew, through his attorneys, Gregor and Connick, petitioned on July 10, 1908, for letters in the estate and another nephew, Frank Brown, also asked for letters through his attorney, J. J. Cairns to contest his cousin's right to handle \$43.50 and several strings of beads left by their Uncle.

On August 3rd the petitioners appeared in court and Judge George W. Hunter realizing that both had claims to the estate that were evenly matched and with a Solomon like decision he appointed both to jointly administer the estate.

## YOUR LEGISLATOR AT WORK

Assemblyman Frank P. Belotti  
First District

"Dollars for Scholars" is a special problem confronting us. Just how to balance resources with those of maintain and improve local schools, and yet provide quality of education prices, is a puzzle, that are constantly changing. The subcommittee on education in Monterey which there discussed a proposal in the tax secondary state departmenting in California.

The subcommittee on education in Monterey which there discussed a proposal in the tax secondary state departmenting in California.

T  
a r  
sys  
del  
for  
we  
it;  
pe  
tr  
t  
t

The value of the estate was placed at about \$250 but in Indian money he was quite wealthy, as his possessions included:

- 34 fathoms of strung beads
- 4 valuable pieces of Indian money
- \$43.50 American money.
- 1 silver watch and chain
- 1 plow, harrow, cultivator
- 1 horse
- 1 buggy
- 1 buggy robe, saw, hammer, square, chisel, brace and bit.
- 2 bedsteads and bedding, dishes, cooking utensils,
- 1 violin
- 1 acre of potatoes
- 1 acre of oats
- 1 large Indian pipe
- 1 small Indian pipe

The heirs were the two petitioners, Dave Berry of Table Bluff, two nieces, Nora Coonskin and Daisy Denim of Loleta.

Humboldt Standard, June 22, 1908

“Redwood Captain” an aged Indian was found on a trail near his cabin on Redwood Creek. It was believed that he had taken ill during the night of November 26, 1910 and left his cabin to get assistance.

Like most aged Indians he was supposed to be over 100 years old. In his younger days he was a man of prominence in his tribe and during the Indian and white troubles he was a leader among his people. Assuming that in the 1860's he was in his twentys it would appear that he was about 70 years old at the time of his death.

Humboldt Standard, November 28, 1910

During the third week of November 1915 “Dandy Bill”, a royal native son of Humboldt County, passed away. At the time of his death he was chief of the Humboldt Bay tribe. Chief Bill died of pneumonia at his wick-up on the south spit at the foot of Table Bluff.

Dandy Bill was known to all the pioneers of the county and had always been friendly towards all people. His age was placed at between 70 and 80 years and was arrived at through reminiscent remarks of Hans H. Buhne who said that when he arrived on the bay in 1850 Bill was absolutely a naked savage of 12 or 13 years of age running wild among the sand dunes of the south spit.

Later as Bill grew up his wardrobe became more modern. At one time he had a claw-hammer coat which he always wore on stated occasions and upon his visits to Eureka. It was this garment that earned him the title of “Dandy Bill.” He had been married three times and his last wife survived him.

Humboldt Standard, November 29, 1915

“Indian Tom,” famous among the Indians of Humboldt county as a physician of rare attainments and potent powers, died on March 29, 1917 on Redwood Creek near the Bair Ranch. He was reputed to be over 100 years old which goes along with the white peoples predictions relative to an old Indian. Instead of being over a hundred there is no doubt that the age was expanded considerable years. Indian Tom died of tuberculosis.

During the 1860's Tom was a young warrior in the struggle with the white people. However, he was finally convinced to change his ways and became a trusted friend of everybody. In his declining years he was an object of interest for tourists in the Redwood Creek section.

Humboldt Standard, March 29, 1915

st  
d

LACK, ELLA — Sept. 26, 1962,  
 Hoopa. Wife of Hiram Lack.  
 Mother of Audrey Bowers of  
 Fresno, Dorothy Conklin of  
 Hoopa, Robert Lack of Hoopa.  
 Sister of Henry McClellan of  
 Eureka, Alice Bass, Della Moon  
 of Eureka. She is survived by  
 many nephews, nieces, 6 grand-  
 children, 5 great grandchildren.  
 A native of Orleans, California,  
 age 68. Services will be held at  
 Hoopa Presbyterian Church Sat-  
 urday, September 29, 1962 at  
 2 p. m. Interment at Hoopa  
 cemetery. Local arrangements  
 are under the direction of Paul's  
 Funeral Chapel, Arcata. Pall  
 bearers will be William Quimby,  
 Sr., William Quimby, Jr.,  
 Laurence Hostler, Manuel Mattz,  
 James Jackson, and Alfred Bus-  
 sell. Honorary pall bearers  
 will be Laurence Orcutt and  
 Phillip Mattz.

# er Sitter, Sell

BOLDT TIMES, EUREKA, CALIFORNIA, SUNDAY, JULY 31, 1960

**Requiem**

"I am the resurrection and the life"—John XI:25.

**ELLEN QUIMBY**

Funeral services for Ellen Quimby will be held Monday at 1 p.m. from the Full Gospel Church in Hoopa with the Rev. Clyde Thompson officiating. Interment will follow in the Hoopa cemetery.

W/bo LEGAL NOT

Howard Quinby 82 - died May 13 - 1950

Ellen Quinby 81 - died May 5 - 1959  
sel-tion pack train operator

grandson - Jack Davis

Dan Quinby of Bald Hill

Jan 19-1946 - Bill Quinby - Chief of police at Hooper

Ara Pratt - May 31 - 1871 - Died at Camp Gaston,  
Klamath Co - May 10 of heat disease Ara C. Pratt,  
aged 50 years - one of Pioneers of Trinity Co -  
being located at Big Bar in 1851.

Ara

Robert Pratt of Trinity Co - died mysteriously  
Dena Kane, nee fine wife  
of Robert Pratt (41 years old) 1930 years of  
Sidney Pratt. Killed nearby in Lone  
was divorced in 1946

Vernon -

16 yrs. Samuel best man Hooper - 1959  
- 1959

FIRST TREATY SIGNED BETWEEN THE INDIANS  
AND THE UNITED STATES IN THE  
NORTHWESTERN PART OF  
CALIFORNIA.

By.- Howard B. Melendy  
Sept. 1960

In the summer of 1851 the Secretary of the Interior, through the Commissioner of Indian Affairs, appointed three Commissioners to hold treaty meetings with the various Indian tribes in the State of California, as provided in an Act of Congress approved September 30, 1850.

Redick McKee was one of the appointees in California and on August 9, 1851, he left Sonoma escorted by the U.S. Army under the command of Major H.W. Wessells, on an expedition through northern California for the purpose of making such treaties.

On October 5th and 6th 1851 he held councils, at Durkee's Ferry at the intersection of the Trinity and Klamath Rivers, with the various Indian tribes in that locality. The Bald Hills and Redwood Creek tribes were not represented at the council.

McKee explained, through an interpreter, Mr. M. S. Thompson, of Gold Bluff, that "he was the big chief of all the country, and hearing of the quarrels among his red and white children, had come to inquire into the cause, etc, that he intended to have peace in this country, and would punish all that committed any crimes, and drive them out of the country, but good Indians should be protected and a home given them and the whites prevented from encroaching upon them."

Besides the Indians represented there were the following white men present, Major H.W. Wessells, Walter Van Dyke of Trinidad, Joseph A. Petterson of the South Fork of Trinity, George Gibbs, C. W. Durkee, part owner of Durkee's Ferry on the Klamath River, Mr. M. S. Thompson of Gold Bluff and several other miners not named.

The proposed treaty was read by John McKee, son of Redick, who acted as secretary of the expedition. After explaining in detail the provisions of the treaty to the Indians it was first signed by Redick McKee for the United States then by the chiefs of the several tribes and finally witnessed by the white men.

To celebrate the occasion a bullock was killed and a supply of hard bread and sugar given the Indians and the feast was enjoyed by all. Mr McKee urged the Indians to use their influence with the Bald Hill and Redwood Creek tribes to induce them, and other Indians not represented, to be friendly with the whites.

In consequence of the limited appropriation of funds by Congress Mr. McKee did not feel at liberty to promise the various tribes any provisions at this or any time in the future. Presents of blankets, shirts, pants, shawls and beads were distributed to the chiefs.

The following day the Indians came into Mr. McKee's camp to say goodby and in a short time all had departed for their homes.

A copy of the treaty was left with Mr. Durkee along with instructions for him to inform the whites of the treaty and to urge them to pursue a prudent course in their conduct towards the Indians.

From the preceding it appears that Mr. McKee was sincere in his dealings with the Indians and felt his mission into northwestern California had been successful. He then proceeded up the Klamath River and finally back to Eureka where he sailed for San Francisco.

Durkee's Ferry, Klamath River  
Oct. 8, 1851

To all whom it may concern: Notice is hereby given, that on the 6th instant, at this place, a treaty of peace was concluded by the undersigned, on behalf of the United States, with the following tribes or bands of Indians, viz: The Moo-pahs or Trinity Indians, twelve bands or rancherias; the Wech-peks, Ut-cha-pas, Up-pa-goines, Sa-vour-ras, Cha-na-ko-ness, Cock-o-mans, Chee-nas, Wich-sis, Cap-pels, Moo-ri-ohs, Ser-a-goines, and Pak-wans.

These tribes promises to live hereafter in peace among themselves and with all the whites, and to exert their influence with the Redwood and Bald Hill Indians and others not represented at the council, to induce them to do likewise. All good white men will at once see the importance of this arrangement and lend their influence to sustain it. Let it be faithfully observed on our part; let my promise to the Indians, that no more of them shall be shot at or killed, be fulfilled. This will inspire them with confidence in our truth. If any one shall be so inconsiderate as to kill or seriously injure an Indian, except in a clear case of self-defense, he should by all means be arrested and punished as an enemy to the country; for he not only commits a murder on the Indian, but thereby, according to their laws, insures the death of one perhaps several white men.

Although I believe the Indians are now well satisfied and will act in good faith, yet, as the Bald Hill and Redwood bands were not represented at the council, or parties to the treaty, it may not be safe for persons to travel through their country alone or unarmed for some time yet. Should any difficulty arise in my absence let it be reported to one of the following gentlemen, who have volunteered their good offices in settling all grievances on either side, viz; C.W. Durkee, Esq. Durkee's Ferry, Klamath River, M.S. Thompson, Esq. Gold Bluff, and mouth of Klamath River; Walter Van Dyke, Esq. Trinidad, N.F. Jaynes, Esq. Union, Humboldt Bay, Jas. A. Patterson, Esq. South Fork of Trinity.



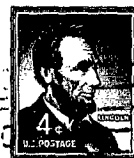
Let prudence and forbearance mark our conduct towards these wild ignorant red men, and soon all cause of inquiet and danger will pass away. What is passed cannot be recalled; the future depends upon the packers, traders, and miners themselves.

Redick McKee  
U.S. Indian Agent

*W. Trib*  
*226 W. Washington St.*  
*Eureka, Calif.*



KEEP THE  
REDWOOD RED  
GREEN



*Mrs. Eugene Fountain*  
*Arcata,*  
*California*

*P.O. Box 157*

Hugh Mack McCullough

Henry  
William

The men who squatted Hoopa according to Mr. ~~Ryan~~  
Scott

1. George Satham - Killed at Willow Creek
2. "Smart" Campbell - weighed a lot - T.G. Campbell
3. Marshall
4. <sup>George</sup> Norton - Mrs. Quimby
5. Scott - 160 acres
6. Carpenter
7. Mr. Lack

Hoopsa

126

July 25-1903  
Andrew Campbell and Emilie  
Garrett

(Aug 26-1865- Surgeon Isaac Parry resigned)

18 names

New Kirk + Norton	13,206
H. W. Sack	8,043
Campbell + Garrett	6,500
A. Norton	5,728
B. Sack	5,598
Campbell + Johnson	4,179
T. G. Campbell	3,067
Wm. N. Scott	2,938
J. A. Kidd (James)	2,919
G. W. B. Yocum	2,531
F. B. Kelley	2,157
Crock Pollard	800
R. J. Walker	730
F. Viollett	550
Scott + Pratt (Asa)	450
J. M. Campbell	372
J. Satham	292
Henry Gastman	93

June 23-1866

Joseph Middlemiss - sutler's  
store at Ft. Humboldt - fire destroyed it  
\$600 to \$700 loss

Trinity Journal

Febr. 1865

A friend writes us from Fort Gaston that the  
secretary of the interior has approved  
Indian Superintendent Wiley's purchase  
of the Hoopa Valley reservation & instructed  
that officer to go on & appraise the property  
bought

Asa Pratt & James Sathon were  
employees of reservation in April 1866  
when Stackton, Indian agent, was killed  
by Indians - Sathon also killed -  
Asa Pratt was so excited he bungled  
the calling for help -

226 W. Washington St.  
Eureka, California.

July 16, 1960.

Mrs. Eugene F. Fountain: 128  
Blue Lake, California.

Dear Mrs. Fountain:

I have been following  
your column of the  
History of Humboldt and  
Out of the Shadows of the  
Past.

In the Advocate of  
July 7th, I note in  
Miss. McGrow's journal,  
she mentioned that the  
smallest boy was lost and  
that all available men folks  
were out looking for him  
but he finally came in by  
himself.

From what the older men  
folks use to tell me when I

was growing up at Hoopa.  
I was that little lost boy,  
Sister and I were taken  
to the boarding school at  
Hoopa when we were babies.

I understand that Mr. Frier's  
mother took care of us until  
we were old enough to be put  
in the dormitories with the  
other children.

I left Hoopa in 1907 to  
go to school at Carlisle, Pa.,  
returned to Hoopa in 1916,  
joined the Army in 1917,  
and returned to Eureka  
in 1920.

My name was changed when  
I joined the Army in 1917, so  
I will sign this by my  
original name.

Resp.  
John Fritts  
Fritz.

Redwood Captain



*March 5*  
**Last Rites Held  
1953 For John Maple**

John Maple, 90-year-old native of Maple Creek, died at his home Monday night. He is survived by his wife, Ida, a son, Harvey Maple of Samoa and a daughter, Mrs. Alice Christensen of Maple Creek.

Services were held this afternoon at 2 p. m. in the Blue Lake cemetery. Arrangements were under the direction of the Chapel of the Redwoods, Arcata.

Mar 1 - 1940 - Nixon / *Nov 6-18 75*  
*Wm. Goodman to*  
*A.S. Daniels + B.F.*  
*Supp \$500 - over*

*Early Head Tom + Redwood Captin lived*  
*at Redwood Rancheria, just below*  
*where Trinity Highway crosses Redwood Creek,*  
*at junction of Simmons*  
*Creek + Redwood Creek.*  
*Forested claim W.A. Simmons*  
*west half of w 1/4 sec 13*  
*+ 5m-232*

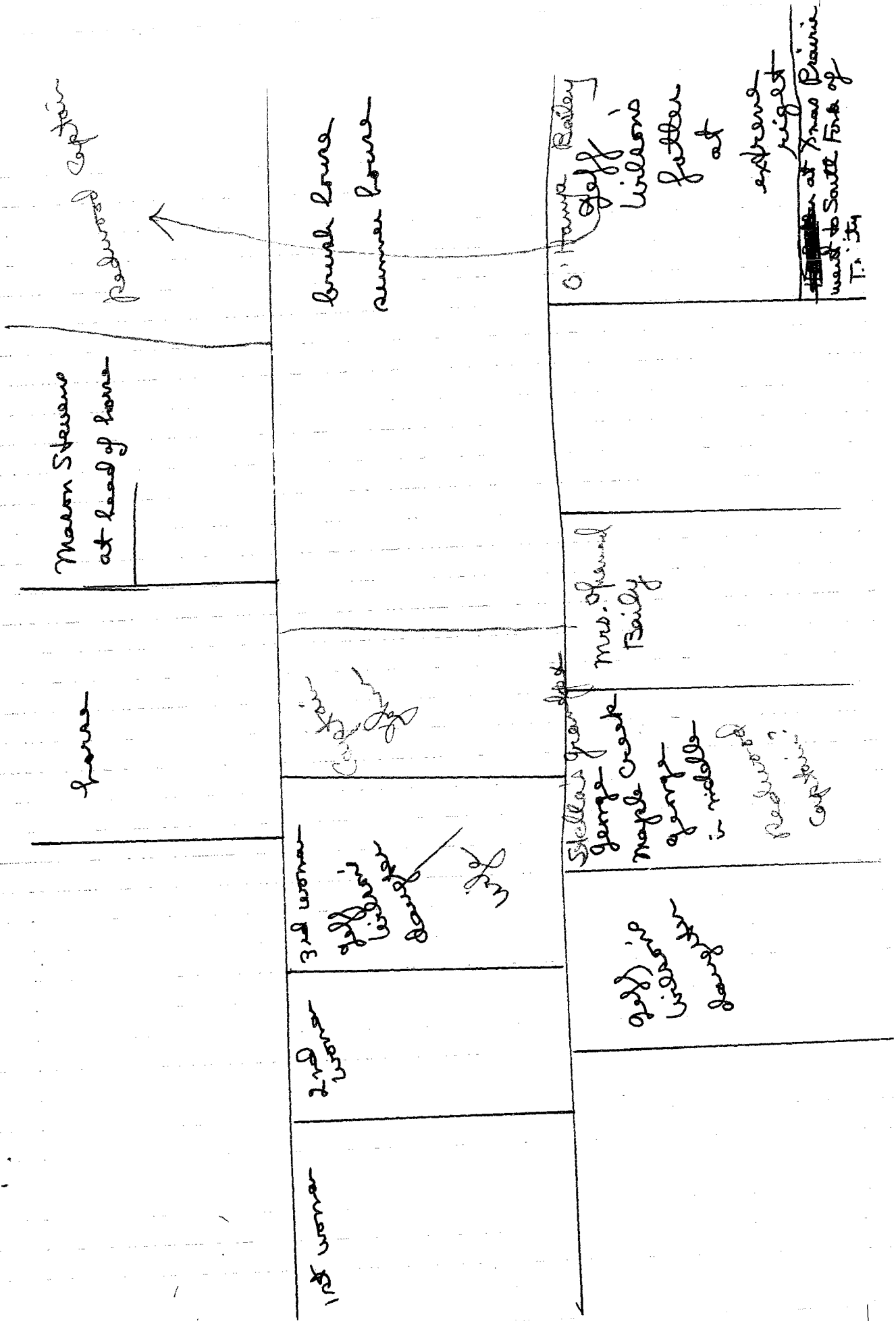


se qr of nw qr  
ne qr of sw qr

Rec 28

T4 n-13e  
80 acres

Sandra Stevens was cook at Norton Ranch for Jack Tamborini  
Her brother was an "Redwood John" Captain



## Religious

Sept. 1-1899- We learn from the S. F. Evening Post of the 27<sup>th</sup>  
instant that Rev. H. B. Sheldon has been appointed by the  
President, Agent of the Round Valley Indian Reservation.

Rev. W. Taylor Douglas

Douglas

135

Hoopa

Nov 18-1905 - To leave Rectorship of  
Episcopal church at Hoopa - for Ferndale  
See Ferndale book

Jan 26-1903 - Times

Rev. W. T. Douglas, the Episcopal  
missionary, reports a very pleasant &  
enjoyable trip to Orleans during the  
holidays, even though the "whiskey  
business" there also, from what he says,  
needed attention, his services having  
been disturbed by drunken Indians  
and mixed bloods. Formerly it was said  
that the only good Indian was a dead  
Indian; nowadays almost the only bad  
Indian is a drunken Indian.

April 29-1905 - Rev. W. Taylor Douglas is pre-  
paring to have a new dwelling erected just  
north of the Pres. Church. The Macken Bros  
will do the work & I. A. Rich will superintend  
it. In the future at no great distance  
from now, Mr. Douglas expects to build a  
church near the spot where the house  
is to be erected.

Hoopa

adv

Episcopal Church

136

April 29-1905

Rev. W. Taylor Douglas is preparing to have a new dwelling erected just north of the Pres. Church. The Master Bros will do the work + I. A. Rich will superintend it. In the future at no great distance from now, Mr. Douglas expects to build a church near the spot where the house is to be erected.

Rev. W. T. Douglas, the Episcopal missionary, reports a very pleasant and enjoyable trip to Orleans during the holidays, even though the "whiskey business" there also, from what he says needs attention, his services having been disturbed by drunken Indians or mixed bloods. Formerly it was said that the only good Indian was a dead Indian; nowadays almost the only bad Indian is a drunken Indian.

Jan 26-1903

Hoopa-Nov 18-1905. Rev. W. Taylor Douglas to leave Rectorship of Episcopal Church at Hoopa for Ferndale.  
(See Ferndale Book)

The body of Detlef Johannes Bock, 32, of Eureka, was discovered just after 6 o'clock Monday night.

Death was apparently due to a self-inflicted gunshot wound. Police found a 30-40 Grag hunting rifle lying nearby. The bullet went through his heart. Police also found a note which

Sept 16-1901-

Rev. Clark of the Episcopal Church has come into the valley for the purpose of engaging in missionary work. He appears to be a gentleman of refinement + education + no doubt will prove a valuable accession to our colony.

Nov 27-1901- Father Clark of the Epis Church has had the wagon + blacksmith shop just north of the Brigade store, which he is having repaired + otherwise changed for church purposes. As soon as the work of repair is completed, regular services will be conducted by Father Clark, the pastor (Blacksmith Tom Swanson of Hoopa has established a blacksmith shop at Orick-Febr 1902)

April 5-1902

Episcopal  
Church

Mr. Johnson, a carpenter from Arcata, has just put the finishing touches to the new Episcopal Church at Hoopa. The interior is very beautiful and quite artistically arranged. The first services were conducted by the rector, Father Clark, last Sunday at 8 p. m. The little church was well filled with an attentive audience which listened to a splendid discourse.

April 19-1873

Rev. John Shaver and Henry Carpenter  
at Hoopa valley to Mary Sallan

Nov 10-1874- Wm. Beckwith and Alice Wilson  
at Hoopa valley by Rev. M. Grant

1925  
~~Class~~

June 26-1930- (25 years ago) a church has been organized at  
Hoopa by Miss Chase, the missionary + Rev. A. Hicks - 23  
Indians + three white people joined the church + John  
Stockfish was elected Elder.

April 5-1902

Mr. Johnson, a carpenter from Arcata, has just put the finishing touches to the new Episcopal church at Hoopa. The interior is very beautiful and quite artically arranged. The first services were conducted by the rector, Father Clark, last Sunday at 3 p. m. The little church was well filled with an attentive audience which listened to a splendid discourse.

Hoopa

139

### Rev. Baesler's Trip To Hoopa

Aug. 10, 1895—Our party has just returned to Blue Lake from a most delightful outing covering eleven days. The start was made in the early gray of Monday morning, July 29, and evening found us encamped on the Three Creek ranch, whose proprietor we found to be a highly cultured gentleman and one of the most genial and entertaining old bachelors we have seen in many days. His creek was stocked with fish so recently that it could not be thrown open to the public, but his hay made a soft bed at night and delicious feed in the morning for the horses. Mr. De Haas shall long be remembered by the trio of campers, nor shall it be forgotten that the breakfast of July 30 was ushered in by the singing of the Long metre Doxologies and that the departure was marked by singing three verses of "Nearer My God, To Thee," in which Mr. De Haas lent us no small aid with his clear tenor.

The road from Three Creeks to Hoopa was well covered with deer tracks, but the animals themselves kept well under cover. A refreshing stop was made in the noon hour at the house of an enthusiastic democrat and an appreciative reader of the Advocate, Mr. Brett.

Duncan Campbell is the present proprietor of the Hoopa Hotel, and shared his valuable experience and quick eye with our party for two days while hunting. On one of these days it took three men to catch five trout. This small favor was gratefully received and treasured in a fallen tree for future reference, but every fish was gone next morning.

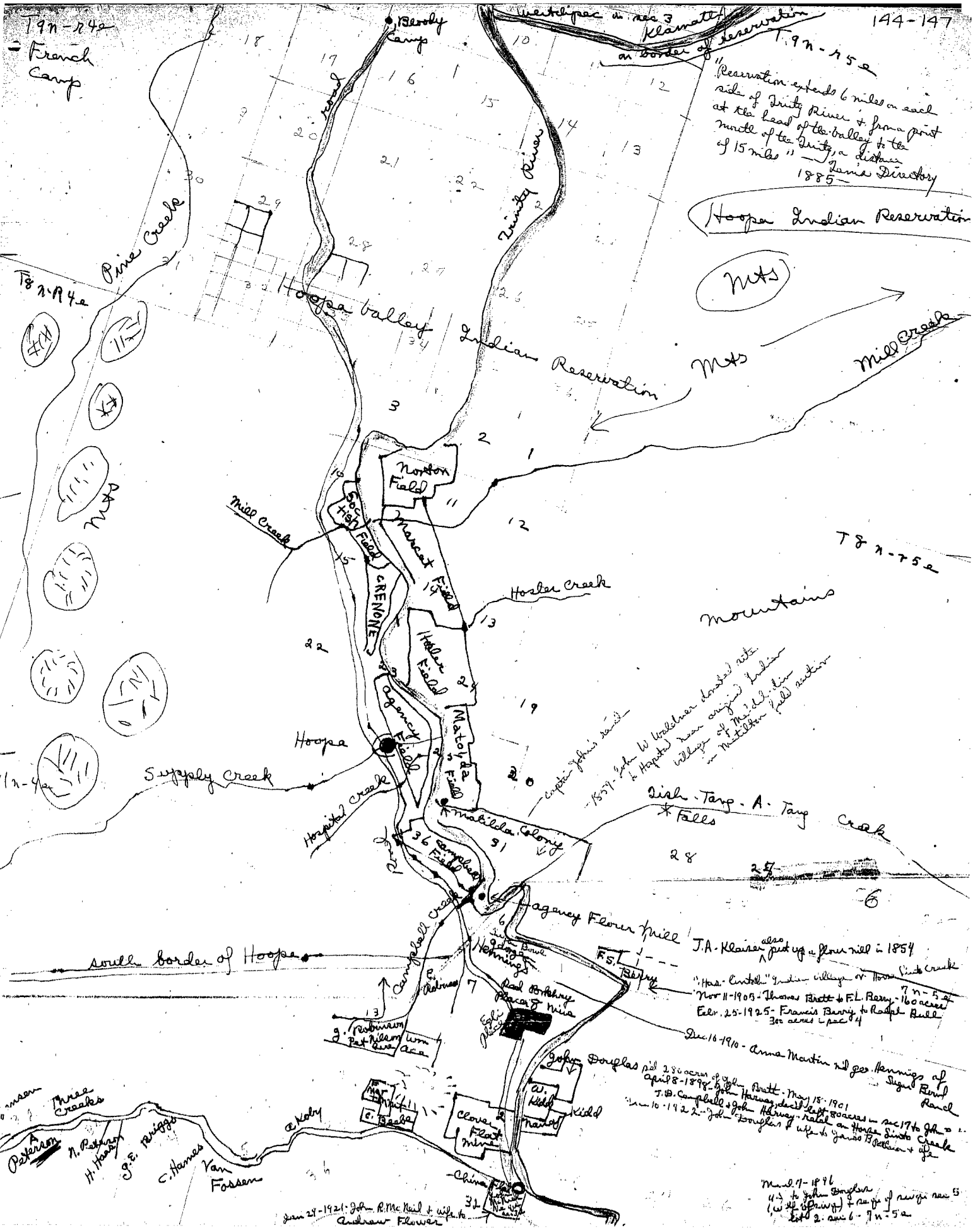
Hoopa Valley is to the eye, after the tedious mountain trip as an oasis in the desert. On descending the mountain, the traveler looks upon a fertile valley several miles long, profusely dotted with grain fields, vegetable gardens, clusters of trees and houses. Through its entire length runs rather majestically for a California stream, the red, muddy Trinity river. From beginning to end of the valley, the sound of rushing water meets the ear. From a distance the whole valley looks like a cultivated park.

The Indian school was closed for the annual vacation. There is a higher proportion of culture and talent at Hoopa than you can find in the ordinary town. We did not hear a brass band but we did hear several organs and we were delightfully entertained one evening with music at the residence of genial and jovial Captain Dougherty. Sunday found me in harness again as usual. We held

morning and evening service in the schoolhouse, where the children under the direction of their teachers, had decorated desk and organ very tastily.

On our way home we stopped at Christmas Prairie and caught a mess of trout and came within thirty minutes of daylight from catching a deer. This has been the most enjoyable outing of our life and our party stands ready to repeat it with better hopes of success some day.





144-147

T9N-24E  
- French Camp

T9N-25E  
"Reservation extends 6 miles on each side of Trinity River & from point at the head of the valley to the mouth of the Trinity, a distance of 15 miles"  
- Lewis Directory 1885

Hoopa Indian Reservation

Mts

Mts

T8N-75E

Mountains

Sikh-Targ. A. Targ \* Falls

J.A. Kleiser just up flour mill in 1854  
"Hos. Crotch" Indian village on Trout Creek  
Nov 11-1909 - Thomas Britt & F.L. Barry - 160 acres  
Elev. 25-1925 - Francis Barry & Ralph Bull  
300 acres - sec 4

Dec 16-1910 - Anna Martin and Geo. Hennings of Sigel Rural Ranch  
Apr 18-1898 - John Hennings and wife - 30 acres - sec 17 to John  
J.B. Campbell & John Adairway - held on Hoopa River  
Jan 10-1922 - John Douglas & wife - 46 acres - sec 17 to John  
Douglas & wife - 46 acres - sec 17 to John Douglas & wife

March 11-1896  
4.5 to John Douglas  
(with 1/2 acre) & 1/2 acre of range sec 5  
Elev 2 - sec 6 - T9N-25E

June 27-1921 - John R. McNeil & wife to Andrew Flower

Three Creeks  
A. Peterson  
N. Peterson  
H. Hansen  
J.E. Pariggo  
C. Hansen  
Van Fossen

g. Robinson  
Pat & wife  
A. Kiddy  
Kiddy  
China

T8N-194E

Pine Creek

Mill Creek

Supply Creek

Hospital Creek

Hooper Creek

Mill Creek

Hoopa Valley

Indian Reservation

Norton Field

Market Field

Hooper Field

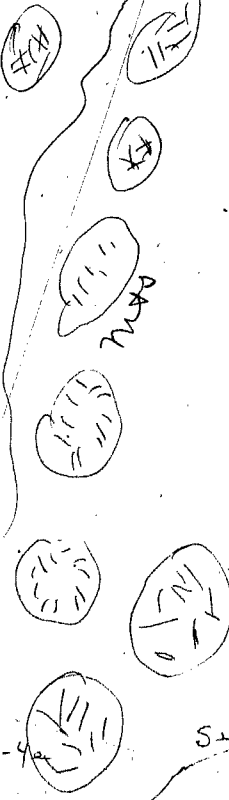
Malinda Colone

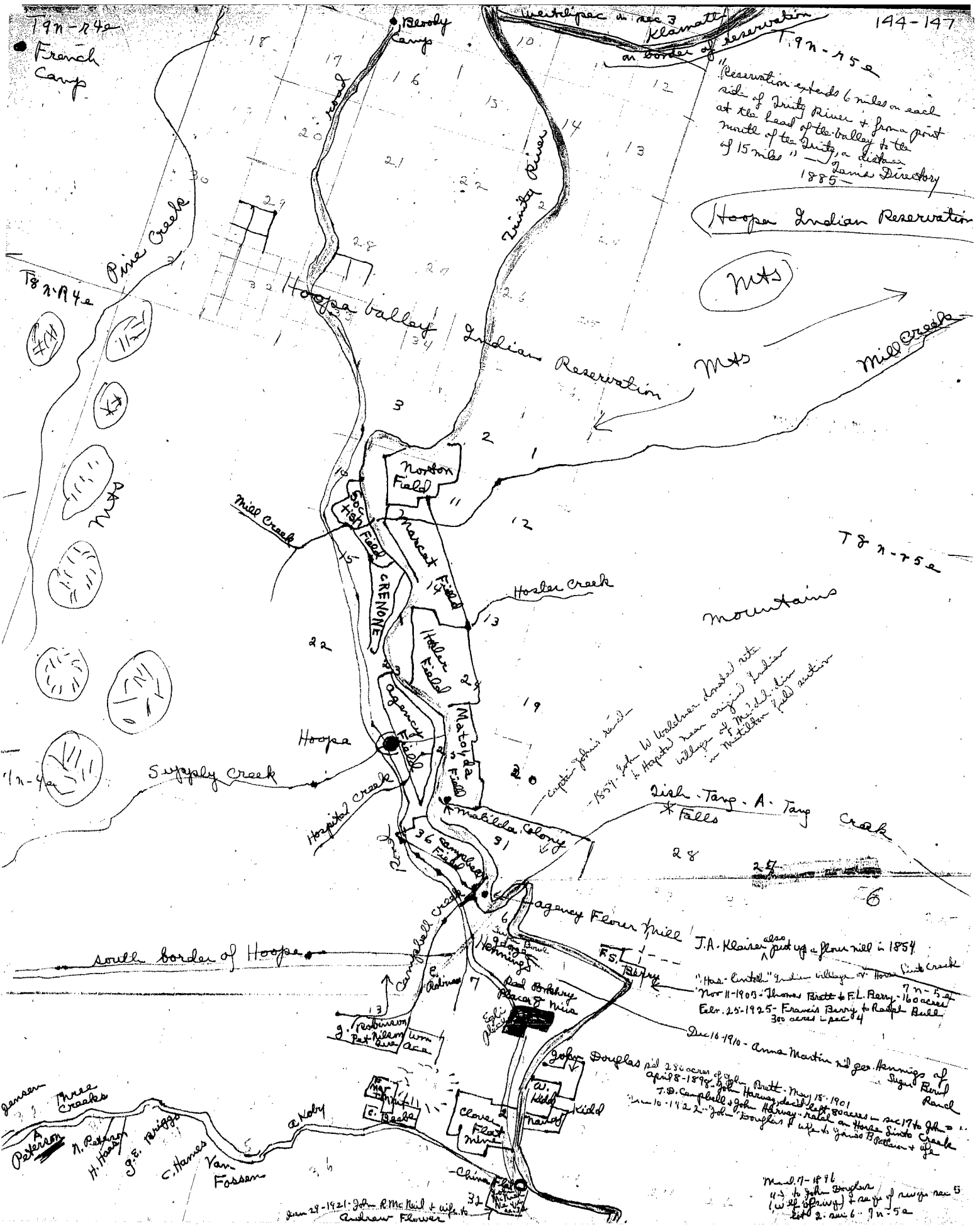
Agency Flour Mill

Red Bank  
Pleasant Hill

John Douglas

China





1911-1912  
 ● French Camp

144-147

Westpac on sec 3  
 Klamath  
 a border of reservation

1911-1912  
 "Reservation extends 6 miles on each side of Trinity River & from point at the head of the valley to the mouth of the Trinity, a distance of 15 miles"  
 James Directory 1885

Hoopa Indian Reservation

Mts

Mts

Mill Creek

1911-1912

mountains

1854 - John W. Washburn located site of Hoopa  
 village of the Hoopa  
 in Matoyda field section

Sikh - Tang - A. Tang  
 \* Falls

J.A. Kleiser also put up a flour mill in 1854

"Has 'Crested' Indian village on Hoopa Sinto Creek  
 Nov 11-1905 - Thomas Barrett & F.L. Barry - 160 acres  
 Feb. 25-1925 - Francis Barry to Ralph Bull - 300 acres - sec 84

Dec 16-1910 - Anna Martin nil geo. Hannings of Sigurd Ranch  
 John Douglas nil 280 acres  
 April 8-1898 - John Barrett - May 15-1901  
 T.B. Campbell & John Adairway - natal on Hoopa Sinto Creek  
 Jan 10-1922 - John Douglas & wife to James B. Patton & wife

March 11-1896  
 U.S. to John Douglas  
 (with Barry) & range of new sec 5  
 2nd 2. sec 6 - 1911-1912

Jan 27-1921 - John R. McNeil & wife to Andrew Flower

Dansen  
 Three Creeks  
 Peterson  
 A. Peterson  
 H. Hansen  
 G.E. Hennings  
 C. Hames  
 Van Fossen

1911-1912  
 Peterson  
 Pat. Henry  
 Aca

Clover  
 Field  
 Mnt

John  
 Douglas  
 nil

A. Hill  
 Mnt

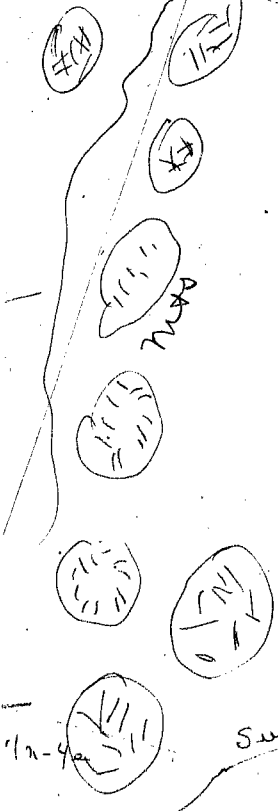
Child

Chimney

Supply Creek

1911-1912

Pine Creek



Mill Creek

Hosler Creek

Hoopa

Hospital Creek

Agency

Campbell Creek

South border of Hoopa

1911-1912

1911-1912

1911-1912

1911-1912

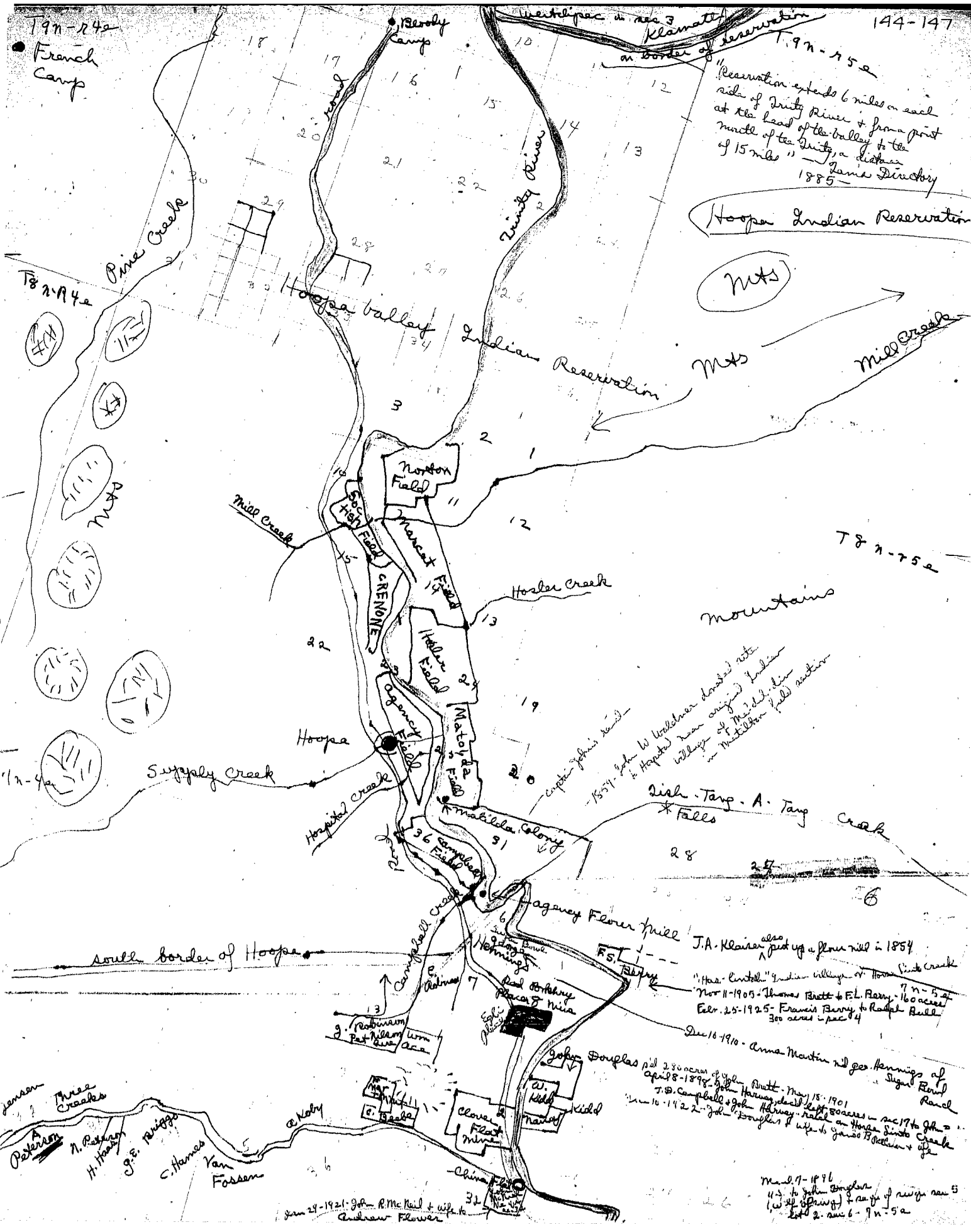
1911-1912

1911-1912

1911-1912

1911-1912

1911-1912



144-147

1911-1942  
 Reservation extends 6 miles on each side of Trinity River & from point at the head of the valley to the mouth of the Trinity, a distance of 15 miles  
 - James Directory 1885

Hoopa Indian Reservation

Mts

Mts

Mill Creeks

1911-1942

mountains

Sisk-Tang. A. Tang  
 \* Falls

J.A. Kleiser also just up a flour mill in 1854  
 "Hosler Creek" Indian village of Hoopa  
 Nov 11-1905 - Thomas Brett & E.L. Barry - 160 acres  
 Feb. 25-1925 - Francis Barry to Ralph Bell - 300 acres - sec 24

Dec 16-1910 - Anna Martin rd per. Hannings of Signal Ranch  
 J.A. Kleiser also just up a flour mill in 1854  
 Apr 28-1898 - John Harvey deed left 80 acres in sec 17 to John  
 J.B. Campbell & John Harvey - 160 acres in Hoopa Siskto Creek  
 Nov 10-1922 - John Douglas & wife to James B. Peterson & wife

March 17-1896  
 14.5 to John Douglas  
 (with 1898) & range of range sec 5  
 Lot 2. sec 6 - 1911-52

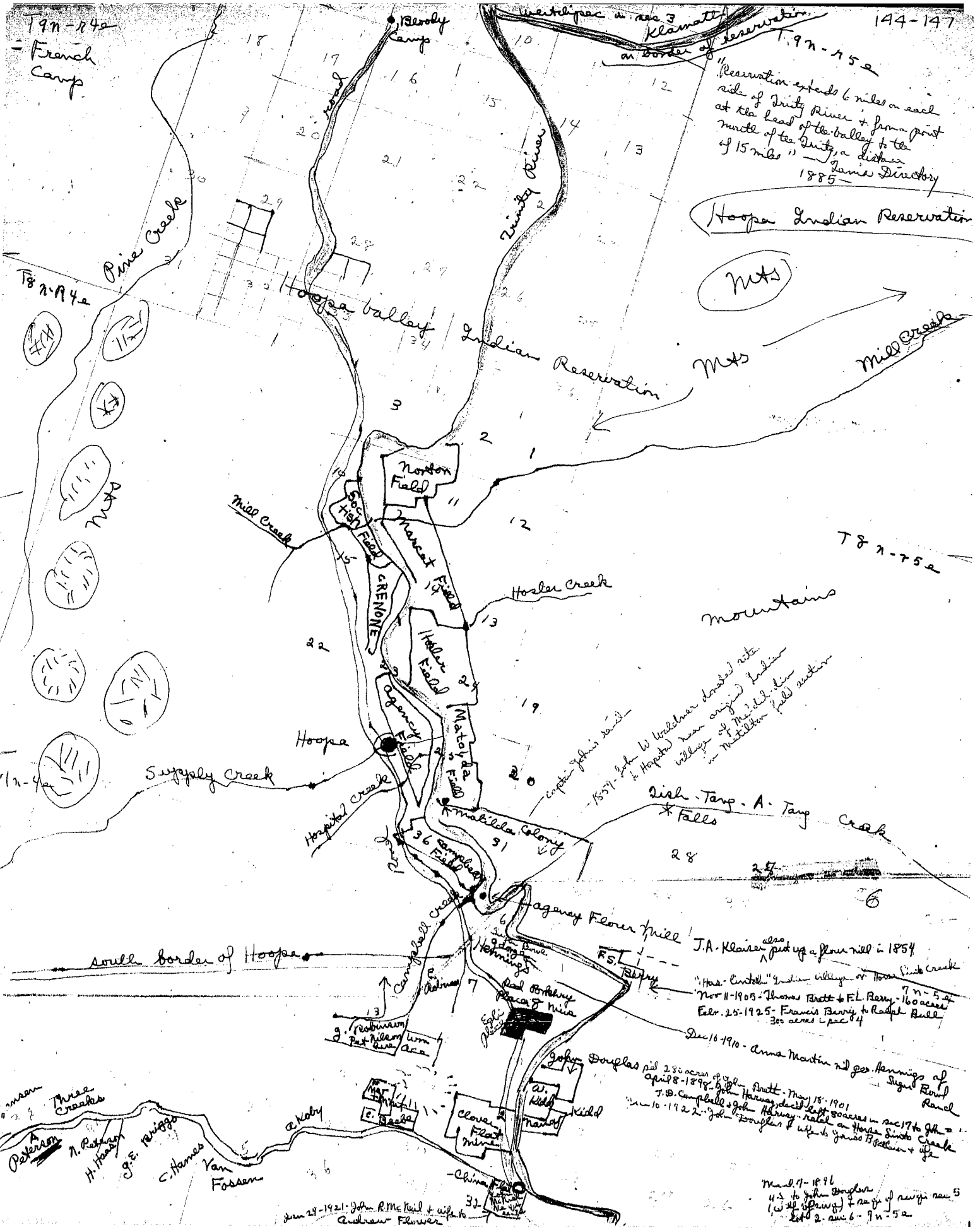
Jan 24-1921 - John R. McKel & wife to Andrew Flower

Jan 24-1921 - John R. McKel & wife to Andrew Flower  
 A. Peterson  
 N. Peterson  
 H. Hanson  
 G.E. Briggs  
 C. Hames  
 Van Fossen

1911-1942

1911-1942

1911-1942  
 French Camp



T9N-74E  
- French Camp

144-147

T9N-75E  
"Reservation extends 6 miles on each side of Trinity River & from point at the head of the valley to the mouth of the Trinity, a distance of 15 miles" - James Directory 1885

