

CHAPTER NINE
SUMMARY, CONCLUSIONS
and
RECOMMENDATIONS

“There is so much bad
 In the best of us,
And so much good
 In the worst of us,
That it hardly behooves
 Any of us
To talk about the rest of us.”
 --Anonymous

Chronology

1845 February - Peter Lassen first arrived at his Mexican land grant, *Bosquejo Rancho*, on Lower Deer Creek (today's Vina, Tehama County, California). Blacksmith Dan Sill began working for Lassen by 1847.

1846 March 30 - Frémont's first encampment at Peter Lassen's Rancho happened. April 12-14 Frémont's party circulates rumors of Indian unrest. Circa April 15th and likely unbeknownst to Lassen, Kit Carson, Tom Martin and others carried out the Sacramento River Massacre. At least 175 Native people were reported killed "all in a day" (Frémont 1887:473-498; 516-517).

1848 circa Jan. 19-24 - When J. Marshall discovered gold at the new Sutter's Mill on the S. Fork of the American River.

1848, February 2 - California, NV, AZ, NM and CO were ceded to the United States by the Treaty of Guadalupe Hidalgo.

1848, March 15 *The Californian* newspaper first reported that gold was discovered along the American River. The news is not widely believed in San Francisco.

1848, May 12 - Sam Brannan waved his bottle of gold in San Francisco, shouting, "Gold! Gold from the American River!"

1849 - California Gold Rush was underway; 30,000 Americans who moved west in '49; One of these was Alex Barrington.

1850 Nov. 6 - Ohioan argonaut to California named Alex Robb Barrington then in Sacramento bought his \$125 ticket to Panama on Steamer *Antelope*. Had five day lay-over in San Francisco. Dec. 4, Steamer *Antelope* arrived at Port Panama.

1850 - Joseph Goldsborough Bruff befriended Peter Lassen. On about April 16th Bruff drew his drawing "Lassen's Rancho" (Fig. 63) Together Bruff and Lassen left in search of "Gold Lake," and on October 1, when exploring Snowstorm Canyon (Smoke Creek) they discovered the "Hieoglyphic Defile" (Figures 35 & 36).

1854 - approx. year when "Ishi" and "Indian Ned" were born. Also, Irish-American adventurer, Alex Barrington, age 24, in St. Marys, Ohio, successfully recruited Harmon Good, age 18, to go with him to California. About 1854, Barrington's Feb. 29, 1856 letter read: "We had just arrived in Shasta after 300 or 400 miles of a hunting and prospecting tramp through Coast Range mountains from Sac. City to Shasta."

1857, Feb. 4 - Proof of Claim made in Marysville by Harmon Augustus Good for 160 acres on south bank of Deer Creek.

1857 - Growing unrest over the "Indian problem" caused Hi Good, Robert Anderson, and others to begin hunting the Indians. The Indian War years will last until 1865 for the concerned Sacramento Valley settlers.

1858 - Removal from Battle Creek drainage of Yana Indians to Nome Lackee Reservation occurred, which included many Yahi speakers who never numbered more than "300 to 500 souls" in pre-contact times (Kroeber 1925:341).

1864 July -The Mill Creeks raided Big Meadow (today's Lake Almanor), home of the Mountain Maidus' 14-yr. old Mariah, who was captured and made a slave and wife to Chief Big Foot.

1864 late August - General Massacre begins in Millville, Shasta County, California, such that, "The whole number of surviving Yanas of pure and mixed blood was not far from fifty" (Curtin 1899:519).

1865 - Aug. 7th - Mill Creeks raided Workmans' Farm in Concow Valley. Captive Mariah was made to pack the plunder in a buckskin bag (made heavy from all the English sovereign money, watches and jewelry), which, according to Moak (1923:30): ". . . was buried under the fire on the sand bar the morning of the fight."

1865, Aug. 14 - The Mill Creeks had buried their plunder in the sand just prior to the dawn attack called the Battle of the Three Knolls. Captive and slave Mariah secreted herself in a cave along the bank to save herself. She observed and stayed hidden for two full days after the battle. She walked out and made her way back home by September, 1865.

1866 - Hi Good began his small sheep operation with winter range station in Acorn Hollow's Section 21. Good "obtained" a 12-year old Indian boy from the Dicus family; probably when Good also took out \$3,000 loan from Sam and Louis Gyle Company, located on "D" Street "Merchant District" in the riverboat town of Tehama.

1866, April 14 - Sim and Jake Moak participated in their "last" battle against the Mill Creeks (See Moak's Cove Figures 119 & 120), with Robert Anderson the posse's captain. The hunt was in retaliation for raids on Mud Creek of the homes of Albert Silva and Bolliver McKee. Place name history for Moak's Trail likely emanated in memory of this "last" battle.

1870 circa March 15 - Hi Good's party of men with two trailing dogs went some 35 miles east and into the mountain plateau country, probably above Black Rock along the Mill Creek drainage, where they surprised about fifteen "wild" Indians. Good used his Henry rifle and killed their "Old Doctor." Three females were taken hostage. To the white men all the Indians looked the same. These were not remaining Mill Creeks in hiding with plunder but rather they were the last of the Yana (or Kom'bo) who knew very little about Western conventions and had been in hiding, for they had been compromised by the devastating events of 1858 and 1864. They are made prisoners at Good's sheep camp station. The Indian boy Ned is ordered to guard them.

1870 approx. March 31 - The presentation of the Five Bows took place in Twentymile Hollow at Seagraves' cabin. One of the peace envoys was Ishi, then about 16 years of age. It was likely that the three females were relatives of Ishi's.

1870 late April - Negotiations over the release of the three became stalled. Older Indian representatives continued to make runs to camp where the hostages were being kept. Good demanded first their plunder, guns and ammunition.

1870 late April- About the three hostages, Waterman (1918:58) wrote: "These three are handed over to a white man named Carter, living about a mile from Acorn Hollow on Deer Creek . . . Nothing is known of the final disposition of these people."

1870 May 4 - Hi Good was killed.

1870, May 7 - Regarding Hi Good: "The body was found today, pierced with 10 or 12 bullets, and his head mashed with rocks." (MURDER IN TEHAMA. [1870, May 7] *Marysville Daily Appeal*).

1870, May 7 or 8 - This is about when Indian Ned was made to confess and was killed by Sandy Young.

1871, circa January 12 - Tom Cleghorn was born. His given name was Snow-flake or Snow-drop. Born he was while his young mother and grandmother were in the possession and control of Sandy Young and an unnamed companion. About this, Stephen Powers (1877:280; T. Kroeber 1961:241-242) heard from presumably Sandy Young himself, circa 1872, about the Kom'-bo (Yahi) that: "Several years ago this tribe committed a massacre near Chico, and Sandy Young, a renowned hunter of that country with a companion, captured two squaws, a mother and a daughter, who promised to guide them to the camp of the murderers."

1872, June 7 - Dan Delaney, "The Adventures of Captain Hi Good" was published in Chico's *Northern Enterprise*, p. 1/3.

1877 [1976] - Stephen Powers' *Tribes of California* was published [reprinted], inclusive of Powers' descriptions of the Kom'bo (Yahi) and of his observing the "wild-eyed lad" living in Tehama, and named "Snow-drop" by Sandy Young.

1902-1905 - This became the narrow span of years for the particular Lash's Bitters bottle found in Unit 6N2E E1/2 with Feature 7 Ashy Deposit. Span of years is based on: (1) In 1902, the company had name changed to Pacific Coast Glass Works (PCCW) and (2) Through 1905, the Lash's Bitters bottle's lettering was embossed on the bottle "with all sides flat."

1908, Nov. 10 - Long Concealment ended when hunters employed by the Oro Light Power Company discovered Grizzly-Bear's Hiding Place on terrace 500 feet above Deer Creek. An "old crone" was observed (Ishi's mother). The invaders saw three, maybe four "wild Indians" who disappeared. All of the "Indian goods" found in the *campoodie* were taken.

1909 - Indian adversary Robert A. Anderson's memoir, *Fighting The Mill Creeks* was published by Chico Record Press.

1911, August 28 - When mourning, exhausted, and hungry (not emaciated) one of the last Kom'bos (Yahi) was "captured" on what was then the outskirts of Oroville. He was kept under "protective custody" in the Butte County Jail for seven nights. Tom Waterman, who was the fifth man to join the new UC Berkeley Anthropology Dept. went to Oroville and was able to open communication with the Indian stranger. Arrangements were made and on Sept. 4, the Indian was escorted to San Francisco. The very next day, Professor Kroeber told the reporters that from now on "He shall be known as "Ishi," which means "man" in his Yahi language.

1912 - Approx. year when Professor Waterman interviewed Almira (Briggs) Brown Williams in Tehama about Hi Good.

1914, May 13-June 2 - Ishi led the anthropologists back to his "old haunts" for 19-days of camping along Deer, Mill, and Antelope creeks. This was also when Sheep man Gorham Cone Ward had a chance encounter with Ishi.

1915 - Williams Seagraves traveled from Susanville to the UC campus. Seagraves recognized "Ishi" as one of the five warriors of the Five Bows ceremony of 1870. He told Waterman about his early involvement with Hi Good. Waterman, in turn, quoted *verbatim* Seagraves's full accounting in his 1918 "Yana Indians" monograph.

1918 - Published was Thomas Waterman's first ever comprehensive Ishi biography, titled "Yana Indians" by UCFAA & E.

1920 - The year about when Minnie Leininger took the one-of-a-kind photograph of the Hi Good Cabin for local school teacher J. Stark and his wife Emma (Fig. 108). Third person in photo unrecognized. Notice the cabin had a brick chimney.

1923 - Simeon Moak published his memoir titled, *The Last Of The Mill Creeks And Early Life in Northern California*, printed in Chico, California.

1933 - Year when Aermotor's Model "A" 702 "mathematical" windmill first went on sale.

1937 - The year when the one Alka-Seltzer Company glass tube bottle, which was found in Unit 3N3E, was manufactured by the Owens-Illinois Glass Company's Plant located in Gas City, Indiana.

1938 - Year when Tom Cleghorn's photo was taken, when age 67 years old, in Thermalito, Butte County, California.

1961, Jan. 1 - Theodora Kroeber's *Ishi In Two Worlds* book was published by University of California Press.

1946, March 1 - Grantees to the "D" for Section 21 (and more) are C. Roy Carmichael and wife Laura "Lille" Carmichael [Book 172, page 359].

1951, August 30 - Date when cement was poured for windmill tower's foundation slab. This is the projected time when (1) the Aermotor windmill was installed (2) about when the structure from the Dotherow's place was dragged to the study area and used as a horse tack room, and (3) about when a hole was dug and ranch debris was deposited in it.

1971 - Eva Marie Apperson's *We Knew Ishi* book was published by Walker Lithograph Company of Red Bluff.

