

pestles, or mortars have been found, excepting one, a weather-worn axe of soft stone. The latter was found near the mouth of a creek."

The collection of stone objects sent to the National Museum by Mr. McLean comprises chips, flakes, rude implements, broken leaf-shaped implements, scrapers, and arrow-heads, of green, brown, and yellowish jasper, and other silicious material. The shells taken from these heaps were identified by Mr. Dall as those of Mytilus californianus, Purpura crispata, Purpura saxicola, Acmaea pelta, Acmaea spectrum, Acmaea mitra, Tapes staminea, Parapholas californica, Fissurella aspera, Chrysodomus dirus, Haliotis rufescens, Chlorostoma funebreale, Chlorostoma brunneum, and Helix townsendiana. There were further found plates of Cryptochiton stelleri and of an undetermined species of chiton, a fragment of an echinus-shell, and some teeth of canine animals.

85. PART OF THE CORRESPONDENCE BETWEEN J. A. SUTTER
AND COL. T. T. HENLEY, SUPERINTENDENT OF
INDIAN AFFAIRS, SAN FRANCISCO, 1856

ABSTRACT

The two letters printed here are true copies of hand-written communications from J. A. Sutter, the founder of the original establishment at Sacramento named New Helvetia. Both pertain to the condition of the Indians around Hock Farm, the first white settlement in Sutter County, California. Hock Farm was one of Sutter's ranches located about eight miles below Yuba City. The burden of the two letters is whether to retain the local Indians, with some degree of formal control over them by Sutter, or to remove them to reservations safely away from the fleshpots of Marysville. The letters are now in the National Archives, Washington, D. C.

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Hock Farm, February 9th, 1856

Col. Ths. T. Henley Superintendent of
Indian Affairs in the State of California

Sir,

I take the liberty of giving you some information of the Indians on this river so far as Marysville and environs. At Nicolaus are the Olash Indians consisting of only a few, perhaps in all about 14 or 15 souls. The Yukulmey tribe 3 miles below Hock farm is nearly extinct, and the few survivors are here united with the Hock tribe, the Yukulme Hock are about in all about 35 souls (men, women and children). Then about 3 miles higher up are the Sishou, consisting of a very few, which are now united with the Yuba tribe, in Yuba City. Higher up on the right and left bank of Feather River are the Bogas, Daicheras, Tomchas and Bubus. Of them I know very little only that they come from time to time to the City of Mary'sville, and conduct themselves nearly but not quite so bad as the before mentioned tribes. In the first place these Indians are all idle and don't like more to work unless they are paid more as they earn, it is now a year ago I had every week from 4 to 6 to work at one Dollar cash per day, this I could no more stand, and since employed them no more longer, as I found it not advantageous as for a small amount more I can get good white laborers and have not the trouble to watch them, and one Indian eat more provision as 2 or 3 white men will, and then, when they work one week, the next they will rest and others come in their place, next they will say they go to Mary'sville and buy bad rhum or whiskey and get drunk and disorderly. Formerly I paid them in clothing and provisions, but this would no more answer them, nothing as the Dollars could bring them to work. Because in Mary'sville they go to do a little some thing fetching water or wood in a kitchen of a Hotel or Boarding house, there they get to eat and perhaps 25 or 50 cts. according to their work, which of course goes immediately for Grog, and the clothing they pick up in the backyards, which people throwing away, and some time they are in possession of more money which they get for their bows and arrows, which they sell to high prices, likewise other curiosities, fish, fowls, berries, etc. when they are not to lazy to get them; and then, there goes they money for bad liquor, which they drink to such an excess that when they dont fight and kill another, the bad liquor will kill them; it happened about 3 weeks past, that 5 men and two women died in the Yuba Rancheria not in the Hock Rancheria and not in one but in two days, like the "Dem. Inquirer" in Mary'sville said, in two days from the effect of liquor. It is not quite a year yet when the Sishou and Yuba and a few of the Hocks had a fight when desperately drunk, in which four has been killed and about 5 or 6 badly wounded, but are well again; of such things Civil Authorities dont take notice at all and nobody take care of them. A most cruel act happened about two years ago in the Hock Rancheria, one of the Yukulme tribe, who have a wife and children, wanted absolutely an other woman of the same tribe, she was a widow of the deceased Olash Chief and of the Yukulme tribe, the woman did not like nor want him, and particular as she was