Hoopa Indian Reservation

Mts

Mill Creek

T8N-75E

mountains

Sisk-Tang-A-Tang  
\* Falls

J.A. Kleiser also set up a flour mill in 1854  
"Hos. Custer" Indian village on Trout Creek  
Nov 11-1905 - Thomas Brett & E.L. Barry - 160 acres  
Feb. 25-1925 - Francis Barry to Ralph Biddle  
300 acres - sec 84

Dec 16 1910 - Anna Martin and Geo. Hennings of Signal Road Ranch  
John Douglas set 280 acres of land April 18-1898. John Hennings set 160 acres in sec 19 to John T.B. Campbell & John Henry - held on Hoopa River  
Nov 10-1922 - John Douglas & wife to James B. Nelson & wife

March 17-1876  
4.5 to John Douglas  
(with survey) & range of range sec 5  
lot 2. sec 6 - 7N-5E

June 27-1921 - John R. McNeil & wife to Andrew Flower

Three Creeks  
A. Peterson  
N. Peterson  
H. Hanson  
G.E. Wiggins  
C. Hansen  
Van Fossen

T8N-74E

Pine Creek

Norton Field

Market Field

Holder Field

Agency

Hoopa

Hospital Creek

Supply Creek

36 Campbell

Agency Flower Hill

Hennings

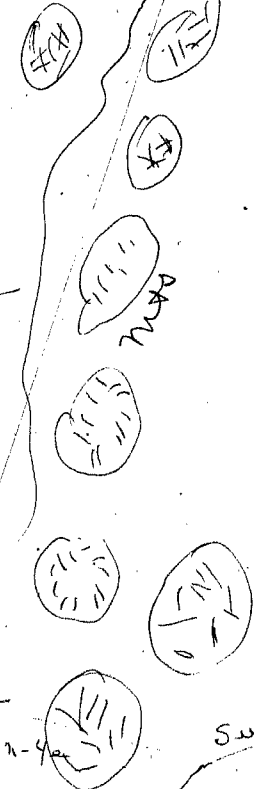
Red Butte

John Douglas

W. Kidd

John Douglas

Chimney



Mill Creek

Trinity River

Indian Reservation

Holder Creek

Makilda Colony

Capt. John's land  
1857-94 W. Waldemar donated with Hospital near original Indian village of Mill Creek in Makilda field section

FS

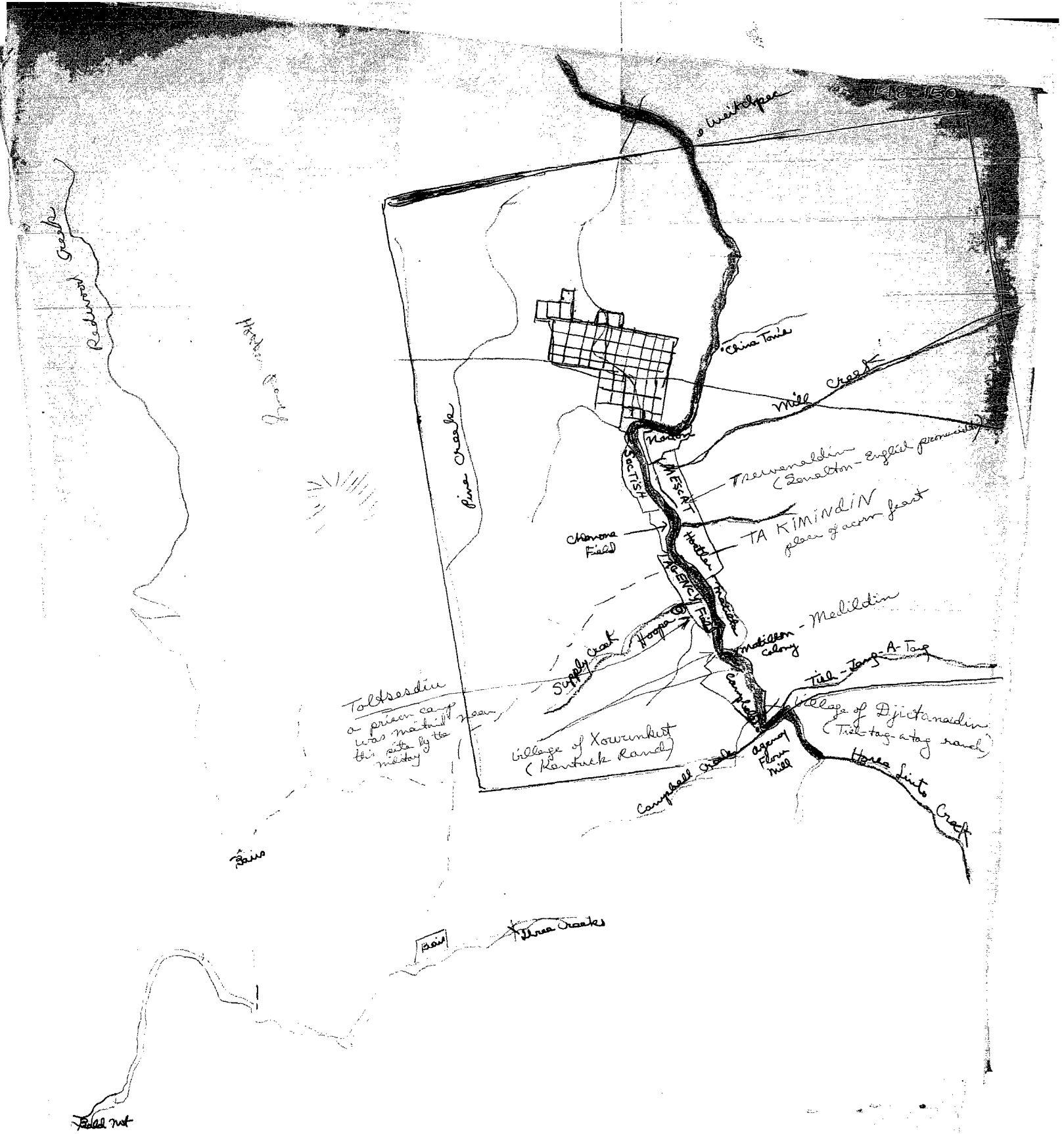
Barry

John Douglas

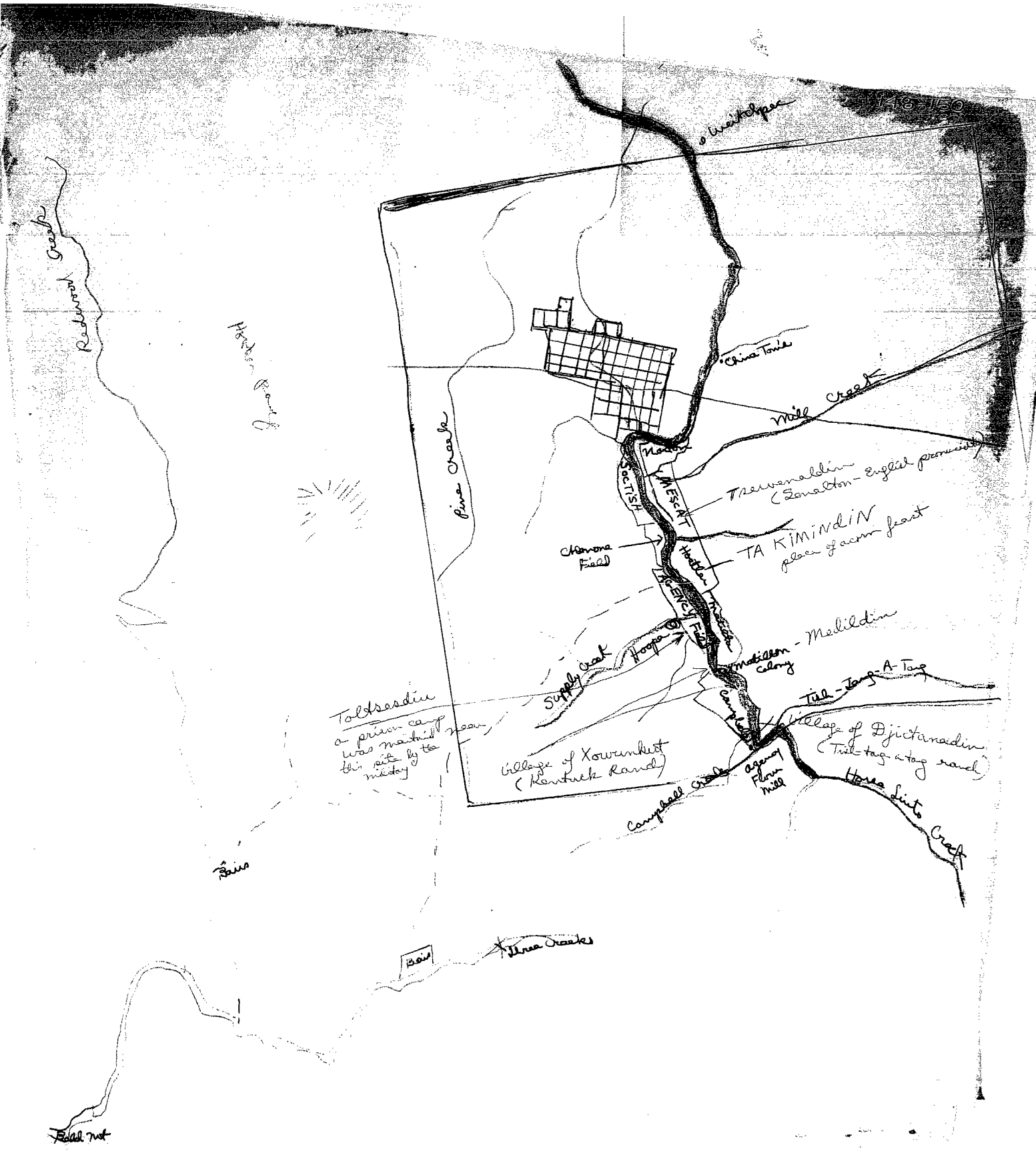
W. Kidd

John Douglas

Chimney



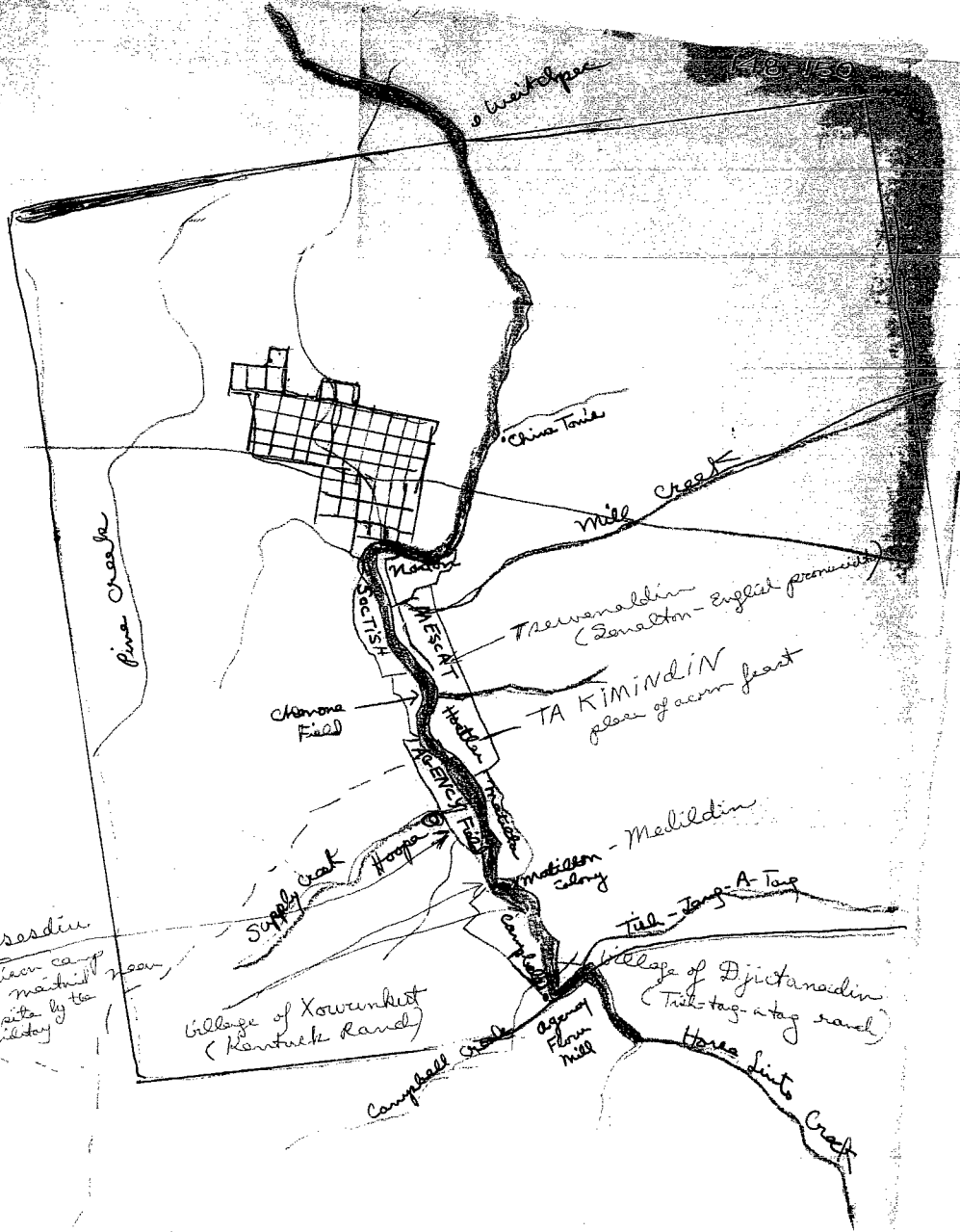
Tsalalton = Tsalalalalal



Senalton = Treuvaldin

Redwood Creek

Historical Camp



Workshop

278-1130

China Town

Mill Creek

Pine Creek

NATIVE  
SCOTTISH

Chonona Field

Trewenaldin (Sanalton - English pronunciation)

TA KIMINDIN  
place of acorn feast

Supply Creek

Medison along

Till-Tong-A-Tong

Village of Xowunkist  
(Kentuck Land)

Village of Djictanadin  
(Tuk-tag-a-tag sand)

Campbell Creek

Agency Flour Mill

Horse Lint Creek

Barracks

Barr

Three Creeks

Field mt

Sanalton = Trewenaldin

OCTOBER 28, 1948.

Governor  
of Lan-  
and boy

quiet  
rator  
sore  
hed  
g

## Indians Conclude Colorful 10-Day Rites at Hoopa

**HOOPA** — California's most elaborate Indian religious ritual, the White Deerskin Dance, has been concluded here after a 10-day ceremony. Tribes participating included the Hoopas, Yuroks from the Klamath river

between its mouth and Orleans, and Karoks, living on the river between Orleans and Happy Camp.

The belief among the Indians is that in the dance, gods are influenced by a show of wealth so they will keep the world from falling apart, provide a heavy salmon run and a plentiful crop. Wealth symbols, handed down from father to son, consist of 18-inch blades of black or red obsidian, river otter skins decorated with iridescent bits of abalone shells and the skins of albino deer.

Skins of albino deer are considered priceless because of their rarity. The most valuable are pure white with translucent white hoofs.

White skins, most of them 80 or more years old, are tanned to a velvety suppleness by rubbing them with deer brains and moss. Heads, necks and legs are sewn up, stuffed with moss and decorated with skins from the heads of red-headed woodpeckers, another rarity in Northern California forests.

The deer is then given a dangling tongue of red feathers woven into grass strands, red feather eyes and a criss-cross design of red feathers on the throat and inner ears. Red feather bracelets adorn the legs. In the dance the skins are

mounted on long poles so they may be waved above the crowd.

It is believed that there are only about 18 such decorated white deer skins still in the Klamath river area. Indians who own them are said to be extremely cautious about letting the fact be known as they are valued at from \$1000 to \$1500.

Chipping of ceremonial obsidian is a lost art on the Klamath. There are only about 10 of these blades displayed in the rituals.



May 23  
1951

## Indian Tribes Of Region Rich In Ancient Lore

Restrictions and customs, not altogether unlike those of today observed by his white brothers, guided the primitive Indian in his fishing pursuits. Codes and laws were set up by the various tribes in Northwestern California, enabling a fair distribution of fish among the individuals.

There were seasons, limits, limited areas, and various customs setting the habits of the Indian fishermen on the Eel, Klamath, Smith, Mattole, Bear and other northern streams.

On the lower Klamath, native law recognized the ownership of rocks, riffles, and sea-stacks. Poaching on the property of a neighbor was strictly forbidden. In some locations, the catching of fish with the aid of the bow and arrow was outlawed.

A particular "hex" was placed on women, who were forbidden to go near the weirs, or to use them as footbridges. However, the women were privileged with the task of cleaning and preparing the fish caught for preservation or smoking. The Indian did allow the women to hold a frame net, only if the tail of the net were safely in the hands of a small boy.

The Yurok Indian at Requa caught fewer fish at the mouth of the Klamath river, than did his brethren upstream. They were particularly addicted to the use of the gill net.

Most of the fishing operations were carried on in mass form, and served as a seasonal harvest for the Indians. The fish, once dried, since salt was not used, kept easily for a year. Smoking evidently was used to discourage flies, and not because of taste.

With the advent of the white population, Indian fishing in Northern California has been restricted. Today weirs can no longer be built, except on the Hoopa reservation.

Hoopa  
Oct 6-1960

A large serpent resembling a snake was reported seen in the Trinity River last week. It was judged to be about thirty feet long and about sixteen inches in diameter. First, it was seen going down in the river by Barbara Bosch who was standing on the bridge. Two hours later it was seen in the river at the Copper Mines by Herbert O'Neil. This large snake was also seen about two years ago by Ray Baldy of this community who then told of seeing it laying on the edge of the Trinity River, sunning itself. Another time it was reported seen below Martins Ferry, in the Klamath River, when search was in progress for a drowned man. The searchers had blasted a deep place in the river at the time to see if the body was there, but the only thing which came out of the blasting was this large snake which disappeared.

## Hoopa

Lonnie Colgrove, son of Alfred and Mable Colgrove, was transferred Wednesday, November 2, from the St. Joseph Hospital in Eureka to the Children's Hospital in San Francisco, in the Hoopa U. S. Public Health Hospital ambulance with Paul Moon and Colgrove's father. He was injured in a car accident the last part of May and has been hospitalized the past five months. Young Colgrove will be under treatment for three months at the Children's Hospital.

Nov 10  
1960

Thursday Oct 27-1960  
166

# Traditional Songs Of Indian Tribes Heard At Historical Meeting

"Our songs have no words, but they do say something," Mrs. Richard (Elsie) Ricklefs told members of the Humboldt County Historical Society, Tuesday night, describing songs, religious customs, dances, Indian life. "Neither does a symphony have words," she added, "but the music says something."

More than 100 historical society members and their friends gathered at the Humboldt County Library in the new courthouse, for an outstanding program.

Mrs. Ricklefs explained the feeling of the song is conveyed to the singer and the listener, reaching the spirit and the emotion. She told of songs which were religious, of those emphasizing goals in life, of thanksgiving, of joy and sadness. The songs and history of the Indian tribes, she said, have been preserved in the mind and told orally and not recorded in books and manuscripts.

Peter Nix of Weitchpec explained Indian customs, and with Mrs. Ricklefs displayed baskets. The method of weaving, the symbolism of pattern, the materials and purpose of the baskets were described. Necklaces were shown by Nix, as well as plains Indian head-dress.

Mrs. Ricklefs told of the "The Flower Song," a song used when a girl reaches the stage of puberty. She said the song held certain enchantment, melancholy and happy, for the girl was leaving her child-hood for the mixed feelings of young womanhood. "The Kick Dance," was sung and danced by Mrs. Ricklefs' father, Martin Gardner and Ewing Davis. They later did portions of other tribal dances, wearing some costuming. Mrs. Dorothy Moore and her husband also joined the group. Mrs. Moore showed tribal wearing apparel.

During the program, a motion picture, "The White Deerskin Dance," was presented.

George Magladry, Humboldt County librarian, welcomed the historical society to the library quarters. He told of the "Humboldt Room," in which an effort is being made to gather books of Humboldt interest for research use. He said he wasn't necessarily

interested in "old" books, but would welcome reprints. He invited members to visit the room after the session.

During the business session, President Andrew Genzoli named two committees. Frank Maxwell, Stan Linton and Miss Anne Canty were named to the nomination committee; and Mrs. Elsie Borup, Mrs. Vilhelm Vanags, Mrs. Edna Dalton, and Mrs. Genevieve Rohner. The Christmas event is scheduled for December 13.

A collection of photographs, a Civil War diary, GAR badges and other relics were contributed to the historical society by Kenneth Campbell, former Eureka, now of Oakland. Richard Harville showed an old electric globe which formerly was used in the old Ingomar Theater. The light was plugged into a socket and lighted.

William Williams, (Ten Window), appeared at the meeting to tell of the North of Fourth Association's ideas concerning the utilization of property at the corner of Third and E streets for a park and parking area. He said the lot would be useful for those attending the Clarke Memorial Museum, and an improvement in the area. He asked the support of the historical society. The matter was referred to the board of trustees.

President Genzoli announced there would not be a society meeting on Tuesday, November 8, because of the election. The next meeting will be at the Eureka Junior High school library on the evening of November 22.

Fred G. McClaskey, acting treasurer, reported the society's membership had reached 782, the highest in the history of the organization.

July 8, 1956

# Hoopa July 4th Celebration Called Complete Success

HOOPA.—The huge success of the Hoopa Fourth of July Indian celebration is credited to the wholehearted cooperation of organizations and individuals in the Trinity-Klamath area. The Willow Creek business men banded together to enter a large and colorful float in the parade depicting "Vacationland" which took first place in the best organizational float. First prize for the best Indian float went to the I-ye-quee Trading Post and winner of the best commercial float was Jordan's Shopping Center. The Community Health Assn, had the most unusual float stressing the need for a new hospital and clinic in the Trinity-Klamath area. It was for this purpose that the celebration was planned and all proceeds are to be turned over to the building fund.

Four jet planes from Hamilton Air Force base made a beautiful spectacle as they swooped down over Hoopa during the water and field sports on the afternoon of the Fourth, thanks to Congressman Scudder for this honor.

Winner of this year's Klamath to Hoopa White Water Race was Harold Blake and Peter Nesbitt, making the 65 miles in 1 hr. 40 min. 24 4/10 sec. Second place winners were George McCovey, Jr. and Earl Griffith, Jr., while Gray and George McCovey, Sr. placed third. Those guessing the closest timing of the boats were Bob Lack, Ed Ames and Joyce Cussins.

Mrs. Eugene Fountain, noted historian, spoke of the history of Hoopa during the colorful evening outdoor Indian pageant and Emogene Campbell was declared winner of the Indian Princess contest. Grover Sanderson and his son, Johnny, from the Bay Area were star performers of Indian songs and dances.

One girl, Jeri Ellen McCollough of Hoopa, participated in the calf riding contest along with numerous boys at the amateur rodeo. This rodeo was received with so much enthusiasm that the Hoopa Cattlemen's Assn. are already planning for another to raise funds to improve the grounds.

The first real logging show ever to be held in Hoopa was well worth attending. Stan Lion and Hap Johnson, champion high climbers, thrilled the crowd with their daring performances and their pilot who is a professional crop duster, gave an added attraction of flying stunts over the field.

The participants in the boxing show were well matched which made the bouts very exciting. Ronnie Marshall was given the decision over Dale Sanderson in the main event of the evening.

A unique feature of the brush dances this year was the fact that three teams participated instead of the usual two, Klamath against Hoopa. It has been many years since the people of the lower Klamath have had a separate team from the Weitchpec-Pecwan area.

Other outstanding and successful events were the barbecues held on both days of

the celebration and the dance at the Oaks Pavilion with Dick Nielsen's orchestra. There was good audience participation at the field sports with young and old alike winning the many cash awards in such events as men and women's tug-o-war, foot races for various age groups, three legged and sack races, and greased pole climbing. As always the Indian stick games were special attractions for everyone attending.

Febr 26-50

San Francisco Examiner

168

## Hoopa Indians Resent Criticism By Scientist; Defend Way of Life

By FRANK FLAHERTY  
Examiner Staff Correspondent

EUREKA, Feb. 18.—Nestling among the mountains and forests of northeastern Humboldt County is the fertile Hoopa Valley. For centuries the home of the Hoopa Indian tribe, it has changed little over a period of years.

From the economic viewpoint, the Hoopa Valley today presents a far different scene. Today it is the site of the Hoopa Indian Reservation; a thriving community area; the site of many small farms and ranches where the modern day tribesmen and their families live.

### WHITE FRIENDS.

Long buried in memory are the few skirmishes that marked the early days in Indian-white relationships. The white families residing in the near vicinity are the friends and neighbors of the Hoopas.

But the Hoopas are on the warpath in the sense of a defense along the social front, to repel what they consider an intellectual assault upon their new-won integration into the white man's society and their own integrity as a proud race.

### RESENT SPEECH.

A recent assertion, attributed to a professor of anthropology of the University of California, that the Hoopas have refused to accept American traditions of "striving for wealth, leadership and social position," has stirred them up.

The professor who has aroused the reaction of the Hoopas is John Bushnell, who spoke at a recent meeting of the American Anthropological Association in Berkeley. Among other things, Bushnell is alleged to have said that Indian veterans of World War II who returned to Hoopa resumed the "ambitionless day-to-day living characteristic of their tribe."

Spokesman for the Hoopas is David Risling, Hoopa resident and long a leader in northern California Indian affairs. Risling,

a chief in his own right, known as Chief Su Wohrom, said:

"I'd like to see this professor up in our reservation in the same category as we are under the Indian Bureau's jurisdiction. He'd starve to death in just a short time. . . . In business, I'd like to see any one strive for wealth on an Indian reservation. We do, however, have individual business firms—sawmills, theaters, hotels, garages and many other types. We also have a chamber of commerce and a full-fledged businessmen's association."

Risling, incidentally, is one of many Hoopa fathers who lost a son during World War II.

### VET REPLIES.

Another voluntary spokesman is William Van Pelt of Weitchpec, who says:

"To John Bushnell or any one of like views I would like to reply: As a veteran of World

War II, what sort of 'up and at who' does Bushnell speak? As a generation only twice removed from complete lack of knowledge of the 'superior' white man's, what can be expected? Did Mr. Bushnell's race get so civilized in 100 years?"

Actually, the claims of both Risling and Van Pelt are considered well substantiated, for the Hoopas have established for themselves a reputation as good farmers and ranchers, not to mention their business acumen in the operation of small industrial and business ventures.

As in the case of most other tribes, they have been under the wardship of the Federal Government since the land "adjustments" of the last century, but their white friends throughout the region support their contention that they have made an excellent job of integrating themselves into white society without losing their own racial integrity.

# Timber-bearing Humboldt Indian Lands Will Be Sold to Bidders on May 3

HOOPA — Sealed bids on Indian land will be opened at 10 a.m. on May 3, at the Sacramento area office. With 31 tracts in Mendocino county, 32 in Humboldt and two in Trinity, with one in Siskiyou. Most of the tracts in Humboldt county contain excellent stands of timber, some provide river frontage on the Klamath river and two are located in the Round Valley district and Mendocino county comprises mountainous and, provides good grazing and has some timber, while other tracts may be developed into good farming lands.

Bids may be delivered in person or mailed to the Sacramento area office. Each bid must be accompanied by a certified check or postal money order, payable to the Bureau of Indian Affairs for at least 10 per cent of the amount of the offer. Deposits of unsuccessful bidders will be returned immediately after the bids are opened.

Information on these lands may be obtained from the Hoopa Agency Office or by writing to the Sacramento Area office before the date of opening of bids.

Following is the Humboldt property being offered:

### HUMBOLDT COUNTY

BLANCHÉ DENMAN—E $\frac{1}{2}$ SE $\frac{1}{4}$  of Sec. 20, T. 2 S., R. 2 W., H.M., 80 acres. Timbered—Est. volume, Douglas Fir 224 M. Oil, gas, and mineral rights are reserved by the present owner. \$3,781

GEORGE MILLER—NE $\frac{1}{4}$ NW $\frac{1}{4}$  of Sec. 32; E $\frac{1}{2}$ SW $\frac{1}{4}$  and NW $\frac{1}{4}$ SW $\frac{1}{4}$  of Sec. 29, T. 2 S., R. 2 W., H.M., 160 acres. Timbered—Est. volume, Douglas Fir 942 M. Grand Fir 15 M. Oil, gas, and mineral rights are reserved by the present owners. Two springs, good grazing. \$4,536

ELLEN TOM (Daisy Denman)—SE $\frac{1}{4}$ NE $\frac{1}{4}$ ; N $\frac{1}{2}$ SE $\frac{1}{4}$  and SW $\frac{1}{4}$ SE $\frac{1}{4}$  of Sec. 30, T. 2 S., R. 2 W., H.M., 160 acres. Timbered—Est. volume, Douglas Fir 1,802 M. Grand Fir 113 M. Oil, gas, and mineral rights are reserved by the present owners. \$9,630

JOHN SHOEMAKER—Lot 125, Campbell Field, Hoopa Valley Reservation, 4.00 acres. Within Hoopa Irrigation Project. Subject to an irrigation lien amounting to \$182 as of June 30, 1954, which is payable with purchase price. Subject to an existing highway right of way granted to California Federal Lands Highway Project No. 1. \$3,000

ELLA NORTON—Lots 156 and 157, Campbell Field, Hoopa Valley Reservation, 8.00 acres. Within Hoopa Irrigation Project. Subject to an irrigation lien amounting to \$364 as of June 30, 1954, which is payable with purchase price. Captains frontage on State Highway No. 96. \$4,400

META MATILTON—Lot 241, Mescat Field, Hoopa Valley Reservation, 4.00 acres. Within Hoopa Irrigation Project. Subject to an irrigation lien amounting to \$498.64 as of June 30, 1954, which is payable with purchase price. \$4,000

OLLIE BLACK DUSKEY—Lot 240, Mescat Field, Hoopa Valley Reservation, 4.00 acres. Within Hoopa Irrigation Project. Subject to an irrigation lien amounting to \$498.64 as of June 30, 1954, which is payable with purchase price. \$4,000

CAROLINE MATILTON—Lot 326, Hosler Field, Hoopa Valley Reservation, 4.00 acres. Within Hoopa Irrigation Project. Subject to an irrigation lien amounting to \$479.91 as of June 30, 1954, which is payable with purchase price. Subject to an existing highway right of way granted to California Federal Lands Highway Project No. 1. Home and business site potentialities. Contains frontage on State Highway No. 96. \$4,000

ANNA YOUNG—SE $\frac{1}{4}$ SW $\frac{1}{4}$  of Sec. 1, T. 10 N., R. 3 E., H.M., 40 acres. Timbered—Est. volume, Douglas Fir 725 M. Port Orford Cedar 63 M. Subject to an existing logging road right of way 23 feet in width granted to Gibbens Brothers. \$7,874

JOHN LUCKY—SW $\frac{1}{4}$ SE $\frac{1}{4}$  of Sec. 1, T. 10 N., R. 3 E., H.M., 40 acres. Timbered—Est. volume, Merchantable Douglas Fir 566.54 M, Port Orford Cedar 73.14 M; Non-merchantable 44.10 M. Indian preference bidding. \$6,163

SALLY YOUNG—N $\frac{1}{2}$ NW $\frac{1}{4}$ SW $\frac{1}{4}$  of Sec. 2; N $\frac{1}{2}$ NE $\frac{1}{4}$ SE $\frac{1}{4}$  of Sec. 3, T. 10 N., R. 3 E., H.M., 40 acres. Timbered—Est. volume, Merchantable Douglas Fir 215 M; Non-merchantable 25 M. \$1,916

LOTTIE YOUNG—W $\frac{1}{2}$ NE $\frac{1}{4}$  of Sec. 3, T. 10 N., R. 3 E., H.M., 80.63 acres. Timbered—Est. volume, Merchantable Douglas Fir 553 M. Redwood 856 M; Non-merchantable 53 M. Within township overlap. \$9,160

SAM WAUTECKSON—S $\frac{1}{2}$  of Lot 4 of Sec. 3, T. 10 N., R. 3 E., H.M., 20.21 acres. Timbered—Est. volume, Merchantable Douglas Fir 92.51 M, Redwood 380.48 M, Non-merchantable 15.86 M. Within township overlap. \$2,996

CAPELL JIMMY—Beginning at a point 5.14 chains South and 13.5 chains West of  $\frac{1}{4}$  corner between Sections 3 and 10, T. 10 N., R. 3 E.; thence South 4.93 chains; thence West 1 chain; thence North 5.28 chains; thence South 70 degrees 20 minutes East 1.07 chains; to point of beginning, Section 10; W $\frac{1}{2}$ NE $\frac{1}{4}$ NE $\frac{1}{4}$  of Sec. 14, T. 10 N., R. 3 E., H.M., 20.5 acres. Timbered—Est. volume, Douglas Fir 256.36 M. One-half acre homestead close to Klamath River \$2,489

MORECK JACK—NE $\frac{1}{4}$ NE $\frac{1}{4}$  of Sec. 4, T. 10 N., R. 3 E., H.M., 40.47 acres. Timbered—Est. volume, Merchantable Douglas Fir 280 M, Redwood 167 M; Non-merchantable 35 M. Within township overlap. Indian preference bidding. \$3,746

DORA WAUTECKSON—E $\frac{1}{2}$  of Lot 2 of Sec. 4, T. 10 N., R. 3 E., H.M., 20.35 acres. Timbered—Est. volume, Merchantable Douglas Fir 139M; Non-merchantable 23 M. Within township overlap. \$1,219

CAPELL NELLIE—S $\frac{1}{2}$ NE $\frac{1}{4}$ NE $\frac{1}{4}$ ; also that parcel of land described as beginning at the Southeast corner of the NW $\frac{1}{4}$ NE $\frac{1}{4}$  of Sec. 10, T. 10 N., R. 3 E.; thence North 10 chains; thence West 15 chains; thence South 10 chains; thence East 15 chains to point of beginning, all in Sec. 10, T. 10 N., R. 3 E., H.M., 35 acres. Subject to existing logging road right of way 66 feet in width granted to Gibbens Brothers. Indian preference bidding. Traversed by Klamath River. \$400

CAPELL NORA (Nora Jimmy)—E $\frac{1}{2}$ NE $\frac{1}{4}$ NE $\frac{1}{4}$  of Sec. 14, T. 10 N., R. 3 E., H.M., 20 acres. Timbered—Est. volume, Merchantable Douglas Fir 162.50 M; Non-merchantable 7.10 M. \$1,634

MAREEP JASPER—SE $\frac{1}{4}$ SE $\frac{1}{4}$  of Sec. 7, T. 10 N., R. 4 E., H.M., 40 acres. Timbered—Est. volume, Merchantable Douglas Fir 845.92 M, Incense Cedar, 95.30 M; Non-merchantable 193.05 M. Indian preference bidding. \$6,691

MARY LUCKY—SE $\frac{1}{4}$ NW $\frac{1}{4}$  of Sec. 7, T. 10 N., R. 4 E., H.M., 40 acres. Timbered—Est. volume, Merchantable Douglas Fir 672.10 M, Incense Cedar 21.08 M, Port Orford Cedar 30.18 M; Non-merchantable 31.25 M. Indian preference bidding. \$4,787

MAREEP JASPER—SW $\frac{1}{4}$ SE $\frac{1}{4}$  of Sec. 7, T. 10 N., R. 4 E., H.M., 40 acres. Timbered—Est. volume, Merchantable Douglas Fir 1,273.81 M, Incense Cedar 13.46 M, Port Orford Cedar 33.53 M; Non-merchantable 421.65 M. Indian preference bidding. \$9,357

MACK HASLAIGH—Beginning at a point 20 chains West of  $\frac{1}{4}$  corner between Sections 19 and 30, T. 10 N., R. 4 E., thence North 21.35 chains; thence West 14.16 chains; thence South 3.78 chains; thence East 8.16 chains; thence South 17.57 chains; thence East 6 chains to point of beginning, Sec. 19, T. 10 N., R. 4 E., H.M., 15.87 acres. Timbered—Est. volume, Merchantable Douglas Fir 142.87 M; Non-merchantable, 9.96 M. Homestead on Klamath River. \$1,297

MARY SHORT—NW $\frac{1}{4}$ SE $\frac{1}{4}$  of Sec. 12, T. 11 N., R. 2 E., H.M., 40 acres. Timbered—Est. volume, Merchantable Douglas Fir 652 M, Redwood 264 M; Non-merchantable 53 M. \$7,484

JOHNNIE JACK—S $\frac{1}{2}$ SE $\frac{1}{4}$ SW $\frac{1}{4}$ SE $\frac{1}{4}$  of Sec. 12, T. 11 N., R. 2 E.; NE $\frac{1}{4}$ NE $\frac{1}{4}$  of Sec. 7, T. 11 N., R. 3 E., H.M., 45 acres. \$

Timbered—Est. volume, Merchantable Douglas Fir 436.67 M, Redwood 370.47 M, Port Orford Cedar 9.74 M; Non-merchantable 6.60 M. Indian preference bidding. \$7,368

THOMAS SHORT—NE $\frac{1}{4}$ SE $\frac{1}{4}$  and NW $\frac{1}{4}$ SE $\frac{1}{4}$ SE $\frac{1}{4}$  of Sec. 12, T. 11 N., R. 2 E., H.M., 50 acres. Timbered—Est. volume, Merchantable Douglas Fir 939.27 M; Redwood 263.80 M, Port Orford Cedar 53.17 M; Non-merchantable 43.95 M. Indian preference bidding. \$11,182

SALLY OLD—Lot 7 of Sec. 7, T. 11 N., R. 3 E., H.M., 31.90 acres. Timbered—Est. volume, Douglas Fir 225 M, Redwood 17 M, Port Orford Cedar 14 M. Frontage on Klamath River. \$2,307

PECWAN BILLY—S $\frac{1}{2}$ NW $\frac{1}{4}$ NE $\frac{1}{4}$ SE $\frac{1}{4}$  of Sec. 8; S $\frac{1}{2}$ SW $\frac{1}{4}$ NW $\frac{1}{4}$  of Sec. 9, T. 11 N., R. 3 E., H.M., 15 acres. Timbered—Est. volume, Merchantable Douglas Fir 175.21 M, Redwood 422.95 M; Non-merchantable 17.90 M. \$5,898

FANNIE GASTON—NW $\frac{1}{4}$ SE $\frac{1}{4}$ SW $\frac{1}{4}$  of Sec. 8, T. 11 N., R. 3 E., H.M., 10 acres. \$150

STEVE LITTLE—Lot 2 of Sec. 18, T. 11 N., R. 3 E., H.M., 23.29 acres. Timbered—Est. volume, Douglas Fir 162 M, Port Orford Cedar 12 M. Indian preference bidding. Frontage on Klamath River. \$1,600

WILLIAM SUPPUR, JR.—NE $\frac{1}{4}$  of Sec. 35, T. 12 N., R. 2 E., H.M., 160 acres. Timbered—Est. volume, Merchantable Douglas Fir 1,737.32 M, Redwood 1,588.40 M, Port Orford Cedar 194.40 M, Hemlock 108.67 M; Non-merchantable 180.15 M. Subject to an existing logging road right of way 66 feet in width granted to Mill Creek Logging Company. \$30,366

WILLIAM SUPPUR, SR.—Lots 5 and 6; N $\frac{1}{2}$ SE $\frac{1}{4}$  of Sec. 35, T. 12 N., R. 2 E., H.M., 109.29 acres. Timbered—Est. volume, Douglas Fir 240 M. Subject to an existing logging road right of way 66 feet in width granted to Mill Creek Logging Company. \$2,560

con-  
ink-  
ent  
ock  
day  
avy  
its  
1 a  
500  
the  
ave  
ved  
vy  
ay  
ed  
id  
e-  
re  
rs  
a  
el  
gh  
he  
in  
nat  
be-  
the  
he  
ed  
at-  
m-  
eir  
cts  
of  
in  
ab  
er,  
se-  
a  
ck,  
till  
ld  
he  
ge  
es-  
er-  
ng  
sin  
p-  
m  
gh  
ey  
m-  
ng  
di-  
re-  
ve-  
ur-

# Four Hoopa Companies Bring Two Million Annually to Inland

By BETTY ALLEN  
Times Correspondent

HOOPA—The report on Hoopa Industries as given in the Hoopa Area News shows an annual gross payroll of the four companies operating forest products industries in Hoopa Valley as approximately two million dollars. The importance on the local economy is tremendous with its effects being felt on all surrounding areas. Plans for summer operation are therefore of great interest.

The Trinity River Lumber Company, according to Clarence Fornaciari, in charge of the Trinity River office, was the first large mill in Hoopa Valley and regularly employs about 55 men. When woods operations begin this spring about 40 to 45 additional workers will be employed.

Thirty-one of the 55 men are Indians or have Indian families. Some of the men of Indian descent who hold key jobs with the company are Byron Hostler, re-saw operator; James Campbell, head millwright; Walter McKinnon, log scaler; Herbert O'Neil, pond saw operator, Fred Trimble, lumber grader; Hilton Hostler, trimmerman; Henry Mosier, lift truck operator and lumber shipment and storage man.

Fornaciari states that the company hopes for some improvement in the forest products industry this summer but no boom or rapid upward trend is expected. Woods work and a full operation schedule will start immediately if weather permits.

Sam Arness reports that Humboldt Fir Company is now on three day per week schedule but hopes to begin woods operations and a five day work week in the mill and veneer plant early in April.

Arness calls attention to the fact that some 38 Pacific Coast plywood plants are now shut down in an effort to bring production into line with demand. He expects some improvement in the market situation but anticipates that it will take some time before the present recession improves greatly.

Humboldt Fir regularly employs about 150 men and adds about 50 when work starts in the woods. Total wages paid to all mill, woods and veneer plant workers approach one million dollars annually.

Key jobs held by employees of Indian descent and who started with Humboldt Fir in 1950 are Pete Masten, yard foreman; Hugh Moon, night sawyer and Eugene Saxon, off-bearer. Many other Indians work in the various woods or mill operations. Arness states that competence and dependability, and not the color of a man's skin are the yardsticks for employment by his company.

The Van Fleet Wood Products Company, successor to the Sugar Pine Company, have operated all winter on a five day per week schedule. A new gang saw is being installed which will expand production capacity from about 100,000 board feet per day to about 125,000. W. E. Christy, plant manager, states that the Van Fleet Company sells specialized products for which they have enjoyed a large backlog of orders and repeat orders.

About 60 men are employed in mill operations. The number is increased by from 40 to 60 men when woods operations are under way. Among those of Indian descent who are regularly employed are Reginald Davis, Ray Matilton, Lafayette Davis, David Hostler and others. George Randall, yardman, was one of the earliest employees of the company. Annual wages paid to Van Fleet workers in connection with Hoopa operations will total approximately a half million dollars annually. Christy reports that his company has enjoyed fine relations with Indian workmen and with the Hoopa Tribal Council.

The Stud Mill operated by V. C. Chase and Associates is the newest unit in the Hoopa industrial development. Fourteen men are currently working in the operation. Gross annual payroll to persons hired by Chase and his associates is about \$36,000. Logs are purchased locally and manufactured 2 x 4's are generally sold through lumber brokerage firms on the coast. Chase re-

ports that the outlook is a little better right now for a better summer than last year.



*Powder Puffers, Fyrne Dudle of Corning, and Ruth Osier of Hoopa*

# ***Hoopa Woman Flyer To Participate In Powder Puff Derby***

**By BETTY ALLEN**  
Times Correspondent

HOOPA — Mrs. Ruth Osier of Hoopa will be one of the flyers from Northern California entered in the All-Woman Transcontinental Air Race or Powder Puff Derby. With Mrs. Fyrne Dudley of Corning she will pilot a Beech Bonanza craft, 2,177 miles in the cross-country race from San Diego to Charleston, South Carolina. The plane has a 240 horsepower engine with a cruising speed of 185 miles per hour.

The Powder Puff Derby is sponsored by the Ninety-Nines organization with prize money of \$3,000 and numerous trophies and gifts. This is an international organization of woman pilots founded by Amelia Earhart and its purpose is to coordinate the interests of women in aviation and aeronautical research. Increasing interest shows a growth in the Powder Puff Derby from one entry in 1945 to 70 racing planes this year.

Mrs. Osier had her first plane ride in 1932 as a child sitting on her mother's lap and riding in an uncle's plane. In the year 1944 she became a member of the Woman's Ferrying Command which was a part of the Air Force program. Since 1955 Mrs. Osier with her husband Richard, who is also an experienced pilot, have attended many flying meets in their own plane.

The mother of two sons, Michael, 12 and Jim, age 8, Mrs. Osier is not only a busy homemaker but active in community affairs. The Hoopa Parent Teacher's organization, the Ninety-Nine club and the Redwood Flyers of Humboldt county receive her continued support. Next year Mrs. Osier hopes to pilot her own plane in the big race with the name of a local or county sponsor carried on it across the United States.

The city of San Diego is giving the women a grand send-off with entertainment provided between the time their planes are impounded for the race and the time they start on the morning of July 4th. Stops will be made as they cross Arizona, Texas, Mississippi and Georgia and welcoming celebrations will greet them all the way.



July 8 - 1958

172



### **Development and Recreation, a fast growing area!**

The above photo was taken in Hoopa and shows the Trinity River Mill where it is located on the banks of the beautiful Trinity. The top-right hand part of the photo shows the new Hoopa bridge (it replaces the one which was destroyed in the 1955-56 floods). Whether

you seek employment—a thrilling drive, camping, hiking, hunting, fishing—or just relaxing, you find all this and more amid mountain scenery of impressive beauty. You'll surely agree that the Trinity Valley is truly a land of opportunity. Drive out; you'll enjoy it!



## Hoopa Couple Are Married

Miss Janet Houston became Mrs. Edward McClellan in Reno on October 1 when she married her high school sweetheart.

Janet was head majorette, Song Queen, and an active participant in all activities at the Hoopa High School. In 1958 she was chosen Miss Trinity County Fair Queen and won a trip to Sacramento and a place in the competition for the 1958 Maid of California.

Janet is well known for her singing at various variety shows, dances, banquets and community project programs. She was a runner-up for the "Best Dressed Student" and worked with the 1960 yearbook photographer.

Her new husband Edward McClellan was also an active student at Hoopa High. He was Captain of the baseball team in his senior year. He was chosen the "Most Popular Player" and was an active football player. He was Prom King and was voted the best dressed boy in his graduating class.

Janet and Edward reside in Salyer and he is employed by the Rocklin Veneer mill in Willow Creek.



Mrs. Edward McClellan of Hoopa is the former Janet Houston who was married in Reno, Nevada on October 1.