1980 thereabouts - Purge of many Tehama County tax records occurred. Perhaps the Coroner's report for Hi Good was destroyed at this time?

1992, August 21 - Charles Roy Carmichael died.

1993, June 14th - Estate of C. Roy Carmichael transferred Section 21 to Fred W. Hamilton Sr. [Book 1453, p. 14; 10188].

2001, Dec. 8 - Property owner Mike Hamilton first showed this researcher the Hi Good Cabin flat in Acorn Hollow.

2003, Jan. 10 - Permission was granted this researcher by Hamilton family property owners to conduct scientific excavation of the Hi Good Cabin site.

2003, September 27 - Oct. 4 & Nov. 8 - Marked the first days of field work with students at the site from Feather River College and Shasta College. The datum was placed and the North-to-South cardinal base line was aligned to Magnetic North.

2004, February 7, 14, 21 and 28, Saturdays of site excavating and collecting. On Feb. 14, the sheep hand shear blade was found that verified an early sheep operation. On Feb. 21, first three (of thirty total) .44 Henry rifle cartridges, and one .56.46 Spencer rifle cartridge (of four total) were found. On February 28, one lead rifle ball (.36 cal.) and white clay pipe fragments were found.

2006, September 7 - This researcher located Thomas and Ethel Cleghorn's grave stones in SE corner of the Old Oroville Cemetery, Row 34 #13 & #14.

2007, February 17, 24, March 3, 10, 17 and 24 - Returned to dig for six more Saturdays. Four new units were excavated.

2008, April 5, 12 and 26 - Returned to dig for three more Saturdays. Completed were 4 1/2 more units.

2008, April 6 - This researcher made an historic visit to the Mabelle Martin family home in Sacramento, and saw for the first time their family album photographs of family ancestor Tom Cleghorn.

2008, May 8 & 9 - At the 7th Annual Ishi Gathering and Seminar, three family descendants of Tom Cleghorn -- Joyce Martin, Mabelle (Martin) Hayes and Maleah (Martin) Novak-- attended the bus field trip to Tehama County; and they showed publicly for the first time their Tom Cleghorn photographs, as well as told more about their blended family's history.

2009 June - Still no success in locating the Coroner's Report for Hi Good (See Recommendation #7 on page 589).

SUMMARY AND CONCLUSIONS

Our 2003-2004 test excavation of the Hi Good Cabin site, CA-TEH-2105H, demonstrated that spirited team work, combined with rigorous scientific methodology (see Ch. 4) can bear fruitful findings. This is the summary of the findings, inclusive of many of the Project Research Design's twenty test questions (themes). The test questions may be found on pages 22-23 of this report.

Dr. Thomas N. Layton (1997:7) wrote: "Scholarly research often leads one down unexpected paths." The Ch. 2 "Historical Background" subjects pursued led this researcher to several unexpected turns. The data collected stem from two sources: archival library and internet data (Ch. 2 & 3) and from the Hi Good Cabin site's assemblage (Chapters 5, 6, 7 & 8).

Recap of What Was Learned: About the Artifacts Recovered From CA-TEH-2105H

In appreciative hindsight of that memorable Saturday, February 14, 2004, Valentine's Day, when all of us were on task digging at the Hi Good Cabin site, CA-TEH-2105H, it was indeed a most precarious challenge for the daring at heart. Prior archival data collected by this researcher affirmed that a man named Harmon August Good, whose close friends called him "Hi," ran a small sheep operation for only four years from 1866 to 1870. Four years of living by Hi Good and his sheep camp crew, when compared with the span of 138 years (from 1866 to 2004), translated to only .28% of the site's occupancy, while 97% of the time involved presumably other residents who lived and worked at the site.

But uncovered on loving Valentine's Day was the first of a cluster of significant finds that were chanced upon that same winter's month. Found first was one corroded "blunt tip" type blade of an early sheep hand shear, which was first sign confirmation that an early sheep operation was likely underneath our feet. Test question #5 asked: Can we find data, which suggests Hi Good had a sheep raising operation underway in Section 21 in about 1867, such as tools or sheep herder living quarters?

In face of these great odds, and based on all of the site data amassed in 2003/2004, Harmon Augustus Good's presence is likely suggested.

Three parameters speak to this conclusion. They are:

1. Firearm Pieces Attributed to Hi Good. Twenty-six vintage firearm ammunition pieces were found at the site that contextually fit Hi Good's three used gun types.

2. An early Sheep Operation confirmed at the study area. A sheep operation is confirmed based on the faunal analysis completed and three sheep-related tools recovered. The historical dating for the sheep shear blade found, likely from Sheffield, England, actually precedes Hi Good's time period. Burgon & Ball is an old Sheffield firm, for example, who originally made shears, scissors and knives, and whose origin date back to 1730. Available online: <<http://www.burgonandball.com>>

3. Contextually the "local oral history acclaimed" Hi Good Cabin structure appears to have been a conducive living quarters in Acorn Hollow as part of "someone's" early sheep camp operation. That someone was presumably Hi Good. Besides the plethora of bricks from the collapsed chimney, three artifact specimens appear to have come from the Hi Good Cabin's door hardware as well.

During the 2003-2004 field seasons, the objects collected were catalogued as 627 specimens (See Table 2 on page 443). It was found that our initial eight assigned “features” embraced approx. 86.5% of the site data recovered (See Ch. 6 “Features”). For the record, additional field work was completed during 2007-2008 with two new features assigned, making ten. By definition in archaeology, a feature refers usually to a human caused, non-portable element found at a site. This site’s first eight features comprised in their numerical order: (1) one depression or hole of exposed ranch litter (2) an exposed brick scatter (3) an exposed red brick alignment, (4) the ranch road that traverses the site (5) a collapsed structure, two ashy deposits (6 & 7), and (8) the corral, feed shed and windmill complex.

Feature 1 “Depression” (pages 444-454): The depression or hole excavating efforts stopped at 90 inches bottom surface due to time constraints and mud. For at least the top portion, the hole served as a dump with mostly ranch work related debris deposited. The hypotheses that perhaps the “hole” was a hand-dug well, a root cellar, or maybe a privy are now judged as doubtful. Best guess is, again for the top layer, that 1935 to 1951 appear to have been the years when the refuse or litter was accumulating at the site until it was all gathered up and emptied into the new hole in about 1951. Ranching related and wagon part items were as dominate as the several liquor, wine, and beer bottles and cans uncovered. Personal items were less in number, such as: three ammunition firearm items (types one-9MM “Lugar” ammunition casing. Two .30.06 Springfield cartridge shells), tobacco indulgence items, and one discolored, corroded vehicle license plate embossed with “6D 712” and “CALIFORNIA WORLD’S FAIR ‘39” Thirteen additional “time markers” were identified, spanning 1935-1963, inclusive of eight whole glass liquor / wine bottles, three whole animal vaccination bottles, and two glass bottle base/body fragments, one a Coca-Cola Co., “1941”.

Why so many stone cobbles were observed in Feature 1 remains unanswered (See in Ch. 6, page 454, the seven photos). Were these possibly recycled from THE “cobble stone hearth in front of the fireplace . . .” that Simeon Moak (1923:32) described “. . . in front of the fireplace” where Hi Good’s Indian boy Ned, “. . . dug several places where he “. . . knew Good had money buried”?

Alas, this participant reports with a bit of sentimental nostalgia that at least about the top portion of the Feature 1 “Depression,” no treasure coins were found. But only a reader of this entire report who is also a stubborn optimist will continue to believe that Hi Good’s cache of gold coins still lies buried beneath that black plastic tarp that was laid down on February 28, 2004 by the archaeology students, which marks where the bottom of the digging stopped (See Ch. 6, Fig. 335, page 454). Local eye-witness Almira (Briggs) Brown Williams recalled for the curious and sleuthing Waterman, what were most probably the angry Hi Good’s last words. Professor Waterman (1918:58) was impressed and published her testimony. Using the present tense, Waterman wrote: “An Indian boy living with Good “hooks” his cache of money.”

Summary of Feature 2 “Brick Scatter” (pages 455-467): The location of the Hi Good Cabin’s footprint (See Fig. 417 map), which in size was 14’ x 14,’ more or less, was inclusive of some of the Feature 2 trench of concentrated brick scatter. The hole (H) that likely is the bottom of the chimney with fireplace and hearth (See “H” in Figures 337 & 338, page 458), appears to have been at the middle of the north facing back wall of the cabin’s footprint. The structure’s door (entrance and front of the cabin), with assigned door lock parts recovered, appears to have faced southeasterly.

The Hi Good Cabin’s footprint orientation was determined based on three sets of artifact associations (See pages 551-561), namely: (1) the dispositions of recovered clear glass, opalescent windowpane shards (2) U.S. Civil War vintage metal door hinge and upright rim knob lock fragments,

associated with front door, as well as (3) two coins found (during the 2007 field season), which, unbeknownst to their owners “may” have fallen from the occupants’ bedrolls, through the cracks in the wooden floorboards (See “1911” Liberty/Morgan dime Fig. 387 on page 522). The dime and 1926-S Lincoln penny were recovered in 2007, from Unit 1S3E, and inside the cabin and near the cabin’s front door. The precise size and dimensions of the footprint remain unresolved (See Recommendation #2 below).

Summary of Feature 3 “Brick Alignment” pages 469-472: This curious “Brick Alignment” is no longer curious. There was no association found with another structure. The yield of artifacts was minimal.

Summary of Feature 4 “Ranch Road” pages 473-483: As expected, the ranch road and its environs revealed the tip of the iceberg for Wagon/Buggy related artifacts. Three diagnostic pieces were found by metal detector sweeps along Feature 4, of about 20 total Wagon/Buggy related artifacts found at the site (Three photos of such may be viewed in Ch. 5, pages 430-431). They included, for example: one 2” square nut (320-484) with 5/16” center hole; one rounded head carriage bolt (320-485); one threaded carriage bolt (320-447); and one harness hook, for chains on a wagon tongue for a single tree (320-448). Specific time period dates for any of these wagon parts were not forthcoming. Even the cast iron wagon brake pedal (320-344), retrieved from Feature 1 refuse hole, oddly enough had no year of casting mark that was discernible.

Ranch road Feature 4 also involved the “trail less traveled” that “makes all the difference.” Thanks largely to response letters from Vina-reared Bob Aulabaugh, now living in Olympia, Washington, he provided this project with the Fig. 352 map (on page 477) and hand wrote: “ Bill Bible Home.” Unexpectedly, Bill Bible Cabin now gone, is not forgotten nor lost! The rare photograph (Fig. 351 on page 477) courtesy of Vina historian Frances Leininger, shows the original Bill Bible Cabin likely in its heyday, with Clyde Speegle and Bill Bible standing in front. Clyde Speegle (1902-1940) was likely a young friend of Ishi’s, as documented in Burrill’s *Ishi Rediscovered* (2001).