pregnant, this fellow took his gun (they have even fire arms, some of them) and shot the woman twice, once in the abdomen, the second time in the leg, and then massacred her most cruelly with his knife till she was dead, during this it was night, the whole Rancheria was deadly drunk, men and women, even boys, you can hardly imagine what for scenes happen when they are intoxicated, and what for a noise, then the fights begin about the women, because not all of them have women, they take them on their hair and drag them naked over the ground to their holes, etc. The man who has killed the above mentioned woman left immediately to parts unknown, as I intended to take him as a prisoner. These Indians are just now doing what they please, and I am not a little afraid for next summer and fall, for my Orchards and Vineyards, if they can act so independent as now, they will steal continually when they have done it already, and will steal at any time when they have a chance. Such thing happened no more when they has been under my control. I wish now you would do me the great favor to remove these few tribes which behave so badly to the next reservation. I cannot stand it any longer, and how longer the worse will it be, as the largest part of the timber is cut down, so that they cannot more get their acorns and grass seed like before, the Squatters drove them away last fall when they want to get acorns, they told them that they want them for their hogs, etc. so is it with the grass seed, the people will no more allow them even this, they say they need the grass for Hay.

They are nearly all time in need of food now, and formerly they had plenty. I am informed that Major Bidwell, Mr. S. Neal, and a good many others in the Valley have the Indians under Control and make them work for a small compensation.

It is certainly hard to take them away against their will to reservations but there are only two ways, to take them away, make them work and provide for them, or if you would give me the control only of the Hock and Yukulmey Indians, I would make them work and pay them a reasonable compensation, in food and clothing, and when they know that it is your order, they will do so in preference to leaving the Grounds where they are born and where their ancestors have dwelled.

If you honor me with an Answer, I shall feel much obliged to you. I am with the highest Respect

Your

Most Obed^t. Servant

J. A. Sutter

Hock Farm, Dec. 1st, 1856

Col. Thos. J. Henley
Supt. Ind. Aff.
San Fran^o.

Dr. Sir:

Since I had the pleasure of seeing you, in Yuba City, the Indians of Hock, Yukulmey, Sishum, and Olash Tribes, consisting, altogether, of between 55 and 60 persons, including women and children, presented themselves several times, last week. They said that they wish very much to be not removed from the soil on which they are born, and where their forefathers have resided; and pledged themselves that they would behave well, be obedient, and work, and go no more to Marysville. They would be willing to fence in a large field, and would like to have a large crop of wheat, next summer. I told them that I would let them have the land just in front of the rancheria, joining my enclosure, and would do the plowing and sowing, for them, with my teams, if you would be so kind and let them have the seed wheat. I told them that I would write to you about it. I think about 50 bushels would be not too much--because with the surplus they could pay the expenses to get it into flour. I have plenty of my old reaping hooks, which I would let them have; and with them they have been accustomed to work. I think this would be a very good plan, because when the acorns fail, they live very miserable--which happens very frequently; and even if the acorn crop is good, like this year, the oak trees are very much disappearing, in our vicinity; and some ungenerous settlers will even not allow them to take acorns, near their houses, and want to save them for their hogs.

They told me that they would be willing to work again,--that is, their young men,--long time. I did no more ask them to work for me, as they made great pretensions, so that I did prefer to employ white people. Now, they promise to work, at reasonable prices; and so they can always find employment, and would receive their pay in clothing and provisions, and not in money.

If the Yuleu Indians are removed, I have no doubt that they will behave well; and I hope that I can make them good and useful to the community. Very often they had spended whole weeks with the Yuleu Indians, in drinking and gambling; and by day time they amused themselves in Marysville.

If you approve this plan and grant their prayers, you will be pleased to let me know, in time.

Should these Indians have continued in their bad habits, I would have been most desirous to see them removed from here; but as they will be good and manageable, I have no objection to their remaining here, and so will

nobody in this neighborhood. I would then make a full report of their proceeding and behavior, and send it to you, every two or three months.

Your presence had a very good and wholesome effect. They have seen, now, that they can be removed,--before, they would not believe it.

I remain, with the highest esteem & respect,

Your most obdt. svt.

J. A. Sutter

P.S. Oregon wheat will not answer. I sowed some, last year, like a good many farmers, but it have proved to be a failure.

86. DATA PERTAINING TO VARIOUS INDIAN CEREMONIAL HOUSES
IN NORTHERN CALIFORNIA

C. Hart Merriam

ABSTRACT

Structural and other information referring to four historic ceremonial houses representing Miwok, Nisenan, and Pit River Achomawi are taken from the field notes of C. Hart Merriam. The value of these brief descriptions lies in the precise construction details which are so deficient in the California ethnographic literature. The Pit River example is unique in providing data on the number of workers involved and the time required to build the structure.

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1. Mewuk Hang-e and Dances

The old ceremonial house, now fallen in, was explained to me by the old chief, 'Eph.' The roundhouse is called Hang-e and in old times was an earthen house. The doorway should face north and the drum end south (Fig. 6a). The following terms were given by Eph for parts of the Hang-e and for the people connected with the dances.