# Annual Pageant Was Major Highlight Of Hoopa Celebration

By BETTY ALLEN  
Times Correspondent

HOOPA—Ancient forested mountains stood out in bold relief against the evening sky and in the foreground the stage setting of lesser mountains caught the last flickering light of day. Hoopa again was presenting its pageantry of ancient and modern life upon an outdoor stage in regal natural settings.

The ancient Indian house on one side, the stately teepee on the other formed the wings of the theatre. A great crowd stood in homage to hear Ed Marshall sing the National Anthem.

Ernest Marshall, master of ceremonies and excellent story teller kept the program moving swiftly. Chuck Smoker with his guitar sang and Vivian Hailstone read several appropriate poems.

Frank P. Belotti, assemblyman, gave a brief address emphasizing that government depended on the people.

The parade was dedicated to the ancestors of the Redman by Chief Su-worhrom and an Indian warrior and his family in native costume with one carrying an ancient eel basket was featured. Plain's Indians on their appaloosian horses and the low notes of the bugle in memory of the "empty saddles" of the soldiers were next. Last was the prospector and his well laden burro bringing the influx of the white man into the Indians life.

Square dancing by representatives of the nations was lively and dances such as the feather dance, stomp dance of the Cherokees, Apache Devil dance, Hopi Butterfly dance and Sioux Bow and Arrow Dance were given. Grover Sanderson known as Chief Eaglewing and his son Jack Sanderson or Red Turtle presented several special dances and teenagers gave their version of the San Domingo Buffalo Dance.

Indian visitors who took part in the pageant in beautiful Indian costumes were Adrian Foote and family, president of the San Jose Indian Club, a non-profit organization which works with any and all Indian tribes to preserve their tribal customs. Others in this group were Burly Quetone and family and Jack Poolaw and family, representing Kiowas, and Apaches.

The pageant proved to be one of the finest ever presented here and was enjoyed by a large crowd.

Choppers winning the money were Byron Colegrove with a time of 3.8, Haverkamp Givv, 3.14, Doc Pete, 5.3, and Tommy Melson, 5.15.

Stick game players Clark and Carl Smith and Harold (Butch) Blake were opposed by Lonnie Colegrove, William (Ginty) Scott and Duane Vigil. Substitute was Frank Grant. The boys played a fast and ex-

citing game with the object being to catch the stick in the small piece of buckskin, connecting two pieces of wood, and throw it towards their goal. One boy and his opponent are at each end of the field and one pair of boys in the center. Almost any tactics except choking are employed to keep one another from getting free to throw. Referees must be in attendance and watch each set of two boys closely. Those serving were Buck Hailstone, Frank Eugene and Johnny and Al Colegrove, Glenn Moore, Frank Jones and Davev Pete.



## Indians To Appear At County Fair

HOOPA — Chief Su-Worhrom, who is also known as David Risling, Hoopa, Humboldt county businessman, said yesterday he had visited the Humboldt County Fairgrounds at Ferndale to inspect the plans for improvements of the ground space in front of the grandstand.

The Chief made the trip so that he could set up the scenery and a platform, level of the ground for the actors.

He said he was pleased to find the job satisfactory and completed.

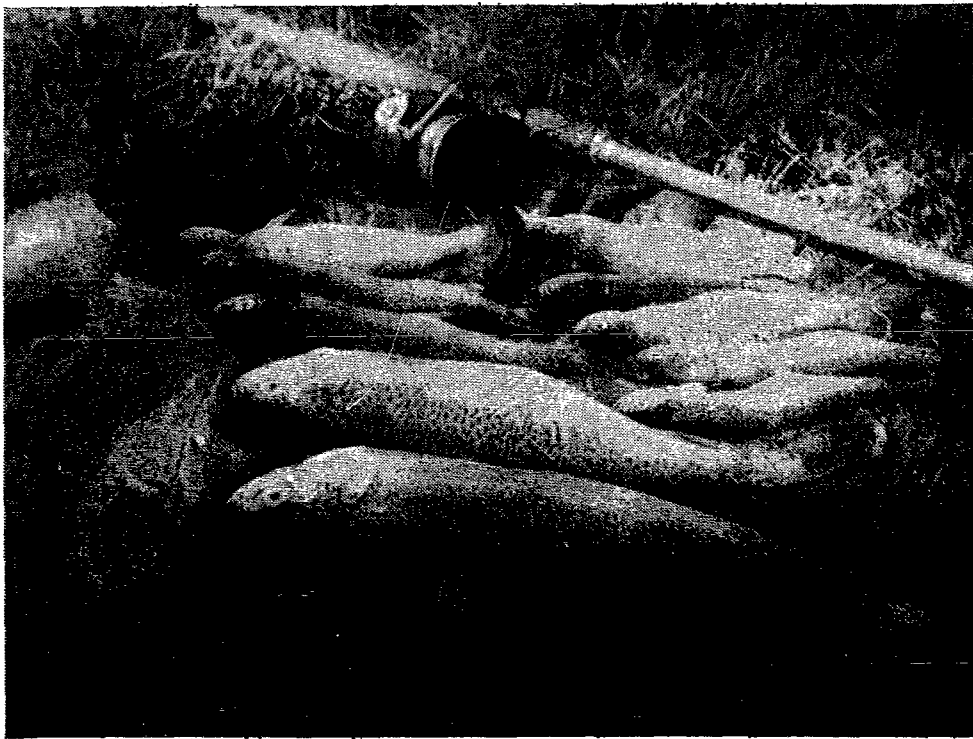
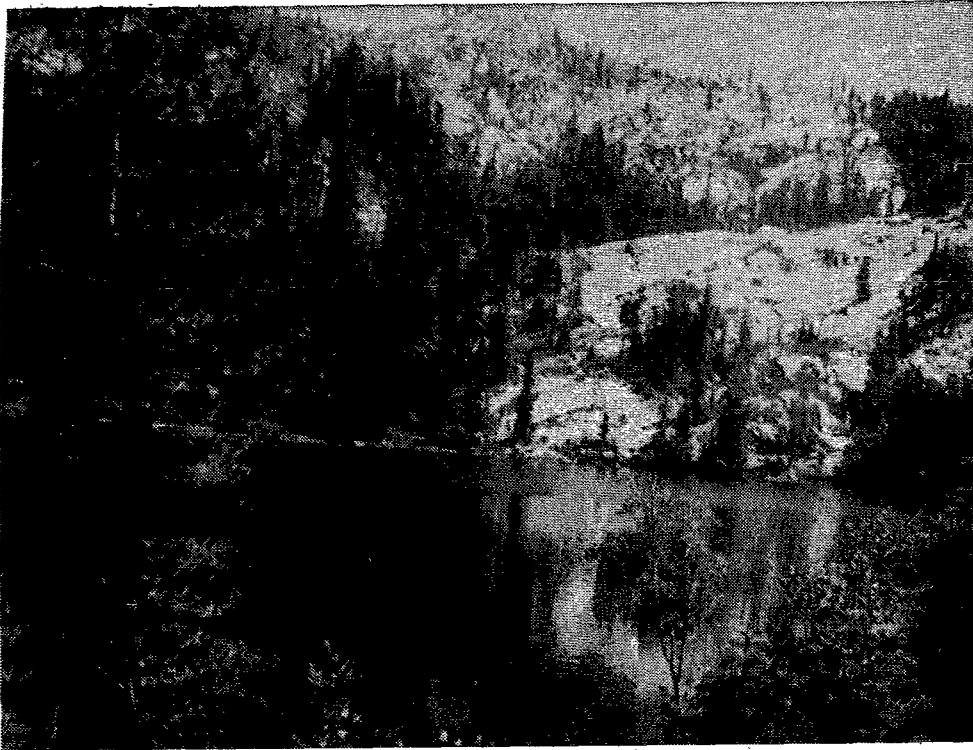
Chief Su-Worhrom and his American Indians plus other nationalities, who will represent the early pioneers in a troupe of 35 people, will present authentic Indian songs and the ancient Indian dances. The pageant will also include dances and songs of other nationalities.

The troupe will appear the evening of August 17 at the Humboldt County Fair and the evening of August 21 at the San Joaquin Fair in Stockton. At the Humboldt County Fair, early pioneer fiddler tunes will be played on a priceless "Carlo Bergonzi" violin.

The chief asks anyone interested in participating to contact him at once.

HOOPA — Chief Su-Worhrom, of the Hoopa tribe, will direct a troupe of American Indians in authentic Indian songs and dances at the Humboldt County Fair the evening of August 17. Chief Su-Worhrom, who is also known as David Risling of Hoopa, and the troupe will participate in the San Joaquin Fair in Stockton as well.

July 24  
1960



Magnificent lakes, such as Cuddyhigh Lake in the wilderness country, greet those who travel with Russ Medaris into the unspoiled Marble Mountains. In the lower photo is a

typical catch of trout, which Medaris can account for. The lakes contain German Brown, Rainbow and Eastern Brook trout, waiting to be caught.

CONT. ON NEXT PAGE

# Youthful Packer-Guide Readying for Work In Wilderness Country

By BETTY ALLEN  
Times Correspondent

HOOPA—Russell Medaris, 16, senior and honor student of-Hoopa Valley High school, is perhaps the youngest licensed packer and guide in California. So businesslike and dependable was Medaris during his first season of packing fishermen and hunters into the beautiful Marble Mountain Wilderness Area, reservations are already coming in for the coming summer season.

Steve Rose and Lou Barnes encouraged young Medaris in his desire to furnish a needed service in the Orleans area and after renting five pack and riding mules and three riding horses, a base camp was established eleven miles up the mountains above Somes Bar. This is the end of the road for motor vehicles of any kind, for the deep fastnesses of mountain upon mountain outlined and melted together is designated as "wilderness or primitive Area."

Situated in Siskiyou County within the boundaries of the Klamath National Forest most of the lakes are ice-free by mid-June. There are 84 of them having trout populations. Some lakes contain only Eastern Brook trout, some only Rainbow, but others contain species of both and here and there are lakes with German Brown trout in them. These go from one to five pounds, usually.

Those who take the pack trip will find themselves thrown back into timelessness for beauty, new and thrilling, will be waiting for them at each turn of the trail. Here, courage and self reliance, calmness and tranquility abounds with civilization taking a place of the least importance.

An undertone of magic accompanies the early morning start of the pack train. Ropes flung with sureness and knots tied with amazing speed and security keep the most awkward bundles in place. Cinches are tightened, stirrups adjusted and the adventure begins. In the far distance white tipped peaks rise above the dark and dusky blue beneath, turning a misty pink with the first rays of the rising sun. From dark dim gorges, mysterious as night, soft violet - blue wisps of fog spiral upward in imitation of a camp-fire's smoke. Along the canyon floor the clear cold mountain stream races over rocks and boulders in a musical undertone of muted sound.

Trails are marked as good, poor, cattle drives or as "way trails" which means that these must be traveled carefully, picking one's way. The main trails are good with gentle grades and lush meadows offer fine travel conditions.

Camera fans will find an unending array of natural beauty on trips into the higher country. Naturalists will find late bloom-

ing flowers in July and August. The Snow or Ceanothus brush, wild lilac, lilies and a hosts of others form lovely color emphasis to the grey of granite and the browns and greens of the forests. Here too, rock hounds have access to a variety of specimen. Wild life is abundant with the area being famous for its deer and bear.

Some of the more popular lakes such as Onemile Lake, 5,750 feet in elevation, may be reached at the end of a ten or twelve mile trail trip from the end of the road. Onemile is 22 acres in extent and 32 feet deep. Both Eastern Brook and Rainbow trout are caught here.

The four Cuddyhigh Lakes are accessible from three directions, up Canyon Creek and across, via Elk Creek and Granite Creek trails or from Camp three via Haypress Meadows. There is good fishing in all of these, which range from a depth of five feet in Number Two Cuddyhigh to 20 feet in Number Three and Four. Altitude is in the range of 5,650 to 5,700 feet

A unique feature of the Marble Mountains is the presence of the Weeping Spruce or Picaca Brewerana or Brewer's Spruce. A little known and rare tree its very narrow distribution is only in the Marble Mountains, Southern Oregon and in the Trinity Alps. It is found from four to eight thousand feet.



Russell Medaris

Fire permits are required of all campers and are available from United States Forest Service Officers and at Ranger stations. Information may also be had regarding trail conditions, good campsites and pastures.

The Marble Mountain Wilderness Area is bounded by moderately good roads from Orleans on Highway 299 from either Eureka or Redding takes the traveler to Willow Creek where they turn onto Sign Route 96, to Orleans. Both are black - topped and in good condition.

Russell Medaris will be available for packing again as soon as school closes in June and he plans to go to college in the fall. He will answer all communication promptly and fully in regard to services he might render to those coming into the area.

# Hoopa Saw Shop

Orick PRONK WA 5-4202  
 THE ONLY AUTHORIZED  
 HOMELITE DEALER OTHER  
 THAN THE 5 \* ON MAP.

ALL ARE  
 SERVED FROM  
 SAN FRANCISCO  
 AND SACRAMENTO.

HOOPA SAW  
 SHOP I HAVE A COMPLETE  
 LINE OF HOMELITE  
 CHAIN SAW GENUINE  
 PARTS... STUMPS,  
 GENERATORS, AND  
 CHOPPER'S SUPPLIES.  
 ALSO OREGON CHAIN.

Nite Bell For Emergency

COME TRADE IN THAT  
 OLD SAW FOR A NEW  
 HOMELITE

HOOPA SAW  
 SHOP

ALL WORK GUARANTEED  
 PLUS TIME LOSS.....

Hayfork

E I TERMS...

HOMELITE BEZZE TO LUCKY NO.

Redding

Happy  
 camp

July 24 - 1960

## New Hoopa Business Council Head

HOOPA — Ernest L. Marshall, Jr., was appointed Chairman of the Hoopa Valley Business Council and others taking the oath of office given by Dillon A. Longenbaugh were Byron Hostler representing Norton Field, Reginald Davis, Campbell Field and Charles Moon, Mescat Field.

Edward Marshall, Jr., was named vice-chairman for the group. A discussion of use of the gymnasium building, which until recently has been used by the school, was held. Expenses of furnishing water, lights, insurance, heating and general maintenance and the problem of cash rentals for its use was not determined.

The subject of an air strip suitable for a borc station and stationing of smoke jumpers for the United States Forest Service was taken up. Assignees of the land in question have not determined their position as other lands would be traded to them for their lots.

Other council members running for the recent election were Vernon Davis and Ernestine Moon of Campbell Field district, Gifford Logan, Norton Field district and Alfred Colegrove, Sr., Edward Marshall, Sr., and Anthony Rising, all of Mescat Field district.

July 7 - 1960

### Somes Bar

A eight pound-two ounce son was born Wednesday, June 29th, 1960 in the Siskiyou County General Hospital at Yreka to Mr. and Mrs. Larry Barger of Happy Camp. His maternal grandmother is Mrs. Esther Spinks and his great-grandmother is Mrs. Dolly Pepper.

Oct 13 Hoopa 1960

Alfred Albers, 36, was killed Sunday afternoon and his uncle, John Jerry, 45, is in critical condition. Albers' car overturned three miles east of Fort Jones, Siskiyou County, then rolled off the highway and came to rest on Albers. Jerry was thrown from the car and landed on his head. He was taken to the Siskiyou county hospital where he has been unconscious since the accident.

Relatives at Somes Bar received word Tuesday afternoon that Jerry was not expected to live.

Albers had been working at a mill here and staying with his brother-in-law and sister, Mr. and Mrs. E. Smith. Albers went to Fort Jones Saturday to visit his uncle. He was the son of Herman Albers of Somes Bar and the late Grace Albers. Three months ago his brother, Clifford Albers, was killed in Sacramento when a train ran over him. The brothers were not married. Funeral arrangements are pending for Albers.

# Library Service May End; Building Needed

By NELSON SHARP  
Times Correspondent

HOOPA — The Hoopa Branch of the Humboldt County Library currently has an uncertain future. The library is located in the old dormitory building at the Hoopa Agency, its location since 1955. As it was built around 1912, the old building has seen better days and has been condemned.

Just when the razing will commence is not known, but it will be sometime in the not too distant future. The library serves a large number of people in the area.

The functions of the library, not generally publicized, constitute an integral part of community life. Librarian Shirley Ranney says that she has over 2000 books on the shelves of her library and last year she checked out 8322 books.

This amounts to about 2.35 books for every man, woman and child in the Hoopa valley. During the last school year her record for one day was 168 books and even during this summer vacation when reading interest has somewhat slackened, she checked out 129 books in one day. The opening hours are somewhat shorter now too as there is no electricity and closing time is at dark.

The books in the Hoopa library are generally grouped into four categories, the adult section, juniors, young peoples section, and the "Kiddies Corner."

The adult section is grouped into five sub-sections. These sub-sections are non-fiction, novels, murder mysteries, science fiction, and westerns. Non-fiction includes poetry, history, biography, etc. These are also technical books which cover such subjects as gardening, radio, automotive mechanics and astronomy.

The young peoples section consists of two sub-sections, fiction and non-fiction. The Junior section contains non-fiction and fiction. The fiction includes mysteries, horses and westerns, and dog stories.

Mrs. Ranney calls the corner

which is devoted to the small fry her "Kiddies Corner." It is just that and contains many books for youngsters, pre-school to fifth grade level.

Hoopa's small but efficient library has a well-rounded set of reference books. The Harvard Classics cover a variety of subjects. There are encyclopedias to answer the queries of the inquisitive mind and a set of books called "Lands and People."

A new shipment of books is received at the Hoopa library every three months and readers may request books from the County Library at Eureka, or the State Library at Sacramento. Also for the convenience of the reader, the library subscribes to four popular magazines and current issues of Life, Popular Mechanics, Popular Science, and Field and Stream are always at hand.

A summer project of the Humboldt County Libraries is the Reading Program for the youngsters. It was initiated this year to promote interest in reading during the summer months. It has been quite successful in this area with 46 youngsters enrolled.

Any child who can read may enroll in this program. After completing a book he fills in a form which contains his name and address and the title and author of the book. After completing 10 books a child receives a certificate. To date five youngsters have qualified for certificates.

Also a part of the reading program is the "Story Hour". Each library day — Monday, Wednesday, and Friday, volunteer adults read orally to assembled children. The time of the "Story Hour" is 2:30 to 3:30 p.m.

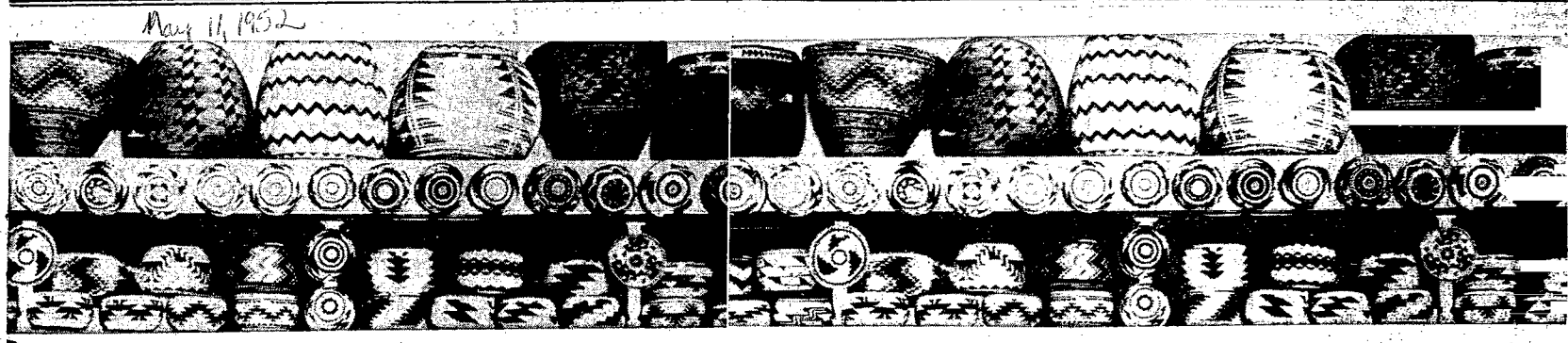
Humboldt County provides personnel and books free of charge, the only revenue being the small charge for overdue books. It remains with the local citizenry to provide a building. To date not even a tentative location has been found. Any suggestions for a suitable location will be heartily appreciated.



HOOPA — The future of the Hoopa Branch of the Humboldt County Library looks uncertain. The old building was originally built for a boys dorm and later became a school building. Its last usage was as housing for teachers at the Klamath-Trinity Unified schools. It is now condemned and abandoned except for the library. It is to be razed in the near future.

July 21 - 1960





# An Indian's Plea for Survival

## TO WHOM IT MAY CONCERN:

We the American Indians, and especially those from the lower Trinity and Klamath Rivers, north-west part of California, are still enjoying the sole use, occupancy and possession of our land in the customary Indian manner. We carry on our traditions as did our forefathers, such as religious ceremonies and earning a large part of our livelihood by fishing, hunting, gathering sea food, and harvesting acorns and other nuts as well as berries and other such products of nature taken from the land, rivers, and sea.

On our Reservation there are forests and grazing land as well as minerals and other raw materials. We as individuals want to use these natural resources to make our livelihood and build our homes and then we could pay royalties to our tribe. We want to have these natural resources set aside for our exclusive use as these resources are needed to give us security and an opportunity to help ourselves. By priority rights, we would have more advantages than outside interests have who are now reaping profits on our Reservation. Without this security we cannot compete with outside capital.

We ask our White Fathers who are loyal to us to aid us now in our plea for justice. We responded to a call from our great White Father when we fought in wars waged to protect their freedom of worship and wealth. We loyally participated in an effort to secure their best interests. Now we plead to our White Fathers to act at once in our behalf to recognize our laws while our traditions are still active and to accept our laws incorporating them with the laws of the white men. In this way we can only feel secure in possessing the property we now have. We will also then be given an opportunity to improve our standards of living.

The destruction of our pride has been attempted in many different ways. In history books it is written that white men are "American First." We are the first Americans; we are the only ones, truly 100 per cent aborigines.

We have been referred to as "savages" and called other malicious names, and this has had a great effect in preventing us from participating in business. We do not own one bank or business block in all the cities of the United States. History teaches the public that all white victories are battles and all Indian victories are massacres and that we are murderers. Is it murder to fight in self-defense? Indians killed white men because white men took our land, killed our families, ruined our hunting grounds, destroyed our forests, and killed our game. We have been taken away from our homes and confined to Reservations.

White men who rise to protect their property are called "patriots" but when we Indians do the same, we are called murderers, Indians who fought against their own people and were spys for the white men were called "good" Indians, and we who fought to protect our families, traditions and habits, freedom of worship, and our country which God Almighty gave to us were called "savages" or "bad" Indians.

Our mothers prayed that we would be great medicine men rather than great warriors. It is true that we did have our own small battles, man to man, but on the whole we are a peace-loving people.

White men have called us savages. What is civilization? It is marked by a noble religion and philosophy, original arts, stirring music, rich stories and legends. We had these and then we were not savages but a civilized race. We made beautiful blankets and baskets which the white men, with all their machinery, at that time never duplicated. We wove designs in beads and colored quills which were not just decorative motifs but were the outward expression of our very thoughts. We made beautiful costumes for our religious ceremonies and dances. We also made pottery which was useful and beautiful. We sang songs which carried in their melodies all the sounds of nature—the running waters, the sighing winds, and the calls of the animals, birds, and so forth.

We had our statesmen and their oratory has never been equalled. Some of the speeches of our people were remarkable and brilliant orations. We played athletic games which promoted good health and sound bodies. We love all that is beautiful. We killed game for food only, not for fun. We think the white men who kill for fun are murderers.

White men came to this American continent owned by us Indians. The white men were not any more advanced than we were in the art of preparation of food and using raw materials, but they were far advanced in development of steel weapons which kill.

We may have been slowly increasing in population prior to the time when the white men came, but the restrictions imposed by the white men's laws are causing us to lose our freedom. Rivers, hunting grounds, and the areas where we roamed are becoming restricted areas. The white men's laws have restricted us in the owning of our property. We Indians only received four acres of land apiece in the Reservation. Many of our more unlucky Indians received no land or hunting ground whatsoever nor did they receive fish-

ing rights or any other rights that are offered to the white men in this so-called Democracy.

The public should be reminded that Indians fought in World Wars I and II and are still fighting overseas for a country that has been taken away from us, for a flag to which we have no claim, and for people who have treated us unjustly. Again we ask our great loyal White Fathers to kill the devil which spawned the evil that is destroying ways of justice for us Indians. Great harm has come to us because of the many unjust wrongs committed by the white men. We ask only that our story be told in fairness so that it might reach the hearts of the loyal white men so that they in turn may help us. Again we ask our White Fathers to help us in the promotion of our various businesses which we own and operate in our Indian community.

We have heard a bureaucrat in the Department of Indian Affairs state many times that the Department is interested only in tribal matters, such as transacting sale of land, timber, tribal money, etc. We seldom see these bureaucrats near our homes. In order to get benefits we must stay bound together and eat out of one pot. This regime makes the public believe that Indians on the Reservation are being fed by the Department of Indian Affairs. However, we surely don't get anything for nothing. We do not believe in this type of group program. Indians, as individuals, should have an opportunity to choose how to make a livelihood just as our ancestors did long before the white men came. Each individual had his own home, canoes, fishing place, hunting grounds, etc.

For almost a century, here in our community, the Department of Indian Affairs has had complete control, managing all affairs for the Indians as a group, tribe or band, making no effort to help the Indians become self-supporting as individuals. Under this group regime the Indians' progress is far behind the times—eye witnesses can prove this.

On this Reservation we have a tribal council which seemingly works through the Department of Indian Affairs. However, very little interest is taken in our affairs, and support of bureaucratic jobs takes precedence. This is quite different from the Indian tribal council before the white men came.

We now have the Hoopa Business Association which was newly formed about two years ago. Several of our own business people displayed

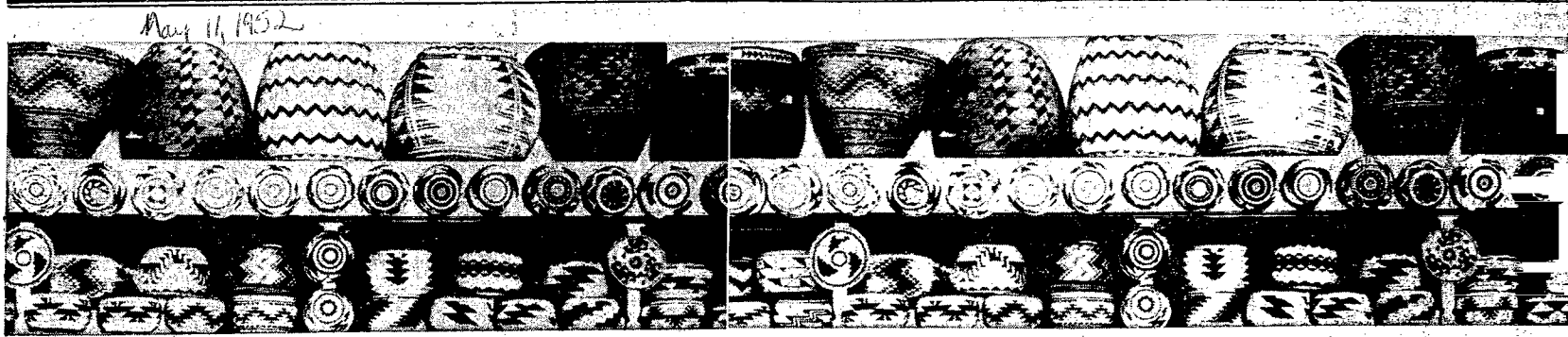
initiative and undertook to organize this association. It is the first of its kind that we know of among our people. This association works toward bettering our living conditions, and it is a forward step toward a modern way of life. However, at the same time, the association is protecting our Indian traditions, rights, etc.

The regime of John Collier, Commissioner of Indian Affairs, will forever live in Indian history. Collier is remembered as a most dangerous and destructive person. Collier, under his Wheeler-Howard Bill, promised everything—self-government, loans, land and numerous advantages. All of these things would be had if Indians would approve his dangerous schemes. Yes, they were promises only. When the Indians Bill did not give the Indians self-government. When the Indians approved the measure, they actually became wards of Collier. The Indians were already wards of the Federal Government. They placed their future for all time in the hands of Collier and his dangerous schemes, but Congress soon awakened to the danger to the country. American Indians brand John Collier as a traitor. The Senate and House turned against him. All investigating committees denounced John Collier, and he was removed at once. However, the regime of the Wheeler-Howard (or Collier) Bill continues.

We don't like to be called government wards nor do we want the Department of Indian Affairs to assume our responsibilities and receive high wages paid by the taxpayer. We want to assume our responsibilities and exercise our rights just as any other American person.

There is still much to be said. There are many wrongs which continue unjustifiably in our Indian community. Again we plead to you, our White Fathers, before it is too late to kill the seed that is destroying us by cruel methods and force. If nothing is done at once about enacting laws giving us priority rights, protecting sacred rights, etc, we will be exterminated, something should be done while our traditions are still active, which traditions have qualities similar to the laws of the white men and are based on aboriginal possession rights. We ask the White Fathers to us good common sense and give us justice and enact a law: Indian Priority Rights.

Respectfully submitted,  
Hoopa Business Association,  
By DAVID RISLING  
Vice President



# An Indian's Plea for Survival

## TO WHOM IT MAY CONCERN:

We the American Indians, and especially those from the lower Trinity and Klamath Rivers, north-west part of California, are still enjoying the sole use, occupancy and possession of our land in the customary Indian manner. We carry on our traditions as did our forefathers, such as religious ceremonies and earning a large part of our livelihood by fishing, hunting, gathering sea food, and harvesting acorns and other nuts as well as berries and other such products of nature taken from the land, rivers, and sea.

On our Reservation there are forests and grazing land as well as minerals and other raw materials. We as individuals want to use these natural resources to make our livelihood and build our homes and then we could pay royalties to our tribe. We want to have these natural resources set aside for our exclusive use as these resources are needed to give us security and an opportunity to help ourselves. By priority rights, we would have more advantages than outside interests have who are now reaping profits on our Reservation. Without this security we cannot compete with outside capital.

We ask our White Fathers who are loyal to us to aid us now in our plea for justice. We responded to a call from our great White Father when we fought in wars waged to protect their freedom of worship and wealth. We loyally participated in an effort to secure their best interests. Now we plead to our White Fathers to act at once in our behalf to recognize our laws while our traditions are still active and to accept our laws incorporating them with the laws of the white men. In this way we can only feel secure in possessing the property we now have. We will also then be given an opportunity to improve our standards of living.

The destruction of our pride has been attempted in many different ways. In history books it is written that white men are "American First." We are the first Americans; we are the only ones, truly 100 per cent aborigines.

We have been referred to as "savages" and called other malicious names, and this has had a great effect in preventing us from participating in business. We do not own one bank or business block in all the cities of the United States. History teaches the public that all white victories are battles and all Indian victories are massacres and that we are murderers. Is it murder to fight in self-defense? Indians killed white men because white men took our land; killed our families, ruined our hunting grounds, destroyed our forests, and killed our game. We have been taken away from our homes and confined to Reservations.

White men who rise to protect their property are called "patriots" but when we Indians do the same, we are called murderers. Indians who fought against their own people and were spys for the white men were called "good" Indians, and we who fought to protect our families, traditions and habits, freedom of worship, and our country which God Almighty gave to us were called "savages" or "bad" Indians.

Our mothers prayed that we would be great medicine men rather than great warriors. It is true that we did have our own small battles, man to man, but on the whole we are a peace-loving people.

White men have called us savages. What is civilization? It is marked by a noble religion and philosophy, original arts, stirring music, rich stories and legends. We had these and then we were not savages but a civilized race. We made beautiful blankets and baskets which the white men, with all their machinery, at that time never duplicated. We wove designs in beads and colored quills which were not just decorative motifs but were the outward expression of our very thoughts. We made beautiful costumes for our religious ceremonies and dances. We also made pottery which was useful and beautiful. We sang songs which carried in their melodies all the sounds of nature—the running waters, the sighing winds, and the calls of the animals, birds, and so forth.

We had our statesmen and their oratory has never been equalled. Some of the speeches of our people were remarkable and brilliant orations. We played athletic games which promoted good health and sound bodies. We love all that is beautiful. We killed game for food only, not for fun. We think the white men who kill for fun are murderers.

White men came to this American continent owned by us Indians. The white men were not any more advanced than we were in the art of preparation of food and using raw materials, but they were far advanced in development of steel weapons which kill.

We may have been slowly increasing in population prior to the time when the white men came, but the restrictions imposed by the white men's laws are causing us to lose our freedom. Rivers, hunting grounds, and the areas where we roamed are becoming restricted areas. The white men's laws have restricted us in the owning of our property. We Indians only received four acres of land apiece in the Reservation. Many of our more unlucky Indians received no land or hunting ground whatsoever nor did they receive fish-

ing rights or any other rights that are offered to the white men in this so-called Democracy.

The public should be reminded that Indians fought in World Wars I and II and are still fighting overseas for a country that has been taken away from us, for a flag to which we have no claim, and for people who have treated us unjustly. Again we ask our great loyal White Fathers to kill the devil which spawned the evil that is destroying ways of justice for us Indians.

Great harm has come to us because of the many unjust wrongs committed by the white men. We ask only that our story be told in fairness so that it might reach the hearts of the loyal white men so that they in turn may help us. Again we ask our White Fathers to help us in the promotion of our various businesses which we own and operate in our Indian community.

We have heard a bureaucrat in the Department of Indian Affairs state many times that the Department is interested only in tribal matters, such as transacting sale of land, timber, tribal money, etc. We seldom see these bureaucrats near our homes. In order to get benefits we must stay bound together and eat out of one pot. This regime makes the public believe that Indians on the Reservation are being fed by the Department of Indian Affairs. However, we surely don't get anything for nothing. We do not believe in this type of group program. Indians, as individuals, should have an opportunity to choose how to make a livelihood just as our ancestors did long before the white men came. Each individual had his own home, canoes, fishing place, hunting grounds, etc.

For almost a century, here in our community, the Department of Indian Affairs has had complete control, managing all affairs for the Indians as a group, tribe or band, making no effort to help the Indians become self-supporting as individuals. Under this group regime the Indians' progress is far behind the times—eye witnesses can prove this.

On this Reservation we have a tribal council which seemingly works through the Department of Indian Affairs. However, very little interest is taken in our affairs, and support of bureaucratic jobs takes precedence. This is quite different from the Indian tribal council before the white men came.

We now have the Hoopa Business Association which was newly formed about two years ago. Several of our own business people displayed

initiative and undertook to organize this association. It is the first of its kind that we know of among our people. This association works toward bettering our living conditions, and it is a forward step toward a modern way of life. However, at the same time, the association is protecting our Indian traditions, rights, etc.

The regime of John Collier, Commissioner of Indian Affairs, will forever live in Indian history. Collier is remembered as a most dangerous and destructive person. Collier, under his Wheeler-Howard Bill, promised everything—self-government, loans, land and numerous advantages. All of these things would be had if Indians would approve his dangerous schemes. Yes, they would promise only. When the Indians Bill did not do not give the Indians self-government. When the Indians approved the measure, they actually voluntarily became wards of Collier. The Indians were already wards of the Federal Government. They placed their future for all time in the hands of Collier and his dangerous schemes, but Congress soon awakened to the danger to the country. American Indians brand John Collier as a traitor. The Senate and House turned against him. All investigating committees denounced John Collier, and he was removed at once. However, the regime of the Wheeler-Howard (or Collier) Bill continues.

We don't like to be called government wards nor do we want the Department of Indian Affairs to assume our responsibilities and receive high wages paid by the taxpayer. We want to assume responsibilities and exercise our rights just as any other American person.

There is still much to be said. There are many wrongs which continue unjustifiably in our Indian community. Again we plead to you, our White Fathers, before it is too late to kill the seed that is destroying us by cruel methods and force. If nothing is done at once about enacting laws giving us priority rights, protecting sacred rights, etc, we will be exterminated, something should be done while our traditions are still active, which traditions have qualities similar to the laws of the white men and are based on aboriginal possession rights. We ask the White Fathers to use good common sense and give us justice and enact a law: Indian Priority Rights.

Respectfully submitted,  
Hoopa Business Association,  
By DAVID RISLING  
Vice President

# The Story of Blue Lake . . .

Mrs. Eugene F. Fountain, Historian

## A Trip to the Eurocs and Back in 1861

Mrs. Elenore Johnson of Santa Rosa sent me such interesting notes of an account by A. S. Hallidie of his trip to Martin's Ferry on the Klamath in 1861, that I was eager to have more complete account to share with the readers of the Advocate. Her mother, Mrs. Leonard Yocum, was kind enough to copy further details when she visited Santa Rosa recently. The narrative appeared in the Overland Monthly in April, 1887.

"Business required my presence at Martin's Ferry on the Klamath River a few miles below the junction of the Trinity. In the summer of 1861, I sailed on the steamer Columbia for Humboldt Bay. I landed at the saw-mill town of Eureka, and without delay took a sailing boat to Arcata, then a small but pretty town at the head of Humboldt Bay and the head of navigation for wagon and water transportation.

"Desiring to press forward, I secured a good traveling horse and the next morning started out on the journey of fifty-five miles over a mountainous and heavily timbered country, frequented only by pack-trains, horsemen and Indians. A good horseman, traveling light and alone, having on a military cap, woolen shirt, with broad belt around my waist, pants in my boots, and knapsack on my shoulder, I made good headway. I had started at early day-break with the intention of reaching the Klamath River that night and I did not waste any time on the way. I knew very well that every moment was of value if I were to reach my destination before dark. Hence I did not note incidents that might otherwise have called my attention.

"Never having passed over the trail, my principal care was not to get off it. Some miles out from Arcata, after having passed Mad River, it led me through dense greasewood and chaparral. Knowing of the presence of Indians and being accustomed to traveling among them I paid little attention to them; nor would I have noticed their numerous camps if it had not been that as I approached, one of the band would invariably roll out of his blankets and start out through the brush on a run. For this reason the many small bodies of Indians attracted my attention and this movement, as I approached each camp, excited my curiosity. But as it was yet early in the morning, they were enjoying their matutinal nap, and showed no further disposition to be disturbed or to answer my salutations.

"I went on my journey at a rapid rate wondering in my mind why at every camp, a young, strapping Indian should spoil the enjoyment of his early nap by bolting out in dishabille in such an unceremonious manner, at such an inconvenient hour for his personal comfort and at such breakneck speed. While I have since had suspicion that they mistook me for an emissary of Uncle Sam, I have never had the matter fully cleared up.

"At length by the shadows of the tall trees, I supposed that it was within an hour or so of noon. There were signs of civilization in the form of a worn fence of split rails, running here and there around and among the great tall trees. In the clearing was a substantial log cabin and barn. A barking dog soon told the occupants that a stranger was approaching.

"A motherly looking lady of about fifty appeared at the threshold, bid me good morning and asked me to get off my horse and rest. In reply to my questions, she told me that horse and man could refresh and rest themselves there. The family of five consisted of the parents and three children, the elder of whom was a fair haired girl of fifteen, who was making bread, the younger ones coming in from work. The old man, coming in almost immediately, greeted me heartily and asked me to make myself at home.

"An air of comfort and content prevailed the place and I learned that the family had been there some five or six years, had cleared some acres of land, fenced in a great many more, raised hay, grain and some vegetables. They had a young orchard and had built a good substantial log cabin and barn and by thrift and good management had got a little ahead in this world's affairs.

"The mother, a woman of fair education had imparted her knowledge to the children. A small library of well worn books showed an interest in reading and the respect of the children to the parents and the kindly expressions from the lips of the parents, told a tale of family love and kindness.

"I pressed on, crossing in my route the deep gorges and canyons that cut through that country, carrying the streams into the Klamath River and thence to the ocean. Shortly after sundown, the long steep trail running down to the river was reached. The seven mile descent brought me to the ferry and across the river to my destination and headquarters for the next seven weeks.

"The magnificence of the redwood forests between Arcata and Klamath was unsurpassed. My engineering work was in the deep canyon of the Klamath, some miles below the junction of the Trinity. Here, buried in the deep canyon, I had time for reflection and became acquainted with the Indians, who surrounded me on every side. White men were scarce, the nearest white settlement was at Orleans Bar, the county seat. Weitchpec, an Indian village about a mile and one-half above, had been a village for several generations.

"The chief, Tkiamana, told me that years and years before a party of priests came over the river above where it came into the Klamath, and

held religious services around the river, and that afterwards another party of three men, priests, came across the mountains from the lakes above and were killed by the Upper Klamath Indians, bad Indians, he said. The Indian chief held whites in contempt. He took a lively interest in what I was doing and I took a lively interest in him. An appreciative and inquiring listener, he understood almost intuitively what I understood to explain to him and he delighted in this knowledge and in imparting it to a crowd of Indians of his tribe.

"My stay at this place was terminated after seven weeks, although my work was not done, as the chief insisted that I leave by a certain time and gave me a quiver of arrows which he insisted I must wear on my back. I was unable to understand why I must leave, as the chief assured me that he liked me, and that I had done nothing to offend. Mr. Martin was unable to tell me either.

"I started back while it was still dark. Nothing of interest took place on the return trip, as the trail was unusually deserted. The pack trains from Arcata, which gave so much life to that little town at the head of the bay, and made its plaza generally such a lively scene, for some of the pack trains often numbered three-hundred mules, and which he expected to meet on the way, were absent. Not a man nor beast met him, and the entire absence of the large number of Indians in the numerous camps he had encountered on the way up was puzzling. Upon reaching the cheerful home where I had rested on my way to the Klamath, everything seemed as usual. The menfolk were out in the hills and a brief lunch of bread and milk for myself and hay for the horse detained us but a short time.

*Continued on next page*

"I hurried on my way across country and into the dense forests, and after emerging found the sun had five hours left to reach its resting place in the west. The trail was unusually deserted. As toward dark, I approached Mad River, I remembered the numerous Indian camps I had passed on the way up. Their entire absence seemed strange indeed. By dark I reached the ferry on Mad River. Here I got off my horse, sang out to the ferry man across the river and sat down to await a reply. No reply came, so I repeated my call at intervals for ten or fifteen minutes.

"When I had no answer to my call, I went to the water's edge and found the ferry rope swinging loose down the stream, the end being fast to the rope on my side of the river. I could see embers of fire in two or three places on the other bank, and as I stood down on the bank of the river, scanning the other shore through the darkness, some of the embers flamed up and I then saw that the ferryman's cabin had been destroyed by fire.

"I swam my horse across the river where everything had been destroyed and was all deserted. Being now on a good trail in level country, I lost no time in reaching Arcata, where I arrived about 9:45, and found people leaving a church service. Very shortly after tying my horse to the Brizard hitching post, I learned that an Indian War had broken out about three hours before I had reached the ferry. The Indians had descended on that place, killed the ferryman's wife, driven off a number of pack animals, wounded some packers and the ferryman who had escaped.

"I realized that I had been forced to leave when I did for my own protection. I felt satisfied the old Indian chief of the Eurocs or Klamath Tribe had given me a passport in the quiver, bow and arrows, which he insisted I should wear on my way across the mountains through the Indian country. I still have the bow and arrows.

"The family of settlers was later broken up by the killing of the father and mother and a young child. The elder girl and the boys escaped after extraordinary trials and hardships.

"After three or four years, I returned and passed over the same ground; everywhere I saw evidence of desolation and destruction."

Notes.—There are several discrepancies in the above valuable extract, which doubtless are due to the interval which had elapsed between the time the events took place and the date the article was written. The most puzzling statement is this: "My stay at this place was terminated after seven weeks, although my work was not done." The author had sailed for Humboldt in the summer of 1861

and his trip from the Klamath upon his return to Arcata ended upon the day when Daby's Ferry had been attacked, which was Sunday, June 6, 1862. Accordingly, Mr. Hallidie had spent nearly a year in Northern California. He did not mention being surprised to see the Bates' home burned upon his return. He must have passed the location shortly before reaching Daby's. He did not mention the unusual rainfall of the winter of 1861-62, which resulted in the formation of the lake in this vicinity, which gave our city its name.

On the Klamath, the new wire suspension bridge belonging to J. F. Martin, but recently completed at a cost of \$5,000, was carried away, although it was over 90 feet above low water mark. It may have been that Mr. Martin had employed Mr. Hallidie to make surveys to determine a better location for a new bridge, as the author mentions Mr. Martin. Evidently the bridge was not rebuilt by 1875, for the West coast Signal announced on May 1 of that year that a license had been granted to J. F. Martin to keep a ferry across the Klamath River for three years.

The family whose culture had impressed the author, when he stopped

at their log cabin for lunch, was undoubtedly the family of Joseph P. Albee, who had moved to Redwood in 1854. The Albee family remained in the wilderness even after the other settlers had all fled to safety. On August 9, 1862 a party of citizens left Arcata and insisted upon them returning to town. But the father only stayed in Arcata long enough to get his family settled, when he again set out for his lonely ranch on Redwood Creek. On November 6, 1862, Mr. Albee was killed. Mr. Hallidie was mistaken in stating the the mother and a young child were also killed. There is no record of any other woman and child having been killed in that vicinity, as all the women had returned to Arcata.

At his death Mr. Albee left one married and three single daughters and four sons, in addition to his wife. The widow, Caltha Putnam Albee, lived to be eighty-nine years old, passing away in Eureka in 1905. Thus she was born around 1816 and was about forty-six years of age at the time Mr. Hallidie saw her. He described her as a "motherly looking lady of about fifty." It is strange that the author spoke of her husband as an old man, as he was born in 1815 and only a year older than his wife. In pioneer days, however, men appeared older on account of the heavy beards they wore.

It is also true that men were considered old when today the same persons would be classed middleaged. For instance Lewis K. Wood's uncle from Kentucky wrote him as follows in August, 1860.

"I am getting old. I now am fifty-one years old. We will all soon pass across. And may we all be ready in that hour of death."