What was William A. Bible’s (1877-1950) claim to fame? Frances Leininger (2009) shared that he was a “trick shooter” for Ringling Brothers Circus! Bible also played in the silent movies in Hollywood. Bible was half-brother to Western Star Jack Hoxie. Bible also knew “Western film star” Charles “Buck” Jones. Bill Bible’s mother was Alice Speegle, whose brother (also Bill’s uncle) was Willard Speegle (1857-1932). That would be the man whose cabin appears on the 1912 map (See Fig. 132, page 224, of this report). On said map, it shows: “W. Speegle’s Cabin,” whose cabin was located about one mile due east of the Hi Good Cabin site, in the NE ¼ of Section 22, Township 25N, R1W. Willard Speegle’s life dates (Lingenfelter Archives) makes him a contemporary of Hi Good!

Lastly a second clarified perspective about this same ranch road surfaced about its earlier place name history, the Moak’s Trail (See Ch. 2, VIII: “California Trails History”).

Summary of Feature 5 “Collapsed Structure” pages 485-492: This fallen structure was apparently obtained and converted into a horse tack storage room under the direction of former owner C. Roy Carmichael. The data obtained affirms that this former structure was never a “line cabin” after all. The structure itself was apparently part of the Dotherow family place about four miles northwest of the study area, that became abandoned and available. The Dotherow structure was disassembled from the family place near Hwy 99E, and dragged across the landscape to the study area likely in about 1950. It was placed on a skid and pulled by work animals. Probable footing stones used for the structure’s foundation were identified (See Figures 358 & 362).

The preponderance of lower limb sheep bones recovered in Unit 4N10E's Ashy Deposit (Feature 6) support a sheep butchery station hypothesis. Unit 4N10E also contained artifacts and archival references that point to male occupants as early as 1865, who worked a sheep or mutton butchery sheep station (see Table 9 on page 500). There were four Civil War (or earlier) metal buttons recovered and the several .44 Henry Flat spent cartridge shells. Those cartridges with the "H" headstamp were manufactured for the Henry Repeating Rifle, of 1860-1866 vintage (Barnes and Skinner 1993:445).

Hi Good's crew in about 1870, included Obe Field, sheepherder Indian Ned, another sheepherder named Jack Brennan (Moak 1923:32). In about 1859, Anderson (1909:52) wrote that a man named "Old Man Dean" was "living with Good." Bill Sublett and George Spiers [correctly spelled Spiers] were the two "hunters" named by Wm. Seagraves for Waterman (1918:58). There remains a gap of names for tenant workers who occupied the study area after 1870. This lack of names is partly attributed to the purging of Tehama County tax records that occurred in about 1980.

Summary of Feature 6 "Ashy Deposit" pages 493-502: An apparent sheep butchery station was in the vicinity of Unit 4N10E (See data listed in Table 9 on page 500). The location and mix of artifacts lifted from the ashy deposit of Unit 4N10E appear to indicate a front or side "porch" locale, used by the original Hi Good Cabin occupants. The data suggests that this porch was their center for socializing. Imaginatively speaking, adult males arose each morning to the warmth and glow from the eastern horizon. They hunkered around their campfire, as they heated up and drank their coffee. Also the men may have dipped their baking powder biscuits into the lamb stew being kept warm inside their Dutch oven container lodged in the campfire's ashes. There, they conversed and apparently spent time dressing. The several suspender slides, vest or pant buckles, and 4-hole buttons recovered all speak to this. Or perhaps some of these accoutrements were lost during work (see page 390-354). The group discussed their plans for the new day. In camp, they likely cleaned and loaded their prized Henry and Spencer repeating rifles. Target shooting probably occurred as well (see Table 8 on page 497 of Feature 6 armaments count).

Summary of Feature 7 "Ashy Deposit" pages 503-510: The amalgam of artifactual data recovered (both archival and artifactual) demonstrate that an early active sheep camp for winter's ranging with camp tender's station likely existed in the vicinity of Unit 6N2E E1/2 and eastward to the ranch road (See Table 11, page 508). Veteran sheep man Jack Haslem believes that Good likely had a small crew of maybe three or four. One or two were shepherds. One was camp tender. They ran a "short season" type operation (See page 198). "Lambing" (assisting with the newborns) was their work in February and March.

The artifactual data for the Unit 6N2E E 1/2 greater area point to a possible early camp tender cooking station existed in this vicinity (See Table 11, page 508). Two can key openers found for sardine type cans were patented by J. Osterhoudt in "1866 and later" (Adkison 2002:3). Later, in about 1900 to 1927, a mix of Personal Group and Architectural/Structural Group artifacts found, give the notion of apparent ranch activities, such as fence repair and some construction activity, combined with leisurely/recreational pursuits. 1902-1905 is the span of years for the one partial Lash's Bitters bottle recovered.

Summary of Feature 8 "Corral, Feed Shed, and Windmill" pages 511-519): In the final analysis of this Feature, the standing windmill at the site was the Aermotor Company's model "A" 702, built starting in 1933. It was further learned that in about "late 1951" property owner C. Roy Carmichael had this windmill installed to provide water for his livestock year round.

In the scope of modern technologies, the "Mathematical" windmill became a winner worldwide. Thomas B. Perry, its engineering genius, invented his reliable machine in 1888, so that "For every stroke (of the pump) the propeller rotates three times." Wind blowing across the Vina Plain, turns

the Aeromotor's propeller (made of eighteen sails called vanes). The wind driven machine's connected, revolving and stroking shaft, pumps up the ground water, which, in turn, fills up the watering troughs for the livestock. When "electrified," that is, when the same moving shaft is run through a generator box, the current of mechanical energy conducts electricity. Harnessed wind power that is converted to make electricity this way, has benefited many rural families over time.

Summary of the Site's Dating Notion Findings

The sorting and totaling of cut (square) versus wire (common round) nails did provide relative age notions (oldest to the most recent) for the units dug. However, statistically the age of the site overall, based on these same nail types, remains unknown in view of site use variability. It cannot be ruled out that some parts (units) of the site may be as old as Hi Good's era 1866 to 1870.

Solarized amethyst glass fragments (indicators of pre-1920s) and aqua glass (popular during the 1880s-1920) were also collected and their mapped distributions noted (See Ch 7 maps, page 534-537).

Artifacts recovered in the same Unit 4N10E and vicinity that are presumably U.S. Civil War vintage, comprised the four, likely one piece cast type buttons, along with six .44 Henry Flat cartridge casings that have the "H" still discernible on their headstamps. Hence, it remains surprising that the earliest "time marker" year collected at the site was "1911." This is the 1911 U.S. Liberty (Morgan) dime that was found in the 2007 field season (See "time markers" Table 12 in Ch. 7, pages 523-524). One fired Colt revolver .45 Automa gun cartridge, with "1912" was the second oldest time maker. Third place went to the only other coin found, a "1926-S" U.S. Lincoln penny. Two whole bottles were identified by their respective glass bottle maker's marks as "1935" and "1937." The finalized partial Lash's Bitters bottle recovered from Unit 6N2E E1/2, had the tight window, 1902-1905 (See photos of the Lash's Bitters bottle with placed fragments having embossed lettering in Ch. 5, pages 332-333).

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"The Local Indigenous Tribes" - The inherent struggle between the earth people (the California Indians) and the empire people (the Euro-American settlers) centered around two different uses for the land. The River Nomlaki, Yana, Maidu and other California indigenous tribes had established their hunter-gatherer and semi-horticultural life-style, which date back 15,000 years. This was dramatically disrupted in 1849 by the invasion of hordes of outsiders who "rushed in" with the 1848 discoveries of gold (Available on page 69 is the chart: "Estimated Numbers of Americans Moving West"). These pioneers proceeded to engage in logging, ranching and in industrialization's reshaping of the land. In the gold fields destructive hydraulic mining replaced the less destructive placer mining, such that overnight, northern California's many streams and lakes became polluted. The resultant silt and slickens unfortunately covered the vital gravel beds the salmon and steelhead use for spawning. This, in turn, threatened the indigenous tribes' very existence. The haphazard pollution of the Sacramento and San Joaquin River systems and now the foothill-living, cut off the Native peoples' vital supply of pounded and dried salmon flesh (*nooyi* in Yana). Before, this vital food source helped sustain them through the late winter/early spring months when food resources became naturally scanty.

Summary of data indicating Ishi's Kom'-bo (Yahi/Yana) band was target of Hi Good's party attack in March of 1870 - A review of what may be the strongest data points to Good having discovered Ishi's remote band in 1870, as opposed to River Nomlaki tribesmen, for instance, or perhaps a few compromised Mill Creek renegades. Three observations are:

(1) Good and his posse ambushed the Yahis' "Old Doctor" (not his correct name). The described geographical area where this ambush occurred and the three females taken as hostages, was

east of Hi Good's sheep camp approximately 35 miles distant and along Mill Creek apparently above the Black Rock landmark. Waterman's (1918:58) source was Seagraves: "The next day . . . farther up the creek . . ." [Good's group had camped the night before, it appears at Ishi's campoodie, Bay Tree village. About this village Seagraves said it was "about 25 miles from its mouth" (i.e., mouth here translates where Mill Creek empties into the Sacramento River).

(2) Eye-witness Wm. Seagraves described significantly for Waterman (1918:58) that: "The Indians in this party were loaded down with acorns and similar truck." This sounds more like Ishi's remote band of hunter-gatherers than the "Mill Creeks" refugees who were continually on the run, spoke and swore in English, used guns, and had plunder they had taken from the white settlers."

(3) Stephen Powers (1877:278-279) wrote about the "Kom'-bo" [the Yahi] that:

"When they were more numerous than now [circa 1872-1875], they occupied both Mill Creek and Deer Creek; but nowadays they live wholly in the great volcanic terraces and low mountains west of Mill Creek Meadows."

Where is this place name, "Mill Creek Meadows"? Was not Powers describing here the large "meadow" found along the north bank and just downstream from Black Rock; also upstream about nine miles from *Tuliyani* and Ishi's Bay Tree village? (See Fig. 15 "Ishi's 1913 map, page 32).

Summary of Ishi's Band of Yahis (Kom'-bos) Versus Harmon "Hi" Good. The Yahis' path crossed with Hi Good and his men probably one time; in mid March 1870. Waterman's data suggests that in 1870, Ishi was about sixteen years old. The hard data that points to this may be read in Ch. 2, I: "The Local Indigenous Tribes" (available on pages 40-42 of this report). Initially Ishi's Yahi/Yana population was about 300-400 tribe members. The removal of the Yana (some were Southern Yana or Yahi) in 1858 from the Battle Creek drainage was carried out by other Whites, not by Hi Good. Neither did the 1864 General Massacre that began in Shasta County, and worked its way into Tehama County, involve Hi Good's work (Available on pages 43-45 of this report). The one very credible account when Hi Good went *tete-a-tete* with the Yahi remains Thomas Waterman's (1918:57-58, also reprinted in Ch. 3 of this report).

This researcher determined that Waterman had two eye-witness informants about Hi Good: Almira (Briggs) Brown Williams (interviewed in about 1912) and William Jephy Seagraves (1846 - died circa 1925) who "identified" Ishi in 1915 as one of the Five Bows warriors who had confronted him in 1870. Biographical sketches about these two informants may be reviewed in this report's Ch. 2, pages 108-109 and 157-158. Presumably everything they told Waterman is placed in Ch. 3 "Earliest Published Accounts" of this report, pages 260-264.

Keep in mind that although Robert Anderson (1909) and Simeon Moak (1923) participated with Hi Good in Indian hunting campaigns, what they wrote about the curious events that led to Hi Good's death are hearsay data. They were not on the scene nor were they living in Tehama County in 1870. Almira Brown was living there. Seagraves' cabin was in Twentymile Hollow in the foothills due east of Tehama probably about three miles distant and about four miles due north of Good's sheep camp (See two broad view maps, Fig. 9 on page 21 and Fig. 152 on page 266).

In mid March of 1870, Seagraves was the one who was confronted in the night by the Five Bows warriors. They called for a truce (not necessarily a surrender) to get their three female tribe members back. The savvy Seagraves knew to escort them "down" to Hi Good's sheep camp where the three hostages were being guarded by Good's Indian boy (Ned). Seagraves would relocate permanently to Susanville in 1873. But during 1872, the data shows that he learned more about the plight

and circumstances of the three hostages presumably when visiting the river boat town of Tehama for supplies and for camaraderie. As the data reveals, Seagraves was the informant who was able to detail for Waterman in Berkeley in 1915 (with Ishi present) several concrete facts, such as that “the young woman [hostage] about this time gives birth to a baby, who is called Snowdrop.” The baby was not a girl but a boy. As truth be told in this evolving report this “wild-eyed lad in Tehama” (Powers 1877:281) was named “Snow-flake,” by none other than Sandy Young. The boy would grow up in Igo, Shasta County, and lied to become an American who voted and who owned land. This is all part of “assimilation.” His American “adopted” name, given to him for protection was Thomas James Cleghorn, born up in the mountains in 1871 - died April 9, 1959.

Thomas James Cleghorn (See Ch. 3, Fig. 160, page 276) - This IS one of the exclusive photographs of “Snow-flake” taken in 1938 in Thermalito, Butte County, when Tom Cleghorn was 67 years old. It is published for the first time in this report courtesy of the Robert Martin family members. Data secured reveals that Snow-flake’s mother’s name was “Letitia” [NLN]. Arguably, Letitia was part of Ishi’s remote Yahi/Yana band. The data points to Letitia as one of the three female hostages abducted by Hi Good’s party in March, 1870. Waterman (1918:58), quoting Five Bows participant William J. Seagraves, and writing in the first person, reported that: “The young woman about this time gives birth to a baby, who is called Snowdrop” [and] “The white man was not his father, but one of the wild Indians” (Underscore author’s).

The archival data amassed suggest that in about 1872, Stephen Powers (1877:280) interviewed Sandy Young in Tehama and subsequently wrote: “[Sandy] Young named it ‘Snow-flake,’ and it is living to this day, a wild-eyed lad in Tehama.”

Thomas Cleghorn: born circa Jan. 1871 - died on April 9, 1959. This researcher independently located the graves for both Thomas James Cleghorn and his wife, Ethel C. (Eubanks) Cleghorn in the “Old” Oroville Cemetery, in Row 34, 13 and 14 (See Figures 157a and 157b on page 274).

Summary of Native American Presence and Assimilation Over Time

A system (or model) of relatively successful assimilation strategies used by California Indians was identified from three family profiles, with respective family album photographs obtained with permissions (See Figures 55, 78, 160).

The model involves three elements or attributes. Relatively successful assimilation resulted for the Native American person when:

- (1) The person was given a white family’s last name granted by a sponsor;
- (2) A respected white family sponsor member publicly proclaimed the person was part of their family’s property’s labor force or *rancheria*; and
- (3) the respective community where the Native American person resided understood/respected/did not protest/and acknowledged that same person as part of the white blended family.

For example, with the Mary “Nannie” Hoag profile, the town folk of the Corning, Tehama County community had heard from the wife, Amanda Hoag and understood that “their” Native American Indian girl went by the name “Mary Hoag.”

Similarly, in regards to “Nellie,” the City of San Francisco of 1875 apparently heard and accepted that the Jubal and Sarah Weston family members “christened-girl” was “Nellie Weston,” part of their blended family.

Regarding the “Snow-flake,” the Yahi, California Indian lad living in the town of Tehama, apparently when about age 6 or 8 year old, he (and his mother “Letitia”) were relocated to the Igo, Shasta County community. They were “taken in” there by David Eubanks and his wife Martha (Fox) Eubanks. The Igo community heard and came to respect/and did not protest/ that the Eubanks’ family’s newly acquired California Indian lad (with mother relocated from Henleyville, Tehama County,

went by the names, "Thomas James Cleghorn" and "Letitia" (Cleghorn). Tom Cleghorn's mother, given first name only, "Letitia," however, came from the "wild" Indian band. It is hypothesized that she presumably had the permanent "111" tattoo on her chin. Her tattoo (i.e., look of wildness) and her blood relationship to her son may have led to Letitia being hid out on Thomas J. Cleghorn's owned 78.22 acres (Doc. #05635, BLM CAS 005635) in Igo mine (Pillchuck Lode in South Fork Mining District) in the mountain Section 8, of Township 31N, R6W above Igo during the 1870s to 1919 (Jolliff 2008). It is believed that Letitia died in 1919 (See Ch. 3 Fig. 162 map, page 277).

Assimilation Profiles of three California Indians:

Mary "Nannie" Hoag - Possibly Yahi. When about 12 years old, she was lassoed by an unnamed packer at Inskip Hill circa 1857. The packer "gave" his prisoner to George and Amanda Hoag who accepted "Nannie" and reared her "as family" in their Corning, Tehama County home. Mary Hoag: born circa 1845 - died circa July 24, 1932.

"Nellie" (Weston) - The endearing photo (Fig. 78 on page 127) of the tiny tot christened "Nellie" by the Jubal and Sarah Weston family, was likely one of the small children who was made an orphan during one of Hi Good's campaigns in 1862. It is the only photo discovered by this researcher of an "Indian orphan" with direct provenience to Harmon "Hi" Good. Nellie was probably one of the six children captured by Good and his party on August 3rd (See copy of Good's August 8, 1862 handwritten letter to Governor Leland Stanford, on page 239, Fig. 136b). For his August 3rd entry, it reads, in part:

"At break of day surprised a camp of about one hundred large and small, killed seventeen and wounded many more and captured six children, three boys and three girls, ranging from 1 to 8 year old. [and] We returned to camp same day, packing the children on our backs."

"Nellie" Weston: born circa 1860 - died 1875, from "consumption" (tuberculosis) in San Francisco. Her place of burial remains unresolved.

Thomas James Cleghorn (See previous page above, as well as Fig. 160 on page 276).

Local Indian presence became absorbed into the mainstream culture --Demonstrated by the 1860 Census local family rancheria listings provided in this report (See Sill's on page 118 and Keefer's on page 131), the local Native American population were then mostly assigned laborers on the white man's farms. But by the end of the 19th century, many local rancherias were dissolved or broken up. Some of the Native people found work as miners or in many phases of the lumbering and logging industry in Shasta, Trinity, Lassen, and/or Plumas counties. Some simply disappeared. Some passed as "Mexicans" as migrant fruit harvesters in California's Central Valley. Some Native people displayed an affinity for handling horses, becoming top ranch hands. Some trailed sheep flocks and/or cattle herds through Alturas to Idaho and to Montana (See Wentworth 1954). Some of the more resourceful, hard-working young Native American women found tolerable work as household domestics or nannies for the more affluent white ranch families and/or upscale households in the larger cities inclusive of the San Francisco bay area.

Summary of Things Uncovered About Hi Good

(Overview of Chapter 2, VI: "Land History," pages 159-167)

As for where precisely Hi Good placed his head at night in 1870, Good's admiring neighbor Dan Delaney (1872) described Hi Good, as:

"... odd in his selection of a home, locating it where nature assumed her simplest character, amid hill and plain, free from culture, unvarnished and unimproved, existing in native simplicity and grandeur."

Simeon Moak (1923:32) wrote: "Good lived in Acorn Hollow at this time and had a fine ranch and garden on Deer Creek about one mile and a half south." This researcher found further corroboration for the above based on the local oral histories conducted with Norman Leininger, Francis Leininger, Fred Wikoff, Ed Little, John Aulabaugh, among others (See VII: "Oral Histories). They all agreed that the Hi Good Cabin they knew of was the chosen study area in Acorn Hollow's Section 21. Arguably, the telltale gun shell fragments recovered from Unit 4N10E, have increased the probability of Hi Good's presence at the site. Significant is that three different calibers of Hi Good's known vintage gun types were all recovered within 5' x 5' Unit 4N10E (see pages 397-412 and 496-497). The site data also gives confirmation that an early sheep camp with modest cabin structure was here.

This precise spot, Unit 4N10E, is believed to have been the side porch area adjacent and on the east side of the Hi Good's Cabin structure. The site data shows that adult males dressed and no doubt conversed here. The rising morning sun warmed them, as they discussed their plans for the day, cleaned their guns, and cooked their meals. Based on the site data, breakfasts consisted of mutton, sour dough biscuits, sardines, and coffee. Fresh salmon were gilled seasonally from nearby Deer Creek. One gaff fragment, modified from likely a pitchfork, was uncovered (See Fig. 315 on page 434).

The significant number of lower limb sheep faunal remains also buried amongst gun ammunition types that Hi Good is known to have used, all found in Unit 4N10E, suggest that this same spot likely served as a butchery station at Hi Good's early sheep camp.

Land history questions and resolution: The challenge by some doubters who joined in the excavation project was how could this location be Hi Good's Cabin if there are no property records for Hi Good whatsoever in Section 21? This is now better understood. The excavation project likely uncovered Hi Good's short-lived sheep camp operation, with rough cabin in Acorn Hollow. This camp station was an extension of Hi Good's bona fide "headquarters" ranch, which was located 1 1/2 miles due south and on the south side of Deer Creek in the SE ¼ of Section 33. Good's ranch became "bona fide" on February 4, 1857, by one named "Harmon A. Good." He had reached 21 years of age, and thereby made his "Proof of Claim" at the closest U.S. General Land Office in Marysville, Yuba County, California.