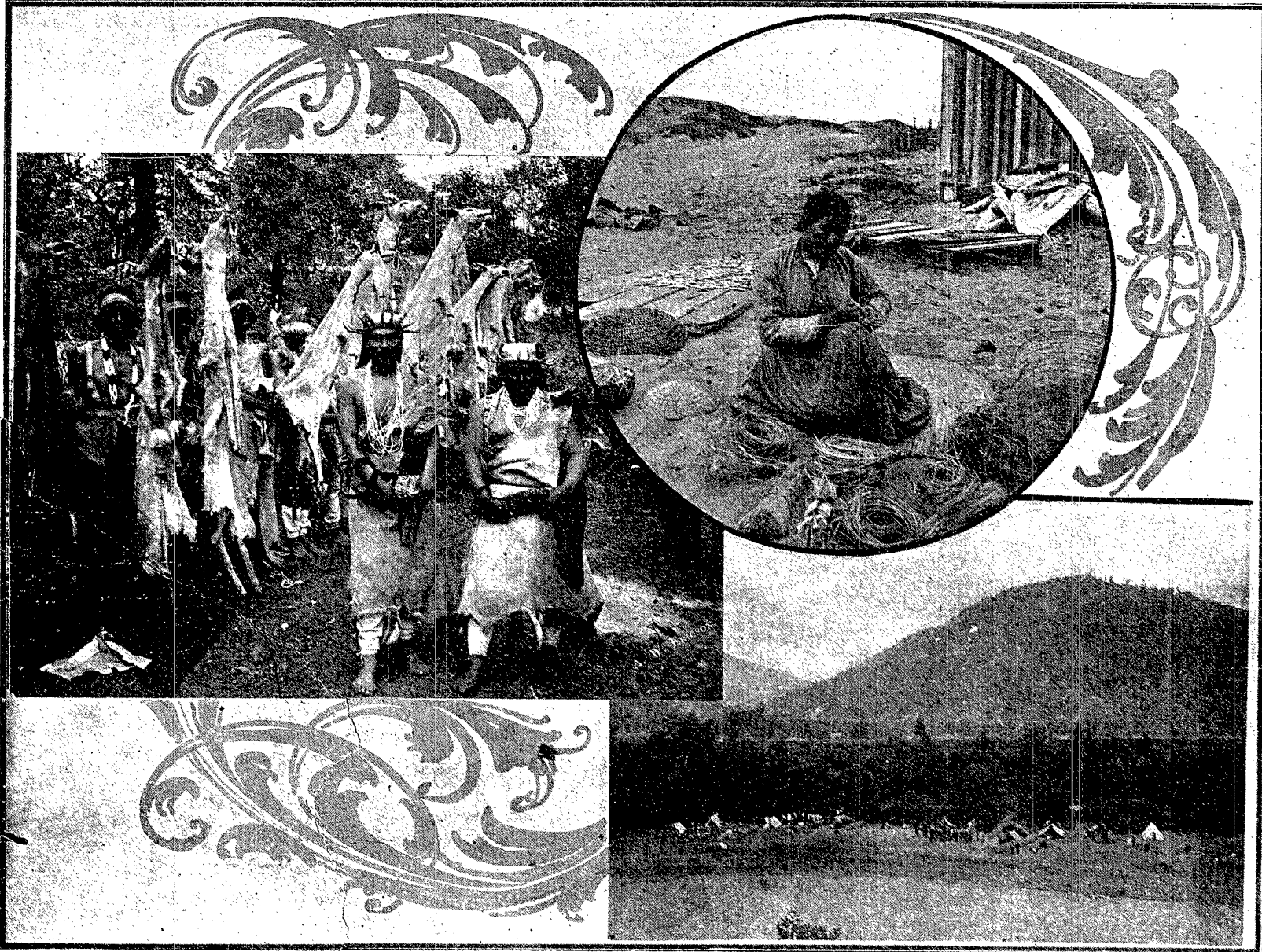
The author mentions only one daughter in the Albee family. Anna Albee married Alonzo Monroe in 1856 and Electa married William S. Robinson of Bridgeville in 1862. The third of the four daughters may have been staying in town with relatives to attend school, which was often in session during the summers in the early days.

One of Mr. Albee's sons, Joseph Crippen Albee, was born in 1858 at the old Albee ranch at the Junction of North Fork and Redwood Creek, while George B. Albee was born in Arcata in 1862. The author mentions the two boys who helped the father work on his farm, but evidently forgot the little four year old Joseph or perhaps he was asleep during the short interval of his visit. Evidently George Albee, the youngest son, was born after the family returned to Arcata.

In speaking of the Daby Ferry Attack, Mr. Hallidie omits mention of the death of Peter Nizet and the little boy, George Danskin. Bledsoe says the two soldiers present at the time were from Camp Gaston, and they may have had pack animals with them, which would account for the author's reference to the wounded packers and their pack animals having been driven off.

In analyzing thus critically the above article, I do not wish to disparage it. My whole endeavor has been to make the story clearer. We owe a debt of gratitude to the writer for setting down the record of his early trip. So few travelers took the trouble to hand down their impressions. And I am grateful to the helpful friends who called my attention to the story and made it possible for it to be enjoyed by all the readers of this series.

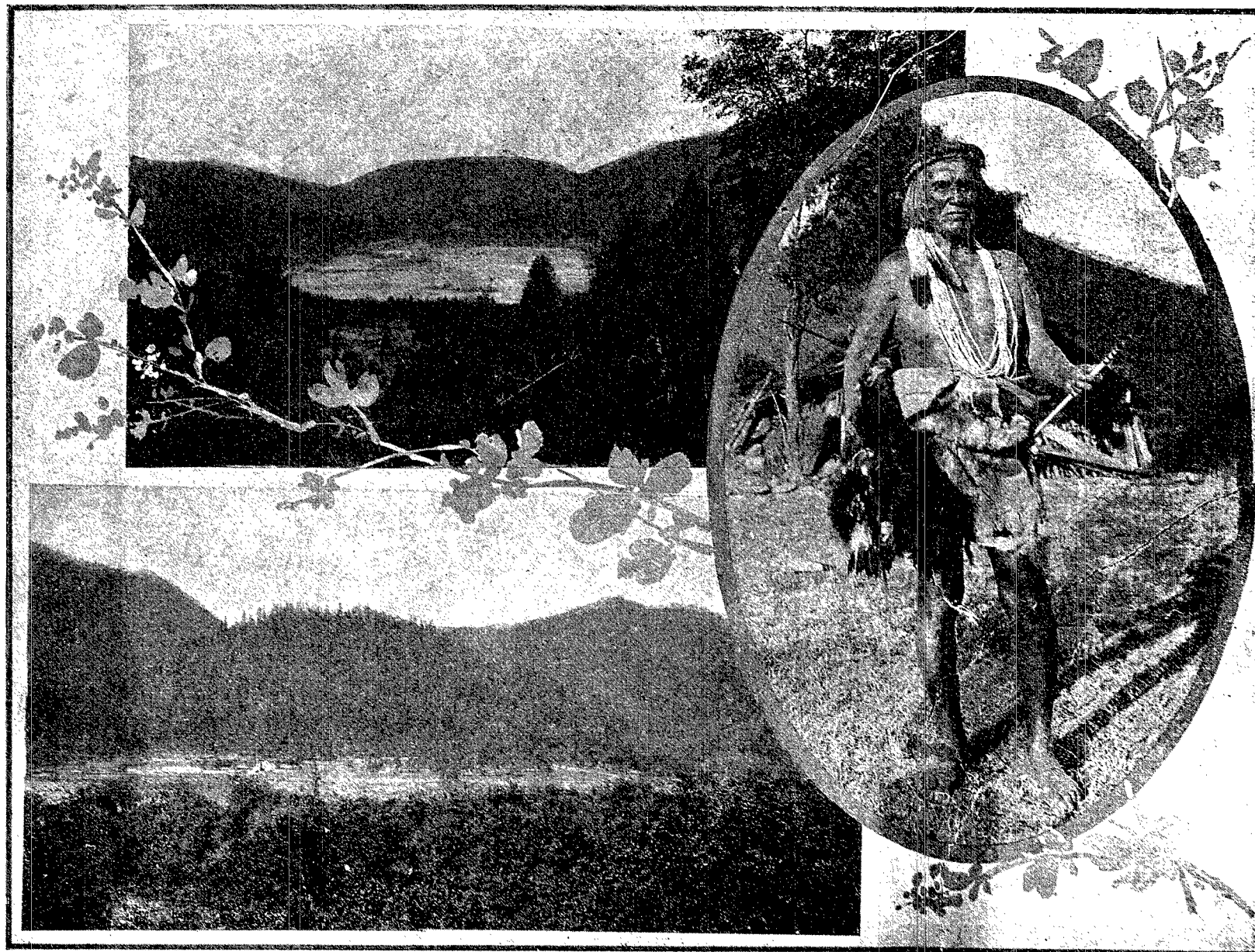




White Deerskin Dance

Making Baskets

A Camp in the Hoopa Reservation



Scenes in Hoopa Valley

A Chief in Full Dress



A Burden Bearer.

The Indian School at Hoopa.

An Indian Chief.

An Indian Belle.



## HUMBOLDT COUNTY IN GENERAL



NE of the prominent features of the Coast line which meets the eye in a superficial glance at any map of the United States, or of North America, is the angle of the seashore of the Pacific Coast which marks the most westerly limit of the United States, and is known as Cape Mendocino. It is embraced in the territory of, and is the most noticeable and distinguishing feature of the County of Humboldt, the northernmost county but one in the State of California. Humboldt County embraces a coast line in the aggregate north and south of this promontory of over one hundred and fifty miles; the air-line length of the county being one hundred and eight miles. It possesses the further geographical distinction of being about the exact center of the Pacific Coast line of the United States between Mexico and British Columbia. It has the fortieth degree of latitude for its southern boundary.

Being 108 miles long, an average of 35 miles wide, Humboldt County contains 3,507 square miles of land, or 2,244,480 acres. Its natural sub-divisions, physical features, resources and possibilities, make up a section teeming with wealth and opportunity, offering rare inducement alike to the capitalist and industrialist. The most distinguishing physical features besides its westernmost position, are its splendid and safe land-locked bay and harbor, its numerous and important rivers, and rugged mountains, valleys, and forests of valuable timber. The Japan current serves at its very doors, bringing its moderating influence upon the climate, and it also brings the

fleets of merchant marine from the Orient, which sight this westernmost landmark and beacon-light of Humboldt first, and then veer their courses to their respective destinations.

Humboldt Bay is the second best harbor of the State. It has a tidal area of twenty-seven square miles, and is traversed by twenty-six lineal miles of navigable channels. It is forest-bound on the inland side, except where the forest has been cleared away for the site of the capital city of Eureka. It is separated from the ocean by two peninsulas of low sand dunes—one from the north and one from the south—which terminate at the entrance, a little south of the center of the bay, thus forming a bay and harbor capable of accommodating the commerce of the hemisphere.

While Humboldt Bay is the harbor, there are roadsteads along the county's coast, from which at times, there is considerable shipping. Shelter Cove, in the southern part of the county, enjoys considerable reputation as a shipping point.

Eel River when the bar permits, is navigable for quite large craft. The bar had been too shallow for several years to allow shipping but the winter freshets of 1901-2 opened it out to a considerable extent, again affording shipping accommodation to Port Kenyon.

North of Humboldt Bay is Trinidad. Under the lee of the headland is a deep water roadstead, and from this point is shipped the shingles of the Trinidad Manufacturing Company and those from Houda's mill. With a break-water Trinidad would form a splendid shipping point



*Miss Martha Class*

# Blue Lake In Years Gone By ...

NEWS ITEMS FROM EARLY DAY ADVOCATES



May 25, 1912 — A barn belonging to Sherman Norton of Scottsville was destroyed by fire early Saturday morning, about 3 o'clock. The flames were well underway when they were discovered by Mrs. Emma Stokes, who notified the Swanson family, who were using the barn. There were a span of horses and a wagon in the barn, both of which were removed just in time as the upper floor was all in flames. As far as could be learned there was no insurance but the loss will be nominal. The origin of the fire is a mystery, but it is thought to have been started by a tramp sleeping in the hay. Mr. Norton had a fine residence burn on the same property about three years ago.

Messrs. Leon Baker, Charles Blake, George Perham, Wm. Marshall and D. W. Davis were among Saturdays' visitors to the county seat. Mrs. Shedrick O'Harra, who has

been visiting with relatives and friends in this section for a few days past, returned to her home in Eureka Saturday.

Robert Rousseau who is employed in the surveying crew on the Northwestern Pacific Railroad beyond Dyerville, spent Saturday and Sunday with his parents in town.

Miss M. E. Chase, the Presbyterian missionary to Hoopa reservation, has given up her position there after a number of years of service. She expects to leave soon for Los Angeles, her home.

Mrs. Gertrude Halliday of Eureka, who has been visiting with relatives and friends in Blue Lake and Kerbel for a few days, will depart on today's steamer for San Francisco, where she will enter the St. Francis Hospital to study for a surgical nurse.

Miss Mamie McMillan has resumed her studies at Kildale's school at Eureka.

After an illness of Mrs. George Ohlendi passed away last evening, spinal meningitis as the cause of her death.

Mrs. I. S. Foster River was among the first to settle in Blue Lake.

Mrs. I. S. Foster River was among the first to settle in Blue Lake.

Mrs. David ... Tuesday in Blue Lake with relatives and friends.

Mrs. Robert Mountain visited with friends in town.

Miss Florence ... ed her duties here, having been at the bedside of her son at Eureka.

Stacy ... tropoli ... positic ... Lake, place

M ... sur

M

*Hoopa May 11 1861*

Another probate hearing will take place the same day and time is for the allotment of Susie Jane Pepper. The only heir listed is Chester Pepper. The property is situated at Tee Bar, above Somes Bar, in Siskiyou county.

*S Feb 14 1912*

Work on the survey of the new Lord Ellis road between Blue Lake and Marsh's place at Green Point is progressing rapidly. Surveyor Logan and assistant and two viewers and assistants together with Supervisor D. A. Baldwin are busily engaged in making the survey of this much needed road, which when finished will be on a two or three per cent grade, only a mile of it being on a seven per cent grade.

*Part, Home Gr*

A party was given at the home of Mrs. Ruth Games refreshments served. These

# Beloved Way Of the Past Till the End

By BETTY ALLEN  
Times Correspondent

HOOPA — In this day of shielding of feelings, a rather unusual funeral was held in Hoopa. Death recognized as death portrayed in all its simplicity and dignity marked the last rites for Mrs. Ella White on Friday afternoon.

Mrs. White was 76 years old when she passed away and her request had been that the funeral be like those she had always known. On Thursday evening Paul's Funeral Chapel returned the body to her home here in a simple gray casket and friends and relatives stayed up all night as a last act of loving service. For the funeral the casket was moved to the porch for the simple, yet impressive Gospel message of the Reverend Omar Goins, while nearly sixty, mostly oldtimers, sat on planks in the yard. Mrs. Lloyd Bosch, Gertrude Bosch and Mrs. Edward Anderson provided the music.

In the small cemetery not more than a hundred yards from her home, graveside services were held with Mrs. Elizabeth Beaver singing, "What a Friend We Have in Jesus." For a brief moment memories of the past were very dear before each one moved out again in the stream of pressures of the day.

Pallbearers were Thomas Marshall, Oliver Matilton, James Jackson, David Peters, Curtis Jarnaghan and Delmer Jarnaghan.

May 22 - 1958  
Hoopa

The huckleberry brush or flora greens industry of Hoopa provided a gross annual income of almost \$150,000 per year to approximately 80 persons who pick brush or who work in the packing plant, according to Dillon Longenbaugh in the Hoopa Area News, published by the Bureau of Indian Affairs employees at Hoopa.

At present seven full-time employees work in the plant as sorters or bunchers, and 44 individuals are currently on the list of pickers, of whom only a few may be considered as full-time workers or professionals. The part-time pickers include woods workers, during the winter when logging operations are shut down, students, housewives and others.

Marine Cpl. Kenneth R. Wilder, son of Mr. and Mrs. Mosier of Hoopa, took part in the 1st Marine Division's "Operation Drybeach", a full-scale air-ground exercise held April 21-25 at Camp Pendleton.

Nov 10  
1960

Lawrence Tracy of Arcata is now the jailor here for Humboldt County. He is nicely situated. Tracy enjoys his work and being near his son, Lawrence Jr., and family who live at Weitchpec. Tracy was deputy sheriff in Orleans in the 30's when he and his wife, the late Isabel Tracy, lived in Orleans.

**BLUE LAKE ADVOCATE, BLUE LAKE,**

**CALIF., SATURDAY, OCTOBER 28, 1950**

## **Blue Lake In Years Gone By**

**By Mrs. Eugene Fountain**

**From Hoopa Valley**

Sept. 10, 1898—Mr. Samuel Doepke, manager of Brizard's store at Hoopa, came down Wednesday en route to San Francisco to spend three weeks vacation. Paul Brizard will have charge of the store during his absence. Times are picking up in Hoopa. The hay and grain crops are remarkably heavy this year. Over 200 tons of hay at \$17 per ton and 70 tons of grain at \$30 per ton have already been purchased by Mr. Doepke from the Indians. Besides this a large amount of money is paid out to the Indians every year for their curios such as baskets, arrows, etc. Mr. Doepke buys all they manufacture and ships them East. The amount paid out for these curios every year is around \$10,000. The fact that the Indians spend nearly all this money at home accounts for the good times in that section.

Since the allotments of land have been made, the Indians are more independent and feel encouraged by the idea of working for themselves. As a consequence, more land is being cultivated which accounts for the abundance of crops and in the course of a few years, Hoopa Valley will boast of the finest farms in northern California. The agricultural land there is very productive. Along the Trinity River some rich placer claims can be found, which if properly developed would yield handsome returns. The government will not permit the Indians to sell their allotments for a period of twenty-five years, but they may rent them if they choose.

Thursday - Dec 12 - 1901

John + Billy came + had their pictures taken.

#### INDIAN BILLY

This noble soul lived big in our story. He was highly regarded and a noble character. he lost his entire family — wife and three children — in the cruel, infamous massacre on Indian or Gunther Island when a score or more of white settlers stole, secretly, across the bay and murdered several hundred helpless, unarmed women and children. This act constituted a dark chapter in the history of Humboldt County.

Billy's family were recovered and laid on the bank of the Arcata Slough, and he walked up and down before them in great sorrow. With tears streaming from his eyes, he repeated in anguish, "My wife, my children."

Even after this terrible injustice, he remained a friend to the white settlers. The Indians had planned to murder Wm. Preston, and Indian Billy informed them of the plot, thereby saving his life.

For this Preston (who held much land) gave Billy a little tract of land for use for life which was located at the entrance to our rail extension to Samoa. After Preston's death, this gift was not recognized, which would leave Billy without a home. John Vance offered land and material for a new home and my crew offered to build the house.

Billy preferred not to move, so arrangements were made to enable him to live on at the old site and he later remarried. He had always remained loyal to the white pioneer during the Indian wars. He faithfully attended the Arcata Methodist Church every Sunday morning.

His wife became very ill during the time we were building the bridge across Mad River. She thought if she could get some "shag stew" it would help her. These large, black sea birds roosted on dead trees in John Vance's mill pond of 160 acres.

*Gastman*

WILLOW C. DEC 17 2 P. PORT SEWA. DEC 17 6-PM DEC 17 1955 220

# By Andrew Genzoli

ORIGIN OF INDIAN STICK GAMES — Nelson Sharp, now with the Hoopa Area Field Office, was at one time a news correspondent for the Klamath Falls Herald and News. . . His particular field, and his interest in writing, provides an unusual insight into all-Indian tournaments.

“The All-Indian tournaments . . . (National All-Indian Basketball tournament is held annually Chiloquin, Oregon) . . . have not only brought recognition to Indian athletes of today, but caused inquiry into the historical significance of the Indian games,” he writes.

“Research shows that nearly all of the North American Indians played games of one sort or another. Most of the games were not for amusement only, but were used as a form of worship to appease the gods. Some of the games were to bring rain, increase the fertility of plants and animals or to avert disaster. Others were to train the Indian braves in the use of weapons and the strategy of war.

“One must draw on his imagination to understand the Indian gods and the reasons for ceremonials to worship and appease them.

“The Indian lived with and was part of nature. He thought of the universe as having the same life-force of which he was conscious within himself. It was a force that gave to the rocks and hills their stable, unchanging character. In the pounding surf, the rushing river, the wind whispering through the trees, ancient man saw and felt a pulsating, living force. He traveled alone on a mountain pass and had the impression of being alone on top of the world. He felt a kinship to the lonely moon suspended in a cold, bleak sky. He felt that all things in nature were interdependent — the sky, the earth, the animals and men. This universal life-force gave to man the ability to think and to will.”

Sharp further says: “Early man noted the changing seasons, the frosts and the brightly colored leaves of autumn, the snow and the freezing weather of winter, the sweetness of spring and the heat and long daylight hours of summer. Night followed day and again day the night. It was upon this regularity that all creatures relied.

“Not bothered with hangovers, fast automobiles or income taxes, ancient man was able to see beauty all around him — in the desert, the beauty of desolation; the glorious sunshine and the exquisite colors of sunset; the serene beauty of moonlight; the grace and beauty of the bounding deer or the trout darting in the stream. He heard the rumble of thunder, saw the flashes of lightning, the swollen, turbulent river at floodstage. These things were the devastation of war and the gods’ way of showing wrath. Likewise, the blue skies, the bright spring days with blooming wildflowers and birds singing was the happiness of peace. The gods were happy.

“The ancient people looked about them and thought on what they saw. They gradually formulated ceremonies and adopted symbols to express what they came to believe.

“The old symbolical dances and games were a far cry from present day athletic contests (although a group of howling teen-agers dancing around a bonfire at a pre-game rally somehow resembles an ancient rite) but today’s Indian is not the solitary figure of yester-year.”

# Out of the Shadows of the Past

By Mrs. Eugene H. Fountain

## JOURNAL OF NELLIE T. MCGRAW AT HOOPA

May 29, 1901 — A biography of Michael Angelo tells of the sympathy and affection that sprang up between the great sculptor and his fellow artist-Raphael. All the influences of their day tended to make them enemies, but like solitary mountain peaks, they rose so far above the common level of life about them, that they felt themselves necessary to each other in those high moral attitudes. So in the lofty spiritual attitudes of Christian Endeavor work and fellowship, the various denominations recognize their kinship and their need of each other and former differences are forgotten in the nearness to their common Lord.

Arrived in Hoopa at half past eight in the evening. Talked with Miss Chase till one o'clock. Found a letter from Julia and one from the Missionary Board awaiting me. May 30. Breakfast at nine o'clock. Very stiff after my long ride. Visted the school; it being Memorial Day, a special program had been prepared. Was introduced to the teachers and Superintendent. In the afternoon went across the river with Miss Chase and made calls. Letter from Edna.

May 31, Friday. Left home at 7 A. M. to attend a funeral on Bald Hill. Miss Chase conducted the services for the woman, who was a ward of the government. Reached home at 2 P. M. Very warm.

Saturday, June 1. Stayed at home and received callers.

Sunday, June 2. My first Sabbath as a missionary. A number of residents called in the morning and waited here for an hour or two for the services to begin. They evidently believe in coming early to avoid the rush. Miss Chase is very ill with her arm; almost thought I would have to take the service. She talked upon the "Drawing Power of Christ", illustrating with nails and magnet. I was introduced to the people and made a few remarks, after which Mr. Freer welcomed me in the name of the school. In the evening taught Miss Chase's class. Ollie Jackson called in the afternoon.

Monday, June 3. Miss Chase's arm worse; at home all day.

Tuesday, June 4. Stayed at home. Miss Chase in bed till 2:30 P. M.

Wednesday, June 5. School picnic today. Miss Chase and I started, but she turned back for fear of poison oak. Attended assembly in the evening.

Thursday, June 6. Washed and baked, and in afternoon, read. Prayer in evening.

Friday, June 8. Ironed in morning. In afternoon went calling. Borrowed horse and buggy from school.

Saturday, June 8. Helped drill children for Sunday's service. My freize arrived in afternoon.

Sunday, June 9. Children's Day. Led in prayer and read paper from Dr. Worden. In evening visited Mrs. Manning's Sunday School class.

## NOTES ON THE PRECEDING JOURNAL

The first part of the journal deals with religious duties almost exclusively, but in the next installment Miss McGraw's interests broaden. She entered upon her missionary service with high expectations of meeting other workers in the same field who held her idealistic views, but she was doomed to be disappointed. She soon discovered rivalry existed between denominations, just as Rev. Tenney brought to light in Oregon in the 1850's. Her optimistic opening paragraph would prove not well founded.

25 Years Ago - Dec. 19, 1935

Jim Fader, one of the early day Indians, aged 100, and probably the oldest resident in the county, passed away at his home near Trinity Center last Sunday, December 15th. *Trinity Journal*

The pioneer, who was of the Wintoon tribe, was born near French Gulch, and was 16 years of age when the first white settlers came to Shasta. It is claimed that he was acquainted with General Grant, whom he met when Grant came through here in the early days and made peace offerings with the Indians.

Fader, who was chief of his tribe, had lived in Trinity for 84 years. He had a treasured tribal headgear made of blue jay feathers and red headed woodpeckers. It consisted of feathers hanging down the back to the heels. Several years ago he entered into an agreement with the University of California, wherein he traded this much treasured headgear for a Dodge automobile. The headgear is now in a museum at the University.

Deceased is survived by a son, Amos Fader, with whom he lived in a little home on the East Fork of Trinity.

*Dec 22* Hoopa 1960

Funeral services for Mrs. Elinore L. Bailey, 50, were held Tuesday afternoon from the Presbyterian Church. Mrs. Bailey was accidentally killed when struck by a car at Willow Creek Saturday night. She was born here June 18, 1910 and had spent her entire life in this area.

Survivors are her husband, L. Bailey of Blue Lake; two daughters and a son, Mrs. Blanche Mammon of Trinidad; Beverly Bailey and Ronald Bailey of Hoopa; nephews, George and Ivan Hinshaw of Blue Lake; seven grandchildren and a number of other relatives.

Pauls Chapel of Arcata was in charge of arrangements. Rev. Leo Brown officiated. Interment was at the family plot.

Active pallbearers were James Jackson, Carlson Kane, Ronald Marshall, James Calvert, Elmer Jarnaghan and Richard Marshall. Honorary pallbearers were Peter Jackson, Lloyd Davis, Edgar Norton and Eugene Colgrove.

O. M. Boggess Succumbs Here at 74

*Dec 20-1960*  
Owen M. Boggess, 74, who devoted 42 years of his life to the administration of Indian affairs, died in Eureka Monday. He had been in charge of the Hoopa Indian reservation from 1930 to 1947.

Boggess entered the Indian service when he was 21 and the last 25 years of his service, was a superintendent, having complete control over a reservation. He was superintendent of the Winnebago tribe at Walt Hill, Neb., and the Mescalero Apaches in New Mexico before coming to this area in 1930.

Boggess was a substitute teacher at Eureka Junior and Senior high schools for two years after retiring from the Indian service in 1947. He then became secretary of the Eureka Elks lodge and served in that capacity until his retirement a year ago. Boggess was also a member of St. John's Lodge 92, AF & AM, Hardin, Mont. and of the First Congregational church.

He leaves his wife, Gladys, of Eureka, a daughter, Mrs. Harold Kehoe, Berkeley; brother, J. R. Boggess, Harrodsburg, Kan., and a grandson, Randal Boggess Moore of Eureka. He was also the father of the late William R. Boggess, who was killed in action in W. W. II. Funeral services are pending.



INDIANS AND THE LAND — Yurok Indians, who lived in homes of split redwood planks along the banks of the Klamath River, and along the shores of the Pacific Ocean, had high esteem in the acquisition and use of all kinds of property — both personal and real. . .

Deer and elk hunting lands were privately claimed by the Indians and held in various classes of value, according to their productivity. . . A rich Indian might hold three or four inherited tracts . . . while the poorer people held a single tract or none at all.

Along the Klamath River, fishing locations were privately owned, and usually there were no new locations to be developed, and no one dared interfere with established rights along the stream. . .

Some areas were especially valuable to the Indians as seed gathering places, and it was unusual to find these locations bought and sold, the same way as is done with real estate today.

Money, used by the Yuroks in buying and selling usually consisted of dentalium shells.

A fishing place, for example, was worth one to three strings of shells — a 12 dentalium string in the American period equaling 10 American dollars. . . A house had a three-string value, though a well-conditioned one of redwood planks might have a valuation of five strings. . . A tract bearing acorns was said to be worth one to five strings.

Inheritance was an important feature in the life of the Yurok, and most of the estate of a man who died went to his sons. . . The daughters received a share and something was often given to nearer relatives, at least male relatives. The house, itself, real property, was inherited by the son. Only if there were no adult sons or daughters was the brother of the dead man the inheritor.

In the case of the Indians of Hoopa Valley on the Trinity, the power of each headman depended on the amount of property he owned. He had special hunting and fishing rights and certain lands where his women might gather acorns and seeds. Varying lengths of river shore were held as private fishing rights by heads of families, and these passed from father to son. . .



The Yurok and northwestern culture was part of the north Pacific coast civilization, centering in British Columbia and was influenced by habits and strong property beliefs of that area.

Northwestern California culture predominated over that of Southwestern Oregon, however, probably because the Klamath River was the largest stream entering the Pacific south of the Columbia and north of the Sacramento rivers.

Yurok culture and that of their neighbors, Hoopa and Karok, formed the southern tip of the culture common to the Pacific coast from Oregon to Alaska





Aug 30-1960

I suppose we all often feel we know people pretty well . . . think we know all there is to know about them. However, when you have a reporter like Nelson Sharp, of Hoopa, probing, here is what he found about another of our reporters:

'Betty Allen, who has been Humboldt Times correspondent for the past three years, first came to Willow Creek in 1932. After 11 years in this area, she and her husband and family moved to a village in the interior of Alaska, called Nenana. She describes Nenana as being somewhat primitive, but an idyllic place to raise teen-age boys. The hunting, fishing, boating and skiing was unlimited.

'During the first two years of her five-year stay in Nenana, Mrs. Allen assisted her husband in his duties as Deputy U.S. Commissioner. When her husband resigned his position to work on the Dew-Line, our northernmost line of defense, she received a presidential appointment and assumed the duties herself. In her two years as Deputy Commissioner, she handled marriages, divorces, adoptions, tagged beaver skins, and other duties.

Mrs. Allen has a vast store of anecdotes about her life in Alaska. In one of her most unusual stories she relates that when she returned home from a blueberry-picking expedition in midsummer, she found her basement flooded and the streams rising rapidly. Upon investigation they found unusually warm weather had caused accelerated melting of the glaciers and the consequent flooding.

'After five years in the interior, the Allens spent two years in Fairbanks where Betty acted as correspondent for the Fairbanks News-Miner.'

— February 10, 1855

A CASE FOR THE DIPLOMATS. — A French miner who has been at work on the Klamath River, and who has paid the foreign miner's tax regularly, was robbed of everything he possessed by the Indians. We learn that he went to San Francisco a few days ago to make his complaint to the French Consul. It would be no more than equitable that the poor fellow should be reimbursed, as he paid for a protection, but we fear he will be in a similar predicament with some of the traders in the mines who sold goods, hats, boots, coats, etc., to the volunteers for Salmon, and charged the same to "Uncle Sam."

☆ ☆ ☆

IMPORTANT MAY DAYS — Northwestern California history found some important events taking place on its May Calendar . . . for instance . . .

May 11 to 18, 1804—Brig Lelia Byrd, working in the California sea otter trade, anchored at Trinidad bay to replenish water, food and wood supply.

May 13, 1828—Jedediah Strong Smith crossed the Trinity River near Latitude 40 degrees, 30', reaching base of Hoopa Mountain.

May 6, 1836—John Works' expedition arrives at Shelter Cove from Fort Ross.

May 8, 1836—Michael Laframbois, Hudson Bay trapper, pushes into Southern Humboldt.

May 12, 1836—Laframbois and Works party in junction in area near Briceland and Garberville.

May 13, 1850—Agreement reached between Union and Mendocino companies, permitting latter to establish city of Eureka.

May 28, 1851—Trinity county is redivided into two counties, Northern sector to be known as Klamath, while Trinity still held in its bounds the Humboldt bay area.

May 28, 1851—Bark Jame and Steamer Commodore wrecked on Humboldt bar.

May 10, 1856—Stars and Stripes raised in Klamath Mountains by Lieut. Rundell.

May 1857—Del Norte county organization approved, beginning end of Klamath county.

☆

Tues - Sept 30-1960

## Selling of Liquor To Youths Causes Arrest of Couple

WILLOW CREEK—In the Klamath Judicial Court before Judge Charles Talley, Florence White and Grace Matilton, both under the age of twenty-one, were charged with having alcoholic beverages in possession. Deputy H. Reed of Hoopa signed the complaint on September 19, 1960.

Both defendants pled guilty to

the charge and Florence White was sentenced to thirty days in Humboldt County jail and was committed. Grace Matilton received imposition of sentence suspended and placed on three years probation.

William Wilson of Orleans was charged with disturbing the peace by Deputy Sheriff Seward and pled guilty before Judge Charles Talley of the Klamath Judicial Court in Willow Creek, September 26.

Defendant Wilson was fined \$105 which was paid and the sentence of sixty days in jail was suspended and he was placed on three years probation.

Otto Shoemaker was charged with indecent exposure by Deputy Sheriff Barnhouse and appearing before Judge Charles Talley of

*Hoopa*

**JOHN FRANCIS CAMPBELL**

Better known as "Scotty" Campbell, John Francis Campbell was born in Scotland and claimed relationship to the aristocracy of that land, asserting that his uncle was the Duke of Argyle.

At an early age he had a disagreeable love affair and ran away from home to become a seafaring man. He reached California in 1849 with the gold seekers. This brought him to the Trinity River and he took up a mining claim at the south end of the Hoopa Indian Reservation. Campbell Creek in that area is named after him.

He enlisted in the Army and was stationed at Fort Gaston at Hoopa. He obtained the rank of sergeant before being discharged. He stayed on his place until his death on February 16, 1912.

*Death of Captain John  
from the Blue Lake Advocate*

**Ja**  
Captain John, one of the best-known Indians of the Hoopa Valley Reservation, passed away to the Happy Hunting Grounds on September 28th at the age of 100. He had been afflicted with blindness for many years and for the past five years was totally blind and his death was not unexpected. He was probably the oldest living Indian in northern California, two more of the older Indians known as "Old Baldy" and "Hawk" having passed away. Captain John was at all times a friend of the white man and he was well thought of by all who knew him.

*as reported  
in the*

*B.L. Adv.*

# Hoopa Echoes

Trinity Journal - Weaverville, Calif.  
Thursday, March 2, 1961

## By Maye Steen DINNER FOR MARSHALL

Hoopa - On February 11, E. C. Marshall, retiring postmaster was honored with a dinner party and entertainment. The dinner, turkey with all the trimmings, was served buffet style. The tables were decorated with driftwood and cactus centerpieces. A large decorated cake done by Mrs. William McCullough served as part of the decor.

Guest speakers were Elsie Rickleffs and Wes Hotelling who spoke in place of Robert Matthews, who could not attend due to illness. Rev. Leo K. Brown, and Manuel Mattz also spoke. The topic of the speeches covered many phases of Mr. Marshall's life. He was praised for his gentlemanly demeanor at all times, his good sense of duty during the twenty years he served as a School Board Trustee and as the Postmaster in Willow Creek, Hoopa, and Weitchpec; his understanding and good fellowship as a Deacon of the Presbyterian Church.

At the last meeting of the P.T.A. where Mr. Marshall told interesting Indian Fairy Tales, he was awarded a Life Membership pin. He retires from active duty as postmaster but will continue working on his cattle ranch. He will have time now to become active in the Tribal Affairs. In previous years he served as Chairman on the Tribal Council.

Outstanding in the program was the skit given by David Risling, who played the part of a medicine-man. Standing in the

center of the stage, in full Indian dress, he burned incense root and made the medicine-man formula.

The skit was narrated by Mrs. Vivian Hailstone of Redding.

Marshall was presented with a fine riding saddle and two Hereford heifers, a nylon rope from the Everett Fountains and numerous other gifts.

— See 22 —  
**OWEN M. BOGGESS 1960**

Funeral services for Owen M. Boggess will be held today at 11 a.m. at the Pierce Mortuary, with the Rev. James P. Senter officiating. Concluding services will be at the Ocean View Cemetery.

Friends may call at the mortuary before the Thursday services.

Pallbearers, who are all past exalted rulers under whom Boggess served as secretary of the BPOE, will be Meredith Toole, Gregory Pierce, Edgar Lax, Frank Dearing, William H. Rogers and A. P. Brambani.

# HAYFORK BRIEF

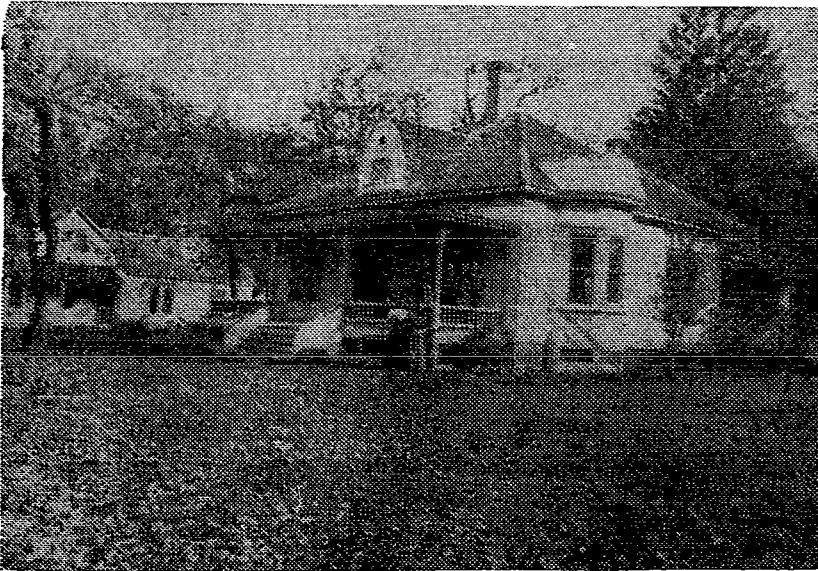
by MARGARET FLEMING

## ROTARY

Hal McElroy of Quincy, Clarence Laffranchini of Weaverville and Ray Beals of Hayfork were guests at the July 28 Rotary meeting. Mr. Laffranchini, introduced by Ralph Hollinger, presented the program on our county tax system. Showing how records are kept on each building and piece of property, Laffranchini said all but counties throughout the use the same basis. Err talked on Nixon's speech.

## 4-H CLUB

4-H will Monday Fair books. August schr Au



**EARLY HOOPA HOSPITAL . . .** the Roach House, taken around 1899, served as one of the early hospitals for the Hoopa Indian Reservation . . . almost a 100 years ago, March 3, 1865, Congress appropriated \$60,000 to pay the early white settlers for their improvements, asking them to leave the Hoopa Valley. The U.S. Government set aside 12 square miles of public domain to be used as an Indian Reservation. After a small war, a peace treaty was signed at Weitchpec, and one of the promises made was that the Indians would get medical care. The old Roach house served as one of the early hospitals. The doctors in those days attended only the severe cases in the hospital, treating the others via house calls, making trips an horseback and by buggy. Field nurses went into the homes helping the mothers and teaching them how to care for their families.

# 1431 W on T

Em  
Pr

## Hoopa

Dec 22  
1960

Funeral services for Mrs. Elinore L. Bailey, 50, were held Tuesday afternoon from the Presbyterian Church. Mrs. Bailey was accidentally killed when struck by a car at Willow Creek Saturday night. She was born here June 18, 1910 and had spent her entire life in this area.

Survivors are her husband, L. Bailey of Blue Lake; two daughters and a son, Mrs. Blanche Mammon of Trinidad; Beverly Bailey and Ronald Bailey of Hoopa; nephews, George and Ivan Hinshaw of Blue Lake; seven grandchildren and a number of other relatives.

Pauls Chapel of Arcata was in charge of arrangements. Rev. Leo Brown officiated. Interment was at the family plot.

Active pallbearers were James Jackson, Carlson Kane, Ronald Marshall, James Calvert, Elmer Jarnaghan and Richard Marshall. Honorary pallbearers were Peter Jackson, Lloyd Davis, Edgar Norton and Eugene Colgrove.

January 5, 1901 — A WATCH MEETING. According to the old customs of yore, the old year was witnessed to go out of existence and the new year in and so was the past and new century. The customary watch night services were held in the Blue Lake Presbyterian Church last Monday night and about fifty people were in attendance. An impromptu program was arranged and rendered for the occasion, which proved quite interesting. It began about 9:30 o'clock and lasted until twelve o'clock. The program was as follows:

- Song by the congregation.
- Prayer by the Pastor, Rev. Wm. Baesler.
- Vocal solo by Mrs. T. A. Smith.
- Instrumental solo by Miss M. E. Chase.
- Talk by Dr. W. L. Perriott on "Advance made in the application of electricity, especially the X ray."
- Humerous recitation by E. A. Armstrong, "A letter from his grandmother in Ireland."
- An Instrumental solo by Miss E. E. Chase of Los Angeles.
- Vocal trio, by Mesdames Baesler and Smith and Rev. Baesler, "Day is dying in the West."

# Blue Lake In Years Gone By ...

NEWS ITEMS FROM EARLY DAY ADVOCATES



January 5, 1901 — A WATCH MEETING. According to the old customs of yore, the old year was witnessed to go out of existence and the new year in and so was the past and new century. The customary watch night services were held in the Blue Lake Presbyterian Church last Monday night and about fifty people were in attendance. An impromptu program was arranged and rendered for the occasion, which proved quite interesting. It began about 9:30 o'clock and lasted until twelve o'clock. The program was as follows:

Song by the congregation.

Prayer by the Pastor, Rev. Wm. Baesler.

Vocal solo by Mrs. T. A. Smith.

Instrumental solo by Miss M. E. Chase.

Talk by Dr. W. L. Perriott on "Advance made in the application of electricity, especially the X ray."

Humerous recitation by E. A. Armstrong, "A letter from his grandmother in Ireland."

An Instrumental solo by Miss E. E. Chase of Los Angeles.

Vocal trio, by Mesdames Baesler and Smith and Rev. Baesler, "Day is dying in the West."

Talk by Dr. Dryer on "Advance on

Dentistry" with reading and remarks.

Talk by Dr. L. L. Stephens on "Advance in Medicine" treating particularly on bacteriology.

Humerous recitation by Miss Bertha Fullmore.

Mrs. J. B. Berger read an article with a temperance moral.

Reading by Rev. Baesler, "New Year's night dream of a miserable man."

Miss M. E. Chase delivered a talk of twenty minutes about the review of missions.

Twelve o'clocks being at hand the church bell was rung announcing the glorious advent of the new year and of the twentieth century.

Refreshments were then served and all present retired feeling contented by the way they were entertained.

## Historical Group Features Yurok Indian as Guest

CRESCENT CITY —Peter Nix, a Yurok Indian from Weitchpec, was featured speaker at the Tuesday evening meeting of the Del Norte Historical society.

Nix showed some films of the Deer Skin Dance at Hoopa a few years ago complete with sound. Following the program Nix answered questions posed by members of the society.

He travels throughout California giving lectures and shown pictures of the Indian customs and dances in which he takes a particular interest.

John Hamilton, curator at the Battery Point Lighthouse, reported over 300 visitors had toured the lighthouse during the past month and represent the far corners of the globe.

The next meeting of the society will be held at the McNulty Museum August 30 at 7:30 p.m.

July 29  
1960

---

MEETING OF OCTOBER 9th - 1956

Following the business session of our October 9th meeting, Dr. H. H. Stuart described the methods used in collecting Indian artifacts from burial mounds. This method of unearthing materials, said Dr. Stuart, is ninety-nine per cent hard work and only one per cent luck.

Different tribes had different types of burial. In some areas cremation was common. Indians of the Southwest placed the dead in "ollas" or water jars. Sometimes bodies were placed on scaffolds, allowing the elements in time to disintegrate the bodies.

Dr. Stuart pointed out that people who do not believe Indian mounds should be disturbed often lose sight of the fact that present day construction of highways and buildings often cuts through ancient burial grounds. Nature, too, sometimes destroys such grounds through floods.

In speaking of his work in Humboldt County, Dr. Stuart mentioned the Trinidad and Big Lagoon areas as having been especially productive of Indian artifacts. Gunther's Island in Humboldt Bay has also yielded many remains.

In concluding his interesting discussion of Indian mounds Dr. Stuart gave a word of caution to those who are interested in unearthing Indian remains. "Be sure," he said, "to get permission of property owners before attempting such digging." Dr. Stuart stated that his hobby has been an interesting and profitable one, and has enabled him to learn a great deal about the various Indian cultures which existed before the coming of the white man.

---

---

**99 YEARS AGO—April 14, 1855**

**THE INDIANS**—The Indians of this Bay are now holding a general meeting at their Rancheria on Pattewott River. They are offering sacrifices to the "good spirit to hold the earth still;" the shocks of earthquakes lately felt have frightened them so much that they would have left for the hills if the "wagas" (whites) had not persuaded them that there was no danger. The council has lasted five days, which time has been spent, in the day by the old men handing down tradition, and the night by the younger ones in dancing which they keep up all night.

The Bay Indians have a tradition that this Bay was produced by an earthquake, which swallowed up the land and destroyed a large and powerful tribe of Indians—only a few escaping—which statement is almost corroborated by the evidences presented us; viz: trees buried to the depth of upwards of two hundred feet, and more palpable proofs in the immense fissures found in the hills to the south-east of this place, which appear to have been made within a century.



WILLOW C. DEC 17 2 P. O. SEWA. JULY 24 1952. BY Andrew Genzoli. 2002. 5-195. 8-PM. DEC 16.

INDIAN BRUSH DANCE — Somehow, in the shuffle of daily routine, Betty Allen's account of the Hoopa Indian Brush Dance on July 4th appears to have been neglected. . . (Betty is the Humboldt Times news correspondent in the Klamath-Trinity area.)

At first, I looked at the story, and thought, "it's too old" . . . but, then, as I re-read it, it sounded like something that didn't have to have a special dating . . . readable, anytime. . .

Betty's story isn't long . . . it is accurate, and she knows the people she writes about. . . This is her story of the event which drew large crowds on each of the three nights of ceremony, climaxing with the last rituals on the morning of July 5th. . .



"The setting is simple and effective. The five-sided house is a pit about six feet deep and sided with rough weathered boards, the steps leading down to the dirt floor are narrow. . . Around the four sides on the ground level are rough plank benches where spectators may witness the dancers from above. . .