From 1857 through 1870, when Good was killed at age 34, Good's sheep camp locale likely was still so remote that it was suitable and idyllic open range land, without competition by any other souls for its use, let alone wanting its ownership. Good was likely "borrowing" on it, which was the colloquial term for his day. Good used the grassy study area flat for his flock of sheep's winter range. He conducted his annual "lambing season" there from February through the end of April (See IX: "Early Sheep Operations"). Whether Hi Good ever planned to purchase the sheep camp flat in Section 21 remains an unknown. The "Harmon Augustus Good claiming the right of pre-emption" approved February 1, 1859 is the official affidavit (Figure 104 and placed on page 164) obtained from the National Archives, Washington, D.C.

A final review of the history of “checkerboarding” to attract the railroad barons to build north through Tehama County leaves it doubtful, yet possible, that Hi Good would have known about that significant event whereby every odd numbered section, inclusive of Section 21 of Lassen Township of Tehama County, was “checkerboarded” for the railroad owners.

This researcher, upon visiting Catherine Ranberg-Coombs with Tehama County Assessor’s Office in Red Bluff, was first shown the one-of-a-kind 1859 map “Lassen Township 25N, R1W.” Its official survey plat was approved August 8, 1856. In the process, it was learned that California plats are kept on file for public access and use at the BLM’s Survey Records Office in Sacramento, California.

Upon scrutiny of this 1859 map (See Fig. 103 on page 160), Catherine Ranberg-Coombs explained:

“Someone with authority sometime after 1866, and likely no later than 1870, used a different ink pen and wrote “C&ORR.” [California & Oregon Railroad Company] over every other section of the Township 25N map.”

This is good information (no pun intended), for it was found that in 1870, the California & Oregon Railroad Company consolidated with the Central Pacific, under the name, Central Pacific Railroad Company (C.P.R.R.). This means that the checkerboarding had to have been inked on the 1859 map on or before 1870. With this said, February 9, 1875 was determined to be the first time when the U. S. Government granted a patent to the C.P.R.R. for all 640 acres of Section 21; and filed in 1878 (See VI: “Land History” for Sections 21 and 33).

When the railroad first arrived: Hi Good, in his lifetime (1836-1870), never saw the railroad cross his locale at Deer Creek. The first “RR cars arrived in Tehama on August 12, 1871; and reached Red Bluff first on December 2, 1871, then Redding in 1872” (Gans scrapbook).

* * * * *

Harmon Augustus Good (1836-1870) - Teased from all the data (from both library or archival data and from the site recovered data), is that Hi Good was probably not the kind of fellow who kept his hands in the soil. He was more a dandy and a river boat gambler type. Delaney (1872) wrote that Hi Good was:

“Odd in his dress, which, though scrupulously neat, was composed of many colors, differing from the prevailing fashions, and well adapted to the showing of his well developed and symmetrical proportion.”

A review by this researcher of Hi Good’s three hand-written letters, still extant and preserved by the California State Archives indicate he had been schooled (educated), probably by his parents paying “teacher subscriptions” in Pennsylvania and/or in Ohio. His vocabulary was sophisticated. He expressed himself well to others. He was proficient at using Indian dialects. Good was athletic and often tramped long distances. He learned to be a good tracker. In the eyes of the bigger ranchers, Good would have been labeled a “nestor” or small homesteader, which is what the ranch related archaeological data recovered suggests (See copy of Good’s Aug. 8, 1862 letter, Figures 136a & 136b on pages 237-241).

Hi Good's inside contacts/associates beg more questions - Good circulated or traveled on foot, or on his horse Buck, to visit his contacts in the riverboat town of Tehama (see Figures 88 and 89, p. 136). His close friend, Sandy Young, still lived in Chico. That they were more than casual friends is suggested by Figure 100 (on page 154). Sam Gyle who also lived in Tehama was Good's money lender. Sam and his brother, Louis Abraham Gyle, both Jewish, ran their money lending and investment business as partners. Neither Hi Good nor Sam Gyle were Masons, but Louis Gyle was, so this connection is established. Sandy Young was a Mason with the Chico lodge.

Found by this researcher was one photograph and one engraving illustration, which show the precise location of the Gyle & Company Loan office on the north side of the wooden buildings that faced one another along Tehama's downtown "D" Street "Merchant District" (See Figures 88 & 89 on page 136). On August 16, 1908 Tehama's second major fire destroyed almost every "D" Street merchant building and along with the flames unfortunately almost all the merchant and City records and secrets. The Town of Tehama incorporated to a "City" in 1906.

This researcher found surprisingly very little about Sam Gyle. It will be interesting to see what new findings surface when, and if, Sam Gyle's papers are found. Following Hi Good's death, it was Samuel A. Gyle, who, on December 23, 1874, became the new owner of Harmon Good's SE ¼ of Section 33 (See page 166 of VI: "Land History"). It was learned that Sam Gyle ended up in Corning, where he died February 28, 1917. His obituary might tell more. Sam Gyle appears to have had an inside track about Hi Good's assets and his private dealings.

Questions remain: Were Indian females and Indian orphans being abducted from their tribal villages, forced-led to the town of Tehama, and kept and/or quietly "provided" to local ranchers who fancied having Indian house domestics?

Who recruited the opium dealers with their Chinese prostitution rings, part of the underground "upriver" underground steamer traffic?

According to Chambers and Wells (1882:12), Sandy Young was living in Tehama, no longer in Chico. In 1872, the pioneer anthropologist Stephen Powers (1877:281) interviewed presumably Sandy Young in Tehama, and that a nondescript resident "pointed out to Powers" the "wild-eyed lad" who Young, in 1871, had named "Snow-flake" (T. Kroeber 1961:241-242). It is this researcher's belief that Sandy Young and an "unnamed companion" (See Powers 1877:280) had the boy and his young mother in their possession and control. Also, who was the mother of "Jennie," age 8, "adopted" by Peter Morrison Cleghorn and wife Margarette? (Entries in 1880 Census TN 24N, R4W, Henleyville, Tehama Co.).

Mayhew's Crossing History Salvaged - Research uncovered "Mayhew's Crossing" stage stop/with stable and store, which, during Hi Good's era was the social center for the burgeoning Deer Creek community. One location reference was provided by Colonel Woodson (1935:21, 23) who wrote: "The old stage stopping place, on the north bank of Deer Creek, and just above the present highway bridge"

The stage station was constructed under direction of William Perry Mayhew (1816-1900) in circa. 1854. Best archival data collected to date: Preston Moore, 1938, original blue print map (Fig. 60) from Fred Robson Scrapbook, Red Bluff's Tehama Country Library[RC979.427 Office, pages. 16-17]. (See maps Fig. 58 and 60 and Fig. 62 on pages 103, 105, and 110).

Here, locals would regularly check for their mail and get the latest "stage news," as well as neighborhood gossip from Obadiah Brown and wife, Almira (Briggs) Brown (See Fig. 61 photograph of Almira Brown on page 109).

The Browns were presumably the last neighbors to converse with Hi Good before he was killed on May 4, 1870. From Moak (1923:32), it is conjectured that their last conference occurred on about April 29th. They ran the stable for teamster and owner "Uncle Billie Mayhew" (See Mayhew family data on pages 104-107).

Good's Circuit - It is surmised that Hi Good's normal circuit was from his sheep camp in Acorn Hollow, where he lived, to Mayhew's Crossing located on the north bank of Deer Creek. Then he traveled the eight miles to the Town of Tehama, to conduct business. Then he returned to Mayhew's Crossing to check his mail a second time. Next his priority was securing produce from his garden on his headquarter's ranch about two miles upstream and on the south side of Deer Creek. Upon loading his "sack of garden stuff" across Buck's saddle, he likely forded across Deer Creek and then walked his horse due south across the field of lava rocks, passing through Juniper Gulch and Ned's Draw, and arriving back at his sheep camp station (See Broad View Map on page 21 of Ch. 2 and Fig. 152 map on page 266 of Ch. 3).

The trail of the English sovereign \$\$\$ booty in the hands of the Mill Creeks - The data points to Sandy Young as the main player who kept alive the hope with Hi Good and Obe Field of finding the Robert Workman family's gold coin treasure of "English sovereigns" (See Fig. 320, obverse and reverse of an "1865" Australian sovereign, page 446). Sandy Young knew first-hand that "those Mill Creeks" still had the booty after the Aug. 14, 1865 Three Knolls fight. It happened that three days after the battle was over, Sandy Young arrived at the "recent" encampment of the Three Knolls battle site. Young had with him some of the Big Meadows Indians also employed by John Bidwell. In making a search of the battle-ground, Sandy Young unearthed one English sovereign, buried in the sand underneath the spot where a cold camp fire lay (Anderson 1909:81-82).



Figure 426. Mariah, upon escaping from Big Foot's band, walked for days. Rathbun (1973:71) wrote: "... she came onto a little ranch house where a white woman lived." [and] "The white woman . . . made a big paper placard and filled it with writing. Mariah said it hung down her back."

August 14, 1865 - Three Knolls Battle/Mariah Bill escaped - Here, it requires going back to August 14th three days prior. Residing as a captive amongst the Mill Creeks about to be attacked by Good, Anderson, Moak and company, was Mariah, a fifteen year old Mountain Maidu. According to Mariah's granddaughter, author and educator Marie Potts (1977:39-42) who wrote in her book, *The Northern Maidu*, about "Mariah's Captivity," she become a captive one day in July, 1864, when Big Foot's band made their raid in Big Meadow (today's Lake Almanor). Mariah was made Big Foot's wife and caregiver for the chief's two children. The chief also made Mariah pregnant during her ordeal (Potts 1977:41). Mariah escaped her ordeal after one year, two months of captivity.

The moment the attack at dawn began, Mariah had the wit to run to a cave in the bank of Mill Creek, which she had discovered earlier one day during one of the required practice emergency drills. She had to squeeze herself down inside the cave (Rathbun 1973:71).

As also recalled by Simeon Moak and/or from what Moak learned later from likely Mariah Bill herself, for the Moaks ran a dairy for years later near Prattville in Big Meadow, Mariah's Mountain Maidu turf. Mariah witnessed the white man, Hi Good, during the battle. She presumably recognized him upon seeing him later with Sandy Young when they visited Big Meadow on several occasions. Moak learned from Mariah that the morning of the fight, the settlers' plunder (money, watches and jewelry) that the Mill Creeks

had stolen, “. . . was buried under the fire on the sand bar.” The loot was kept in a buckskin bag. Mariah said there was at least one time when she had been ordered to pack their money. She said about its weight that, “it was all she could carry.”

Moak (1923:30) recalled that Good had told the men that he would take back with him one little girl and her mother that they had come across during the battle. The mother’s heel had been shattered by one of the flying bullets.

From either Mariah or Moak (1923:30) recalled it, “Good took a five dollar piece out of his pocket and asked the squaw in Indian, “*Cachem?*” She said, “Much, much.” But she would not tell where and we could not find it.”

Presumably because Mariah stayed put inside the small cave in the river bank for two full days after the fight and kept an eagle-eye watch of anything that might still be moving outside, Mariah escaped her Mill Creek Indian captors. On that second day after the killings, she saw some of her Mill Creek abductors returning. They went to the sand beach before her. She watched them dig up the heavy buckskin bag with booty from under the camp fire and then left. After this, then Mariah came outside and walked out of Mill Creek canyon and saved herself.

That this happened this way was corroborated by her granddaughter, Marie Potts (1977:42) who wrote:

“She stayed hidden during the horrible shooting and killing, and, after a couple of days, headed for home. It took her several more days to find her way back to the road camp . . . and it was last September, “apple picking time” in the white man’s orchards, by the time she got back to Big Meadow and her family.”

During the pitched Three Knolls battle, Good, Anderson, Moak and the others killed at least five, and wounded seven (Klauberg 1865). But “eight escaped” (See below September 23, 1865 newspaper account). Also, what would remain a big problem for the Kom’bo (Yahi) in hiding was that to Young, Good, and most every white man, “all Indians looked the same,” just as to most Native Americans, “all of the *Saldus** *Whites in Yahi language* looked the same”!

* *Saldus* was the Kom’bo (or Yahi) word for “white man.” Perhaps from Spanish, *Soldado* (Sapir and Swadesh 1960:149).

One month and a few more days passed. On September 23, Sandy Young presumably read or was told about the newspaper story published (below). The informant for the Quincy, Plumas County, editor of the *Union Record* was irrefutably Mariah. It can be argued that this newspaper story was what kept Young, Hi Good and Obe Field intrigued to hopefully some day cash in on the Mill Creeks’ stolen booty.

“The Indian Raid” (1865, September 23). *The Union Record*.

“We understand information has been obtained from an Indian Mahalia, who escaped to Big Meadows that there were but five Indians who committed the murder, robberies, and caused destruction of property at Concow Valley [Workman’s Farm]. They made the trip from Mill Creek in five days. The stolen property, money [English sovereigns], watches and jewelry, was buried in the ground floor of the Cave, at the time they were attacked by the party of whites in pursuit. Several of the Indians who made their escape from the Cave returned two days afterward and dug up the treasure and carried it off. It is also stated that the party contained sixteen “Bucks,” eight of whom were killed and eight escaped. The Mahalia states she was concealed in tall grass but a short distance from the ‘slaughter scene’ and witnessed the whole affair, after which made good her escape.”

Five years pass. Hi Good retires from being a paid Indian hunter and slaver of Indian orphans. His pack train venture to Idaho presumably gave him a windfall. He becomes convinced that having a “wool crop” is the best investment for the future. In 1866, Good needs to “acquire” a sheepherder or two. Good spies an orphan Indian boy named Ned, being watched over by his new neighbors from Missouri, Samuel and Margaret Dicus [pronounced Dyke’-cuss], so he inquired of them. According to Obe Field (as told to Butte County’s peace officer “Teddy” Peck), “Mr. Dicus warned Hi Good against taking the twelve-year old lad. But Good took him anyway, and let him help herd sheep” (Bagley 1941). In the sometimes inflated Vina oral histories, up steps the ghost of Dan Sill who also knew Hi Good. Sill’s anecdotal of the same was: “Good was told he had better not employ the Indian because he was a bad one and as sure as fate some day he would kill him. Hearing this, Good laughed and said that he and the Indian would get along, all right (Moak 1923:31 and Mansfield 1918:224).

On about March 15, 1870, Capt. Hi Good, with three other men, ambushed a band of about fifteen Indians of the Kom’-bo (Yahi) tribe, who were gathering acorns along the Mill Creek drainage, likely above Black Rock. When the band’s leader called the “Old Doctor,” tried to run to save himself, Hi Good took aim with his Henry rifle. Good shot and “lever-actioned” two more rounds but kept missing his human target. William Seagraves called “distance!” for the shooter when he saw that the range was exactly right. It was the fourth shot, when Good’s bullet, a .44 Henry Flat, penetrated the Old Doctor’s back, killing him. Three females, one old woman, a young woman, and a small girl, were made captives. Good’s party returned with them all the way back to Good’s camp (about 35 miles distance) where Good ordered his Indian boy to guard them (Waterman 1918:58).

Hi Good’s neighbor and admirer, Dan Delaney (1872) wrote:

These females were held as hostages at Good’s camp for weeks, guarded by the Captain’s Indian boy, whom he had raised, and who, for years, acted as his herder, and boy of all business. No evidence of treachery had ever shown itself, but such was the seeming devotion of the boy to Good, in his person, and faithful discharge of all duties, that Capt. Good reposed in him implicit confidence. Yet this villainous, treacherous Indian was true to his savage instincts, and murdered his kind and indulgent master. Capt. Good had required the Indians who claimed the squaws in custody, to bring in all the guns and ammunition of the tribe, and when such service was performed he promised to deliver up the wives to their legitimate husbands.

This brought the Indians frequently to the house, and frequent communications with the Indian boy, corrupted him. Promises after promises were made by the treacherous devils to bring in arms and capitulate for peace, but never complied with. Still Capt. Good held the hostages.

Spring of 1870 The Presumed Wild Goose Chase

Simeon Moak (1923:31) wrote:

“All went well until the spring of 1870. Good sold a portion of his sheep for \$7000. He had borrowed \$3000 from Sam Gyle of Tehama. This sum he paid after the sale and buried the \$4000. On the 27th of April Good and his boon companions, Sandy Young and Obe Fields [sic], left on a prospecting trip. They left with the purpose in view of finding the Mill Creeks and getting their booty as it was generally known that, they had two or three thousand dollars.” (Underscore Burrill’s)

The above underscore is tied to the just aforementioned “trail of the English sovereign \$\$\$ booty in the hands of the Mill Creeks.” This writer rests his case.

One mid-March day in Chico, Sandy Young heard such enthralling news from a nondescript courier that Young probably threw down his Kampf and Young butcher’s apron and raced non-stop and as fast as his steed would take him, the eighteen miles to Hi Good’s camp station in Acorn Hollow. Sure enough, Good had three Mill Creek “savages,” all of them females, and being held prisoners (inside the cabin?). The assigned guard was Hi Good’s Indian boy, Ned. The three Mill Creek hostages comprised: “one old woman, one young woman, and one little girl” (Waterman 1918:58).

April 27, 1870 Breaking the Impasse

About what happened next, there are gaps in the published accounts. Moak’s memoir was muddled, as if to suggest that the writer did not know what exactly happened next. Moak (1923:31) only inferred that bargaining continued for weeks through to April 27th.

The real dilemma for the compromised Kom’bo (Yahi) band was that they had none of the plunder in gold coins, nor guns nor ammunition to give Hi Good, Sandy Young, and Obe Field in trade for the return of their three females.

While Delaney’s (1872) narrative said that the Indians (negotiators) who came “. . . frequently to the house, and frequent communications with the Indian boy, corrupted him,” Indian adversary Robert Anderson (1909:83) wrote honestly and with heart, it appears, that: “I have never had a doubt that he was influenced by the older Indians to turn traitor against the man who had given him a home.”

As established above that gold likely remained the white man’s #1 demand, where might they find enough gold? Perhaps Indian Ned told one of the Kom’bo representatives, or maybe one of the female hostages, that if they needed gold that he knew that Hi Good kept his cache buried somewhere inside the cabin. Did the negotiators come up with the scheme of sending Good, Young, and Field on a “prospecting” wild goose chase for the booty they did not have, as a diversion so that, in their absence, they could search and find Good’s cache to use as extra leverage against Good? This helps to explain Sim Moak’s anecdotal narrative that when the “prospectors” presumably returned with nothing, Good discovered that Indian Ned had been “cleaning” his cabin and that his views about Good had changed dramatically. Moak (1923:32) wrote:

The Indian knew Good had money buried and as soon as Good was gone he began hunting for it. In his efforts to find it he tore up the cobble stone hearth in front of the fireplace and dug several places where he thought it might be. He tore up some of the

wood floor. When Good returned on the 29th of April, he determined immediately from the condition of the house what had been going on. The Indian had taken the ashes from the fireplace and given the hearth and floor a good scrubbing.

“What has been going on here Ned?” asked Good.

“The place got so dirty I thought I would clean it up a bit,” said the Indian.

Ned’s response here rings of new confidence and defiance. Presumably, Indian Ned had come of age and was now Hi Good’s rival. It follows, too, that Hi Good realized that his Indian boy had taken his cache. Good immediately felt threatened. His stirred anger knew no bounds. Fighting words, there and then, were likely exchanged. Assault or some fisticuffs perhaps? Hi Good leaves next. He hurries away down to Mayhews’ Crossing. At the stables, Good vents his anger before Almira and Obe Brown. Writing in the present tense, Waterman (1918:58) wrote:

“An Indian boy living with Good “hooks” his cache of money. Good is very angry and threatens to “settle” with him. Shortly after that the boy murders Good with a rifle.”

Based on all the data, this researcher believes that Indian Ned’s actions that soon followed were largely a result of Indian’s Ned’s real fear for his own life; that he believed now that Hi Good his master was now going to hurt him badly if not probably kill him.

Good, angry as hell, maybe decided that the most effective, revengeful way to get back at his defiant Indian boy, without killing him, and to perhaps psychologically break down the youth’s new won independence, was to relieve Indian Ned of his guard duties, and to do so without telling him. This fits with Waterman’s (1918:58) conclusion about the Indian hostages (whose only source for this it is known was from Seagraves) that:

“These three are handed over to a white man named Carter, living about a mile from Acorn Hollow on Deer Creek Nothing is known of the final disposition of these people.”

Good’s way of doing this was to relocate the hostages out of sight from Indian Ned, which meant out of sight from the returning Indian negotiators. Waterman’s (1918:58) telling (obtained from Seagraves who was likely in the know of what “came down”) when combined with Delaney’s narrative wrote that the three hostages were removed from under Indian Ned’s guard.

Because in the perception of the older Indian negotiators who had frequented the cabin that suddenly their three females had disappeared, they view their disappearance as a violation for which Hi Good had to now pay the supreme price.

Juniper Gulch, likely place where Hi Good was killed by the Indians -The data points to the probable ambush spot where Hi Good was killed as in or near Juniper Gulch (See Fig. 152 on page 138, page 244 and Good’s #6 obituary also on page 244). From Juniper Gulch Good’s body was dragged “1 1/2 miles distant to a ravine” (i.e., Ned’s Draw).