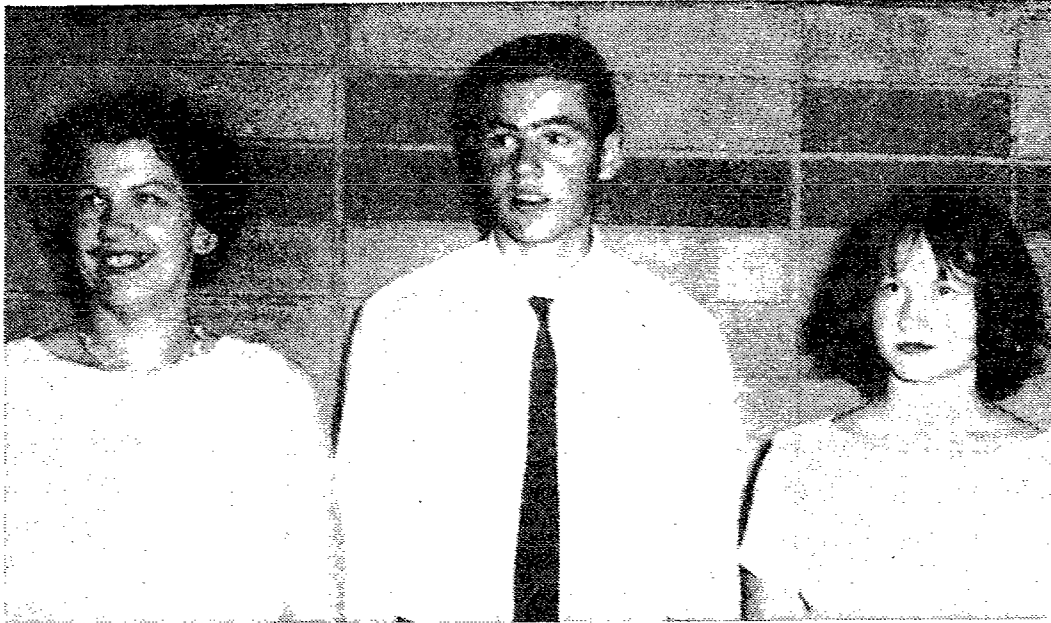
"The fire prepared by Mrs. Nancy Nixon, Medicine Woman, throws its reflecting light upward as Roger Dowd, son of Mr. and Mrs. George Dowd, takes his place as the Sick Child. Attending him in the part of the Mother is Roger's older sister, Gloria.

"No stage could be more impressive than the humble home depicted here beneath the sky's domed roof. All that is meant in family love, in health and hope, is depicted in the gentle scene. Then out of the surrounding darkness comes the pad of many feet, sounding on ancient and holy ground. The fine singers and nimble dances of the tribe have come to assist in the rites of healing. In single file they descend the steps and form a circle about the outside of the fire.

"Not to the changes of time with modern homes and medicine are the dances a tribute, but to those days when Higher Help was called forth by designated members of the ground, and attitudes of the highest and best were fostered.

"From the first entrance, when small twigs of brush and a few arrows were carried, the dancers rest and re-enter many times during the night and each time add adornment of dancing regalia to their costume. The scene within the small circle of light on the floor of the house is quiet and still, the boy watching or peacefully sleeping. Serene and cool, the night hours advance with myriads of twinkling stars emphasizing the metallic sky of somber hue. . . Then comes the adventure of the new day, the dark horizon outline becomes irregular giant firs on towering ridges in the lightening sky and soon the welcome sun warms and cheers. . . Piercing the quiet, the song of an excited bird. . .

"During the last dances of the morning, the mood is lighter and the dancers in rich finery or soft buckskin costumes and decorative beads, shells and feathers enter for the final time. The child sleeps on, as the beautiful and dignified procession files out of the home. The present floods in upon the ancient rites and the whirr of a car's motor awakens the boy. In the space of seconds, time has once more turned to the rush and hurry of the modern hour and the future. . ."



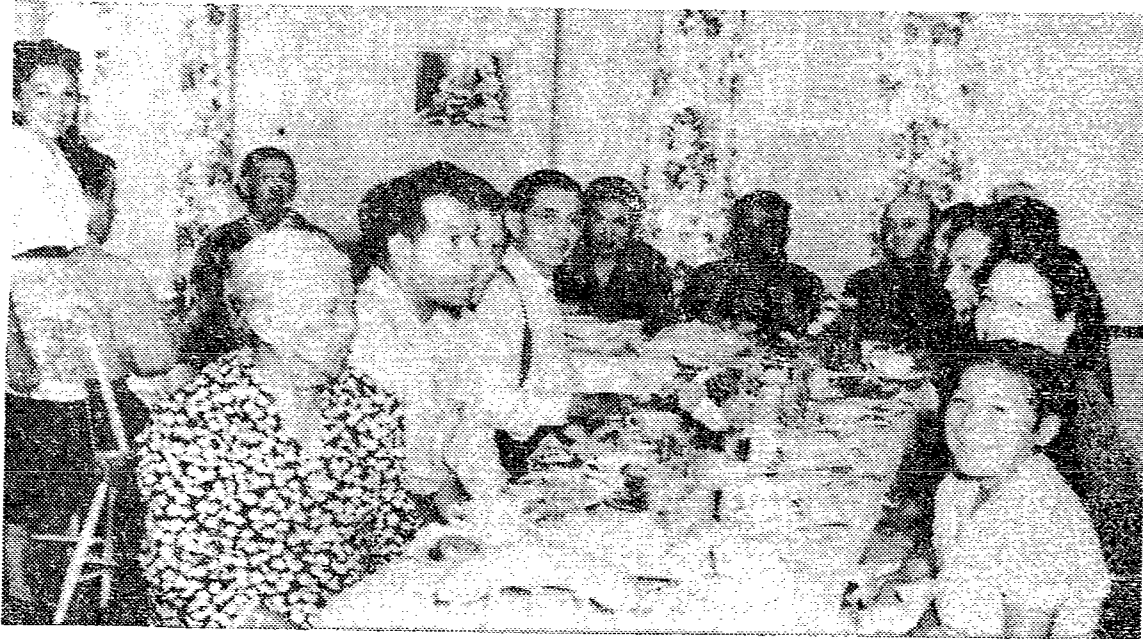
## Hoopa Family Earns Diplomas

HOOPA — A mother, Mrs. Marie Malloroy, and her two children, David and Wilda, had the unusual honor of receiving graduating certificates from the Hoopa Valley School at the end of the school year. Mrs. Malloroy received her high school diploma after attending Adult Education Courses at Hoopa High School. David and Wilda were eighth grade graduates of the Hoopa Elementary School. Working six days a week at the I-Ee-Que Gift Shop and often doing supplementary work on the sev-

enth, keeping her home, with the help of her three children, and yet finding time to study has been a real inspiration to many others. An excellent saleslady, Mrs. Malloroy now has added another service to the shop in answering questions on education which she has received since the night she accepted her diploma. "I feel more secure," she says, "and now believe I may study further in some specialized field. A wider and more effective door has opened by this one step."

Mar 3-1960

Mrs. Susie Little, who is nearing the age of ninety, accidentally fell and broke her left hip. She was taken to Eureka Tuesday to the General Hospital where surgery was performed. She is reported recovering.



## Hoopans Organize

The group of Hoopa citizens who took the first steps toward formation of the Hoopa Business Men's association, a new stride in the organization of California Indians, are shown above at the banquet table of last week's meeting. In the foreground, left, is Susie Little, who is in charge of the Great White Deerskin dance and other religious ceremonial rites at the Captain John Village. Across from her is her grandchild, Joyce Little.

## Hoopa Group Takes Initiative In Organizational Move

**HOOPA, Oct. 3.**—A high mark in California Indian history was reached here this week when a large group of Hoopa Indians met at the home of Dave Risling for a banquet meeting and took the first steps in establishing the first organization directly concerned with the welfare of the Indian people as free and independent citizens.

The leading business men in the Hoopa vicinity were on hand at the banquet to establish the Hoopa Business Men's association. Risling acted as chairman of the group and explained that the purpose of the meeting was a move to protect interests and welfare of the Hoopa Indians and of the Hoopa community as a whole. He said that in five years the territory would be out of the long-time control of the Department of Interior or the Department of Indian Affairs and advised the formation of a business group.

Risling was elected at Hostler Creek recently to act as ceremonial director and has for many years worked actively for the Hoopa Indians and the Indians in

California, recently returning from a trip to Washington, D. C., where negotiations concerning the California Indians were discussed.

He told the Hoopans in attendance that the sacred grounds of the Indians should be protected from desecrations and that even-

tually the group should be able to manage their own forest, timberlands and so on. He said if the people would organize effectively their group might be able to bring more direct action beneficial to them than under heretofore government channels.

Risling said this week that since the federal government's plan is to release the Hoopa Indians from their jurisdiction within the next five years, therefore the more prominent members of the tribe "feel it is imperative that they take the first step toward organizing now, so that they will be in a position to manage their own affairs in the same organized manner that businessmen anywhere would handle them."

Elections were held at the meeting and plans made to draw up a formal charter. Ernest C. Marshall was named president, David W. Rising as vice president; secretary, Viola Evans, and Leona Alameda, treasurer. Named as trustees were George Nelson, John Carpenter, Byron Nelson and Ray Baldy.

Risling emphasized that "since the Indians have been living on the reservation and under federal jurisdiction for over 100 years, it has been extremely difficult for them to have enough individual businesses to make feasible an organization of this kind." Now, however, individually-owned business establishments in Hoopa include a sawmill, logging equipment companies, large trucking concerns, stores, restaurants, gas station, barber shops, dairies, and a hotel.

Other members present at the banquet included Anthony Risling, Amos Little, Albert Hailstone, Abraham Jack, Rosalind Marshall, David Matsen, Vivienne Hailstone, Ernest L. Marshall, Jr., Barbara Risling, Susie Little, Ike Spencer and P. W. Homer Yerton.

Jan 10 - 1952

235

Genzoli

**A TERM ERRONEOUSLY USED**—I am glad that after these many years of usage of the term "Digger Indian" that someone has finally stepped in to correct me . . . And, I really feel sorry to learn that so many people have felt all along that the term was proper. . . .

How really improper it is . . . makes one feel a bit guilty of indulging in a "meanness," though unintentional . . . From this date on, as far as I am concerned . . . there are no "Digger Indians" in Humboldt . . . never were . . . and never will be. . . .

Mrs. Clara S. Dinsmore of Fortuna, a good friend of ours, who has spent many years studying our Humboldt Indian tribes, feels that a great injustice has been done in using the terms . . . She knows, for through her study, she has found the Indian to be intelligent and dignified . . . and undeserving of the derogatory remark. . . .

In her own words, she says: "Before the white man came, the Indians lived mostly along the streams and tidelands. The lower Eel River, Humboldt Bay and lower Mad River was the territory of the Wiyot. From about Little River to what is now about the Oregon line and including the lower Klamath River was the Yurok territory. To the south, the Mattole Indians occupied the Bear River, Cape Mendocino and the Mattole River areas . . .

"All these tribes used clams as a staple food. The name, 'digger' was loosely applied by the early whites to all the coastal Indians. Why, no one is quite sure. It is possible that the whites, who knew little about clams and nothing about the Indian languages, may have used it because the Indians were so often seen digging clams . . .

"Whatever the reason, the white man was responsible for the word 'digger' and it was used about as we today hear some say 'Mick,' 'Jap,' 'Wop,' and so on. There was never a tribe by that name and it is humiliating to the Indians . . . The Indians have suffered so much from the white race, I like to do any little thing I can to help make amends . . ."



A bridge once crossed the foreground gap. This was the highway from Willow Creek to Hoopa. In the foreground is seen the Willow Creek side of the approach. In the clump of trees is lo-

cated the Willow Creek Motel, now almost an island. To the right in the distance is the Trinity River. A temporary span is located up stream, to the left of the former bridge.

— August 4, 1855

**CROPS IN HOOPA** — The wheat crop of Hoopa is now harvested and will equal in yield that of any portion of the state or world. The farmers in the valley have not been troubled with "smut or rust." Captain Snyder's crop will exceed five thousand bushels, besides seed and a fair amount for home consumption. His proximity to the mines will give him the benefit of the price of packing from this place, which is three and a half cents in addition to its value here. The yield of the barley, oats and root crops are very flattering to the beneficiaries.



*Hoopa*

**McCOVEY, NINAMARIE** — April 19, 1964, Box 127, Hoopa. Daughter of Mr. and Mrs. Alfred McCovey of Hoopa. Sister of Diana McCovey, Charles McCovey, Gordon McCovey, Marian McCovey and Michael McCovey all of Hoopa. Granddaughter of Mr. and Mrs. Pliney Jackson of Sells, Ariz. and Sadie McCovey of Weitchpec. Great granddaughter of Elsie McCovey of Weitchpec. She is survived by numerous other relatives. Ninamarie was a student at Klamath Trinity Elementary School, and a member of the Hoopa Girl Scouts. A native of Hoopa. Age 10. Services will be held at Hoopa Presbyterian Church, Wednesday, April 22, 1964, at 2 p.m. Interment Jackson Family Plot, Hoopa.

**THE HUMBOLDT TIMES**  
Friday, Sept. 11, 1964, Page 23

**DEATHS AND FUNERALS**

**MOON, JAMES J.** — Sept. 9, 1964. 4106 Loop Road, Fortuna. Father of James Moon, Jr., of McKinleyville. Mrs. Margaret Bowie of Rohnerville. Mrs. Geraldine Johnson. Wayne Moon, Elaine Moon and Arthur Moon, all of Lolla. Virgil Moon of Fort Lewis, Wash. Charles Moon of Eureka. Brother of Mike Moon. Mrs. Bessie Latham and Mrs. Nellie Baldy, all of Hoopa. William Moon of Maple Creek. Robert Moor of Eureka. Mrs. Ada Atkins of Redwood Creek. He is survived by numerous other relatives. He had been employed in ranching and woods work. A native and lifelong resident of Humboldt County, making his home in Fortuna the past 28 years. Age 71. Services will be held at Goble's Fortuna Mortuary, Saturday, September 12 at 1:30 p.m. with the Rev. Howard D. Cole officiating. Interment Rohnerville Masonic Cemetery.



Hoopa.

June 24 - 1962  
**Hoopa Land  
Sold In  
Public Bids**

HOOPA — In a news release by Dillon Longenbaugh of the Realty Division of the Hoopa Area Field Office of the Indian Bureau at Hoopa, bids considered fully acceptable were received on six of the 50 parcels of Indian land on which they were publicly opened Tuesday, June 19. Bids on two other parcels are being referred to the Indian owners for possible acceptance.

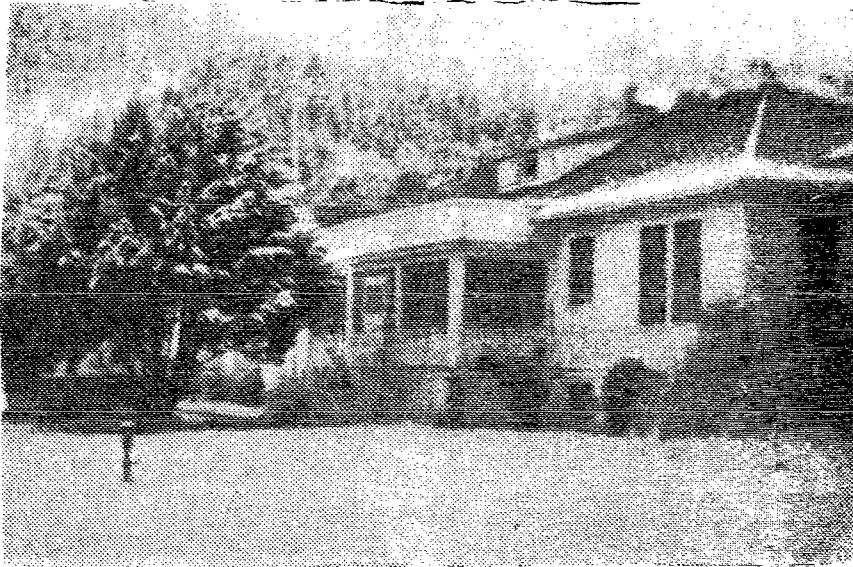
Of the 94 bids received, 52 were on Klamath River recreation site parcels. The most popular of these was the allotment of Dan Charley at the mouth of Sandy Bar Creek on which the highest of 18 bids was the \$7,000 offer of Samuel E. Wood of Carmichael.

Other acceptable bids on Klamath River recreation or homesite parcels were submitted by Paul A. Salfrank on the allotment of Benjamin Goodwin near Cottage Grove; W. C. Olson on the Lucy Lambo property at Hamburg; and Robert D. Smith on the Tin Tin parcel near Somes Bar.

Definitely acceptable bids were received from Lindroth Timber Products Company on the Rebecca Gentry timber allotment near Fort Seward, and from the United States Plywood Corporation on the Jim Surgone tract near Pecwan.

The properties are all uninhabited tracts in complicated heirship status, a total of 118 persons, including one non-Indian, are heirs to the six properties on which definitely acceptable bids were received. Sale was authorized by the Indian heirs prior to advertising. Title will be conveyed to each successful bidder by fee patent direct from the United States.

The next date for opening of bids on Indian lands of the Hoopa Area has tentatively been set for Tuesday, Nov. 6, 1962. The offering will include many of the tracts listed on the June 19 sale plus a number of forested tracts on which cruises and appraisals will be completed this summer.



Public Health Service Hospital at Hoopa, Humboldt County

## Indian Hospital Closes at Hoopa

By Maye Steen

On December 21, the Public Health Service Hospital in Hoopa will be closed.

The closing of this facility has been in the offing for the past two years, during the time the new Community Health hospital has been under construction. The closing of the Hoopa hospital coincides with completion of contractual arrangements for the provision of medical care to Indian beneficiaries at the new Klamath-Trinity Hospital and with the community Health Association Physicians Group.

The recently opened Klamath Trinity Hospital, having been completed with the assistance of Hill-Burton funds and also Indian Health funds under public law 85-151, will provide hospital beds to accommodate Indian patients in this community medical facility.

Members of the staff will be offered assignments elsewhere in

the Public Health Service, if they so desire. In the beginning the hospital was much smaller. One wing was for TB patients. The hospital was for all Indian people. They came here from anywhere in California. While the hospital belongs to the Indians of California the land on which it stands belongs to the Hoopa tribe.

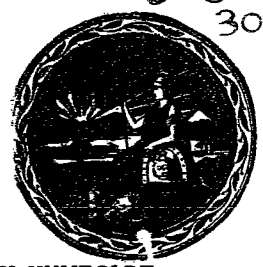
For over fifty years it served the sick in Hoopa. Along the way two wings were added. In 1949 while Dr. C. D. Dewey was in charge, the census ran 30 to 36 hospitalized patients.



305-306

Rainfall Report — Tues., 6 p.m.	
KORBEL	
To date 1964 .....	1.23
To date 1963 .....	0.02
To date 1962 .....	2.86
To date 1961 .....	0.13
EUREKA	
To date this season .....	0.83
To date last season .....	0.18
Normal to date .....	0.13

# Blue Lake



REPRESENTATIVE NEWSPAPER OF NORTHERN AND EASTERN HUMBOLDT

76, No. 15

BLUE LAKE ADVOCATE, BLUE LAKE, HUMBOLDT COUNTY, CALIF



## Ceremonial Indian Pageant At Fair

An annual favorite at the Humboldt County Fair, and again appearing August 10 to 16 is Chief SuWohrom and his Northern California Indian Pageant. There will be two showings each day in the Indian and Pioneer Village area, the first at 1:30 p.m. and the second in the evening at 7:30 o'clock. There will be activity throughout the day between shows. Children are especially welcome.

A special stage to handle settings for dances and ceremonial events has been built for the Indian show. Seating has been arranged to handle crowds which the program always attracts. Approximately forty Indians participate in the week's activity, according to Chief SuWohrom, who is David Risling of Hoopa.

Most of Chief Su-Wohrom's Indian regalia shown and worn at the fair is authentic ceremonial costumes of the Northern California Indian. Since childhood, Su-Wohrom has taken part in the traditional ways and the religious dances in which thanks was given to the Great Creator.

As a boy, Chief Su-Wohrom lived on the Matilton Rancheria by the Trinity River. This was one of the largest rancherias in Hoopa. His mother, a Karok Indian, married George Simpson, one of the Hoopa Indian Chiefs from the Matilton Rancheria, who adopted the youth as his son and gave him the name of Matilton to represent the Rancheria. When George Simpson died, his son inherited all of his rights with the understanding that he would carry on his inheritance for his people. By Indian law, the ceremonial songs, sacred grounds, fishing places, hunting grounds and regions where food supplies by nature is harvested, are

Continued on Page 2)

Mr. and Mrs. Henderson are operators of the Happy Camp Cafe.

Mr. and Mrs. George Humblet at her daughter and son, Carroll at George, Jr. of San Francisco a visit Wednesday for a visit with Mr. and Mrs. Joe Gould.

Three boys, Charles Collins, Marvin Mullen and Larry Mace, are working, gathering fir cones to make their own spending money. The Forest Service pays \$8.00 a sack for the cones.

Mr. and Mrs. Frank Woodman and sons, Stanley, Lloyd and John re-

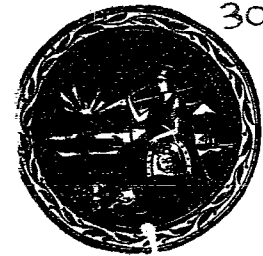
A youthful and handsome favorite of the Northern California Indian Pageant at the Humboldt County Fair, August 10 to 16, will be Larry Risling who performs a graceful hunter's bow-and-arrow dance. He wears

authentic Indian regalia during his part of the program. The first showing of the Pageant will begin Tuesday afternoon at 1:30. The show is presented daily at 1:30 and 7:30 p.m. in the Pioneer Village.

McCovey and granddaughter of Mr. and Mrs. Robert Starritt of Orleans.

M tio. l. r. J

305-306



# Blue Lake

REPRESENTATIVE NEWSPAPER OF NORTHERN AND EASTERN HUMBOLDT

Rainfall Report — Tues., 6 p.m.	
KORBEL	
To date 1964 .....	1.23
To date 1963 .....	0.02
To date 1962 .....	2.86
To date 1961 .....	0.13
EUREKA	
To date this season .....	0.83
To date last season .....	0.18
Normal to date .....	0.13

76, No. 15

BLUE LAKE ADVOCATE, BLUE LAKE, HUMBOLDT COUNTY, CALIF



## Ceremonial Indian Pageant At Fair

An annual favorite at the Humboldt County Fair, and again appearing August 10 to 16 is Chief SuWohrom and his Northern California Indian Pageant. There will be two showings each day in the Indian and Pioneer Village area, the first at 1:30 p.m. and the second in the evening at 7:30 o'clock. There will be activity throughout the day between shows. Children are especially welcome.

A special stage to handle settings for dances and ceremonial events has been built for the Indian show. Seating has been arranged to handle crowds which the program always attracts. Approximately forty Indians participate in the week's activity, according to Chief SuWohrom, who is David Risling of Hoopa.

Most of Chief Su-Wohrom's Indian regalia shown and worn at the fair is authentic ceremonial costumes of the Northern California Indian. Since childhood, Su-Wohrom has taken part in the traditional ways and the religious dances in which thanks was given to the Great Creator.

As a boy, Chief Su-Wohrom lived on the Matilton Rancheria by the Trinity River. This was one of the largest rancherias in Hoopa. His mother, a Karok Indian, married George Simpson, one of the Hoopa Indian Chiefs from the Matilton Rancheria, who adopted the youth as his son and gave him the name of Matilton to represent the Rancheria. When George Simpson died, his son inherited all of his rights with the understanding that he would carry on his inheritance for his people. By Indian law, the ceremonial songs, sacred grounds, fishing places, hunting grounds and regions where food supplies by nature is harvested, are

Continued on Page 2)

Mr. and Mrs. Henderson are operators of the Happy Camp Cafe.

Mr. and Mrs. George Humblet at her daughter and son, Carroll and George, Jr. of San Francisco arrive Wednesday for a visit with Mr. and Mrs. Joe Gould.

Three boys, Charles Collins, Marvin Mullen and Larry Mace, are working, gathering fir cones to make their own spending money. The Forest Service pays \$8.00 a sack for the cones.

Mr. and Mrs. Frank Woodman and sons, Stanley, Lloyd and John re-

A youthful and handsome favorite of the Northern California Indian Pageant at the Humboldt County Fair, August 10 to 16, will be Larry Risling who performs a graceful hunter's bow-and-arrow dance. He wears

authentic Indian regalia during his part of the program. The first showing of the Pageant will begin Tuesday afternoon at 1:30. The show is presented daily at 1:30 and 7:30 p.m. in the Pioneer Village.

McCovey and granddaughter of Mr. and Mrs. Robert Starritt of Orleans.

M  
tio.  
L  
rr.f

# Ceremonial Indian Pageant At Fair

(Continued from Page 1)



Chief Su-Wohrom presents his all-star Northern California Indian Pageant at the Humboldt County Fair twice daily at the annual show.

other possessional rights are willed or inherited.

Chief Su-Wohrom's mother was a Medicine Woman (priestess) from the Su-Wohrom Village on the banks of the Klamath River. His great uncle was a Medicine Man (priest), the highest position an Indian could achieve. The honor could only be handed down to direct descendants. They were the people who gave the Indian ceremonial dances.

Chief Su-Wohrom's great uncle trained and willed to him by Indian law, all of his Indian costumes and his share of his sacred ceremonial grounds. At the Su-Wohrom village and in Hoopa, Risling was taught religious songs for each kind of ceremonial dance. From early childhood, he was taught the Indian's traditional ways of responsibility and obligation, as a descendant of Indian leaders.

Today, Chief Su-Wohrom has the inheritance rights of his ancestors. Now he is the only one left in his generation from the Su-Wohroms with these rights. He has dedicated his life to the preservation of the Indian culture. Chief Su-Wohrom also inherited rights of the Iroquois by a will made to him by Chief Gayandovana, which included his personal ceremonial costume, plus beautifully beaded Eastern costumes, some of the most beautiful in existence. Along with this, Gayandovana willed Su-Wohrom, by Indian law, his songs, dances and representative rights. He was a chief of the Iroquois Tribe, who spoke and acted for his people from the Atlantic to the Pacific.

Indian culture and ceremonial dances are becoming a rarity in North America. When the settlers came across the plains, sacred and religious faith was lost. Much of the authenticity and ceremonial dress was placed in museums, or destroyed by the Indians themselves, so their possessions would not be misused or misrepresented.

Northern California is still a com-

paratively primitive country. The Indians enjoy nature's laws, and can still live according to their culture. They eat the native foods of fish, deer meat and acorns. They practice their arts, the best known is that of basketry; another, the repair and the making of authentic costumery.

After the whiteman's laws came to Northern California, and the Indians put under close supervision, the new law discouraged and upset the pattern by which the Indian lived. At the same time, the whiteman upset the delicate balance and design of nature. This established two civilizations, entirely different, but trying to work as one, neither understanding the others habits or way of life. The foreign social culture brought a decline to the Northern California Indian's ceremonial dances and customs. It was necessary to practice their ways in secret, if they were to exist, and at times the ceremonial were almost lost. Today, the Indian is again learning his traditional songs and dances, and taking a greater pride in his people.

The Indian's teachings have never been written. The history or legends are carried on by teaching under strict supervision, with special training for bravery and patience; utter respect for the elders, in fact a Chief remains a Chief and is in complete command until his death. Thereafter his son or closest male relative reigns in his place. The Indian's way of teaching his people has preserved one of the highest and richest cultures in the world today.

It is acknowledged that a practicing culture cannot exist in isolation because of changing times. It cannot exist without people knowing and understanding the basic principles of the remaining Indian habits and the rituals of the religious dances. That is the reason Chief Su-Wohrom chooses to reveal the beauty of the Indian's Ancient ways to the people of Northwestern California. Without additional cost to the fair goer, dances and ceremonies will be shown and used in the Northern California Indian Pageant at Ferndale. Chief Su-Wohrom and his Indian people have never commercialized from a public appearance.

The presentation of the age-old ceremonies will be illustrated in authentic dress and narrated to the public at Chief Su-Wohrom's Indian Village, next to the Pioneer Village, so that today's people may understand and appreciate an ancient heritage.

The State of California passed Senate Bill No. 1327 to protect Indian Culture, enabling Indian traditions and way of life in their present habitat to continue. This will guarantee the preservation of Indian life and heritage for future generations.

Humboldt County can be proud that within its natural boundaries is an area where the Indian originated and practiced their ancient culture since time immemorial, and that it is still in existence today.

Stop by during Humboldt County Fair week, and learn a little more about the Indians of Northern California and meet Chief Su-Wohrom and his friends.

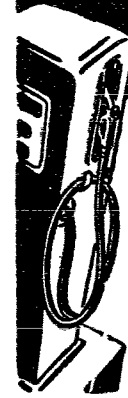
DITCHING & EXCAVATING  
SEPTIC TANKS  
LaROY HAKE  
PHONE NO 8-5919, BLUE LAKE

For  
Your  
Complete  
Insurance  
Program

See

VICKERS INSURANCE  
WAYNE VICKERS  
530 E St., Eureka  
Consultation  
without obligation  
Phone HI 3-1648

SHOP WITH  
BLUE LAKE ADVOCAT.



A COMPLETE  
SERVICE

GAS  
OIL  
TIRE  
TUBE  
Batteries

GREASE UP



Today

at

JACKSON  
GARAGE

Percy Jackson  
BLUE LAKE

# Blue Lak Drugs

ALL  
PRESCRIPTION  
AND

# Ceremonial Indian Pageant At Fair

(Continued from Page 1)



Chief Su-Wohrom presents his all-star Northern California Indian Pageant at the Humboldt County Fair twice daily at the annual show.

other possessional rights are willed or inherited.

Chief Su-Wohrom's mother was a Medicine Woman (priestess) from the Su-Wohrom Village on the banks of the Klamath River. His great uncle was a Medicine Man (priest), the highest position an Indian could achieve. The honor could only be handed down to direct descendants. They were the people who gave the Indian ceremonial dances.

Chief Su-Wohrom's great uncle trained and willed to him by Indian law, all of his Indian costumes and his share of his sacred ceremonial grounds. At the Su-Wohrom village and in Hoopa, Risling was taught religious songs for each kind of ceremonial dance. From early childhood, he was taught the Indian's traditional ways of responsibility and obligation, as a descendant of Indian leaders.

Today, Chief Su-Wohrom has the inheritance rights of his ancestors. Now he is the only one left in his generation from the Su-Wohroms with these rights. He has dedicated his life to the preservation of the Indian culture. Chief Su-Wohrom also inherited rights of the Iroquois by a will made to him by Chief Gayandovana, which included his personal ceremonial costume, plus beautifully beaded Eastern costumes, some of the most beautiful existence. Along with this, Gayandovana willed Su-Wohrom, by Indian law, his songs, dances and representative rights. He was a chief of the Iroquois Tribe, who spoke and acted for his people from the Atlantic to the Pacific.

Indian culture and ceremonial dances are becoming a rarity in North America. When the settlers came across the plains, sacred and religious faith was lost. Much of the authenticity and ceremonial dress was placed in museums, or destroyed by the Indians themselves, so their possessions would not be misused or misrepresented.

Northern California is still a com-

paratively primitive country. The Indians enjoy nature's laws, and can still live according to their culture. They eat the native foods of fish, deer meat and acorns. They practice their arts, the best known is that of basketry; another, the repair and the making of authentic costumery.

After the whiteman's laws came to Northern California, and the Indians put under close supervision, the new law discouraged and upset the pattern by which the Indian lived. At the same time, the whiteman upset the delicate balance and design of nature. This established two civilizations, entirely different, but trying to work as one, neither understanding the others habits or way of life. The foreign social culture brought a decline to the Northern California Indian's ceremonial dances and customs. It was necessary to practice their ways in secret, if they were to exist, and at times the ceremonial were almost lost. Today, the Indian is again learning his traditional songs and dances, and taking a greater pride in his people.

The Indian's teachings have never been written. The history or legends are carried on by teaching under strict supervision, with special training for bravery and patience; utter respect for the elders, in fact a Chief remains a Chief and is in complete command until his death. Thereafter his son or closest male relative reigns in his place. The Indian's way of teaching his people has preserved one of the highest and richest cultures in the world today.

It is acknowledged that a practicing culture cannot exist in isolation because of changing times. It cannot exist without people knowing and understanding the basic principles of the remaining Indian habits and the rituals of the religious dances. That is the reason Chief Su-Wohrom chooses to reveal the beauty of the Indian's Ancient ways to the people of Northwestern California. Without additional cost to the fair goer, dances and ceremonies will be shown and used in the Northern California Indian Pageant at Ferndale. Chief Su-Wohrom and his Indian people have never commercialized from a public appearance.

The presentation of the age-old ceremonies will be illustrated in authentic dress and narrated to the public at Chief Su-Wohrom's Indian Village, next to the Pioneer Village, so that today's people may understand and appreciate an ancient heritage.

The State of California passed Senate Bill No. 1327 to protect Indian Culture, enabling Indian traditions and way of life in their present habitat to continue. This will guarantee the preservation of Indian life and heritage for future generations.

Humboldt County can be proud that within its natural boundaries is an area where the Indian originated and practiced their ancient culture since time immemorial, and that it is still in existence today.

Stop by during Humboldt County Fair week, and learn a little more about the Indians of Northern California and meet Chief Su-Wohrom and his friends.

DITCHING & EXCAVATING  
SEPTIC TANKS  
LaROY HAKE  
PHONE NO 8-5919, BLUE LAKE

For  
Your  
Complete  
Insurance  
Program

See

VICKERS INSURANCE  
WAYNE VICKERS  
530 E St., Eureka  
Consultation  
without obligation  
Phone HI 3-1648

SHOP WITH  
BLUE LAKE ADVOCAT.



A COMPLETE  
SERVICE

GAS  
OIL  
TIRES  
TUBES  
Batteries

GREASE UP



Today

at

JACKSON'S  
GARAGE  
Percy Jackson  
BLUE LAKE

# Blue Lak Drugs

ALL  
PRESCRIPTION  
AND

Ferndale Enterprise  
Summer 1964

~~Subject~~

## Indian Pageant One Of County Fair's Outstanding Shows

Again a favorite at the County Fair, the Northern California Indian Pageant has been attracting capacity crowds for each of its two daily performances. Scheduled daily performances for the balance of the Fair are at 1:30 p.m. and 7:30 p.m. Some activity in addition to the pageant goes on in the Indian Village area throughout the day. Children are especially welcome at all times.

A special stage to handle settings for dances and ceremonial events has been built for the Indian show. Seating has been arranged to handle crowds which the program always attracts. Approximately forty Indians participate in the week's activity, according to Chief Su-Wohrom, who is David Risling of Hoopa.

Most of Chief Su-Wohrom's Indian regalia shown and worn at the fair is authentic ceremonial costumes of the Northern California Indian. Since childhood, Su-Wohrom has taken part in the traditional ways and the religious dances in which thanks was given to the Great Creator.

As a boy, Chief Su-Wohrom lived on the Matilton Rancheria by the Trinity River. This was one of the largest rancherias in Hoopa. His mother, a Karok Indian, married George Simpson, one of the Hoopa Indian Chiefs from the Matilton Rancheria, who adopted the youth as his son and gave him the name of Matilton to represent the Rancheria. When George Simpson died, his son inherited all of his rights

George Simpson

with the understanding that he would carry on his inheritance for his people. By Indian law, the ceremonial songs, sacred grounds, fishing places, hunting grounds and regions where food supplies by nature is harvested, and other possessional rights are willed or inherited.

Chief Su-Wohrom's mother was a Medicine Woman (priestess) from the Su-Wohrom Village on the banks of the Klamath River. His great uncle was a Medicine Man (priest), the highest position an Indian could achieve. The honor could only be handed down to direct descendants. They were the people who gave the Indian ceremonial dances.

Chief Su-Wohrom's great uncle trained and willed to him by Indian law, all of his Indian costumes and his share of his sacred ceremonial grounds. At the Su-Wohrom village and in Hoopa, Risling was taught religious songs for each kind of ceremonial dance. From early childhood, he was taught the Indian's traditional ways of responsibility and obligation, as a descendant of Indian leaders.

Today, Chief Su-Wohrom has the inheritance rights of his ancestors. Now he is the only one left in his generation from the Su-Wohroms with these rights. He has dedicated his life to the preservation of the Indian culture. Chief Su-Wohrom also inherited rights of the Iroquois by a will made to him by Chief Cayandovana, which included his personal ceremonial costume, plus beautifully beaded Eastern costumes, some of the most beautiful in existence. Along with this, Gayandovana willed Su-Wohrom, by Indian law, his songs, dances and representative rights. He was a chief of the Iroquois Tribe, who spoke and acted for his people from the Atlantic to the Pacific.

Without additional cost to the fairgoer, dances and ceremonies are being shown and used in the Northern California Indian Pageant at Ferndale. Chief Su-Wohrom and his Indian people have never commercialized on their ceremonial dances and appearances. A profit is never realized from a public appearance.

The presentation of the age-old ceremonies will be illustrated in authentic dress and narrated to the public at Chief Su-Wohrom's Indian Village, next to the Pioneer Village, so that today's people may understand and appreciate an ancient heritage.

309

Aug 11-1960

# Indians To Dance In Pageant

**HUMBOLDT COUNTY FAIR (Ferndale)**—David Risling, known throughout the country as Chief Su-Wohrom, will appear at the Humboldt County Fair in a colorful historical Indian pageant. He will present one of the largest troupes yet to appear at the fair, beautifully costumed, in authentic Indian production numbers.

The Indian Pageant will be an evening show, with curtain time set for 8:30 o'clock on Wednesday evening, August 17.

Vivien Hailstone is serving as narrator for the Indian Pageant. She states it will be the finest the group has put together. After the Humboldt County Fair, the troupe will travel to Stockton to appear at the fair there on August 21.

This year, besides the Indian theme, Chief Su-Wohrom is including an international theme, representing the many early pioneers who came to this country. He says there will be a touch of the "modern" for a measure of humor. The show will run 90 minutes, with an intermission, when the children may meet the famous "Big Foot" from Bluff Creek.

The scenery for the stage background to be used in the pageant will have two Southwest teepees, one Plans teepee, one Klamath River Indian house, and a "rock." The "rock" is copied from an original rock, which in ancient times at the Su-Wohrom village, was used for certain important ceremonial occasions.

The Medicine Man who acts as a minister, stood on the rock, to send his prayers to the Great Creator. In the pageant, fair-goers will see the Medicine Man performing his rituals. This will be first time the ritual has been presented publicly.

This year's performance at the Humboldt County Fair, will be the third for Chief Su-Wohrom and his group.

### FRANK L. MITCHELL

Frank L. Mitchell, 78, of Hoopa died Tuesday evening following a short illness. Born July 11, 1882, in Weitchpec, he had lived in that area all of his life.

He was employed by the Ryerson Lumber Company. Survivors include his daughter, Mrs. Thelma Smoker of Hoopa, Jan 26

Funeral services will be conducted Friday at 1 p. m. at the Assembly of God Church at Johnson's, with interment following at Johnson's Cemetery. Arrangements are under the direction of Paul's Funeral Chapel. 1961

### May 11 Hoopa 1961

Funeral services were held Monday from the Presbyterian Church for Mrs. Geneva M. Risling, 73, who died May 3 at a hospital in San Francisco after a long illness. She was born July 4, 1888 and had spent her entire life here except for the last several years which she spent in Modesto with her son.

Her survivors are her husband, David Risling of Hoopa; children, Jack Risling of Eureka; Leslie Risling of Redding; Anthony Risling of Hoopa; David Risling Jr. of Modesto; Mrs. Viola Evans of Sacramento; Mrs. Rosalind Marshall of Hoopa; Mrs. Vivian Hailstone of Redding; sister, Mrs. Bertha Orcutt of Eureka; 21 grandchildren, 11 great-grandchildren and a large number of distant relatives.

Rev. Leo K. Brown officiated. Paul's Funeral Chapel of Arcata handled the arrangements. Interment was at the Hoopa cemetery.

March 5, 1921 - Ernest Marshall, the esteemed son of Mr. + Mrs. James Marshall of Hoopa + Miss Mae Clark, a popular young lady of Hoopa went to Eureka this week, where they were united in wedlock.

INDIAN CEREMONIAL COSTUMES

Victor Crutchfield of Arcata, a member of the Yurok Indian tribe, was a guest of the Society at our first meeting in January. He displayed a group of Indian ceremonial dresses.

Mr. Crutchfield said that the Indian ceremonial costumes he was displaying originally belonged to his grandmother, Mrs. Susie Crutchfield, a Yurok Indian who was proficient in the Orleans language. He described the shells on the costumes and told about the old necklaces and woven hats in the collection.

He said that a tribesman's wealth was often displayed in the amount of dentalium he possessed. This was the currency of the Redman. He told how a wrong-doer to an Indian family could be enslaved by that family. He said that it was possible for the individual to buy his freedom, but that if he hadn't done so before he died, then his offspring became slaves of the family, but the opportunity to freedom was still available.

March 1959

Hoopa

Funeral services will be held here Saturday at 1:30 p. m. from the Presbyterian church for Mrs. Maggie Brown, 76, who died Tuesday at the U. S. Hospital following a long illness. She was born here on July 12, 1883 and had spent her entire life here.

She is survived by a son and daughter, Fred Brown and Mrs. Stella Jarnaghan, both of this community; four sisters, Mrs. Minnie Reeves, Mrs. Louis Jackson, Mrs. Gladys Davis and Della Carpenter, all of Hoopa; three grandchildren.

Rev. Leo Brown will officiate. Interment will be at the family plot here.

Pallbearers will be Chester Davis Jr., Carlson Kate, Irving Davis, William Carpenter Jr. Peter Jackson and Leonard Jackson.

Feb-18-1960

NDAY, APRIL 26, 1959

LEGAL NOTICES

TO BIDDERS  
HEREBY GIVEN that  
osals will be re-  
of the CITY of  
the CITY  
a, Cali-  
at

# Requiem

"I am the resurrection and the life" — John XI:25

### WEL SPURGEON

Spurgeon, 55, of Eu-  
ly Saturday after-  
a sudden ill-  
employed as a  
oldt County

is mother  
is.  
will be  
arrange-  
direction  
apel of

GEN  
rank  
con-  
m.  
The  
will  
ces  
ial

### HARRY P. CAMPBELL

Harry P. Campbell, 66,  
Hoopa, died Thursday near  
Somes Bar. He was born June  
17, 1892, in Hoopa.

Prior to his retirement, he  
had been employed by the  
bureau of Indian affairs at  
Hoopa and had been a rancher.  
He had served on the Hoopa  
business tribal council for  
about 20 years and was one of  
the leaders of the Hoopa cere-  
monial dances.

He was a member of the  
Hoopa Businessmen's associa-  
tion and the California Cattle-  
men's association.

Survivors include his wife,  
Mrs. Violet Campbell; children,  
Mrs. Marie Muller, Leo Carpen-  
ter, Harold Campbell, Mrs. Wil-  
liam Carpenter, Daniel Camp-  
bell, Harriet Campbell. Samuel  
Campbell, Sharon Campbell  
and Vivia Campbell, all of  
Hoopa; brother, Lehman Camp-  
bell, Hoopa; grandchildren,  
Michael and David Muller, Har-  
old Campbell, Jr., Bobby Camp-  
bell, Leo Carpenter, Jr., Sharell  
Carpenter, Linda and Jeannie  
Carpenter, all of Hoopa;  
nephew, Leslie Campbell,  
Hoopa; nieces, Mrs. Mae Baker,  
Mrs. Lila Colegrove, Mrs. Myr-  
tle Moon, all of Hoopa, and  
Mrs. Elaine Russ, Klamath.

Funeral services will be con-  
ducted Monday at 2 p. m. from  
the Hoopa Presbyterian church.  
The Rev. Leo K. Brown and the  
Rev. Homer Yerton will officiate.  
Interment will follow in  
the Hoopa cemetery. Arrange-  
ments are under the direction  
of Paul's Funeral Chapel of  
Arcata.

Pallbearers will be Frank  
Colegrove, Ernest Marshall, Da-  
vid Risling, Vance E. Hinkle,  
Daniel Lewis and Stanley Conk-  
lin.



Aug 25-1960

Hoopa

NINETEEN

## Pleads Not Guilty To Petty Theft

WILLOW CREEK — Ralph Peters of Hoopa was arrested for petty theft from the Union Oil station on August 10 and pleaded not guilty before Judge Charles Talley of the Klamath Judicial Court. He asked for a jury trial, which was set for September 7 at 10 a.m. Bail was set at \$500 cash and in lieu of bail Peters was sent to the county jail to await trial.

Lester White was charged with carrying concealed weapons to which he pleaded not guilty in the Klamath Judicial Court and demanded a jury trial. Bail was set at \$1500 and he was committed to the county jail in lieu of bail. Trial date has been set for September 14 at 10 a.m.

Stanley Ferris was arraigned before Judge Charles Talley, August 12, charged with violation of three counts of the health and

safety code. Charles included interfering with the duties of firemen on a fire. Bud Viers of the Hoopa Area Indian Service office brought the charges. On a plea of guilty Ferris paid the \$105 fine. The sentence of 180 days in jail was suspended and he was placed on probation for three years.

Jamile Mohammed was charged August 9 with assault and battery to which he pleaded not guilty before Judge Charles Talley in the Klamath Judicial Court in Willow Creek. Mohammed de-

manded a jury trial. He will appear in court September 1 at 10 a.m. Mohammed was released on \$1500 cash bail.

Merlin Stringer was fined \$150 for possession of deer meat out of season, August 4. Stringer was charged with the offense by the Fish and Game commission.

Joe W. Kinnon was arrested on July 22 by Deputy Sheriff Barnhouse and charged with drunk driving. He received a fine of \$263 or one day for each unpaid \$5. He was committed to the county jail.

Lumber **SALE**  
Surface Rejects



months

# Dick Nolan

## Hoopa Lovers Laugh at Loot



HOOPA—I was invited to attend a meeting of the Tribal Council of the Hoopa Indian Reservation.

The principal item on the agenda was the disposition of \$100,000 which the Hoopas expected to receive as a Federal grant.

It was, so help me, a back country ramification of the good old urban renewal and community redevelopment program. That's where the money was coming from.

The Council had already decided, in an earlier meeting, about how the money ought to be whacked up. So much for home improvement projects, so much for maintenance of roads and trails, so much for fire protection measures, and so on.

The business before the house was the adoption of formal resolutions embodying these decisions.

Housing is a matter of extreme interest to the Hoopas. Many of the homes in the beautiful valley could do with some updating. Like plumbing, heating and such.

### **Home Loan Program**

Aside from the community redevelopment fund, the Council some time ago had developed a self-liquidating home loan program of its own. Putting tribal funds at the disposal of householders for the installation of septic tanks, hot water heaters, water pumps and other amenities.

There is no central water system in the valley. The householders depend on wells and springs.

As late as a couple of years ago, the Public Health Service found that over half of the Indian homes did not have a really suitable plumbing system or water supply. But the Council's loan and subsidy program has made quite a dent in that deficiency.

The affairs of the Council represent the really big politics in the Hoopa Valley. Compared with the Council President, Governor Pat Brown is a bum.

Interestwise, as they say in the trade, of course.

Campaigning for Council seats is carried on at a furious pace. It makes our sotto voce politicking, like the

present campaign for Board of Supervisors, look pretty pale and dainty by comparison.

Two year terms are on a staggered basis, so there's a hot election every year.

One of the major interests of the Council is the matter of genealogy. The members have to decide who is and who ain't a Hoopa.

### **Income Shares**

This is of utmost importance to the individuals involved, because if you are a Hoopa you get to share in these twice-a-year distributions of income from the tribal timber holdings.

The rule is, you must be of at least one-quarter Hoopa blood to qualify.

If you qualify, you go on the tribal rolls, and there you stay until you are no longer in need of any earthly benefits. It does not matter whether you stay on the reservation; wherever you go your tribal benefits follow you.

You stay on the rolls, that is, unless your family tree is subsequently challenged successfully. Then the Council declares you a non-Hoopa, and you are cut off at the pockets.

A number of such challenges were on the Council agenda along with the community redevelopment grant matter.

### **Scarcer Hoopas**

You would think that with all the emphasis on the money value of the proper genes that the course of true love in these parts would be narrowly channeled. Not so. Full-blooded Hoopas are getting scarcer all the time, and the genealogical charts confronting the Council keep getting more complicated.

A certain gray-haired elder looked about him at the gorgeous countryside, took a deep breath of the sparkling air, and explained.

"When it is springtime around here," he said, "and these young people get to loving, their minds are not on bank accounts."

Or, in the words of the immortal Tecumseh, "Vive la difference!"

# Teaching Staff, Personnel Announced For Klamath Trinity Unified District

HOOPA — James Pritchard, superintendent of the Klamath-Trinity Unified School district, announced today the teaching staff for all schools and the non-certificated personnel.

For the Hoopa Valley High school, Kenneth Bortles is principal; Jack Norton, vice-principal, counselor and senior problems teacher. Mrs. Claramae Sahmaunt, librarian and English teacher; Daniel Hames, industrial arts and coaching; Manuel Abeyetta, physical education, coaching and science. Joe Beeson, physical education, coaching and industrial arts.

Jerry Carpenter will teach science and math; Walter Ferrando, math and administration; Wallace Fields, commercial subjects. Miss Ruth Gill, physical education and social studies; Mrs. Paulene Hames, home economics and arts and crafts; Obie Oberhausen, English and foreign languages; Phil Smith, social studies and Oscar Wilson, English and foreign languages.

For Hoopa Valley Elementary school, Mrs. Janice Yerton will be kindergarten teacher; Mrs. Leona Trapman and Mrs. Geneva Meyers, first grade; Mrs. Vauda Bortles and Glee Clark, second grade; Mrs. Louise Bonham and Mrs. Martha Smith have third grades; Mrs. Virginia Marshall and Mrs. Monica Grater, fourth. Mrs. Verl Hoover, fifth; Jack Meyers, fifth and sixth; David Lane, sixth; Robert Hamilton, seventh; Frank Hoover, eighth and Joan James, special education.

Teachers at the Trinity Valley school in Willow Creek are George Shletons, principal; Mrs. Edith Edgars, kindergarten; Mrs. Alice Whitson and Mrs. Vera Woodard, first grades; Mrs. Susie Harnden, second grade; Mrs. Esther Tallmadge, second and third grades; Mrs. Esther Short, fourth grade; Mrs. Julie Hendricks, fifth; Alvin Edgars, sixth; Mrs. Ilean Evans, seventh and Zeke Hndricks, eighth.

The Orleans school will have Lynn Dal Porto as teaching principal; Mrs. Dal Porto and Mrs. Harriet Harper as teachers; Bald Hills. Mrs. Ella McRivett. The Weitchpec school, which will have all students from Martins Ferry school, has as teacher this year Chris Colegrove.

Donald Cobb will be music director for the district. An additional music teacher has been authorized by the school board and several applicants are under consideration.

In the district office at Hoopa will be Mrs. Eleanor Brown, cafeteria supervisor and executive secretary; Mrs. Sally Wilson, district bookkeeper and Mrs. Beverly Lane, attendance secretary and secretary to the principal of the high school. Mrs. George Shelten is secretary at Willow Creek.

Custodians throughout the district are Mrs. Edith Hancorne, Weitchpec; Russell McRivett, Bald Hills; Laverle Brown, custodian and maintainance at Orleans and Florence Smoker, Weitchpec. Hoopa Custodians are Mrs. Marie Roberts, Woodrow Montgomery, Rheul Leach, and Charles Lowry; Homer Morford is the gardner, with Perry Adams at Willow Creek.

Cafeteria Staff members are Mrs. Selma McAllister, cook at Trinity Valley school; Mrs. Lorcita Masten, Mrs. Mable Colegrove, Mrs. Eleanor Ames, Hoopa, cafeteria, and Clara Russell, Orleans.

Ernest Marshall, Jr., is maintainance supervisor for the district; C. S. Shore, mechanic; Jerry Grater, maintainance. Bus drivers are, Hoopa; Ethan Parker, Mrs. Hazel Wright and Steve Ross; Willow Creek, Mrs. Maude Shields and Mrs. Marie Holden, with Heston Beebe driving in the Pecwan-Weitchpec area. Jackson Ames is maintainance man at Weitchpec.

Aug 11 - 1960

1906 Hoopa - Jerry Horna + John Davis have recently been appointed as gov. timber reservation watchmen, + began their duties early last week - \$60 a month. Davis watches all the timber reserve south of the Klamath + Horna north of the river.

mid 1875 at Hoopa valley edge of school house by Rev. W. L. Broadus (James Chabro) Indian matter coz

**69 YEARS AGO — September 10, 1891**

**SALMON PLANT**—Captain Brice, representative on this coast of the National Fish Commission, made us a call on Tuesday. The Captain has been at Hoopa for several weeks overhauling and adding to the hatchery there. About 90,000 salmon were turned into the river last winter, and arrangements have been made for increasing that number greatly. Trout will also be propagated at Hoopa, for which purpose a breeding pond has been built which now contains about 200 trout.

An auxiliary salmon hatchery will be established at Bair's place, on Redwood, and another on Mad river, but just at what point has not been determined. Captain Brice expects to be able to turn out about half a million salmon yearly, after this year.

**ELINORE L. BAILEY**

Elinore L. Bailey, 50, of Hoopa was killed in an auto accident Saturday evening. Born June 18, 1910 at Hoopa, she had resided in that area all of her life.

She is survived by her husband, Langster Bailey, Blue Lake; children, Mrs. Blanche Mammon, Trinidad, and Beverly and Ronald Bailey, Hoopa; nephews George and Ivan Hinshaw, Blue Lake; seven grandchildren and other relatives.

Funeral services will be held Tuesday at 2 p. m. at the Hoopa Presbyterian Church, with the Rev. Leo K. Brown officiating. Interment will follow in the family plot. Paul's Chapel is in charge of arrangements.

Active pallbearers will be Carlson Kane, James Jackson, Ronald Marshall, Elmer Jarnaghan, James Calvin Jr. and Richard Marshall. Honorary pallbearers will be Lloyd Davis, Peter Jackson, Edgar Norton and Eugene Colegrove.

Dec 20  
1960

## LONDA LUSHER, HOOPA HI 318 SENIOR, WINS OUTSTANDING STUDENT AWARD

May 5-1960



The California Savings and Loan League's 1960 "Outstanding Student Award" medallion was given to Hoopa High School's Londa Denise Lusher, 17, a senior student. She is the daughter of Mr. and Mrs. Arthur A. Lusher of Hoopa.

According to principal George Marsters, Miss Lusher best represented the requirements as set forth by the Savings and Loan League; scholastic ability, commendable character, and school and community citizenship. In commenting Mr. Marsters stated "Miss Lusher is a mature and well motivated student, and she is regarded by all as most worthy of confidence and support."

Miss Lusher plans to enter Humboldt State to study elementary education. In high school she was secretary of F. H. A., vice president and secretary treasurer of California Scholastic Federation, editor of the school paper, and served on the student council.

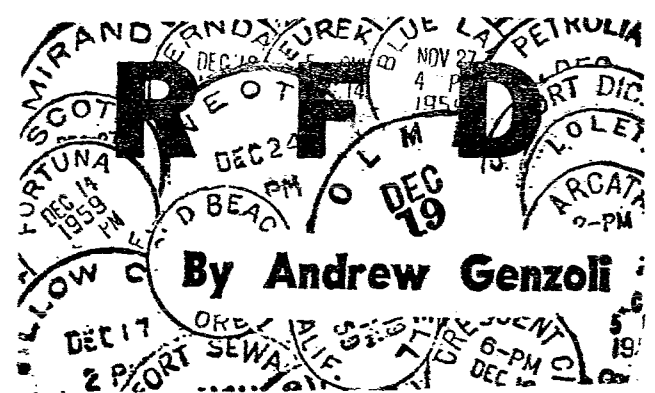
An awards luncheon was held at Baywood Golf and Country Club on

Saturday, April 30, and winners of the Outstanding Student Awards from the eight high schools in Del Norte and Humboldt County were announced. Miss Lusher received her medallion from Mr. Marsters. She also received a check for \$100 from the savings and loan league.

The luncheon, sponsored by Humboldt Federal Savings and Loan Association, Six Rivers Savings and Loan, and Fortuna Building and Loan Association, was presided over by W. L. Wingate, president of Humboldt Federal. Lewis S. Eaton, president of the State League, delivered a short congratulatory message to the awards winners and their faculty advisors. Speaker of the day was Dr. Cornelius H. Siemens, president of Humboldt State College, whose topic was "There Can Be Success in your Future."

Wingate announced that the Student Awards will be an annual event, and each year outstanding students will be selected by the school heads in the eight high schools in the area.

Nov 20-1960

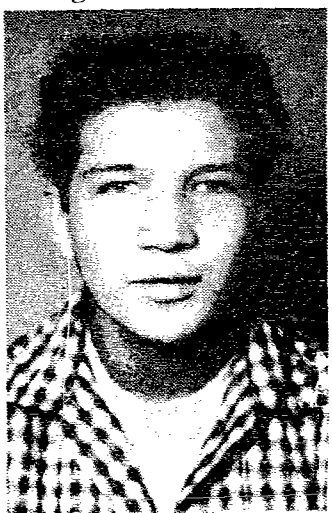


### By Andrew Genzoli

By NELSON SHARP  
Guest Columnist

WHERE THERE IS HOPE — Lionel "Lonnie" Colegrove was born in Hoopa some seventeen years ago . . . he has spent all his young life in that area. As a junior in Hoopa High school in 1959, he was one of the school's outstanding football players, and was named All-County lineman during that season.

Lonnie was a young man possessed with a great deal of vitality and a reckless, devil-may-care attitude that is typical of red - blooded American youth. He also possessed an ability that could have led to an excellent scholastic as well as athletic record.



☆☆☆

On May 28, 1960, disaster struck! The car Lonnie was driving, went out of control, struck a bank, and then another car . . .

The accident, with its resulting injuries spelled an end to Lonnie's athletic career. When he regained consciousness he found that he was in a hospital, completely immobilized. His neck was broken and he was almost completely paralyzed.

Lonnie was a young man with a fighting spirit. After the initial shock wore off, and he came accustomed to his situation, he thought of nothing but getting well and back to his position on the Hoopa football team. Although the days were seemingly without end, and the nights nearly unendurable, friends dropped in often and Lonnie kept up his spirits.

Gradually, however, the months wore on, and the visits of well-wishers became less frequent. Lonnie's broken neck healed, but a much more serious break occurred — this time a broken spirit. He was still paralyzed from the chest down . . . and a desperate feeling of complete hopelessness began to overtake him.



During the 1960 season the Hoopa Warriors were doing very well, and Lonnie longed to see his former teammates in action. Although it was felt that seeing his buddies in action might heighten Lonnie's feeling of hopelessness . . . he pleaded until he was taken to the Hoopa-St. Bernard's game.

While Lonnie was seated on the side-line in his wheelchair, each of the Warriors came by to touch his hand and pay homage. . . This impromptu show of affection, coupled with his own state of helplessness was too much for the stout-hearted youth's composure. He wept unashamedly . . . many of the spectators wept, too. . .



Lonnie's stay at St. Joseph hospital has now been completed. . . On November 2 he was moved to a rehabilitation center in San Francisco with the hope that he may learn to walk again. . .

The doctors says that his chances are slim, and are wholly dependent upon his will to recover. To regain this will to recover, Lonnie must know that people care . . . and that he is needed and wanted. A card, or a letter of encouragement will do a great deal to help him recoup his spirit. . .

If you want to give Lonnie that very needed lift . . . here is the address: Lonnie Colegrove, c/o May T. Morrison Rehabilitation Center, 1680 Mission Street, San Francisco, California.

There is hope . . . you can help!



Eileen  
Gray

Grace  
Bruce

Mardell  
Jones

Cecil  
Anne  
Masten

Alfreda  
Colegrove

Darlene  
Marshall

Anita  
White

Dolores  
Masten

321

THE HUMBOLDT TIMES. EUREKA, CALIFORNIA. SATURDAY, JUNE 30, 1951



### At Hoopa Celebration

HOOPA, June 29.—Candidates for princess of Hoopa's big July 4th celebration, which is to last for four days, are shown above. They are, left to right, Eileen Grey, Grace Bruce, Mardell Jones, Cecil Anne Masten, Alfreda Colegrove, Darlene Marshall, Anita White and Dolores Masten. The celebration opens July 3 with a dance and concludes July 6 when the all-night Indian brush dance will end. A parade, canoe racing, logging contests, athletic events and Indian rites are included on the program.

June 13-1954  
Married  
Charles Barry

# Indians Of Del Norte Differed From Other Early West Tribes

By ERNIE COAN

Del Norte with her mountains and her valleys covered with giant redwood forests and verdant thickets, prolific in wild game and her waterways flowing into the Pacific, stocked with salmon and steelhead, combined with the mild climate, made the region a virgin, idealistic hunting and fishing habitat for the Indian.

Different than most tribes of the West, the Del Norte tribes were wholly patriarchal. There were no chiefs beyond the heads of the villages or families. The leader of the tribe was a man of understanding, and knowledge, formal and ceremonious by nature, inherited or acquired from his associates as part of his early training. Much time was devoted by the young people in becoming familiar with every mountain, valley and stream that gave them food, clothing and medicine.

The territory of the Yurok, the largest of the five tribes, was rather small in extent. They lived along the banks of the Klamath river on little benches and flats from the mouth upriver above Weitch-pec and up the coast of the Pacific to Omen-hipur (Wilson Creek.) The Karok territory reached from four and a half miles above Weitch-pec upriver to a point above Happy Camp.

The Yurok shared their civilization in almost identical fashion as their neighbors, the Hoopa and Karok. The Hoopa lived on the Big Y, the Trinity river and above where it flows into the Klamath. The coast villages of the Yurok were small, built at the mouth of a stream or a lagoon. Invariably, the villages consisted of only one long, winding lane or alley. Land back in the hills away from their villages was used only for hunting, harvesting acorns, gathering seeds and certain grasses for weaving and securing sweathouse wood.

Along these waterways the Yurok lived. Different from the up-coast tribes. The Yurok fished on the streams and the edge of the surf. Their dugouts were built for stream use rather than bucking the breakers of the Pacific.

## The Yurok World

The horizon of the Yurok world extended from the Hina'ig rancheria at the mouth of the Smith river to the headwaters of the

Klamath, the center of their world being at Kenek, below Weitch-pec. Beyond these points they seemed to have only the slightest knowledge. It was an unknown land.

Nearby tribes were visited at ceremonials, perhaps some trading done, even wives might be purchased from a neighboring village.

The Yurok, as was true of the other tribes, knew no cardinal direction, but thought in terms of the flow of water. Yurok means downstream; Karok upstream.

There was no distinction between material and non-material ownership, nor between property rights in persons and things. All possessions were individual and personal, all wrongs were against individuals. There was no public punishment, there being no political state to state or decide such. All offense and injury, privilege or possession, was measured or decided in terms of property.

The money of the Yurok and Karok was measured in dentalium shells. These were secured in trade from Vancouver Island Indians, not realizing that the mollusk was to be found in the sands of deep water along their ocean shore. The redheaded woodpeckers scalps of two sizes, were possibly rated or approached the value of money.

The Indians of the different tribes always bought their wives. A young man seldom possessed enough property of his own, receiving the purchase money from his father, or some male member of the family. These were regarded as outright gifts.

Slavery was not an important custom but was a recognized institution. The slave population of the Del Norte tribes was very small. Slaves were taken solely through debts. They were permitted to visit their family at intervals and usually lived with the master's family. Seldom did the slave attempt to run away and enslavement of others was not practiced.

## No Fancy Cooking

Eating was strictly a utilitarian function. Fancy cooking was unknown. The waste of food was unforgivable. There were certain delicacies much sought after, often being objects of trade between tribes and villages of dif-

ferent climatic conditions. Thus upriver the Karok people brought down to the Yurok pine nuts to trade for sea foods. Foods of a perishable nature were preserved by smoking or drying. Salmon was universally smoked, probably because the meats tended to become rancid unless so treated. A certain sea-weed was the principal source of salt. "Sugar" from the upriver sugar pines was an especial treat. A variety of chewing gums were made from resins of the fir, pine and spruce, and the dried latex of the milkweed.

Along the coast an occasional sea lion furnished a relished meal. When good fortune stranded a whale on the beach of the Yurok territory, there was great rejoicing and feasting. Deer and elk were common. Although the means of trapping and capture were crude, the meat was a common source of food, the hides produced clothing and the elk horn fashioned into a number of tools, principally chisels with which boats and lumber were made.

The acorn of the tan oak was one of the chief food supplies which, after considerable tedious work, was converted into an appetizing and nutritious mush or fashioned into loaves and baked on heated stones.

Basket weaving was one of the most interesting accomplishments

of the Yurok woman. Mrs. Emma McBeth, pioneer of the Klamath country, in speaking of their weaving, ". . . it was an art, too, almost a lost art, as only a few of the present generation bother with it. In visiting museums far and near I have yet to see any of this work that can excel or even compete with the beauty and endurance of the weaving as done by the Yurok."

To the Del Norte tribes before the advent of the white man the use of narcotics, sedatives and stimulants was unknown to any noticeable degree. The so-called "Indian tobacco," extensively used in ceremonies of the Yurok, was not a habit forming stimulant. Ceremonial smoking of the pipe was preceded by the blowing of the smoke, first to the heavens then to the earth and lastly to the four cardinal points of the compass, beginning with the north, evidently as a libation to the spirits of those quarters.

In classifying the dialects of the five tribes of Del Norte, the marks of identification vary with each tribe. In speaking of the languages of northern California tribes, Judge Rosborough said: ". . . the languages seemed to be governed by the geographical nature of the country, which had much influence in migrations and settlement of the various tribes. . . the languages spoken by the tribes on Smith river and Lake Earl and extending along the coast for some twenty-five miles, are radically and wholly different from those of the lower and upper Klamath river. . . the former are irregular, guttural and apparently monosyllabic, while along the Klamath, is spoken a language very regular in its structure and not displeasing to the ear. . . of all the languages spoken in this section that which prevails along the Klamath river, is by far the most regular and musical."

## The Great Spirit

The expectation of immortality is universal among men. The mind seems to shrink from the thought of utter loss or annihilation. The Yurok regarded the future as a great camping ground, under the charge of the great spirit (Wah-pek-ah-ma-o) where all meet after death. However, there were dangers to be met on the trail to this camping ground. The paradise of the Yurok was separated from the broad rivers, the green forests and the sunny slopes by a deep chasm, which each one, good and bad, must cross on a slender, slippery pole. The great spirit helped the good man across but the bad man was allowed to totter alone.

In the few tribal wars every man killed or harmed was paid for according to his value. All captive women and children returned and any destruction of property paid for. The chief weapon was the bow and arrow. No shields were used, except a thick elk hide or a jacket of small limbs woven together. The Yurok took no scalps. They were interested only in knowing that their foe was dead.

The greatest war remembered by the present generation took place about 1830 between the Yurok and Hoopa tribes. The feud lasted for the better part of a year. The Hoopa asked for a settlement and large amounts were paid by both tribes. If the entire Yurok tribe had participated, they would have outnumbered the Hoopa many times.

The religion of the Yurok and the other tribes was expressed in several ceremonies, the motives being to maintain or the renewal

of plenty for the world, good acorn crops, abundance of salmon, prosperity and health of all the people.

**Colorful Dance**

The Hoopa, Karok and Yurok had the Whiteskin dance, by far the most colorful of the river tribes. Before this dance could be performed, settlement of all quarrels and disputes was required. The ceremonies called for a display of the most rare of curios, relics and finery.

With the passing of Chief Frank Robert Spott, Jimmie Mennow, Jimmie Gensaw, the late Harrison Williams, Emma Peacock Wetherell and Mrs. Eddie Westbrook, who gave us much and accurate knowledge of the early days in Del Norte, there remain only a very few who are interested in carrying on the traditions of the early West.

Frank Robert Spott, hereditary chief of the Yurok and personal scout for General Jack Pershing in World War I, was born at Weits-pus on the Klamath river in 1888, his biological father being known as Weitch-pec Frank. Chief Robert Spott remained single, his father passing away before the ritual of courtship and marriage, as taught by his father and tribal law, could be completed. Robert Spott and Alice, a sister, were adopted by Captain Spott of old Rek-woi, and became his legal heirs. Alice still lives in the old home at Requa.



## Indian Cast For Fair Presentation This Evening

HUMBOLDT COUNTY FAIR (Ferndale) — Here are some of the members of the all-Indian cast which will be seen in the Indian Pageant at the Humboldt County Fair in Ferndale this evening. Chief Su-Worhrom who directs the production, says the show will get underway about 8:30 p.m. as soon as the sun goes down enough to permit the use of floodlights and spotlights. Besides the story of the Indian, the story tells the Indian's

version of the settling of the West. Among those to be seen, are top row left to right: Johnny Sanderson, Lois Risling, Vivien Hailstone, Barbara Risling, Loraine Peard, Jen Kelsey, David Risling (Chief Su-Worhrom), Grover Sanderson (Chief Eagle-wing), Albert Hailstone, Sr.; front, dancing, Albert Hailstone, Jr.; kneeling, Dale Risling and David Peters.



# Humboldt's Women of the Press Give Us New Cause For Being County-Proud



Tobacco . . .

In Beverly Hills, last Saturday, three women from Humboldt County were given California-wide accolades as prominent members of the "fourth estate." Two of them are staff members of the Arcata News-Tribune, and the third, the editor-publisher of the Blue Lake Advocate.

Jean Neilson, socially known as Mrs. Roy Hoy Neilson, of Arcata, carried the county's banner to the pinnacle, winning first place in the twelfth annual state-wide contest of the California Association of Press Women in the category of feature photography. Her picture of the hands of an elderly Indian woman, Mrs. Alice Taylor Speth, holding tobacco bits that our smoking pleasure comes from, was given the top award amongst all "1961" pictures made by women in California in the year of 1961. It automatically becomes California's entrant in that category in the annual contest of the National Federation of Press Women, Inc., of which the California state organization is an affiliate.

Mrs. Neilson, who is actually a staff reporter on the Humboldt Times, a photographer only on the side, establishing herself as all-around distinguished by further winning an award — third place — in the "news story in a daily paper" category. This winning piece was her news treatment of the twenty-seventh anniversary of the Arcata Police officer John Tucker, by the former city manager.

Humboldt County's other two honorees were Miss Margaret Delaney, society editor of the Humboldt Standard, and Mrs. Wava DeMotte, editor-publisher of the venerable Blue Lake Advocate.

Miss Delaney, a perennial winner with many first places and innumerable others to her credit in the years since the California Association of Press Women was organized, this year gently took three awards, a second and two thirds.

In the chapter of the competition, held a student picnic at the Golden Woman's club Feb. 27, which featured piano, violin and accordion music, as well as dancing.

Participating students were Sandy Baker, Debra Cozette, Denise Gray, Debbie French, Susan Clayton, Karen Summerfield, Susan Summerfield, Gary Forbes, Pamela White, Debbie Liddle, Debbie Ogle, Kathy McManis, Dorcas Brown, Chris Paulsen, Kathy Terry, Patricia Duly, Dora Lynn Dick, Susan Liddle, Wesley Anderson, Lynn Stinchcomb, Linda Clayburne, Bonnie Fulmer, Sarah Harding, Tommy Stone, Mark Gaselcke.

The word "heald" is a contraction of an Old English term, "Healden," both bride and ale having been considered necessary for a successful wedding.

"Elephant out here prants . . . Clean out your 'trunk' and sell 'white elephants' on the PEANUT RATE in the Want Ads."



Margaret Delaney



Wava DeMotte

Advocate from her ill husband's river "Karak" Indians, written by hands, is, like Miss Delaney, a Mel Lavine, which appeared in the past winner of California Press Women's association honors. This year, she reaped a strong second place honor in the category of a look accompanied articles she wrote on Trinity Day, published in a western construction magazine, which was dedicated to reconstructing the construction of the Blue Lake Freeway, from Madalene River Bridge to the city of Blue spring lies not in that she wins, but that she has been a professional in photography. Pictures she published of that matter — for hardly any time — her whole career in news — paper work stretches out hardly been a published in the Humboldt Times as illustration for a Sunday feature on the history of tobacco and its use among the

## Miss Darlene Olesen To Wed William T. Madsen

PHERRY — Mr. and Mrs. Lester Olesen, of William T. Madsen, of Garberville, the engagement of their daughter Darlene Rae, to William T. Madsen, son of Mrs. Ethel Madsen, of Garberville, and the late Clyde T. Madsen, of Garberville.

Miss Olesen was graduated from Loggott Valley High school and is presently employed with Shuster's Enterprises, Inc., in Florio.

William Madsen, who graduated from South Fork high school, attended college at California State Polytechnic in San Luis Obispo and graduated from Hancock college in Santa Maria in 1959. He is now with Coastal Air Lines in San Luis Obispo.

The wedding date is set for May 20th.

## Blue Lake Dance Club Holds Western Affair

BLUE LAKE — The horn dance held by the Blue Lake Dancing Club Saturday night was a highly successful affair with the center of attraction an extra large dinner made by Mrs. Stacey Suetterlin. The "man" was in the center of the room in a small coral and sitting in a saddle.

Other decorations were a number of old saddles and other harness, horse collars etc. Western song titles were used on the walls to further depict the western theme. The men were blind jeans and the ladies, colored jeans. Mr. and Mrs. Madeline Roy were chairman of the dance. Music was furnished by Tom Field's orchestra in radio before she took over there.

# Woman's Page

JANET OWEN JENSEN, Editor  
THE HUMBOLDT TIMES Wed., Mar. 14, 1962, Page 8

## 'Empty Nest Years' Problem Must Be Met, Dean Tells HSC Faculty Wives Club

ARCATA — "Talented women don't use their brains because our culture tells them not to!" was one of many startling statements made by Miss Kate Buchanan, Associate Dean of Activities, Humboldt State college, before a large luncheon gathering of Faculty Wives at the Baywood Golf and Country Club, last Saturday.

Miss Buchanan, in her talk on "The Status of Women," pointed out that our changing times and the impact of these changes on women in terms of increased responsibilities and the multiplication of the roles society expects them to assume have given rise to much research by both national committees and professional groups.

"Many women at some stage of their lives must support themselves and provide financial support for their families. More American women will be widows than ever before and will be widowed longer.

Other women who do not work outside the home find "time on their hands" near the midpoint of their lives, and then they face a need for a major reorganization of role patterns, according to Miss Buchanan.

The educational institutions, the Dean continued, "need to take off their blinkers" and reconsider how education can better serve women, for a definite "time cycle" has evolved for the American woman. This cycle on the national scene is one of early marriage, early and larger families, followed by many years of diminished responsibilities and interests. Something needs to be done to make these "empty-nest years" meaningful for the individual woman. This is not her first top recognition in photography. Pictures she published of that matter — for hardly any time — her whole career in news — paper work stretches out hardly been a published in the Humboldt Times as illustration for a Sunday feature on the history of tobacco and its use among the



Dean Kate Buchanan

of degrees earned — education and psychology", Miss Buchanan said.

To explain this situation, the speaker pointed out that as we become more materially affluent, we become intellectually more docile; short and long term low skill employment, raised wages, and an early marriage life. Only Ernest Hemingway had it, she said.

"Nobody saved things like Ernest Hemingway. He was a man who worked week that makes marriage, practical, and consumer goods that make housework fast and easy are given as reasons for women's preference for an early marriage and family.

A fairly recent college senior survey showed that 67 per cent of the women stating marriage and family as their life goal, economic and social factors have now favored their attaining their goal earlier than ever before. The time high skill training has been steadily rising.

In other words, as Miss Buchanan said, talented, intelligent women too often no settle early for marriage and family as their goal, short changing themselves by not realizing their full potential as human beings.

The group was welcomed by President Mrs. Ed Steele, Mrs. Edward E. Sturgeon introduced the speaker, Co-chairman of the luncheon were Mrs. E. Neill Gravel and M. Donald Bur. They were assisted by Mrs. Marjorie Hecklin, Mrs. Harry Griffith, Mrs. Randolph Hudson and Mrs. Don Karlsruher.



Ernest Hemingway and his Miss Mary

## 'Miss Mary' Works On The Hemingway Heritage

By JEAN WARDLAW  
Miami Herald Staff Writer  
KEY WEST, Fla. — "API" — The room smelled musty. It was piled high with excess — for Key West historical furniture of Sloppy Joe's Bar on society of literary.

"Really," she said, "Key West is the place — after his early years — where he lived the most. So I'm trying to find a few things — a scrap of his handwriting — for Key West historical society of literary."

"They already have a room with tables and things that Ernest and Pauline this second wife brought from Spain."

"Nobody saved things like Ernest Hemingway. He was a man who worked week that makes marriage, practical, and consumer goods that make housework fast and easy are given as reasons for women's preference for an early marriage and family.

A fairly recent college senior survey showed that 67 per cent of the women stating marriage and family as their life goal, economic and social factors have now favored their attaining their goal earlier than ever before. The time high skill training has been steadily rising.

In other words, as Miss Buchanan said, talented, intelligent women too often no settle early for marriage and family as their goal, short changing themselves by not realizing their full potential as human beings.

The group was welcomed by President Mrs. Ed Steele, Mrs. Edward E. Sturgeon introduced the speaker, Co-chairman of the luncheon were Mrs. E. Neill Gravel and M. Donald Bur. They were assisted by Mrs. Marjorie Hecklin, Mrs. Harry Griffith, Mrs. Randolph Hudson and Mrs. Don Karlsruher.



Jean Neilson, whose picture above won first place in the California Press Women's contest for feature photography.

## RENTS WHEELCHAIRS



STAN CLONEY

Stan Cloney of Cloney's Red Cross Pharmacy announced that Cloney's have hospital wheel chairs for rent at their rental stock for the use of those persons needing this recuperation aid. This is in addition to the complete stocks of other sick room aids that Cloney's Red Cross Pharmacy have for your convenience and a complement to their complete drug and pharmacy departments. When your family physician gives you a prescription bring it to Cloney's Red Cross Pharmacy where you will receive rapid, accurate service in the "hospital clean" and friendly atmosphere of the Family drug store. As an added service Cloney's offer free home delivery. 814 p at Cloney's Red Cross Pharmacy located at 525 5th street in downtown Arcata for drugs and drug supplies or hospital supplies and aids. You are always welcome at Cloney's.

## Clinic For Area To Be Discussed By Music Group

Humboldt County branch of the Music Teachers' association of California will meet March 13, to discuss possible plans for the establishment of a mental health clinic in this area.

Mrs. Charles Strupe, coordinator of the Speakers' Bureau for the Mental Health Society of Humboldt County, will be guest speaker. Following Mrs. Strupe's talk, group discussion will be held for the purpose of exploring music as an integral part of a therapy program for emotional and mental disturbances.

Members will also bring albums and discuss teaching tips.

The local music organization held a student picnic at the Golden Woman's club Feb. 27, which featured piano, violin and accordion music, as well as dancing.

Participating students were Sandy Baker, Debra Cozette, Denise Gray, Debbie French, Susan Clayton, Karen Summerfield, Susan Summerfield, Gary Forbes, Pamela White, Debbie Liddle, Debbie Ogle, Kathy McManis, Dorcas Brown, Chris Paulsen, Kathy Terry, Patricia Duly, Dora Lynn Dick, Susan Liddle, Wesley Anderson, Lynn Stinchcomb, Linda Clayburne, Bonnie Fulmer, Sarah Harding, Tommy Stone, Mark Gaselcke.

The word "heald" is a contraction of an Old English term, "Healden," both bride and ale having been considered necessary for a successful wedding.

"Elephant out here prants . . . Clean out your 'trunk' and sell 'white elephants' on the PEANUT RATE in the Want Ads."

## Tomboy?



"I'm only bringing away a few things in my suitcase. I've arranged each morning at the bar, across things that could have no size but with its parachute-value draped ceiling and pictures of Ernest Hemingway on one wall, to begin work in what she jokingly called "the hole."

She works most of the day and usually Betty Bruce, a longtime woman who knows as "Miss Mary," Key West friend, helps.

It's to Betty that Mrs. Hemingway occasionally says: "Do you

For students, she feels all these papers are valuable. "Through the letters especially one can reconstruct the whole speech of American letters and includes Dos Passos, Archie MacKichie, Ezra Pound . . ."

However, she said, the letters left a request that none of his letters be published.

The filled cartons of letters and books, like those she has already twice used out from their Idaho and Cuba homes the latter having been turned over to the Cuban government as a memorial, will be sent to New York for library sorting, then "possibly the Library of Congress or New York Public Library . . . there are no plans yet."

"I haven't come across any great finds — notes and bits of pieces of stuff, but no tremendous treasures."

"I think one has to exercise both judgment and patience in this," she said, explaining that she has come across some intimate letters. "I don't read them, but I also think that at the same time they should not be destroyed." So, instead, she has put them, too, aside.

She smiled broadly. "Here's a letter from Papa to somebody," and she perched on a table to read it.

"Papa wrote good letters. I don't think there's ever been anybody in the whole world who wrote like him — so perceptive. He saw through all sham."

"He was a smart fella, that Papa — a smart hombre."

She replied to a question about her future. "I haven't any plans right now."

And how is she doing in the difficult adjustment to life after the death of a loved one?

"Papa wrote a story once — it took it was in 'A Farewell to Arms' — when the man is exercising his leg and talking with a Cuban soldier in the next bed."

The soldier had met Sylvia about having lost his wife.

"And Papa said: 'There is no consolation.'"

(UPI Telephoto)

PARIS — The "Tomboy" look bursts into the spring scene, ushered by Jules Crabey. This version, in bright blue silk shantung, features the typical wide, brass-buckled belt and short boyish jacket. It is finished with a long, self-fringed scarf, striped in dark green and bright blue. This is an exclusive, copyrighted model, copying is strictly forbidden.

(UPI Telephoto)

# Humboldt's Women of the Press Give Us New Cause For Being County-Proud



Tobacco . . .

In Beverly Hills, last Saturday, three women from Humboldt County were given California-wide accolades as prominent members of the "fourth estate." Two of them are staff members of the Eureka Newspress, Inc., the third, the editor-publisher of the Blue Lake Advocate.

Jean Nelson, socially known as Mrs. Rob Toy Nelson, of Arcata, carried the county's banner to the annual, winning first place in the twelfth annual state-wide contest of the California Association of Press Women in the category of feature photography. Her picture of the hands of an elderly Indian woman, Mrs. Alice Taylor Spott, holding tobacco hits that our smoking pleasure comes from, was given the top award amongst all "feature" pictures made by women in California in the year of 1961. It automatically became California's entrant in that category in the annual contest of the National Federation of Press Women, Inc., of which the California state organization is an affiliate.

Mrs. Nelson, who is actually a staff reporter on the Humboldt Times, a photographer only on the side, established herself as all-around distinguished by further winning an award — third place in the "news story in a daily paper" category. This winning piece was her news treatment of the five-day suspension of the Hon. Arcata Police Officer John Tucker, by the former city manager.

Humboldt County's other two honorees are Miss Margaret Delaney, society editor of the Humboldt Standard, and Mrs. Wava E. DeMotte, editor-publisher of the venerable Blue Lake Advocate.

Miss Delaney, a perennial winner with many first places and numerous others to her credit in the years since the California Association of Press Women was organized, this year gently took three awards, a second and two thirds.

In the chapter of the competition designated "Department edited by a woman in a daily paper of 10,000 or more," Miss Delaney was second honoree for her work on the development of the county hospital nursing home. Miss Delaney also won third place for a special series of three musical reviews, especially of Eureka community center programs, and third place in the division of free-lance pieces, published in a weekly paper. This winning entry was a news story dealing with St. Joseph Hospital's hospital-cries lecture publication.

Mrs. DeMotte, grand-laudress and widow of all-around newsman, who herself was a figure in radio before she took over there.



Jean Nelson, whose picture above won first place in the California Press Women's contest for feature photography.



Margaret Delaney Wava DeMotte

## RENTS WHEELCHAIRS



STAN CLONEY

Stan Cloney of Cloney's Pet Care Pharmacy announced that day that Cloney's have added some brand new wheel chairs, to their rental stock for the use of those persons needing this recuperation aid. This is in addition to the complete stocks of other sick room aids that Cloney's Red Cross Pharmacy have for your convenience and complete drug and pharmacy departments. When your family physician gives you a prescription bring it to Cloney's Red Cross Pharmacy where you will receive rapid, accurate service in the "hospital clinic" and friendly assistance of the Pharmacy staff. As an added service Cloney's offer free in town delivery. Stop at Cloney's Red Cross Pharmacy located at 225 3rd Street in Humboldt. Eureka for drugs and drug supplies or hospital supplies and aids. You are always welcome at Cloney's.

## Clinic For Area To Be Discussed By Music Group

Humboldt County branch of the Music Teachers' association of California will meet March 12, to discuss possible plans for the establishment of a mental health clinic in this area.

Mrs. Charles Stoen, coordinator of the Speakers' Bureau for the Mental Health Society of Humboldt County, will be guest speaker. Following Mrs. Stoen's talk, a group discussion will be held for the purpose of exploring music as an integral part of a therapy program for emotional and mental disturbances.

Members will also bring albums and disc sets teaching tips.

The local music organization held a student recital at the Eureka Woman's Club Feb. 27, which featured piano, violin and accordion music, as well as dancing.

Participating students were Susan Dinko, Debra Cowart, Denise Gray, Debbie Crnich, Susan Clayton, Karen Summerfield, Susan Summerfield, Gary Farber, Pamela White, Debbie Liddle, Debbie Ogle, Katty McLaughlin, Barbara Brown, Chris Paulsen, Kathy Henry, Patricia Daily, Doris Lee Dick, Susan Liddle, Wesley Anderson, Lynn Stanrough, Linda Clayburn, Bonnie Fuller, Sarah Hamilton, Tommy Shum, Mark Gaschick.

The word "bridal" is a contraction of an Old English term, "Bridelike," both bride and bridegroom, having been considered necessary for a successful wedding.

ELEPHANTS have parents — "Dear old man" "Aunt" and "white elephants" on the PLEASANT RATE in the Want Ads.

## Miss Darlene Olesen To Wed William T. Madsen

Miss Darlene Olesen, daughter of Mr. and Mrs. Lester Olesen, of Piercy, announced the engagement of their daughter, Darlene Rae, to William T. Madsen, son of Mrs. Ethel Madsen, of Korbek, and the late Oyle T. Madsen, of Garberville.

Miss Olesen was graduated from Humboldt High School in 1959, where she served as Student Body President and Editor of the school's yearbook. She is a Past is now with Coastal Air Lines in Eureka.

William Madsen, who graduated from South York high school, attended regular at California State Polytechnic in San Luis Obispo where he was a member of the Phi Kappa Phi Honor Society. He graduated from Humboldt State in 1959, where he was Editor of the Humboldt Standard and Editor of the Humboldt Times. He is currently employed with Sinsler's Enterprises, Inc. in Piercy.

The wedding date is set for May 20th.

## Blue Lake Dance Club Holds Western Affair

BLUE LAKE — The dance club held by the Blue Lake Dance Club Saturday night was a highly successful affair with the center of attraction an extra large dance farmer made by Mrs. Stacey Stacia. The "man" was in the center of the room in a small oval and sitting in a saddle.

Other decorations were a number of old saddles and other hardware, brass collars, etc. Western songs, tunes were used on the walls to further depict the western theme. The men wore blue jeans and the ladies, colorful costumes.

Mr. and Mrs. Madsen had their honeymoon in Liston, Paris and Frankfurt. They will spend three weeks at the different European ski resorts, returning April 15.

The national motto of the United States is not "E Pluribus Unum," chairman of the dinner. Madsen was an army people think, but in God's name, this was a figure provided by Tom Field's archery. We Trust. This motto was modified by Congress in 1956.

## Pinkhams Leave For Ski Trip At Europe Resounds

Mr. and Mrs. Aid Pinkham, of Eureka's Ski Shop, were given a surprise send-off before leaving on a European ski trip. Some of their friends attended the event held in the Pinkham basement.

The Pinkhams are leaving from San Francisco by jet and will stop over in Liston, Paris and Frankfurt. They will spend three weeks at the different European ski resorts, returning April 15.

The national motto of the United States is not "E Pluribus Unum," chairman of the dinner. Madsen was an army people think, but in God's name, this was a figure provided by Tom Field's archery. We Trust. This motto was modified by Congress in 1956.

# Woman's Page

JANET OWEN JENSEN, Editor THE HUMBOLDT TIMES Wed., Mar. 14, 1962, Page 8

## 'Empty Nest Years' Problem Must Be Met, Dean Tells HSC Faculty Wives Club

ARCATA — "Talented women don't use their brains because our culture tells them not to!" was one of many startling statements made by Miss Kate Buchanan, Associate Dean of Activities, Humboldt State college, before a large luncheon gathering of Faculty Wives at the Baywood Golf and Country Club, last Saturday.

Miss Buchanan, in her talk on "The Status of Women," pointed out that our changing times and the impact of these changes on women in terms of increased responsibilities and the multiplication of the roles society expects them to assume have given rise to much research by both national committees and professional groups.

Many women at each stage of their lives must support themselves and provide financial support for their families. More American women will be widows than ever before and will be widowed longer.

Other women who do not work outside the home find "time on their hands" near the mid-point of their lives, and then they face a need for a major reorganization of role patterns, according to Miss Buchanan.

The educational institutions, Dean continued, "need to take off their blinders" and reconsider how education can better serve women, for a definite "time cycle" has evolved for the American woman. This cycle on the national scene is one of early marriage, early and larger families, followed by many years of diminished responsibilities and interests.

Something needs to be done to make these "empty nest years" meaningful for the individual and profitable for the nation. The older woman's return to college or to graduate school is a national trend.

Some revealing statistics were cited by the speaker showing the number of doctorates earned by women to be on the decrease, having dropped from approximately 47 per cent in 1922 to 10 per cent annually for the past five years.

"Right now women's share in U.S. college faculty personnel is back down to 22 per cent, or just where it was in 1910. Only two fields have gained in the number of degrees earned — education and psychology," Miss Buchanan said.

To explain this situation, the speaker pointed out that as women become more materially affluent, we become intellectually more deficient; short and long term low skill employment, raised wages that made an early marriage financially possible, shortened work-week that makes marriage, practical, and consumer goods that make housework fast and easy are given as reasons for women's preference for an early marriage and family.

A fairly recent college senior survey showed 84 per cent of the women stating marriage and family as their life goal, economic and social factors have now forced their attaining their goal earlier than ever before. The time high skill training has been steadily rising.

In other words, Miss Buchanan said, talented, intelligent women too often now settle for a marriage and family as their only goal, short changing themselves, by not realizing their full potential as human beings.

The group was welcomed by President Mrs. Ed Steele, Mrs. Edward E. Sturgeon introduced the speaker, Co-chairman of the luncheon were Mrs. E. Nodd Jr. and Mr. Donald Bux. They were assisted by Mrs. Matthew Hicklin, Mrs. Harry Griffith, Mrs. Randolph Hudson and Mrs. Dan Karsner.



Dean Kate Buchanan



## 'Miss Mary' Works On The Hemingway Heritage

By JEAN WARDLAW Miami Herald Staff Writer KEY WEST, Fla. — "AP" The room smelled musty. It was piled high with excess furniture of Sloppy Joe's Bar on society of literary.

On the other were trunks and cardboard boxes which had been packed to overflowing with let-So I'm hoping to find a few things become more materially affluent, the mementos one looks at, study-her, then lays aside it.

Only Ernest Hemingway hadn't tossed them out.

"Nobody saved things like Ernest," said Miss Mary Hemingway. Hemingway, whom she met long after the author's divorce from her. "We formed a mutual ad-miration society," she said. She long white butcher's smock happily of "coming over to the weekends with Pauline." "I think this is one of the nicest towns in America, really."

"It just got so that Ernest couldn't work here. It's different from Spain."

She speaks fondly of Pauline Hemingway, whom she met long after the author's divorce from her. "We formed a mutual ad-miration society," she said. She long white butcher's smock happily of "coming over to the weekends with Pauline." "I think this is one of the nicest towns in America, really."

"We felt it was awfully bad for a woman of unexpected company. You can't go around entertaining people all the time and do a kind of work he wanted to do." She adjusted her glasses and continued sorting.

"I'm only limning away by Ernest saved some photographs, things that could have no value."

"Sometimes you can see right through them," Ernest saved some photographs, things that could have no value."

"I'm only limning away by Ernest saved some photographs, things that could have no value."

"I'm only limning away by Ernest saved some photographs, things that could have no value."

## Tomboy — ?



PARIS — The 'Tomboy' look bursts into the spring scene, ushered by Jules Crabey. This version, in bright blue silk shantung, features the typical wide, brass-buckled belt and short boyish jacket. It is finished with a long, self-fringed scarf, striped in dark green and bright blue. This is an exclusive, copyrighted model; copying is strictly forbidden. (UPI Telephoto)

me 6-1962

Arcata Union, Arcata, California  
Friday, July 27, 1962—Page 8

### More about . . . **Klamath Indians**

daries weren't stated until June 23, 1876. A 20-mile extension was formed by executive order in 1891, extending down the Klamath river one mile on either side.

Seven tribes were listed in the original executive order, but all tribes except the Klamath River Indians were referred to in the 1876 and 1891 orders.