Good was leading his horse Buck, by the reins. Buck was transporting “a sack of garden stuff” (Anderson 1909:84), probably tied across his saddle. Good was crossing this lava rock strewn plain (See Fig. 152 map on page 266; Fig. 138 with obituary page 244).

The most plausible scenario for Good's death comes from Waterman's other informant, Almira (Brown) Williams, whose data Waterman (1918:59) wrote was: ". . . private information from Mrs. G. W. Williams at Tehama." Almira and her husband, Obadiah Brown were there at the stables of Mayhew's Crossing on Deer Creek. She and her husband were likely the last locals who spoke to Good before he was struck down dead. They recalled Good's state of mind, which was one of extreme agitation. Writing in the present tense, Waterman (1918:58) wrote:

"An Indian boy living with Good "hooks" his cache of money. Good is very angry and threatens to "settle" with him. Shortly after that the boy murders Good with a rifle."

May 4, 1870

Indian Ned as Lone Assassin Debunked

Arguably, Indian Ned, maybe for the first time in his life, stood alone. Ned, who was about sixteen years old in 1870, had come of age. Ned was able to distinguish "right" from "wrong." Did one of the female prisoners, who Ned had been ordered to guard, influence him? Or maybe one of the older Indian representatives had opened Indian Ned's eyes. Presumably Ned had learned to hate the man who had "acquired" him and reared him, and who had likely abused him, and so he took preemptive action by getting Hi Good's own rifle somehow and ambushed Hi Good before he had a chance to harm or kill him.

Arguably, the data points to Indians [plural] having killed Hi Good, with Indian Ned likely the lead participant. The particular manner by which the "Indians" carried out their vengeance of killing Hi Good is revealing. Three of Hi Good's obituaries described that his head had been ". . . smashed with rocks" ("From Tehama" [1870, May 7] *Sacramento Daily Union*); ". . . his head mashed with rocks" ("Murder in Tehama" [1870, May 7] *Marysville Daily Appeal*; that his head was ". . . mashed to jelly with stones" ("Killed by Indians" [1870, May 14] *The Weekly Butte Record*). This fashion is the same cultural *modus operandi* practiced by the neighboring Maidu tribe. Anthropologists Uldall and Shipley (1966:99) described the Nisenan Maidu tribe's *K-oi* (or traditional war ceremony), which included their "finish-up fellows." They are their "back up Indians" or club-bearers. Their purpose in Hi Good's case, was to make sure that he was dead. The traditional way was pounding the victims head severely with rocks or clubs. Interestingly, in the following ethnographic transcription of the ongoing *K-oi* battle scene, it was the Maidus' club bearers who gave the orders. Uldall and Shipley (1966:99) wrote:

"Those from this side shot at the brave man of the other side. If that brave man was wounded, everybody ran. (The opposite party) pursued, shouting and beating on the mouth.

"When (they) shot a man, they said, "*tuj, tuj!* Don't waste arrows, leave (him)!" said the club bearers. That is the way they were, the finish-up fellows, they went along behind. That is the way they did when they had a war with each other . . . in the early days."

In Hi Good's case, the data points to the Indians' kind of justice (cultural logic). Hi Good had to pay the ultimate price. He had killed their "Old Doctor" using the Henry Repeating rifle. Capt. Good's party had also abducted three of their females, one just a *muchacha*. The band had motive not to just wound Good. That would not end their grudge. The traditional Maidu view about bad people was "They had to pay for their meanness" (Rathbun 1973:25). Torture was also a custom among California Indians. For what Good had meted out to them, it is this writer's belief that ritualized torture

normally would have been carried out also. But escape and safety for their remaining few trumped torturing him. So, when it all came down, the older Indians made certain that their nemesis was quite dead. They swiftly retreated into their foothill hideaways. In the early days that was the way.

Debunked is the urban legend that "Indian Ned was the lone assassin of Hi Good." That is also why Sandy Young, in January 1871, was apparently still tracking after the five Indians who had fled after their involvement in killing Hi Good. This was alluded to in Stephen Powers' (1877) *Tribes of California* essay about Ishi's tribe who Powers referred to as the Kom'bo. Anthropologist Robert Heizer explained, "The *Kom'-bo*, are the Yahi" (See "Editor's Notes" in Powers 1877 [1976]:451). Powers (1877:277-278) wrote:

"Now there are only five of them left . . . There are men in and around Chico who have sworn a great oath of vengeance that these five Indians shall die a bloody death; but weeks, months, and years have passed away, and brought for their oaths no fulfillment."

And Powers (1877:280) added:

"Several years ago this tribe committed a massacre near Chico, and Sandy Young, a renowned hunter of that country, with a companion, captured two squaws, a mother and a daughter, who promised to guide them to the camp of the murderers."

May 7, 1870

Hi Good's Body Was Found in the Field But No Coroner's Report Can Be Found

On May 7, 1870, three days after Hi Good's murder, his body was reported found by several of Good's friends, namely, Dan Delaney, Alfred G. Carter, Andy Post, Obe Field, and/or Obe Brown. Simeon Moak (1923:33) wrote: "As soon as Good's body was found one of the party went to Tehama to notify the coroner, while another came to Chico to notify Sandy Young." However, this coroner's report has never resurfaced. Neither the Tehama County Sheriff's Office nor the Tehama County's County Clerk's and Recorder's Office has ever been able to locate it. Who was the coroner in 1870? It has been determined that the Tehama County Sheriff was Sheriff John S. Hale, who was appointed and elected during 1869 -1871.

Vigilante justice was meted out upon Indian Ned by Sandy Young. Young's murder of Indian Ned not revealed until another Indian adversary, Robert Anderson, who also was elected to two terms as Butte County's Sheriff, admitted what came down in 1909. Anderson (1909:85) wrote:

"Friends instituted a search and the body was soon found. The Indian boy was taken to Acorn Hollow by Sandy Young and a number of others. When shown the dead body, he at first denied all knowledge of the crime; but soon his manner altered and he calmly made a full confession, and even led the whites to the spot where the fatal shots had been fired, and explained every step of the tragedy.

"After all had been told, Sandy significantly picked up his rifle, and his companions slipped away, knowing that an act of retributive justice was about to be enacted. Soon the sharp crack of the rifle rang out above the chaparral and the last chapter in the tragic death of Hi Good had been written."

In hindsight, there are several odd, even curious, interpretations about Indian Ned's purported actions and involvement in killing Hi Good. Was Indian Ned really the "treacherous Indian" that obituaries #4, #5, and #6 argued about him? (See Chapter 3, pages 243-244). Why would Indian Ned

have returned to the sheep camp to be confronted by Obe Field after having killed Hi Good with the aid of the other Indians? This may be partly explained because Indian Ned was not one of “their” tribe. They likely viewed him as a potential liability if he were allowed to retread into the hills with them. Did Indian Ned stay to be their decoy or their scapegoat?

Recall (from Ch. 2, pages 181-184 of this report) that Ephraim and Minnie Leininger’s son, Norman Leininger, when interviewed by this researcher in 2003, expressed the pioneer Willard Speegle’s family’s belief in the matter, by referencing Jackie Speegle (Willard and Maddie Speegle’s third daughter). Norman Leininger said:

“Jackie Speegle said she didn’t think Ned killed Good but that somebody else did. They put Hi Good’s watch on him just so they could hang him. Whites robbed Hi Good’s cabin too, and blamed the Indians for it and then they went up and shot the Indians.”

And also, there are Dan Delaney’s June 7, 1872, published words that speak of a cover up, in his “Adventures of Capt. Harmon Good” article. Delaney wrote: “That Indian boy is missing, no trace of him may be found, but we opine that there are those living who know where his putrid corpse lies mouldering, to the day of judgment.” Here, Delaney was surely not telling all that he knew! Rather, and according to Moak’s (1923:33) narrative, Indian Ned’s assassin(s) “cut him lose and he died. His bones lay there for two years.” (Underscore author’s).

The fundamental goal sought is to obtain more information (data) for the sake of establishing history as accurate as possible for posterity. The end result may provide posthumously long overdue justice for Indian Ned. There are no statutes of limitations for murder. Injustices should not be repeated nor perpetuated. Injustices must be ferreted and vindication obtained. Every citizen has a right to the access of public records. We remain for honest today as a society because our past is known and the people’s rights are respected.

It is a fact that beginning as early as 1863, Indian Ned, and inclusive of all California Indians, they did have some legal rights. As a result of President Abraham Lincoln’s Emancipation Proclamation in 1863, the California legislation repealed Section 3 of the notorious 1850 Act for the Government and Protection of Indians (Magliari 2004:353 and 382). Until ‘63 in California, Section 3 allowed employers to obtain custody of Native American children and to keep them until they reached the age of 18 years for males and 15 for females. Employers were required to secure the consent of a child’s “parents or friends” and to appear with them before a justice of the peace, who would then issue a certificate of custody. However, the injustice of Section 3 in actual practice was that it quickly led to a flourishing trade in Indian children kidnapped from their parents or seized as the spoils of war by California militiamen who campaigned throughout the state during the 1850s and 1860. Sherburne Cook (1943:314-315) estimated that “between three and four thousand children . . . fell victim to kidnapers supplying the Indian labor market.”

The fact that no coroner’s report is available today suggests that it was likely destroyed a long time ago as part of a cover up scheme. The six obituaries of Hi Good include conflicting interpretations about Hi Good’s physical condition when found. Without a coroner’s report, how Hi Good actually died is all hearsay. And, in contrast, Indian Ned’s fate was to be a victim of cruel vigilante justice. No coroner’s inquest, let alone a decent burial, were afforded Indian Ned!

Recommendations #7 (See page 589 below) calls for the people to conduct a scientific exhumation of Harmon A. Good’s body, for the purpose of collecting more needed data.



Figure 427.
H. A. Good
Tombstone.
Tehama
County
Cemetery.

Culture Change/Reforms/Modernization Over Time & Economic Situations "After" Hi Good

Surviving and prospering in California's Sacramento Valley heartland points to how perseverance and grit determination won the day. While one is left impressed with the adversities faced, the tragedies endured, and the challenges of the settlers and ranchers of California, the inner strength and tenacity of the California Indians is, in this researcher's estimation even more incredible. Their venerated Trickster Coyote and teacher of the land continues to dig in with his feet: "You can try to kill us, but we'll always come back!" Lost tribes of yesterday are found tribes today. The Mechoopda Maidus' "We are still here" has become their motto of strength and forbearance.

For fifty years now the Native Americans' circle has continued its arc of becoming whole again. Greater respect for the Red Man by the non-Indians was made contagious throughout California by the ground swell of Theodora Kroeber's illuminating book, *Ishi In Two Worlds* in 1961. It was followed nine years later in 1970 with Dee Brown's prophetic nationwide best seller *Bury My Heart at Wounded Knee*. More redress of justice involving tribal sovereignty and more publications that expose the shame of denied and broken promises by the California Government and in U.S. history, cannot happen soon enough.

Following Hi Good's ephemeral presence (1866-1870), the site's data suggest that sheep and cattle ranching continued without any significant changes. Ranchers continued to ride horses. They still fixed their fences. The "guaranteed" Sacramento Valley heat during "those summer months" meant that trailing the flocks and herds to the mountains for the summer range became a basic part of livestock operations.

Late 19th Century - In 1887, the "sheep machine" was first invented; the mechanical energy driven sheep shear machine invented by Frederick York Wolseley in Sydney, Australia. In 1889, production reached England and the Berbert Austin Company in Birmingham, England. In the 1902 edition of *Sears, Roebuck & Co. Catalog*, this researcher found the sheep shearing machine advertised as models popular in Montana and Illinois (See Fig. 125, page 207). Sheep man Jack Haslem (2007) of Lassen County, California, said with fondness, "The best thing that happened to the sheep industry was when they came up with the bicycle shear." "Ranglers" or "machine clippers" appear to have become its popular names in Tehama County (McNabb 1983:22-28).

Ephraim "Eph" Leininger (1889 -1972) became one of the local prosperous sheep men of Vina, Tehama County. "Eph" Leininger with his brother, Leon Leininger, both had homesteads on Little Dry Creek. For years, they trailed their sheep up the old Lassen Emigrants' Trail for summer grazing in the higher mountains. Frances Leininger recalled how "Eph," her father-in-law, spoke highly of neighbor sheep man, Gorham Cone Ward of Los Molinos.

Ephraim Leininger married Minnie Brown in 1918, and they reared three sons: Clarence, Norman, and Wes Leininger. Their mother, Minnie, in about 1920, took the one-of-a-kind Hi Good Cabin photograph (See Fig. 108 on page 178). In 1943, their oldest son, Clarence, married Frances Valente. Frances has been instrumental in helping this researcher by making available rare photographs and related data that provided for better understanding of the Indian/settler relations.

Early 20th Century - Trailing to the mountains remained a basic part of livestock operations until about 1940 when motorized trucks began to be used to transport stock animals to and from the mountain meadow summer ranges. It was in the 1930s with livestock population increases that the over-grazing issue and then new restrictions on public land occurred.

In 1905, the U.S. Forest Service came into being, controlling national forest lands, and summer pasture rights were charged for. More than 10 years passed before there was much of an effect on the local wool growers, though the policy did stop, to some degree, the tramp sheep bands from eating-off choice meadows (McNabb 1983:22-28).

The 1920 Census marked the first time when a majority of Americans (50%+ 1) had shifted to urban or city living rather than rural living. This change, of course, had significant marketing implications. The benchmark for determining "urban-living" in the United States became based on the Metropolitan Statistical Area (MSA), that is a city of at least 50,000 people with a surrounding rural population.

Motorized trucks to transport livestock from the Central Valley to the mountains started in earnest by 1940, which brought to a close most of the trailing of the cattle up the established cattle trails to the mountain meadows. Photographs of diesel trucks being used in California logging camp operations start to appear in about 1935.

Middle 20th Century "Specialization Comes into Vogue" - In the late 20th century, specialization has developed as the way of farming and ranching, and the trend has not been for the better. For example, most farmers are "all into the grains." They are all into haying or soybeans, or something else.

Sheep man Jack Haslem's income is 100% lambing, for example, based on lambs sold to 4-H Clubs and for meat. Sheep men who used to hand shear their own ewes began to contract with professional sheep shearers. Cattle rancher C. Roy Carmichael in Vina from 1946-1992 used to also shoe his own horses. But today many ranchers subcontract out this work to professional farriers, some of whom shoe horses year-round.

Early farms were diversified, more self-contained operations, who had several different animals, a cow for milk and cheese, hens for eggs, a terrace with truck garden vegetables and some fruit trees; a donkey who ate the thistles. Many had "weed-eaters," some sheep to keep the weeds down and worked the ditch bank. Haslem explained how:

"In this manner, the rough areas don't get the seeds consumed, so there is more seed for noxious weeds. The soils are more depleted and the farmer has to buy fertilizers for just that one kind of crop they are growing."

Early 21st Century - The situation today as a result of our nation's continued shift to specialization in the work place and the lean towards urbanization (e.g., urban sprawl) was dramatically reinforced by property owner Fred Hamilton's revealing comment when interviewed by this researcher in 2001. Fred Hamilton said:

"It's just like I was reading about a month ago. And they did a study of the population of the United States, and the portion of people who are still in ranching and farming. It's 1.3% of us that are still on ranches and farms of this entire nation who are feeding this nation."

"Cowboys Using ATV Quads for Their Cattle, and Pastures for Their Horses" - On March 9, 2008, this researcher drove "out west" in his truck from Corning to Fournoy, Tehama County, but did a "double-take" when observing what was "parked" in front of the old Fournoy Store and Post Office (3rd Fournoy Store built after 1947). Witnessed were ATV quads instead of horses. The all-terrain vehicles (ATVs) are replacing horses more and more across the ranching landscape.

Writer Robert Fears in his article published in *The Cattleman Magazine* (June 2009) documented the versatility of ATV quads for ranch work. Fears (2009) interviewed Nick Hamilton, general manager of Polaris manufacturer. Arguably, Hamilton began: "ATVs cost less to operate than maintaining a horse." He added, "If an ATV is not worked, you do not feed it."

ATV quads are used on ranches for going to the mailbox, to transport bales of hay and feed sacks for the animals, for fence building, to go out to check livestock and pastures, and yes, to herd cattle. About the latter, interviewer Fears (2009) also interviewed Dr. Ron Gill with Texas AgriLife Extension Service. Part of what Dr. Gill advised was:

“If ATVs are to be used to drive cattle, then ride them around and through the herd until the animals show no concern at the noise and sight. While building familiarity, never ride the ATV close enough to cattle to make them run. If they become disturbed, back off and give them more space. Gradually, you will be able to ride closer and closer to the cattle and eventually, you will be able to ride through the herd without causing a disturbance.”

Rebuttal: *Hmm! What about if one is without his mount when one or more of those bulls commit to charge? This researcher has come to have friends who have been ranchers and friends who are ranchers today. This is one of their questions posed.*

As with this last example of culture change by “cowboying down,” one wonders what cultural knowledge and skills of today may soon be forgotten or lost.

About this “modernization over time” concern, Mike Hamilton, when interviewed by this researcher, spoke about his perception regarding students in school nowadays:

“They don’t derive respect from history any more. We did things as Caucasians to this country what we can be really proud of. It’s history. It did happen. About the bad things, we can’t take it back, so we learn from it.

Richard Burrill: “It’s important to you guys here in Vina, in rural California, the history?”

Mike Hamilton: “Yes. In a rural setting for a majority of the people, history is important because that’s where you come from. But in an urban setting, for the most part, it’s not. Like I say, they don’t even know the name of their own capital of their own state. Or who their U.S. Representatives are. Or who anybody is. History is a real lost thing in certain settings. I mean, when you are a country boy, there’s no buttons to push, living in the country. There is no screen that pops up and tells us what to do. “And so they, the city people, are lost.”

* * * * *

The study area’s project, CA-TEH-2105H, enabled modern people to look from both afar and up close upon the life ways of ranchers (sheep and cattle) that were virgin but fleeting. At issue is that today’s rural ranchers and farmers life styles are in transition. Probably the best measure that new insights have been gained by virtue of this project is that much of what this researcher thought he knew before as facts in the beginning was whittled down to their finer edges in the process. Other subjects now stand out, because their past history for too long had been written in the history books with invisible ink. Hopefully, readers of this report may glean one or more new facts and connections, and may then apply them suitably elsewhere.

RECOMMENDATIONS

Proposed Future Excavation and Research Objectives:

1. Future sampling is needed of the six remaining units that are contiguous to vintage Unit 4N10E, which, at this writing, is likely the oldest part of the site (with 96.4% cut nails). Given below are the three contiguous units (all on the eastern side of Unit 4N10E) that have been excavated to date:

4N10E

5N9E 4N9E 3N9E N1/2

2. Future completion sampling of the entire Hi Good Cabin structure's footprint is merited because the structure's estimated dimensions "14' x 14' remain unresolved. Only Unit 1S3E has been excavated, which appears to be at or close to the cabin structure front entrance. Here two coins were recovered: one "1911" Liberty (Morgan) dime and one Lincoln Penny, "1926-s."

3. Also of Feature 2's three contiguous units, the most westerly Unit 3N1E appears to be the oldest of the trench units excavated. Why is this? Unit 3N1E was found to contain 59.6% cut nails (see Fig. 391 map). Proposed is that Unit 3N1W and 3N2W be excavated, as well as 2N1E for starters.

4. It is recalled that the windmill vicinity is the most likely place where an early hand dug well might have been. Significant was the cluster of 1860s era .44 Henry Flat gun cartridges recovered along Road segment #4 that runs alongside the windmill. Hence the windmill area is a prime area to conduct future excavation and data recovery.

5. Brick source study and analysis is encouraged for the future. Suggestions and resources for such may be found in Ch. 6, Feature 2, on pages 464-466 of this report.

6. Inspection and analysis of the Henry Repeating Rifle preserved in Oroville's Pioneer Memorial Museum is encouraged. It was determined by the author that the now city owned and managed museum has no accession record for the gun. Was it Hi Good's Henry? Is there a way to match the spent gun shells recovered at the site with this Henry rifle? Discussion with photos about this mystery weapon may be found in Ch. 5's Personal Group (firearms) section.

7. Exhumation of Hi Good's grave proposed: To collect data about precisely how Harmon A. Good was killed would bring resolution to unanswered questions about his disputed demise. Mixed reports are given in the six Hi Good obituaries (available in Ch. 3 pages 242-244) and in the Simeon Moak account (Ch. 3, pages 267-270). The Moak (1923:33) account also relates that when Good's body was found [on May 7th], "... one of the party went to Tehama to notify the coroner" But no respective coroner's report by the staff at the Tehama County's Clerk and Recorder's Office (Red Bluff) could be procured. California Public Records Act §§ 6250 - 6276.48 is designed to give the public access to such information.

The one Tehama County staff member may be mistaken, who told this researcher that Tehama County has no records that go back that far. One coroner's inquest, for example, that IS still on file goes back to May 2, 1864, for James F. Eddy, Indian Agent for Round Valley Reservation, who it was determined committed suicide at Red Bluff's Tremont Hotel (Shover 2004b:50).

Today's applied forensics can be a boon for new discoveries, leading to better interpreting of Tehama County's significant and engaging history.