The Klamath River tribe contends that since both of the latter executive orders refer back to the 1864 document, they should rightfully be included as Indians of the Hoopa reservation.

#### **DISAGREEMENT**

The deputy solicitor contended that the Congressional Acts of June 23, 1876, which established the Hoopa Valley boundary lines and the act of October 16, 1891 extending the boundaries of the reservation, conveyed no property rights to the Klamath River Indians on the original reservation.

The Spokesmans committee agrees, but argues that these acts refer back to the Congressional Act of April 8, 1864 which did include the Klamath River Indians.

## Indian Case Reviewed By Lawyer

The Indian citizens of the Hoopa Valley Reservation extension have appointed three attorneys to represent them in filing suit to receive a share of the assets of the Hoopa Reservation.

Hoopa Indians initiating the suit met last Saturday in the Wanton Hall in Arcata where Harry D. Williams, one of their attorneys, reported that U.S. Government officials believe the suit stands on valid grounds. He expressed confidence that the suit might be filed in a federal court in the immediate future and that the reservation extension Indians would be awarded a favorable decision.

Williams based his convictions on favorable responses from officials of the Bureau of Indian Affairs, Department of Interior, Attorney General's Office, and a U.S. Congressman and Senator at a recent meeting in San Francisco.

If the suit is won, government officials have indicated that the extension people would receive an immediate payment of approximately \$3,400 each.

The Indian people involved passed a motion at the Arcata meeting to contribute \$2 each to pay part of the attorney's expenses in the preparation and filing of the suit.

Hoopa

### DEATHS AND FUNERALS

**MARSHALL, HAROLD B. JR.** — June 8, 1962, Hoopa. Husband of Winona Marshall, Hoopa. Son of Mrs. Henry Arnold Beck of Hoopa. Brother of Mrs. Janice McCovey, Julius M. Marshall, Gerald S. Marshall, Freddie Marshall, all of Hoopa. He is survived by 1 nephew, 3 nieces. Member of Hoopa Presbyterian Church. Student of Healds Business College, San Francisco. A native of Hoopa, age 20. Services will be held at Hoopa Presbyterian church at 2 p. m. Wednesday, June 13, under the direction of Chapel of the Redwoods, with Reverend Leo Brown officiating. Interment at Hoopa Cemetery.

# Klamath River Indians fight for share, Hoopa reservation

328-  
329



**EDGAR McLAUGHLIN**, chairman, and Effie Hansen, secretary, of the Klamath River Indian Spokesman committee met with local attorney Francis B. Mathews and Raymond Bergen of the law firm of Williams & Stein, Washington, D. C., to discuss legal problems of

the Hoopa Valley Reservation Extension. A general meeting has been scheduled at Arcata, at 1 p. m., Saturday, August 4, in the Danish Hall. (Standing (L-R): Ann Siipola, Edgar McLaughlin, seated, Raymond Bergen, Effie Hansen.)

An attorney from Washington, D. C. will meet with members of the Klamath River Indian tribe August 4 at Danish Hall to consider their claims to a share of Hoopa reservation assets.

The Klamath River Indian Spokesmans committee would like to see the matter go to court, but must obtain approval of the U. S. Department of Interior. They are hoping Attorney Raymond W. Bergen, of the law firm of Williams & Stein, will give them some clues on how to get their claims to court.

Some 2,500 Klamath River Indians, in a long-drawn dispute with the Hoopa tribe, are contesting a deputy solicitor's opinion in 1958 which cut them out of any share of the estimated \$30 to \$100 million timber rights on the Hoopa reservation.

The rich, 155-square mile reservation was established by Congress in 1864, although the bound-



# Klamath River Indians fight for share, Hoopa reservation

328-  
329



**EDGAR McLAUGHLIN**, chairman, and Effie Hansen, secretary, of the Klamath River Indian Spokesman committee met with local attorney Francis B. Mathews and Raymond Bergen of the law firm of Williams & Stein, Washington, D. C., to discuss legal problems of

the Hoopa Valley Reservation Extension. A general meeting has been scheduled at Arcata, at 1 p. m., Saturday, August 4, in the Danish Hall. (Standing (L-R): Ann Siipola, Edgar McLaughlin, seated, Raymond Bergen, Effie Hansen.)

An attorney from Washington, D. C. will meet with members of the Klamath River Indian tribe August 4 at Danish Hall to consider their claims to a share of Hoopa reservation assets.

The Klamath River Indian Spokesman's committee would like to see the matter go to court, but must obtain approval of the U. S. Department of Interior. They are hoping Attorney Raymond W. Bergen, of the law firm of Williams & Stein, will give them some clues on how to get their claims to court.

Some 2,500 Klamath River Indians, in a long-drawn dispute with the Hoopa tribe, are contesting a deputy solicitor's opinion in 1958 which cut them out of any share of the estimated \$30 to \$100 million timber rights on the Hoopa reservation.

The rich, 155-square mile reservation was established by Congress in 1864, although the boun-

## Hoopa Votes June 22 On Liquor Sales

HOOPA — Whether or not to allow sale of liquor on the Hoopa Indian Reservation and the degree of blood essential for eligibility for tribal membership will be two major issues facing voters in a Hoopa Indian tribal election June 22.

Although Congress passed legislation in 1953 permitting the sale of liquor on reservations subject to approval of the tribal council, the measure has been defeated in subsequent elections. Now that a shopping center to be constructed with tribal funds has been proposed, many feel that as much money as possible should be spent on the reservation.

The second proposition on the June 22 ballot concerns the eligibility for membership on the Hoopa rolls. Last year the proposition was listed on the ballot but due to misinterpretation, the Commissioner ruled the vote invalid. In essence, the voters will decide whether a child born to Indian parents must be one-quarter degree Hoopa Indian blood, or one-quarter degree Indian blood.

Tribal members in favor of sale of liquor on the reservation point out that sale of liquor is necessary for a successful business venture. Persons who presently commute to other communities, they say, purchase many other items such as gasoline and groceries.

Others have suggested tribal-ownership of a bar or store selling liquor. However, the State will not issue a license on such a basis.

The manner in which the proposition is written will allow the Tribal Council some powers to restrict the location and type of establishment. Leases for businesses in the proposed shopping center will be written on a percentage basis. If a bar or liquor store is located at the shopping center, the tribe will indirectly receive some of the profits from such an enterprise.

Some tribal members fear that termination would result from allowing liquor sales on the reservation. But Indian Bureau officials express the opinion that liquor sales could in no way bring the Hoopa tribe nearer to withdrawal.

June 17-1962

# PARTY LINE

By GORDON G. HADLEY  
(Guest Columnist)

Trapped.

How I ever let myself get in the position of writing a column after 20 years of non-writing I'll never know. I believe it happened while I was reading and failed to hear the question from my wife about writing this column for July 13. It just goes to show silence is interpreted as "yes". At one time silence was a boon to husbands but I can't win.

Ran into my old friend Bill Van Fleet at the Bella Vista Inn last week. As you may know Bill is a brother of Clark C. Van Fleet, author of that great book on fly fishing on the Klamath, Eel and other streams in this northwest area.

Bill has a wonderful home on the river near Orleans. He follows a quiet, happy life, fishes when the fish are in his "front yard" and in general enjoys that beautiful, rugged country.

★  
However, he ran into some excitement last week when five men in two loaded canoes capsized between his place and the Red Cap riffle. The accident was near fatal for a couple of the fellows but the good Lord must have been with them as all five are still walking around, telling about their accident. The men? They are experienced river men, having made several similar trips on other rivers every July 4. In the group were Bill Slusser, Jim Shields, Bob McCarthy, Barney Ferguson and Bob Sproul, son of the former president of University of California.

Only one of the canoes was rescued as was some of their equipment.

Thanks to Van Fleet the men were given clothes, food and driven to Orleans following their ordeal.

★  
Being somewhat of a river boatman myself I can appreciate the close call these men had. I guess they made only one mistake. They failed to survey the river first for rapids and boulders.

The Klamath River reminds me of some of my close calls. I have a sled type craft with a 100 H.P. Universal engine.

A few years ago, with about four fishermen aboard, we hit a gravel shoal at the head of the Dewey George Riffle above Pecwan. The gravel pulled the propeller off the shaft and in seconds we were drifting out of control through white water. With a little luck we kept the boat off the rocks with the pike pole and after float-

ing into quiet water we used the anchor to work our way into shallow water.

★  
Another incident involved my wife and son when I missed the channel during low water day (Labor Day) on Pecwan Riffle and just about "dry beached" the boat on a gravel bar in the middle of the stream. We finally worked the boat back into the water but without power as the entire propeller shaft was pulled out. We finally "relaunched" the boat. We bounced off a big boulder and again worked our way toward shore with the anchor and pike pole. Two hours later we were back in business. That experience really shook me.

★  
Another situation occurred when I followed another sled-type boat owned by Verne Johnson of Eureka. With about seven people aboard we hit the crest of the Blue Creek Riffle at exactly the same time the wake from Johnson's boat hit the riffle. The result: we were covered with a sheet of water that not only soaked all of us but almost swamped us. This could be considered an unusual occurrence as the timing had to be perfect. Of course, in those days, about 10 years ago, Blue Creek Riffle was steep while now it is fairly flat.

The Klamath River is probably one of the most beautiful streams in this country but unless you respect it continually it can turn into a stream of tragedy.

My thanks goes to J. J. Krohn, former Arcatan, and now of Atherton, who taught me navigation of the Klamath. Well do I remember when "J. J." use to run his big 26-foot dugout up and down the river between Klamath Glen and Johnson's.

Lessons on the river always seem to come the hard way. Back in the early 1930s, "J. J.," with about seven passengers and a dog, sheared a pin in his propeller at the head of Starwin Riffle. The boat, without power, entered rushing white water, hit a log sticking out from the bank, and capsized. Thanks to "J. J.'s" cool head and aid from an Indian with a canoe everyone was rescued. There was one loss—the dog. Whatever happened to him is anyone's guess.

★  
This year the Klamath appears to be in fine condition for fishing. The water is clear as a bell which makes the rocks on the bottom look awfully close when going over shallow riffles. However, log

rafting is in progress and thanks to the log boat pilots a channel is kept deep enough for navigation.

! See you on the river.

# The Story of Blue Lake . . .

Mrs. Eugene F. Fountain, Historian

## A Trip up Mad River in 1871

From the Daily Evening Bulletin of San Francisco—Hoopah Valley, October 10, 1871

I was not in Arcata but a short time and had small opportunity to collect information respecting the same; but it and its environs display together the most progressiveness I have seen since I left Scott Valley, in Siskiyou. It has attained to the dignity of a public square, with enough smallish buildings to enclose it on all sides round about; there is a fine new Episcopal church. The Postmaster has quite a conspicuous placard, advertising the Weekly Tribune for sale. I have seen an intolerable deal of Pomeroy's Democrat in these and circumjacent regions and I do exceedingly crave a piece of good literature once more to wrap around my lunch; and I have deciphered out of the grease a great many ancient and vivid accounts of "Federal tyranny," the battles of the Rebellion, the construction of Noah's ark and other interesting matters of history.

I rather like Arcata, and it is the entrepot of nearly all the merchandise imported into Klamath county, which is to say, about all that is worn, eaten, or drunk in aforesaid country, except the flour sent over from Siskiyou. It is the centre of a strip of plain, several miles in width, between the mountains and the ocean; and the elegant farmhouses, turnpiked roads, commodious barns and the broad, clean-tilled fields for miles around are a sight goodly to see. The potatoes about Arcata are wonderful. They are just now in the full sap and greenness of their beauty, and the fragrance of the growing vines can sometimes be inhaled a quarter of mile distant—something I never noticed before.

There are dozens and scores of fields as green as emerald and as clean of weeds as anything I saw in New Jersey. The farmers are just now hauling in their oats from the hock, but they look quite rusty-colored; and their wheat in late fields, but the kernels, though plump, are lark, sometimes almost black. Mr. Richardson and Mr. — have small orchards near Mad River, but the ocean fogs render the apples rather insipid. No peaches visible, and upon the invitation of Mr. Henning, I rode with him over his farm and saw perhaps the finest small field of potatoes that can be found on this coast—a field of peachblows. He has men employed even thus late, cutting out weeds with hoes, in the old Eastern fashion and even plucking out small thistles with their hands. I think an Eastern farmer would smile to see a man hoeing potatoes in October, and with gloves on his hands.

## The Mad River Country.

From a gentleman who is well conversant with this region, I hear good accounts of its progress. Mad River is a small stream, but exceedingly vixenish in winter, which empties into the ocean about three miles above Arcata. There are large, rich and prosperous cattle ranches and dairies extending up to fifty miles, the lower half finding a market in Arcata; the upper, in Eureka. There is a good wagon road reaching up twelve miles, but the remainder of the distance is traversed only by trail. There are dairies of fifty or sixty cows along the river, though now they are not "running" above five or ten apeace; but in the spring the amount

this valley is presented to be large. I penetrated the valley myself about ten miles on my way to Hoopah and found numerous clearings and girdlings, quite in the Eastern fashion, where the settlers, lately established in smug cabins, are lustily laying about them among the enormous fir trees, cottonwoods and maples which stud the valley. The dense, vast forests and thickly falling leaves in many places, with here and there a bright, new cabin, remind one of the Eastern states. There is an abundance of redwood on the mountains twenty miles or more up Mad River.

## Across to Hoopah.

At Scott's Hotel one leaves the wagon-road and goes up North Fork on a trail, then over a divide into the valley of Redwood Creek, then sixteen miles over another gigantic divide into Hoopa Valley—about 35 miles in all by trail. There is a house and a dairy about every six miles, on an average, and three or four hotels.

The greater part of the range between the Trinity and Redwood is rather barren, especially on the southern slopes, and sparsely timbered with oak and fir, with many open spaces and there is only one house in the last sixteen miles. But the other slopes still feel the influence of the ocean, and have a fertile soil often to the very summit and are heavily wooded with fir and redwood. Corn grows fifteen miles from the Pacific and high up on the mountains, without irrigation. To my surprise I saw some small redwoods just in the edge of Hoopa Valley, at least thirty miles distant from the ocean.

## Hoopah Valley.

Hoopah Valley is composed of detached pieces, for it occasionally pinches out entirely and is nowhere over half a mile in width, and the whole length of the Reservation portion is not above five miles. The soil in the lowest portions is very fertile; but most of it is rather more like a mesa, with a tendency to gravel and scrubby oaks.

The temperature at noon today was 84 degrees Fahrenheit. Last summer, sometimes it was 110 degrees in the shade. The fog occasionally comes up the Klamath and Trinity from the ocean, but recedes early in the morning. The mountains on the south side are covered pretty densely with dark-green forests, but on the north side they are barren, with straggling patches of trees, purple and tawny slopes of harsh grass, etc.

## The Reservation Buildings

The Agent's house stands on a little breast of the mesa, with oaks about it, a fountain in the yard, supplied from the mountains, a white cottage surrounded with a piazza and trellised vines, making it very cool and shady. Most of the other officer's houses are of the garrison sort; small and unpainted, standing on the edge of the mesa, unshaded and hot-looking. The Indians have plain board-cabins of one room, with a square hole for a door, and they are grouped about in villages, according to pleasure or convenience. There is a grist-mill, a saw-mill, various warehouses, etc.

I am indebted for much information to the Agent, D. H. Lowry, his assistant, H. Ormond, and Dr. L. Force, surgeon of the Reservation. First and greatest of the tribes here collected, of course, is the Hoopahs, who once owned this valley and held several tribes around them in a state

of butter and cheese brought out of semi-vassalage, exacting from them annual tribute. With the exception of the two tribes on the Klamath, the Hoopahs were the most intelligent, brave, powerful and energetic Indians in all this region. They were too haughty to learn the language of any of their tributaries about them, hence all the remains of tribes on the Reservation today speak Hoopah, only less perfectly than their own language. At the last regular census there were 784 Indians here, but the number today is probably diminished.

Courtesy of Bancroft Library  
University of California  
Berkeley, California

## Hoopa's Retiring Postmaster Has Lived Through an Era of Changes

By BETTY ALLEN

Times Correspondent

**HOOPA** — Ernest Marshall Sr., postmaster in active service at Hoopa for the past fifteen years retired as of January 13, 1961. For five years prior to taking over the post office at Hoopa, Marshall served at Weitchpec and at the Willow Creek Post Office then located across the road from the Willow Creek Hotel.

Marshall believes that those who have never filled the position in a small town post office can never know fully the joys of working for Uncle Sam. In contrast with the city postmaster who has his regular duties, his assistants and all the modern improvements, he seldom comes in contact with the public. Ernie has found that in addition to the duties of postmaster some of his many tasks were that of janitor, interpreter, stenographer, banker, handwriting expert, and information bureau.

Born and raised in Hoopa, Marshall has had the opportunity of watching the community grow from the days of the kerosene lamps sitting on posts along the board walk from the Indian Agency to the post office, to the time of the arc lamp and the first electric system installed by the United States Government. In that day the post office was in the Old Brizard Store not far from Supply Creek between the Agency ground and the hospital.

As a student in the Indian

Agency School Marshall together with the other boys attending the school had the incomparable thrill of riding in the first automobile that came in to the valley. Mrs. T. Bair, owner, would take ten of the boys at a time and Bill Henry would keep the othzrs until they had their turn. The route in those days over the old country road came over Angel Ranch, Bald Mountain, Redwood Creek and up over Rocky Point, down Three Creeks, up over Gopher Camp, going down from there in to Willow Creek. To get to Hoopa they climbed up Braanen Mountain only to go down again into Hoopa Valley. "All in one day". What an astounding feat this was to the residents when a round trip over the same route by freight train took five days.

Employees coming to the isolation of Hoopa from the east were always anxious for mail as their tenure was usually at least one year. Marshall recalls of the arrival of the "steamer Mail". Standing room only could be had on the front porch of the small building with all eagerly waiting news from home and the San Francisco papers fresh from the steamer, "The City of Topeka." No telegraph or telephones connected Hoopa with the outside world in those days.

Ernie Marshall tells how in the waiting crowd someone would shout, "here he comes" and out of the pitch black night would ride Ike Denny, up on Old Jack and

leading Rondo, the pack mule. Soon the singing of the ropes over the canvas could be heard as the diamond hitch was released and the roaring voice of Ike as he shouted, "get off the rope, Rondo!" Here was a man who firmly believed the "Mail must go through!"

It was not uncommon to see the mule train of 25 to 40 mules, owned by A. Brizard Company, and operated by Bob Pratt, unloading parcel post in front of the Hoopa Post Office. It was here Marshall learned to throw the "diamond hitch", helping packers load and unload." What a sight it would be today," says Marshall, "to see the boy on the bell horse coming in with the mules following the sound of the bell. Each mule knowing its place and if one came in to be relieved of its load ahead of the rightful one a shout from the packer sent it back to its proper position."

When the Bair road was completed connecting with Redwood and Korbek pack animals were only used during times of excessive snow in the mountain passes. During the year of 1915 there was twelve to fifteen feet of snow on Redwood Summit. The mail packers took their horses as far up the mountain as they could travel and then carried the mail on snowshoes to the summit to meet the packer from the other side. Under such conditions there were no parcel post packages

(Continued on Page 24)

## Hoopa P. O. Chief Recalls Olden Times

(Continued From Page 15)

marked "fragile", or special handling accepted.

During the spring of that year wagons drawn by four horses, somewhat on the order of the pony express, in that the horses were changed at Redwood Creek, was instituted. Bad road conditions over hazardous terrain made the freight rates high and merchandise shipped into the country often came by parcel post.

Marshall began his career as a clerk for the A. Brizard Company at the Hoopa Branch at about this time and even made several trips driving the mail stage to Blue Lake. Around 1918 mail was received by motor driven vehicles and one shipment came by airplane during the 1955 flood disaster.

The post office has had six different locations during Marshall's tenure of service and expansion has been so great that a new post office with many labor saving devices will be erected during the next year.

Ernest Marshall has been for many years a truly public servant with the best interests of his community uppermost in his service. For 20 years he served on the school board and was president at the time of the new Hoopa High School dedication. Perhaps better than anyone does Marshall realize the foresight and effort of Clifford Jordan, superintendent who worked untiringly with the federal, state and county offices for the formation of the unified district.

As a member of the Indian Council and its chairman, Marshall helped form policies governing the valley and was president of the business Association which made possible many years of fine celebrations each Fourth of July. At present he is secretary of the Cattlemen's Association, and is chairman of the Klamath Trinity Credit committee.

Marshall expressed his appreciation for the patience and kindness shown him during his years as postmaster and wishes God's blessing upon all his friends. Mrs. Rosalind Marshall is now acting postmaster.

Standard

Jan 27-1967

## Retired Postmaster At Hoopa Recalls Years Of Mule Trains

HOOPA — Ernest Marshall Sr., postmaster at Hoopa for the past fifteen years retired as of January 13, 1961. For five years prior to taking over the post office at Hoopa, Marshall served at Weitchpec, and at the Willow Creek Post Office then located across the road from the Willow Creek Hotel.

Marshall believes that those who have never filled the position in a small town post office can

never know fully the joys of working for Uncle Sam. In contrast with the city postmaster who has his regular duties, his assistants and all the modern improvements, he seldom comes in contact with the public. Ernie has found that in addition to the duties of postmaster some of his many tasks were those of janitor, interpreter, stenographer, banker, handwriting expert, and information bureau.

Born and reared in Hoopa, Marshall has had the opportunity of watching the community grow from the days of the kerosene lamps sitting on posts along the board walk from the Indian Agency to the post office, to the time of the arc lamp and the first electric system installed by the United States Government. In that day the post office was in the old Brizard Store not far from Supply Creek between the Agency ground and the hospital.

As a student in the Indian Agency School Marshall together with the other boys attending the school had the incomparable thrill of riding in the first automobile that came into the valley. Mrs. T. Bair, owner, would take ten of the boys at a time and Bill Henry would keep the others until they had their turn. The route in those days over the old country road came over Angel Ranch, Bald Mountain, Redwood Creek and up over Rocky Point, down Three Creeks, up over Gopher Camp, going down from there into Willow Creek. To get to Hoopa they climbed up Brannen Mountain only to go down again into Hoopa Valley. "All in one day". This was an astounding feat to the residents when a round trip over the same route by freight wagon took five days.

Employees coming to the isolation of Hoopa from the east were always anxious for mail as their tenure was usually at least one year. Marshall recalls the arrival of the "steamer mail". Standing room only could be had on the front porch of the small building with all eagerly waiting news from home and the San Francisco papers fresh from the steamer, "The City of Topeka." No telegraph or telephones connected Hoopa with the outside world in those days.

Ernie Marshall tells how in the waiting crowd someone would shout, "here he comes" and out of the pitch black night would ride Ike Denny, up on Old Jack and leading Rondo, the pack mule. Soon the singing of the ropes over the canvas could be heard as the diamond hitch was released and the roaring voice of Ike as he shouted, "get off the rope, Rondo!" Here was a man who firmly believed the "Mail must go through!"

It was not uncommon to see the mule train of 25 to 40 mules, owned by A. Brizard Company, and operated by Bob Pratt, unloading parcel post in front of the Hoopa Post Office. It was here Marshall learned to throw the "diamond hitch", helping packers load and unload. "What a sight it would be today," says Marshall, "to see the boy on the bell horse coming in with the mules following the sound of the bell. Each mule knowing its place and if one came in to be relieved of its load ahead of the rightful one a shout from the packer sent it back to its proper position."

During the spring of that year wagons drawn by four horses, somewhat on the order of the pony express, in that the horses were changed at Redwood Creek, were used. Bad road conditions over hazardous terrain made the freight rates high and merchandise shipped into the country often came by parcel post.

Marshall began his career as a clerk for the A. Brizard Company at the Hoopa Branch at about this time and even made several trips driving the mail stage to Blue Lake. Around 1918 mail was received by motor driven vehicles and one shipment came by airplane during the 1955 flood disaster.

The post office has had six different locations during Marshall's tenure of service and expansion has been so great that a new post office with many labor saving devices will be erected during the next year.

Ernest Marshall has been for many years a truly public servant with the best interests of his community uppermost in his service. For 20 years he served on the school board and was president at the time of the new Hoopa High School dedication. Perhaps better than anyone does Marshall realizes the foresight and effort of Clifford Jordan, superintendent who worked untiringly with the federal, state and county offices for the formation of the unified district.

As a member of the Indian Council and its chairman, Marshall helped form policies governing the valley and was president of the business association which made possible many years of fine celebrations each Fourth of July. At present he is secretary of the Cattlemen's Association, and is chairman of the Klamath Trinity Credit committee.

When the Bair road was completed connecting with Redwood and Korbek pack animals were only used during times of excessive snow in the mountain passes. During the year of 1915 there was twelve to fifteen feet of snow on Redwood Summit. The mail packers took their horses as far up the mountain as they could travel and then carried the mail on snowshoes to the summit to meet the packer from the other side. Under such conditions there were no parcel post packages marked "fragile", or special handling accepted.



Jan 6 1965

# Homes in Hoopa Indian Country Badly Hit When Trinity River Flooded

By NELSON SHARP

HOOPA — Hoopa Valley is primarily the ancestral home of the Hoopa Indians. However, in recent years much of the land has been deeded and has gone into non-Indian ownership.

The valley is divided into seven areas called fields. Starting from the south entrance to the valley and proceeding north they are Campbell Field, west of the Trinity river; Matilton Field, east of the river; Agency Field, west of river; Hostler Field, east of river, Socktish-Chenone Field, west of river; Meskit or Mascot Field, east of river; and Norton Field, east of the river and at the north end of the Valley.

Public Health Sanitation Officer Harold Masten compiled a list of homes and businesses damaged or destroyed. They are listed by Fields for the purpose of location. Total destruction in Campbell Field to the home of Vernon Davis, and trailer houses belonging to Roger Hayden, Butch Acroy, and Darcy Kaiser. There was total destruction to four houses in Van Vleet Housing. Damage to the homes of Walter McLeod, Ken Henderson, Ruby Campbell, and Jaun Riviero. Businesses suffering damage were Al's Tire Shop and Trinity River Gas.

In Agency Field the homes listed as total destruction are Cecil Masten, Elizabeth Quimby, Josephine Peters, Beth Sanderson, Nancy Sanderson, Barbara Miller, and William Beaver.

## Agency Field

Heavily damaged were the homes of Ray Haeger, Buck Hailstone, David Risling, Sr., Marie Roberts, James Jackson, Alfred Lewis and John Kline.

Other homes suffering damage were Gail Wallace, Lawrence Orcutt, Ida Ricklefs, Gordon Peard, Chris Phillips, Peter son, Jr., Minnie Reeves, Ralph Peters, and Homer Millard. Trailer homes damaged were Peter Masten Jr., Albert Gray Jr., Walter Gray, Glenn Peard, Walter Morton, and the Stayton Brothers.

Businesses damaged in Agency Field were Wallace's Dept. Store, I-Ye-Quee Gift Shop, Ed's Electric, Ace Lunch. The Big Four Mill suffered extensive damage, and will probably be listed as total destruction. The building used by the Hoopa Pottery Guild suffered extensive damage. Two churches, the First Baptist and Catholic Church suffered flood damage.

## Hostler Field

In Hostler Field the homes of Chester Davis and Fred Thimble, Jr., are listed as total destruction. Heavy damage to the homes of Peter Jackson, Walter Ferrando, Darwin Fornari, and

Roy Dodd. Damaged were the homes of Leroy Doolittle, Ike Spencer, Herb O'Neill, Henry Alameda, Mickey Quinn, Jack Norton, Byron Hostler, Daisy Staveness, Frank Trimble, Alvina Crowe, Alice Fisher, Dough Goodwin, William Westfall, W. R. Smith, Ed Ames, and Ed Mitchell. The Hoopa Missionary Baptist Church suffered flood damage.

## Socktish-Chenone

In the Socktish-Chenone Field the homes of Howard Ames, Thelma Bain, Haynes Moore, and trailer home of Alta Gallagher were total destruction. Heavy damage to the homes of Minnie Jones, William Jarnaghan, Elmer Jarnaghan, Jr., Lawrence Latham, Myrtle Moon, and John Weismuller, and Peter Kentuck. Listed as damaged were the homes of Alfred Colegrove, Jr., Harold Blake, Bessie Jarnaghan, Geraldine Burket Latham, Robert Pilgrim, George Dowd, Betty Franz.

## Meskit Field

Listed as total destruction in the Meskit Field area are the homes of Lloyd Parks, Ella of Ken Bortles. Other homes Smith; and trailer homes belonging to Jerry Davis, and Sherman Norton. Extensive damage was done to the eleven houses in the Humboldt Fir housing unit, Homer Morford, Martin Gertzner, and the home of Norman Bernseisel. The Humboldt Fir Mill is also in this area, and suffered extensive damage.

## Norton Field

Homes destroyed in Norton Field were those of Robert Marshall, Henry Mosier, Francis Mott, and Leon Allen. Extensive damage was suffered by Howard Champlin, and James Colegrove. Allen's Television Repair was also destroyed.

Incessant rains caused major setbacks in the road repair program today. The north end of the temporary bridge across Mill Creek washed out, and slides on Highway 96 to Willow Creek pushed the dates for Hoopa's release into the future. Three heavy duty trucks came over the Old Wagon Road which intersects Highway 96 at Knights Trailer Park and at the south end of Hoopa Valley, but the twelve mile trip from Willow Creek took six hours. The trucks carried much needed groceries for Hoopa residents.



# Willow Creek Justice Court

1961

WILLOW CREEK - Judge Charles Talley, Klamath Judicial Court had a busy week, with the court stenographer Mrs. Esther Bradburn on vacation.

May 29, Joseph J. Forgue Jr. of Salyer pleaded guilty to being drunk in or about an auto, and was fined \$105 or 1 day for each \$5 unpaid. Forgue paid the fine.

May 31, Alex Pratt, Hoopa, Lester Williams, San Pablo and Ralph Purdue, Richmond, all pleaded guilty to drunk in auto and were sentenced to 29 days

in the Humboldt County Jail, and were committed.

May 26, Floyd Anderson, Oroville, was accused of fishing in a closed stream. Bail was set at \$25 and defendant is to appear June 13.

Estus Leon De Fer, Willow Creek was arrested May 26 for alleged assault and battery. Complaint states he beat his wife. De Fer pleaded not guilty and demanded a jury trial which has been set for June 21.

William Edward Gale was tried for being drunk in or about public place and was fined \$105 or 1 day for each \$5. Gale was committed to Humboldt County Jail for 21 days in lieu of fine.

June 2, Lewis Charles Caparelli, Hoopa was found guilty of being drunk in public place and will be sentenced June 6. Bail was set at \$500.

Edward Forbus and Bobby Davis were arrested June 2 for assault and battery upon the person of Clare Ostrander. The offense occurred in front of Larry's shopping center. The two will be sentenced June 6. Bail was set at \$2,500 each.

Max Blane Marshall was sentenced June 1 for driving with a revoked driver's license and for hit and run. He was sentenced to one and a half years in Humboldt County Jail. Marshall had prior violations.

## Letters to Editor

Willow Creek, Calif.  
May 31, 1961

Editor  
Trinity Journal  
Weaverville

Dear Sir:

Upon reading your editorial of May 25th I cannot see how you endeavor to increase your circulation in this area or Trinity County.

You openly discriminated upon the Indians in your May 25th edition. Why did you identify an individual as an Indian in a news article? If you do this, I think it no more than fair to identify everyone in your paper by their Nationalities. This indeed would appear strange if the Trinity Journal should begin this practice. Why then begin by singling out the Indian?

No, I am not an Indian, but an American made up of many nationalities, with the freedom of speech stating that the Trinity Journal is in error.

Sincerely,  
Maxwell C. Rowley  
Willow Creek

We certainly were in error in

## Hoopa Man Arrested In Shooting

June 15-1961

A man who said he shot a friend during a drunken argument turned himself in to a sheriff's deputy yesterday and was booked at county jail on a charge of attempted murder.

James Johnson, Jr., 38, of Hoopa, was brought in by Willow Creek resident Deputy Richard Barnhouse. The officer said Johnson had come out of hiding and surrendered to him calmly.

Johnson is accused of shooting Christopher Davis, 46, also of Hoopa, during an altercation at Johnson's residence early yesterday morning. Davis is in St. Joseph hospital here with a badly wounded leg.

Officers say he was shot with a 30-30 rifle and that there is a chance may lose part of the leg.

Details of the alleged argument between Johnson and Christopher were not ascertained. The pair had been drinking together at Johnson's residence before the shooting.

Johnson allegedly fired three or four times at Christopher outside the house, hitting him once.

YOUR NEIGHBORS

# Congratulations Class of '61

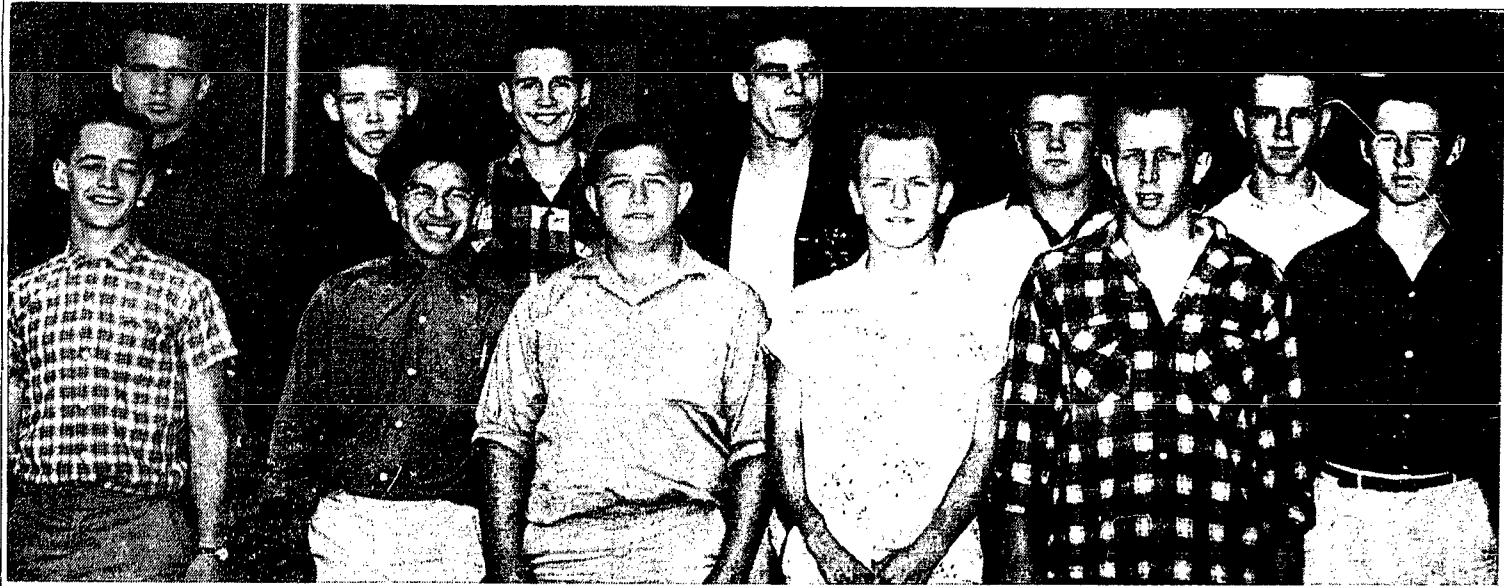
## Hoopa Valley High School

(Klamath-Trinity Unified School District)



**SENIOR GIRLS:** Front row, left to right: Anita Gibson, Elizabeth Branham, Barbara Risling, Sharon Lusher, Nancy Strader, Joan Heisel. Second row, left to right: Maxine

Taylor, Marcia Masten, Sharron Disney, Karen Heminger, Marie Holden. Top row, left to right: Cheryl Gerchia, Sharlene Disney, Roxie Hillman, Lois Beeson, Deanna Masten.



**SENIOR BOYS:** Front row, left to right: Steve Paschall, Mervin George, Frank Hill, Fred Siebert, Terry Ghera, Lawayne Winn. Top row, left to right: Jerry Riley, Ed

Crosswhite, Russell Medaris, Gary Merlie, Mike Amos, Dennis McClelland. Not pictured: Lawrence Johnson, John Robbins, Ernie Beeson, Wally Obie.

YOUR NEIGHBORS

# Congratulations Class of '61

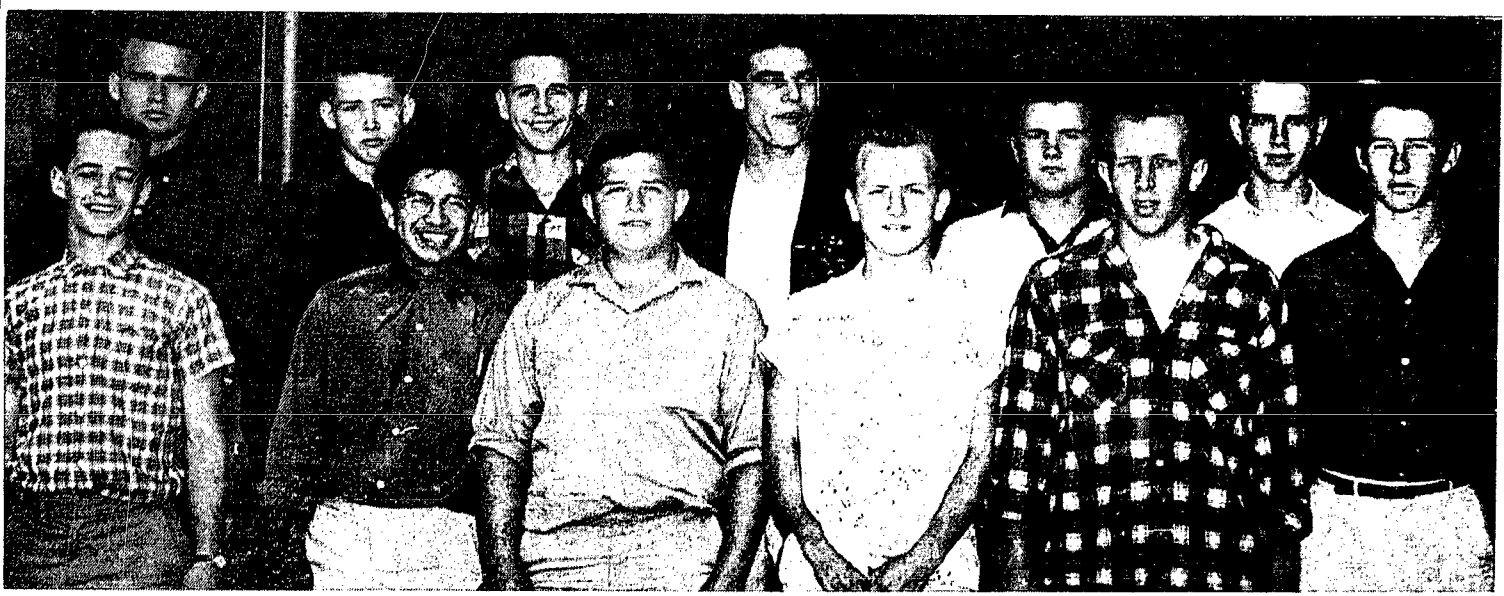
## Hoopa Valley High School

(Klamath-Trinity Unified School District)



**SENIOR GIRLS:** Front row, left to right: Anita Gibson, Elizabeth Branham, Barbara Risling, Sharon Lusher, Nancy Strader, Joan Heisel. Second row, left to right:

Maxine Taylor, Marcia Masten, Sharron Disney, Karen Heminger, Marie Holden. Top row, left to right: Cheryl Gerchia, Sharlene Disney, Roxie Hillman, Lois Beeson, Deanna Masten.



**SENIOR BOYS:** Front row, left to right: Steve Paschall, Mervin George, Frank Hill, Fred Siebert, Terry Ghera, Lawayne Winn. Top row, left to right: Jerry Riley, Ed

Crosswhite, Russell Medaris, Gary Mertle, Mike Amos, Dennis McClelland. Not pictured: Lawrence Johnson, John Robbins, Ernie Beeson, Wally Obie.

Humboldt Times  
Aug 16, 1960



# The California-Oregon ★ ROUNDUP ★

THE HUMBOLDT TIMES TUESDAY, AUGUST 16, 1960

NIN

4 Injuries In Redwood Exh  
4 Mishap  
I

c  
f  
t  
?



## Indians Tell Story of the West In Pageant

**HUMBOLDT COUNTY FAIR** (Ferndale) — While the traditional Indian songs and dances of the many tribes will be featured in the annual Indian Pageant at the Humboldt County Fair on Wednesday evening, the settling of the West by white men will be portrayed as seen by the Indian. In the upper picture are Larry

Risling and Andrea Kelsey portraying the Chinese who came into the Trinity country to seek gold. In the lower photo are Barbara and Anthony Risling who portray the Spaniards of California. Vivien Hailstone narrates the story. — Photos by Johnson's Darkroom, Hoopa)

### Error Noted In Story On Indian Meet

Erroneous reporting regarding the meeting of Klamath River Indian Tribe representatives at Hoopa, Sunday afternoon, has resulted in confusion among those who attended the session.

A total of 110 members of the tribal organization rejected a constitution and by-laws proposed for the group. A total of 31 voted for the organizational rules. In so doing, the Klamath River Indians have indicated that they do not wish to have a separate organization but will fight for what they feel is their legal right to be a part of the Hoopa Valley Reservation and thereby share in the tribal assets.

It was further voted at the Hoopa meeting to take action in the U.S. Appellate Court, appealing a Solicitor's Opinion, Washington, D.C., dated February, 1958, in which the Klamath River Indians claim their name was left out of the tribes entitled to Hoopa reservation rights. It was not in a true sense a "suit against the government," but rather a fight to place the tribe in its rightful position, it was pointed out. By Milton Marks, vice chairman, Klamath River Indians' Spokesman group.

# The California-Oregon ★ ROUNDUP ★

THE HUMBOLDT TIMES

Thurs., April 13, 1961, Page 15



Yuroks in Historic Meeting . . .

Humboldt Times (April 12, 1961)

The California-Oregon

# Reservation Extension Group Laws Adopted In Heated Tribal Session

## \* ROUNDUP

THE HUMBOLDT TIMES Wed., April 12, 1961

### Ministers Have Their Say,

## Arcata Trustees On 'Hard-Fast' For Sunday

ARCATA—The trustees of Arcata have unanimously agreed that "a hard-fast" policy should be maintained in Sunday activities, involving the school's administration. The school's administration, which includes nearly 75 persons, has expressed interest in the extension of the school's activities. The trustees, including the pastor of the Methodist Church, have approved of its musical activities.

HOOPA — An historic meeting was held in the cafeterium of the Hoopa school Sunday afternoon, and a decision was made which could result in an almost intangible situation. A representative group of the Klamath River Indian Tribe (Yurok) met with Bureau of Indian Affairs officials, and exercised some of their constitution rights — right to assemble, and the right to vote.

The meeting was opened at 1:00 p.m. by Frank J. Gordon, supervisory field representative of Hoopa Agency. At Gordon's request two nominations were made for temporary chairman, Mrs. Leona Alameda of Hoopa, and Tim Williams of San Francisco. The first vote ended in a tie, but a recount elected Williams as chairman. Williams had been chairman at a previous meeting at Weitchpec on March 5.

In accepting the chairmanship, Williams made a 45 - minute speech which mostly consisted of debasement of the Bureau of Indian Affairs. Williams made various references to ill - treatment and mismanagement by Indian Service officials, but failed to mention timber sales on the Klamath Extension, which were managed by Indian Service personnel had netted large amounts of money. One timber allotment in particular sold for \$100,000.

The primary purpose of the four hour meeting was to accept or reject a constitution and by-laws. Acceptance would entail the Reservation Organization. Rejection would mean the Yuroks do not wish to have a separate organization, but would fight for what they feel is their right to be a part of the Hoopa Valley Reservation and thereby share in the tribal assets.

To more fully explain the controversial situation, direct quotations in this report will be taken from the Solicitor's Opinion, dated February 21, 1958. The Solicitors' office is the legal authority and representative of the Secretary of the Interior. The staff of the Solicitor's office made a thorough and meticulous study of the archives, and gave the following opinions:

"Subsequent to the admission of California as a state, the announced intent of Congress was to collect the various groups of Indians in California and to locate them on reservations set aside to afford protection against the encroachment of white settlers. On April 8, 1864 (13 Stat. 39) Congress authorized the President,

in his discretion to set aside not more than four tracts of land in California to be retained by the United States as Indian reservations, suitable in extent to accommodate the Indians in that State. The lands were to be located as remote from white settlement as possible, having due regard for their adaptability for the purpose for which they were intended. The act further provided that at least one of the reservations be located in what had theretofore been known as the "Northern District". Pursuant to this act, the Hoopa Valley Reservation was established as one of the four reservations contemplated by the legislation."

"An Executive Order signed by President Grant on June 23, 1876 fixed the boundaries of the Hoopa valley Reservation and set aside 89,752.42 acres for Indian purposes. The order designates no particular tribe or class of Indian as inhabitants of this reservation."

"When the President formally set the boundaries of the Hoopa Valley Reservation on June 23, 1876 a 'Hoopa Tribe', composed of remnants of the Hunstalon, Hupa, Redwood, Saiaz, Sermalton, Miskut, and Tish - tang - a - tan bands of Indians, was already well established thereon. This tribe became stabilized in this area and somewhere along the line adopted a constitutional form of government and ever since has maintained its local integrity. The records of the Indian Bureau show that by 1916 the group was well organized with representative tribal council."

"We now turn our attention to the contention that Indians other than enrolled members of the Hoopa Valley tribe have a claim of right to an interest in the communal lands and resources of the Hoopa Valley reservation because the twelve mile square reservation was enlarged by the addition of a contiguous area of land on which Indians of other bands were residing."

"The first pertinent act of Congress providing for reservations for the Indians of California was the Act of March 3, 1853, 10 Stat. 238. This act authorized the President to "make five military reservations from the public domain in the State of California for Indian purposes." The act limited the area which might be reserved to 25,000 acres and appropriated \$250,000 for subsistence and costs of removing the Indians to the reserved areas. One of the areas so reserved was the Klamath River Reservation established

November 16, 1855 by the Executive Order of President Franklin Pierce."

The Klamath River lands were treated as a distinct reservation administered by an Indian agent of the United States who also oversaw the affairs and development of the Hoopa Valley Reservation approximately 20 miles away. As an aid to the administration of these two separated areas, they were brought together later under the Order of October 16, 1891, which reads as follows:

**EXECUTIVE MANSION, October 16, 1891.** It is hereby ordered that the limits of the Hoopa Valley Reservation, in the State of California, a reservation duly set apart for Indian purposes, as one of the Indian reservations authorized by act of Congress approved April 8, 1864 (13 Stat. 39) be, and the same are hereby, extended so as to include a tract of country 1 mile in width on each side of the Klamath River, and extending from the present limits of the Hoopa Valley Reservation to the Pacific Ocean: Provided, however, that any tract or tracts included within the above - described boundary to which valid rights have attached under the laws of the United States are hereby excluded from the reservation as hereby extended. **BENJ. HARRISON.**

"The limits of the Hoopa Valley Reservation were thus extended by the Executive Order of October 16, 1891 to include a tract containing approximately 25,635 acres, one mile in width on each side of the Klamath River, extending from the limits of the Hoopa Valley Reservation to the Pacific Ocean. This enlarged Hoopa Reservation took a shape similar to a spoon with the Hoopas located its bowl and the Klamath River Indians strung along its handle. The following year, under the act of June 17, 1892 Congress discontinued the Klamath River Reservation as such, but preserved the rights for Indians previously located on that reservation by providing for allotments to all Indian applicants who made their selection thereon within one year."

"As a result of the enactment of the Indian Reorganization Act of June 18, 1934, 48 Stat. 986, a question arose as to whether a single referendum should be held on the enlarged Hoopa reservation; or whether separate elections should be held on the two areas permitting each section to determine its own destiny. On October 20, 1934, Commissioner John Collier communicated his

decision to Roy Nash, District Coordinator for Reorganization Act in a letter containing the following sanction:

"Supertintendent Bogges is authorized to hold two separate elections on the Hoopa Valley Reservation, one of them on Hoopa Valley proper for the Hoopa and another election on the territory occupied by the Klamath Indians, when the secretary calls such election."

The record further show that on December 15, 1934, the Indians on the Hoopa Valley Reservation voted to make the Indian Reorganization Act inapplicable on that reservation. The Klamath River Indians also opposed the application of the Act to lands occupied by themselves. Thus, in two separate elections, which might have resulted in more closely tying the extension lands with the original twelve mile square area, both the Hoopa Indians and the Klamath River Indians defeated the reorganization measure."

Following the chairman's opening remarks, Ten Broek Williamson, assistant area director and program officer from the Sacramento Area Office gained the floor and explained the purpose of the meeting. Williamson's talk was complemented by Frank Horne, regional solicitor from the Area Office, who also answered questions from the audience.

The meeting became quite heated at times as various tribal members expressed dissatisfaction with Indian Service management. At times it became an open debate between Williamson and Chairman Williams. Some tribal members made eloquent pleas for their viewpoints in their native Klamath language.

At 4:30 p.m. an election by ballot was held to determine whether or not to accept the Constitution and By-Laws. The results were 110 Yes, 31 No.

During the course of the meeting, Williams noted that he had contacted various attorneys, and a ream of information pertinent to the case. After the vote on the constitution had been taken and counted, he called for a show of hands in a vote for a suit against the government. The deciding vote was for a suit.

Other Indian Service personnel present at the meeting was Dillon Logenbaugh, really officer of Hoopa Agency; Mrs. Ruby Calvin and Mrs. Emma Olson, really clerks of Hoopa Agency; and Mrs. Cleo Wood, program officer of Sacramento Area Office.

Yuroks in Historic Meeting . . .

Humboldt Times (April 12, 1946)

The California-Oregon

★ **ROUNDUP**

THE HUMBOLDT TIMES Wed., April 12, 1946

Ministers Have Their Say,

**Arcata Trustees  
On 'Hard-Fast'  
For Sunday**

ARCATA—The trustees of the school district have unanimously agreed that "a Sunday activities, involving secularly, should not be in the school's administration nearly 75 persons Monday. Interest in the aroused due to the criticisms by the Janes, pastor of the Methodist Church approval of its religious music.

Ho B: for cia not ciz tr pr er a o ft

Ho B: for cia not ciz tr pr er a o ft

Ho B: for cia not ciz tr pr er a o ft

Ho B: for cia not ciz tr pr er a o ft

**Reservation Extension Group Laws  
Adopted In Heated Tribal Session**

HOOPA — An historic meeting was held in the cafeterium of the Hoopa school Sunday afternoon, and a decision was made which could result in an almost intangible situation. A representative group of the Klamath River Indian Tribe (Yurok) met with Bureau of Indian Affairs officials, and exercised some of their constitution rights — right to assemble, and the right to vote. The meeting was opened at 1:00 p.m. by Frank J. Gordon, supervisory field representative of Hoopa Agency. At Gordon's request two nominations were made for temporary chairman, Mrs. Leona Alameda of Hoopa, and Tim Williams of San Francisco. The first vote ended in a tie, but a recount elected Williams as chairman. Williams had been chairman at a previous meeting at Weitchpec on March 5.

In accepting the chairmanship, Williams made a 45 - minute speech which mostly consisted of debasement of the Bureau of Indian Affairs. Williams made various references to ill - treatment and mismanagement by Indian Service officials, but failed to mention timber sales on the Klamath Extension, which were managed by Indian Service personnel had netted large amounts of money. One timber allotment in particular sold for \$100,000.

The primary purpose of the four hour meeting was to accept or reject a constitution and by-laws. Acceptance would entail the Reservation Organization. Rejection would mean the Yuroks do not wish to have a separate organization, but would fight for what they feel is their right to be a part of the Hoopa Valley Reservation and thereby share in the tribal assets.

To more fully explain the controversial situation, direct quotations in this report will be taken from the Solicitor's Opinion, dated February 21, 1958. The Solicitor's office is the legal authority and representative of the Secretary of the Interior. The staff of the Solicitor's office made a thorough and meticulous study of the archives, and gave the following opinions:

"Subsequent to the admission of California as a state, the announced intent of Congress was to collect the various groups of Indians in California and to locate them on reservations set aside to afford protection against the encroachment of white settlers. On April 8, 1864 (13 Stat. 39) Congress authorized the President,

in his discretion to set aside not more than four tracts of land in California to be retained by the United States as Indian reservations, suitable in extent to accommodate the Indians in that State. The lands were to be located as remote from white settlement as possible, having due regard for their adaptability for the purpose for which they were intended. The act further provided that at least one of the reservations be located in what had theretofore been known as the "Northern District". Pursuant to this act, the Hoopa Valley Reservation was established as one of the four reservations contemplated by the legislation.

"An Executive Order signed by President Grant on June 23, 1876 fixed the boundaries of the Hoopa Valley Reservation and set aside 89,752.42 acres for Indian purposes. The order designates no particular tribe or class of Indian as inhabitants of this reservation."

"When the President formally set the boundaries of the Hoopa Valley Reservation on June 23, 1876 a 'Hoopa Tribe', composed of remnants of the Hunstang, Hupa, Redwood, Saiaz, Sermalton, Miskut, and Tish - tang - a - tan bands of Indians, was already well established thereon. This tribe became stabilized in this area and somewhere along the line adopted a constitutional form of government and ever since has maintained its local integrity. The records of the Indian Bureau show that by 1916 the group was well organized with representative tribal council."

"We now turn our attention to the contention that Indians other than enrolled members of the Hoopa Valley tribe have a claim of right to an interest in the communal lands and resources of the Hoopa Valley reservation because the twelve mile square reservation was enlarged by the addition of a contiguous area of land on which Indians of other bands were residing."

"The first pertinent act of Congress providing for reservations for the Indians of California was the Act of March 3, 1853, 10 Stat. 238. This act authorized the President to "make five military reservations from the public domain in the State of California for Indian purposes." The act limited the area which might be reserved to 25,000 acres and appropriated \$250,000 for subsistence and costs of removing the Indians to the reserved areas. One of the areas so reserved was the Klamath River Reservation estab-

lished November 16, 1855 by the Executive Order of President Franklin Pierce."

The Klamath River lands were treated as a distinct reservation administered by an Indian agent of the United States who also oversaw the affairs and development of the Hoopa Valley Reservation approximately 20 miles away. As an aid to the administration of these two separated areas, they were brought together later under the Order of October 16, 1891, which reads as follows:

**EXECUTIVE MANSION, October 16, 1891.** It is hereby ordered that the limits of the Hoopa Valley Reservation, in the State of California, a reservation duly set apart for Indian purposes, as one of the Indian reservations authorized by act of Congress approved April 8, 1864 (13 Stat. 39) be, and the same are hereby, extended so as to include a tract of country 1 mile in width on each side of the Klamath River, and extending from the present limits of the Hoopa Valley Reservation to the Pacific Ocean: Provided, however that any tract or tracts included within the above - described boundary to which valid rights have attached under the laws of the United States are hereby excluded from the reservation as hereby extended. **BENJ. HARRISON.**

"The limits of the Hoopa Valley Reservation were thus extended by the Executive Order of October 16, 1891 to include a tract containing approximately 25,635 acres, one mile in width on each side of the Klamath River, extending from the limits of the Hoopa Valley Reservation to the Pacific Ocean. This enlarged Hoopa Reservation took a shape similar to a spoon with the Hoopas located its bowl and the Klamath River Indians strung along its handle. The following year, under the act of June 17, 1892 Congress discontinued the Klamath River Reservation as such, but preserved the rights for Indians previously located on that reservation by providing for allotments to all Indian applicants who made their selection thereon within one year."

"As a result of the enactment of the Indian Reorganization Act of June 18, 1934, 48 Stat. 986, a question arose as to whether a single referendum should be held on the enlarged Hoopa reservation; or whether separate elections should be held on the two areas permitting each section to determine its own destiny. On October 20, 1934, Commissioner John Collier communicated his

decision to Roy Nash, District Coordinator for Reorganization Act in a letter containing the following sanction:

"Supertintendent Boggess is authorized to hold two separate elections on the Hoopa Valley Reservation, one of them on Hoopa Valley proper for the Hoopa and another election on the territory occupied by the Klamath Indians, when the secretary calls such election."

The record further show that on December 15, 1934, the Indians on the Hoopa Valley Reservation voted to make the Indian Reorganization Act inapplicable on that reservation. The Klamath River Indians also opposed the application of the Act to lands occupied by themselves. Thus, in two separate elections, which might have resulted in more closely tying the extension lands with the original twelve mile square area, both the Hoopa Indians and the Klamath River Indians defeated the reorganization measure."

Following the chairman's opening remarks, Ten Broek Williamson, assistant area director and program officer from the Sacramento Area Office gained the floor and explained the purpose of the meeting. Williamson's talk was complemented by Frank Horne, regional solicitor from the Area Office, who also answered questions from the audience.

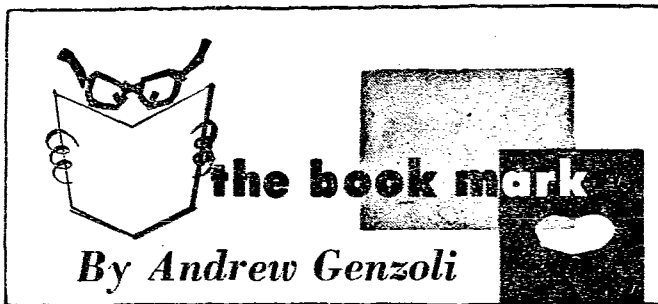
The meeting became quite heated at times as various tribal members expressed dissatisfaction with Indian Service management. At times it became an open debate between Williamson and Chairman Williams. Some tribal members made eloquent pleas for their viewpoints in their native Klamath language.

At 4:30 p.m. an election by ballot was held to determine whether or not to accept the Constitution and By-Laws. The results were 110 Yes, 31 No.

During the course of the meeting, Williams noted that he had contacted various attorneys, and a ream of information pertinent to the case. After the vote on the constitution had been taken and counted, he called for a show of hands in a vote for a suit against the government. The deciding vote was for a suit.

Other Indian Service personnel present at the meeting was Dillon Logenbaugh, realty officer of Hoopa Agency; Mrs. Ruby Calvin and Mrs. Emma Olson, realty clerks of Hoopa Agency; and Mrs. Cleo Wood, program officer of Sacramento Area Office.





**INDIAN RELIGIOUS BELIEF**—One of the many messianic cults that have emerged among an oppressed people under the leadership of a prophet is the Indian Shakers of the Pacific Northwest.

John Slocum, its founder, was an Indian who lived near Olympia, Washington. According to his followers, he died—probably in 1881—went to heaven, and then returned to life with a message of peace and salvation for the Indian people . . .

John Slocum's interpretation of his revelation was a mixture of Christianity and native religion. Later on, his wife, Mary, suffered a hysterical seizure which caused her to tremble violently. This "shaking" was supposed to have divine healing power, and it became a central feature of the religion . . .

While some missionaries and reservation superintendents tried to suppress the movement, the attempts only made martyrs of its leaders and caused it to spread to other Indian communities. At the present time, the Indian Shakers are represented by established churches over most of the Pacific Northwest.

"Indian Shakers." by H. G. Barnett (Southern Illinois University Press: \$5.75) brings forth a thoroughly researched document, filled with readable interest in the Indian religion. It is a book which should be especially interesting to readers in Humboldt, Del Norte and Curry counties, for it appears that the Shakers are prominent in the area . . .

Slocum first attracted attention in 1881 when he was about forty years of age. At that time he lived with his family on an isolated homestead on Skookum Chuck, not far from Olympia, where he worked at logging. In the fall of that year he fell sick and apparently died. His friends were summoned and preparations were made

for his funeral. But during the long wake that was held and while the mourners were waiting for his coffin to arrive, Slocum revived in view of his wife and others assembled around the room in which his body lay covered with a sheet. His resurrection was in itself an awful sight, but the words that he soon began to speak were even more wonderful.

Slocum confirmed his death and related that his soul had left his body and gone to the judgement place of God where it had been confronted by an angel who turned it away from the promised land. His sinful ways had been revealed to him, and he was instructed to return to earth and bear witness to his transformation and to lead other sinners into the Christian way of life. For this he was granted a brief stay of ultimate death. He announced a church must be built, and he began his preaching mission.

"The individual accounts are illumination (the story of John and Mary Slocum in their variations and in the points of their convergence, in addition to revealing the meaning that the religion has for its adherents." Barnett states.

"The first statement of this nature that I encountered was among the Yurok Indians in 1938. It was given to me reluctantly by Jimmy Jack, the introducer of the cult among this group of Indians at Requa, California, at the mouth of the Klamath

River. He was so diffident and apologetic that at first it was difficult to talk about it, a circumstance that was understandable in part as a result of the attitude which most outsiders, especially white people have taken toward the cult . . ."

Jimmy Jack eventually told Barnett his knowledge and interest in the history of the church of which at the time he was a minister were confined mainly "to events that had taken place during the previous twelve years within a circuit of Indian communities extending from Siletz, Oregon to Eureka, California, on the coast and to the Klamath Reservation in the south central part of Oregon in the interior." He knew that the religion had its beginning with Slocum, but he was unable to fill in details, and when pressed by Barnett produced typewritten sheets bearing rules and regulations and the papers of incorporation of the church.

Barnett says that the last Shaker church built was the Hupa structure, which brought

the total to twenty-five. Others in the area include: Smith River (Tolowa); Klamath (Yurok); Johnson's Landing (Yurok); Hoopa (Hupa). There are, or were Shakers scattered around Crescent City and Blue Lake.

If you like a fascinating book, about something different . . . and still with a local flavor, don't miss reading "Indian Shakers" by H. G. Barnett.

1, THURSDAY, AUGUST 11, 1960

# Brush Dance Tonight At Klamath

GRIN

KLAMATH — Plans for an event of major interest, the Indian Brush Dances, to be held the nights of the 11th and 13th of August at Requa, were being completed this week.

Considerable work has been done in preparation including road improvement, new bleachers and parking facilities for approximately 100 cars at the site of the dances, which is a short distance above Requa Inn on the Catherine Green property.

Three groups will participate in this Brush Dance, the first to be held here since 1955. Indians from Hoopa, Weitchpec and downriver will participate. The Hoopa group is headed by Jimmy Jackson, Jump-Middle Dance man, and Elmer Jannigan, dancer and singer. Calvin Rube will head the Weitchpec group and Alice Spott Taylor has headed completion of all details in the Requa area with the downriver Indians and is furnishing many authentic costumes.

Babe Brittner is also contributing costumes. Florence Shaughnessy, who sang in the ceremonies for many years is also helping complete plans at Requa. Merkie Oliver will perform the Jump-Middle dance for the downriver group. If he exercises his right to extend a formal invitation to one of the other group dancers, two of them may participate in the Jump-Middle dance at one time.

An interesting provision of the rites is that only men or unmarried women may participate in the dances. Here for the occasion will be an Indian Medicine Woman from Weitchpec, who will perform the traditional healing of a sick child ceremony. Commencing the night of August 11th, the dancing will continue until midnight or 1 a.m., will be discontinued the night of the 12th, but the night of the 13th of August it will be continued all night, one group participating at a time the dancing and singing immediately being picked up by another one of the three as the other one finishes.

The traditional dancing, singing and chanting, performed around the "pit", is one of unusual beauty, with the grand finale dance expected to be held around 8 or 9 a.m., Sunday morning, providing the onlooker with sight of a memorable ceremony. Considerable interest has been shown by residents of southern California and historical societies. Among those planning to attend, staying at the Requa Inn, also, is S. A. Barrett of Berkeley, who is with the Department of Anthropology at the University of California. There will be no admission charge for this event, however donations will be accepted to help defray expenses. Refreshments, food and soft drinks, will be available at the site.

It is planned by the downriver group of Indians to furnish their guests from Hoopa and Weitchpec with a fish feed, cooked around an open fire on sticks, in the best out-of-doors style.

A cordial invitation is extended to Hoopa and Weitchpec and local residents, as well as visitors in this area, to attend this seldom-seen beautiful traditional Indian ceremony.

### Hoopa

Sept. 13-1962

Rev. Leo K. Brown recently served as a leader of the Junior High Camp at the campground at Mattole. He and his family have moved from the Manse to the old Adobe house here, on the campus. Rev. and Mrs. Brown have served at the Hoopa and Weitchpec Presbyterian Church the past six years and have served at Orleans the last two years. Rev. Brown held Sunday worship service at the Orleans Church at 9 a. m., at Hoopa, 11 a. m., and at Weitchpec at 2:30 p. m. Sunday evening was spent with the Youth Fellowship groups here in Hoopa.

Rev. Brown will spend next year at the San Francisco Theological Seminary in San Anselmo which is the Presbyterian Seminary on the West Coast from which he graduated in 1940. He is returning to do graduate work and to write a book on "The Personal Devotional Lives of Finney, Spurgeon" which will deal with prayer, Bible Study and "Meditation."

# Yurok tribe challenges recent Indian arrests as violation of rights

Aug 31

1962

The Yurok Tribal organization is prepared for an all-out defense of Indian fishing and hunting rights on the Hoopa Reservation Extension in light of a tightening down of enforcement by the state department of fish and game.

Princess Lowanna Brantner, president of the tribe, said all Yurok Indians accused of violating fishing and hunting laws will be defended by the tribe, which is represented by Mathews and Traverse law firm in Eureka.

She remarked that the tribe is on the "warpath."

Captain Walter Gray, of Eureka regional headquarters, confirmed that fish and game wardens are "drawing a thinner line" on Indian fishing rights.

There have been five arrests in the past two weeks involving Indians. These include Hector Simms, of Klamath, who has entered a not guilty plea to a charge of allowing non-registered Indians to fish with him while he availed himself of tribal fishing rights. A jury trial will be set in Willow Creek Justice Court.

According to state and federal law, Indians whose names are inscribed on a Tribal Roll have the fishing and hunting rights granted by treaty, which include use of gill and trammel nets while on their reservation. There is no limit to their catch, as long as fish are not sold nor taken off the reservation.

Simms' name is on the Yurok

Tribal Roll. However, the two men fishing with him were not Yurok Indians. Charged with possessing a gill or trammel net, illegal within 500 feet of a river, were William Edward Haight, of Crannell, and Athos Gail Jackson, of McKinleyville.

Other arrests include: Jackson Ames, charged with selling fish, and Hathaway Stevens, charged with fishing as a non-registered Indian.

Captain Gray pointed out that the state has invested \$7 million in a fish hatchery at Lewiston dam, and another dam, Iron Gate, has been added on the Klamath.

He told Mrs. Brantner pressure is being applied on Indians fishing with gill nets because the number of cows that could be milked at the hatchery is being depleted.

Gray told the Arcata Union there has been no change in policy, but the department is "tightening down" on Indian fishing rights.

Mrs. Brantner claims there is a move on to jeopardize Indian fishing and hunting rights, and she has called a meeting of the tribe at Johnsons, September 7.

The Yurok tribe was established by the state of California, and Mrs. Brantner argues they have a right to Indian fishing rights on the Klamath. The Yurok is a composite of a number of lower Klamath River tribes.

Captain Gray indicated that arrests have not violated rights of registered Yurok Indians.



Aug 3-1962

349

# Indian group discredits act of spokesmen



Three Klamath River Indian representatives who have been given the power of attorney by 2,188 individual members of their tribe, today discredited efforts of the Klamath River Indian Spokesmans committee, which they say is not authorized to represent the tribe.

Both groups claim to represent the tribe in its long-drawn battle to gain a legal share of the original 155-acre Hoopa Reservation assets, valued at \$30 to \$100 million.

They are contesting a deputy solicitor's opinion in 1958 which ruled the Klamath tribe is separate from the Hoopa tribe, and has rights only to assets of a 20-mile extension along the Klamath river.

The Spokesmans committee has scheduled a meeting at 1 p.m. tomorrow at Danish Hall in Arcata, with Raymond Bergan, Washington, D. C. attorney, here to discuss their chances of filing a suit.

The committee was elected at a meeting of Klamath River Indians in 1958. Elected were Edgar McLaughlin, chairman, Effie Hansen and Milton Marks.

However, the three persons who have more recently been given notarized Powers of Attorney by individual Indians, claim that the Spokesmans committee has acted against the interests of the tribe and is no longer authorized to represent the tribe.

In a message to members of the tribe, they said, "We wish to advise you that we are working very hard to cause a suit to be filed in Federal Court on your behalf.

"Our attorneys, the law firm of Faulkner, Sheehan and Wiseman and Robert Grosswird (all of San Francisco) have spent the past several months preparing our case for court and we are assured that our case will soon be filed . . . despite the efforts of the opposed to hinder and delay us.

"Our case is strong and our case is just and we are certain that our suit will be successful and that our people will soon regain their legal right to share in assets of the Hoopa Reservation.

## ATTEMPT TO DELAY

"It has been brought to our attention that former Spokesman Edgar McLaughlin is making an attempt to further delay us by bringing in an attorney from Washington, D. C. at this late date regardless of the fact that our people have indicated and expressed their wish by their vote and their Powers of Attorney to retain the Falkner law firm for filing

"Our committee voted the Spokesmans committee of Edgar McLaughlin. Milton Marks and cohort out of office several months ago for activities contrary to the best interest of our people. However, the former Spokesmans committee ignore your wishes and continue to represent themselves as your Spokesmen and have even gone as far as to attempt to en-

**ARGUE AUTHORITY**

"Therefore, We your duly authorized representatives, Jesse Short, Jimmie James and Harry D. "Timm" Williams, wish to advise you that the former Spokesmens committee and their Washington, D. C. Attorney has no connection whatsoever with our efforts to cause a suit to be filed in your behalf.

"We wish to request that our people ignore any effort by the opposed to cause further delay and confusion in this matter. We have worked very hard for you and we have paid our own expenses in the preparation of our case.

They concluded by saying, "Please be patient and bear with us a little longer and with your continued support we are certain we shall soon gain for you the benefits to which you are entitled."

**The three Indians granted Powers of Attorney offered evidence contrary to the Spokesmans committee's claim that the McLaughlin firm has made no headway in obtaining approval of a contract with the Indians, which is prerequisite for filing suit in court.**

A letter received January 13, 1962 from the U. S. Dept. of Interior stated that the contract was approvable except for two paragraphs of the nine-page document.

The clauses in doubt were rewritten by Faulkner and returned to Washington for final approval four weeks ago. Clauses questioned involved an "open-end" contract guaranteeing the attorney 6½ percent of any recoveries, which was amended to set a 10-year limit. The other clause involved the manner in which this commission will be paid.

Some 2,500 Klamath River Indians have an interest in the dispute with the Hoopa tribe, which numbers only about 400.

**By Andrew Genzoli**

By BETTY ALLEN  
Guest Columnist

A watch, new denim pants, a dog and murder! These are some of the ingredients of a story which Ernest Marshall, former postmaster at Hoopa for many years, recalls. Some of the details are furnished by Frank Graham, former judge of the Willow Creek Judicial Court. . . The curtain draws open to reveal the events to come in the fall of 1888. . .

James Marshall Sr, father of Ernest, was on a pack trip into the Trinity Summit region in the fall of the year. At the crossing of Bowman Creek, on the steep Big Hill trail, two men had a cabin. They trapped bear, collected deer hides and made jerky from the venison. Until recent years, both the cabin and bear sets still could be seen. The men asked Marshall to take them and their meat and hides out to Blue Lake, where they could find a market.

On the return trip from the high country, Marshall loaded their outfits. That night they were guests in the old ranch house at Hoopa. The next morning the hunters passed through Long Prairie where Harold Preston lived.

A cabin that was empty, stood halfway between the bottom of Redwood Creek and the top of Bald Mountain. Here, they chose to stay overnight. Marshall went on to visit his friends at the Charley Beaver ranch. His parting words were, "I'll catch up with you on the trail to Blue Lake in the morning."

☆ ☆ ☆

A good night's rest, a hearty breakfast and a friendly exchange of conversation behind him, Marshall cheerfully took to the trail the next morning, to catch up with the pack train. Everything was in good order, only Dunn was not there. Bowman said, first, his partner had gone on ahead to find a sale for the hides and meat. Then he said that Dunn had left early to catch the outgoing boat for San Francisco. Pulling out his watch, he remarked, "He should be getting into Eureka about now." Bowman now wore a clean, new pair of "store-boughten" pants. Dunn was a much neater man than the slovenly Bowman and always kept these for town wear. A small and persistent doubt-wrinkle creased the mind of Marshall.

"Of course, Dunn could be leaving," Marshall reasoned. "In which case he could have given these as a gift to Bowman." They went on to Blue Lake. With selling accomplished, they returned to Hoopa. Bowman went on up the trail to his cabin.

☆ ☆ ☆

No one knew a lonely dog kept a forlorn vigil in the mountains, until he finally went up to the mail station at Bald Mountain House and barked. The third day someone said, "That dog is acting pretty funny and getting mighty poor." Pleadingly he barked and then started down the trail. Curiously, someone from the mail station followed. The dog would bark if they stopped walking. Step by step, over the miles, the dog led them to the gruesome remains of Dunn.

He had been shot, his head severed and mutilated beyond recognition. It had been buried in a shallow grave. Nearby on the ground lay Dunn's crumpled body.

"Murder!" . . . The ugly word sped up the canyons and over the ridges. Busy miners laid aside their shovels to spread the news. Men on small ranches rode to their neighbors. Families lived in lonely places and a murderer, savage and dangerous, was at large.

In the Graham home on Bald Mountain a small boy heard the news. This very man had worked for Frank Graham's father during the summer of 1887. Could he, who meekly tended the horses and milked the cows, have done such a terrible thing? A small brother had even asked him for a "chaw of tobacco" to show how far he could spit.

Meanwhile, authorities were riding into the Hoopa Indian Reservation. Max Brower, sheriff from Orleans, came with a warrant of arrest. Soldiers and James Marshall accompanied him, mules packed as though for a long trip.

The wanted man was sitting outside his cabin by a small fire, rifle propped against a tree.

"Fine gun you have here," said the Corporal of the Guard, picking it up and checking it. Then, aiming it at Bowman, he said, "You are under arrest for the murder of Dunn." Bowman slowly lifted his hands in the air.

☆ ☆ ☆

The trial was held in the superior court in Eureka, where James Marshall was a star witness. The sentence of life imprisonment was imposed on Bowman. Later, a San Quentin guard, Joe Prigmore, visiting Hoopa, said Bowman was a tough and unruly prisoner. Always he swore revenge on Jim Marshall. Paroled shortly before his death, he was forbidden to ever enter Humboldt County.

# Blue Lake



# Advocate

TEMPORARY NEWSPAPER OF NORTHERN AND EASTERN HUMBOLDT

BLUE LAKE ADVOCATE, BLUE LAKE, HUMBOLDT COUNTY, CALIFORNIA



Chief SuWohrom in regalia during his part of the first showing of the Pageant Tuesday afternoon at 1:30. Presented daily at 1:30 and 7:30 in Pioneer Village.

McCovey and granddaughter of Mr. and Mrs. Robert Starritt of Orleans.

## Ceremonial Indian Pageant At Fair

An annual favorite at the Humboldt County Fair, and again appearing August 10 to 16 is Chief SuWohrom and his Northern California Indian Pageant. There will be two showings each day in the Indian and Pioneer Village area, the first at 1:30 p.m. and the second in the evening at 7:30 o'clock. There will be activity throughout the day between shows. Children are especially welcome.

A special stage to handle settings for dances and ceremonial events has been built for the Indian show. Seating has been arranged to handle crowds which the program always attracts. Approximately forty Indians participate in the week's activity, according to Chief SuWohrom, who is David Rising of Hoopa.

Most of Chief Su-Wohrom's Indian regalia shown and worn at the fair is authentic ceremonial costumes of the Northern California Indian. Since childhood, Su-Wohrom has taken part in the traditional ways and the religious dances in which thanks was given to the Great Creator.

As a boy, Chief Su-Wohrom lived on the Matilton Rancheria by the Trinity River. This was one of the largest rancherias in Hoopa. His mother, a Karok Indian, married George Simpson, one of the Hoopa Indian Chiefs from the Matilton Rancheria, who adopted the youth as his son and gave him the name of Matilton to represent the Rancheria. When George Simpson died, his son inherited all of his rights with the understanding that he would carry on his inheritance for his people. By Indian law, the ceremonial songs, sacred grounds, fishing places, hunting grounds and regions where food supplies by nature is harvested, and

Continued on Page 2)

Mr. and Mrs. Henderson are operators of the Happy Camp Cafe.

Mr. and Mrs. George Humblet and her daughter and son, Carroll and George, Jr. of San Francisco arrived Wednesday for a visit with Mr. and Mrs. Joe Gould.

Three boys, Charles Collins, Marvin Mullen and Larry Mace, are working gathering fir cones to make their own spending money. The Forest Service pays \$8.00 a sack for the cones.

Mr. and Mrs. Frank Woodman and sons, Stanley, Lloyd and John, returned Saturday from a one week va-



# Ceremonial Indian Pageant At Fair

(Continued from Page 1)



Chief Su-Wohrom presents his all-star Northern California Indian Pageant at the Humboldt County Fair twice daily at the annual show.

other possessional rights are willed or inherited.

Chief Su-Wohrom's mother was a Medicine Woman (priestess) from the Su-Wohrom Village on the banks of the Klamath River. His great uncle was a Medicine Man (priest), the highest position an Indian could achieve. The honor could only be handed down to direct descendants. They were the people who gave the Indian ceremonial dances.

Chief Su-Wohrom's great uncle trained and willed to him by Indian law, all of his Indian costumes and his share of his sacred ceremonial grounds. At the Su-Wohrom village and in Hoopa, Risling was taught religious songs for each kind of ceremonial dance. From early childhood, he was taught the Indian's traditional ways of responsibility and obligation, as a descendant of Indian leaders.

Today, Chief Su-Wohrom has the inheritance rights of his ancestors. Now he is the only one left in his generation from the Su-Wohroms with these rights. He has dedicated his life to the preservation of the Indian culture. Chief Su-Wohrom also inherited rights of the Iroquois by a will made to him by Chief Gayandovana, which included his personal ceremonial costume, plus beautifully beaded Eastern costumes, some of the most beautiful in existence. Along with this, Gayandovana willed Su-Wohrom, by Indian law, his songs, dances and representative rights. He was a chief of the Iroquois Tribe, who spoke and acted for his people from the Atlantic to the Pacific.

Indian culture and ceremonial dances are becoming a rarity in North America. When the settlers came across the plains, sacred and religious faith was lost. Much of the authenticity and ceremonial dress was placed in museums or destroyed by the Indians themselves, so their possessions would not be misused or misrepresented.

Northern California is still a com-

paratively primitive country. The Indians enjoy nature's laws, and can still live according to their culture. They eat the native foods of fish, deer meat and acorns. They practice their arts, the best known is that of basketry; another, the repair and the making of authentic costumery.

After the whiteman's laws came to Northern California, and the Indians put under close supervision, the new laws discouraged and upset the pattern by which the Indian lived. At the same time, the whiteman upset the delicate balance and design of nature. This established two civilizations, entirely different, but trying to work as one, neither understanding the others habits or way of life. The foreign social culture brought a decline to the Northern California Indian's ceremonial dances and customs. It was necessary to practice their ways in secret, if they were to exist, and at times the ceremonial were almost lost. Today, the Indian is again learning his traditional songs and dances, and taking a greater pride in his people.

The Indian's teachings have never been written. The history or legends are carried on by teaching under strict supervision, with special training for bravery and patience; utter respect for the elders, in fact a Chief remains a Chief and is in complete command until his death. Thereafter his son or closest male relative reigns in his place. The Indians's way of teaching his people has preserved one of the highest and richest cultures in the world today.

It is acknowledged that a practicing culture cannot exist in isolation because of changing times. It cannot exist without people knowing and understanding the basic principles of the remaining Indian habits and the rituals of the religious dances. That is the reason Chief Su-Wohrom chooses to reveal the beauty of the Indian's Ancient ways to the people of Northwestern California. Without additional cost to the fair goer, dances and ceremonies will be shown and used in the Northern California Indian Pageant at Ferndale. Chief Su-Wohrom and his Indian people have never commercialized from a public appearance.

The presentation of the age-old ceremonies will be illustrated in authentic dress and narrated to the public at Chief Su-Wohrom's Indian Village, next to the Pioneer Village, so that today's people may understand and appreciate an ancient heritage.

The State of California passed Senate Bill No. 1327 to protect Indian Culture, enabling Indian traditions and way of life in their present habitat to continue. This will guarantee the preservation of Indian life and heritage for future generations.

Humboldt County can be proud that within its natural boundries is an area where the Indian originated and practiced their ancient culture since time immemorial, and that it is still in existence today.

Stop by during Humboldt County Fair week, and learn a little more about the Indians of Northern California and meet Chief Su-Wohrom and his friends.

DITCHING  
SEPT  
L  
PHONE NO

For  
Yo  
C  
Ir  
F

# Ceremonial Indian Pageant At Fair

(Continued from Page 1)



Chief Su-Wohrom presents his all-star Northern California Indian Pageant at the Humboldt County Fair twice daily at the annual show.

other possessional rights are willed or inherited.

Chief Su-Wohrom's mother was a Medicine Woman (priestess) from the Su-Wohrom Village on the banks of the Klamath River. His great uncle was a Medicine Man (priest), the highest position an Indian could achieve. The honor could only be handed down to direct descendants. They were the people who gave the Indian ceremonial dances.

Chief Su-Wohrom's great uncle trained and willed to him by Indian law, all of his Indian costumes and his share of his sacred ceremonial grounds. At the Su-Wohrom village and in Hoopa, Risling was taught religious songs for each kind of ceremonial dance. From early childhood, he was taught the Indian's traditional ways of responsibility and obligation, as a descendant of Indian leaders.

Today, Chief Su-Wohrom has the inheritance rights of his ancestors. Now he is the only one left in his generation from the Su-Wohroms with these rights. He has dedicated his life to the preservation of the Indian culture. Chief Su-Wohrom also inherited rights of the Iroquois by a will made to him by Chief Gayandovana, which included his personal ceremonial costume, plus beautifully heeded Eastern costumes, some of the most beautiful in existence. Along with this, Gayandovana willed Su-Wohrom, by Indian law, his songs, dances and representative rights. He was a chief of the Iroquois Tribe, who spoke and acted for his people from the Atlantic to the Pacific.

Indian culture and ceremonial dances are becoming a rarity in North America. When the settlers came across the plains, sacred and religious faith was lost. Much of the authenticity and ceremonial dress was placed in museums or destroyed by the Indians themselves, so their possessions would not be misused or misrepresented.

Northern California is still a com-

paratively primitive country. The Indians enjoy nature's laws, and can still live according to their culture. They eat the native foods of fish, deer meat and acorns. They practice their arts, the best known is that of basketry; another, the repair and the making of authentic costumery.

After the whiteman's laws came to Northern California, and the Indians put under close supervision, the new law discouraged and upset the pattern by which the Indian lived. At the same time, the whiteman upset the delicate balance and design of nature. This established two civilizations, entirely different, but trying to work as one, neither understanding the others habits or way of life. The foreign social culture brought a decline to the Northern California Indian's ceremonial dances and customs. It was necessary to practice their ways in secret, if they were to exist, and at times the ceremonial were almost lost. Today, the Indian is again learning his traditional songs and dances, and taking a greater pride in his people.

The Indian's teachings have never been written. The history or legends are carried on by teaching under strict supervision, with special training for bravery and patience; utter respect for the elders, in fact a Chief remains a Chief and is in complete command until his death. Thereafter his son or closest male relative reigns in his place. The Indian's way of teaching his people has preserved one of the highest and richest cultures in the world today.

It is acknowledged that a practicing culture cannot exist in isolation because of changing times. It cannot exist without people knowing and understanding the basic principles of the remaining Indian habits and the rituals of the religious dances. That is the reason Chief Su-Wohrom chooses to reveal the beauty of the Indian's Ancient ways to the people of Northwestern California. Without additional cost to the fair goer, dances and ceremonies will be shown and used in the Northern California Indian Pageant at Ferndale. Chief Su-Wohrom and his Indian people have never commercialized from a public appearance.

The presentation of the age-old ceremonies will be illustrated in authentic dress and narrated to the public at Chief Su-Wohrom's Indian Village, next to the Pioneer Village, so that today's people may understand and appreciate an ancient heritage.

The State of California passed Senate Bill No. 1327 to protect Indian Culture, enabling Indian traditions and way of life in their present habitat to continue. This will guarantee the preservation of Indian life and heritage for future generations.

Humboldt County can be proud that within its natural boundaries is an area where the Indian originated and practiced their ancient culture since time immemorial, and that it is still in existence today.

Stop by during Humboldt County Fair week, and learn a little more about the Indians of Northern California and meet Chief Su-Wohrom and his friends.

DITCHING  
SEPT  
L-  
PHONE NO

For  
Yo  
C  
lr  
F

t  
a  
a  
s  
r  
is  
d,  
sel  
'll  
ht  
ill  
se  
A  
ng  
he  
'e  
ill

# Hoopa Civic Leader Dies At Age of 73

Edward Marshall, a Hoopa Indian who dedicated his life-time to promoting the welfare of both his tribe and the com-

munity of Hoopa, died Monday following a lengthy illness. He was 73. A founder of the first Tribal

Council in Hoopa, Marshall directed the group for several terms. He was instrumental in bringing the first public school into Hoopa and, along with Robert Ricklefs, instigated the movement for the building of the high school there. Ricklefs later became the first principal of the school.

A builder of the community and its economy, Marshall owned and operated the first sawmill at Hoopa, with his father, James, and brother, James Jr.

In addition, Marshall was an elder of the Presbyterian Church in Hoopa.

He is survived by his widow, Matilda; sons, Edward Jr., and Joseph, both of Hoopa; a daughter, Norene Latham, Hoopa; two brothers of Hoopa, James and Ernest; and one sister, Maye Steen. Twenty-two grandchildren and nine great grandchildren also survive.

Services will be held at Paul's Chapel, Arcata, today at 2 p.m., with interment to follow at Greenwood Cemetery.

The family requests that memorial contributions be made to Richard Ricklefs Medical Research Clinic at Hoopa.



EDWARD MARSHALL



S:  
d much better  
e of that  
yard  
ber.

**DEATHS ANI****MARSHALL, EDWARD SR. — I**

Jan. 4, 1965, Hoopa. Husband of Matilda Marshall of Hoopa. Father of Edward Marshall Jr. of Hoopa; Joseph Marshall of Hoopa; Norene Latham of Hoopa. Brother of James Marshall of Hoopa; Ernest Marshall of Hoopa; Maye Steen of Hoopa. He is survived by 22 grandchildren, 9 great grandchildren. He was a lifetime resident of Hoopa, helping to form the first Tribal Council in Hoopa and served as chairman of the group several times. He requested that the first public school be built in Hoopa and instigated the movement for the high school there with the aid of Robert Ricklefs who was later to be the first principal of the school. Marshall was noted for promoting the betterment of the community and welfare of the people. For many years he had served as an elder in the Presbyterian church, Hoopa. He also owned the first sawmill in Hoopa, with his brother James, and father James, Sr. A native of Hoopa, Age 73. Services will be held at Paul's Chapel, January 6, at 2 p.m. with the Rev. Harold Foster officiating. Interment Greenwood Cemetery. Memorial contributions may be made to Dr. Richard Ricklefs Medical Research Clinic.

## Scholarship Fund Left By Indian

Three North Coast residents are among fourteen California Indian youths who will go to college this month thanks to a Mad River Indian known as Maple Creek Willie.

Maple Creek Willie, whose last name was Taggert, trapped and sold hides in the Maple Creek-Korbel area for many years. He lived with and took care of an elderly aunt.

Roy E. Simpson, superintendent of public instruction for the state department of education, said that the students will receive up to \$1,000 each to pay college and living costs from a \$130,000 scholarship fund created by the sale of northern California timber lands owned by Willie, who died in 1937.

Scholarship holders in this area are Sharon J. Eller, of Crescent City; Laura Jeane Ferris, of Hoopa; and Leona L. Marks, of Weitchpec.

Thirty-two persons applied for scholarships which are restricted to persons of California Indian ancestry, and limited to \$1,000 a year for four yaers.

The fund is administered by the state department of education through a board headed by Simpson, with grants on need and ability.

Sept 17-1961

of the school and the progress of the children attending that institution.

During the term which closed on June 20, the school had an average daily attendance of 200. This number was divided into four grades, primary, second, third and fourth.

~~Mr. and Mrs. Jack Fletcher were visitors to Eureka Wednesday, returning Friday.~~

Milo Lobdell, principal of the Hoopa Valley Indian School, walked from that point to Blue Lake Sunday, taking the train to Eureka. He is very enthusiastic over the condition

~~Hoopa~~ 13  
July 1912

## Relatives Visit Hostler Family

HOOPA — Mr. and Mrs. Earl Hostler, of Hoopa, had the pleasure of having many of their children and their families with them last Sunday when a family reunion was held at their home in Hoopa.

Attending from Wapato, Wash., were Mrs. Alice Olney, Mr. and Mrs. Ron Hale, Sharon, Sandra and Scott. From McKinleyville, Mr. and Mrs. Asa Pratt, Mr. and Mrs. Cedric Black, Sonny and Janey, and Mrs. Vista Biondini, Jackie and Teddy. From Samoa, Mrs. Pauline Salazar, Sheila, Anita and Michael; from Peperwood, Mr. and Mrs. Jack Hower, Mr. and Mrs. John Hower, Charley and Denise, Mr. and Mrs. Ed Burpee, Lloyd and Cynthia, Mr. and Mrs. Henry Millsap, and Ross and Mr. and Mrs. George Sorrenson of Holmes.

Attending from Hoopa were Mrs. Mercedes Rouse, April McDonald, Frank Gordon, Clarence Britt, Kenny Pratt, and the hosts.

Unable to attend, were Mr. and Mrs. Leonard Pratt and family of Arcata; Robert and Kenneth Rowe, Holmes, Dan and Bo Salazar, Samoa. Nathan Olney, Jr., of Germany, and from Washington Aram's Jackson, Gale Jackson, James Pratt, and Melvin and Janice Pratt.

By Andrew Genzoli

WILLOW CREEK  
 DEC 17 1961  
 ORE SEWA  
 6-PM  
 DEC 16 1961

HOOPA'S ADOBE HOUSE — I have a letter from Judge Frank A. Graham of the Lazy G Ranch, Willow Creek, telling about Northern California's only adobe house . . . at least the only one I know about. . . I can be very safe in saying Humboldt's only adobe house . . . either way, I believe I am correct. . .

And Judge Graham says the "only adobe building in Northern California looks just the same today as the first time I saw it over fifty years ago. It is a comfortable house, cool in summer and warm in winter. It has always been occupied by someone of the Indian Agency. . ."

Feb 21 - 1961

He encloses a clipping from the Trinity Journal about the old adobe written by Maye Steen. . . "Built in the late 1860's to house the soldiers who were stationed here (Hoopa) at that time, the old Adobe House remains an unofficial memorial to them. . .

"During that time this building was the office and living quarters for Ulysses S. Grant when he was Captain Grant. He later became President of the United States. On a window pane in one of the bedrooms his name was cut into the glass, along with his rank and the year. The pane remained intact up to 1914, when someone removed it as a souvenir. . ."

I doubt if Grant had very much to do with the adobe, because none of the dates coincide with his presence in the Humboldt Military District. He came to Fort Humboldt a year or so after its founding, 1854, and remained on duty here a short time . . . receiving his captaincy, and then a short time later resigning from the service. . .

This does not provide for occupancy of the adobe by Grant in the 1860's or later. . . I rather doubt that he saw much, if any interior duty. . .

There is no denying, however, that the adobe has historical value. The clipping says, of the building . . . "When building the house, straw was used as a bond, and in 1944, due to excessive wetting from a lawn sprinkler, the south wall commenced to give way. It was reinforced and made firm again. . ."

There is history in this paragraph about the reservation: "In the year 1864, in August, the U.S. government set aside twelve square miles from the Public Domain lands in this area to be used as an Indian Reservation. White citizenry in the outlying districts were having trouble with the coastal Indians so the reservation was planned to keep the peace. Congress appropriated \$60,000 on March 3, 1865, to pay the early settlers for their farms and other improvements. They were asked to leave the reservation. It then became known as the Hoopa Indian Reservation under the guardianship of an Indian agent, Robert Stockton, who for a time occupied the adobe house.

"Soon many more buildings were added to house the staff employed to train and teach the children in the Indian boarding school, and among them stood the adobe house. Many of the other buildings look a bit the worse for wear today, but this handsome old building still looks sound and fine. . ."

Mrs. De Motte

Also included in the Northern Independent is articles about the indian life of Hoopa and else where along the Trinity and Klamath rivers consisting of about 14 columns of newspaper print and as soon as I am able to copy# the complete story I will send you a copy#. This was published during 1870 and the author is known as Antiquary being the only signature to the articles.

The article is entitled "Romance in Humboldt" and written for the Northern Independent in Nov. Dec. 1870 and to Jan 12, 1871

Mr. Melendy





