

cabins they robbed with some regularity every spring; for example Elijah Graham's cabin on Deer Creek. Any one of several reasons might have driven them to this course at this time. Their best hunters may have died, for example, or the increasing number of campers and hunters, to say nothing of permanent settlers, may have made the game wilder. They seem to have committed their robberies always in the spring. This probably followed from the fact that their previous summer's supply of dried fish and acorns was always exhausted by that time, and it was still too early for their trip to Mount Lassen, which would be still covered with snow. Spring was regularly a time of scarcity with all Indians, and this small group, hemmed in by whites of whom they had a deathly fear, must have confronted utter starvation every year.

I shall proceed to recount briefly the instances where these Indians were seen, or where their traces were found, from the time of the tribal killing described on a previous page, to the breaking up of their village by surveyors in 1908. Toward the latter part of this time at least, the group consisted of Ishi, his sister or cousin, his mother, who grew to be very old, and an old man not his father. The reduction to this number was however very gradual, as the following incidents will show:

1865(?)—After the killing at the "three knolls," three Yahi women, two men, and a number of children present themselves at Hi Good's place on Dry Creek and say that they are ready to be taken to the reservation. They later run away however to the hills (Anderson, p. 83).

1868.—Thirty-three wild Indians (presumably Yahi) are killed at Campo Seco. (Information from D. B. Lyon.)

March, 1870.—Mr. W. J. Segraves loses some beeves, which are "run off" at night. Having been warned against Indians, he sends for Hi Good, and the two, accompanied by George Spires and Bill Sublett, trail the Indians with dogs. Some difficulty is encountered, as the dogs sometimes follow the trail freely, and sometimes refuse to follow it at all. They finally lead the party into an Indian village or "campoodie." There are several huts in a sort of round meadow, hidden away in a clump of pepperwood (laurel). The village is near F-8 on the map, on Mill Creek, about 25 miles from its mouth. The huts themselves are round or oval, and made of pepperwood boughs. In the village the only live animal is a dog, who is not friendly but makes no noise, and soon vacates. Here Segraves finds the bones of his beeves. There is nothing of much interest in the camp. The Indians seem to have most of their property with them.

The next day as the party is following the trail of the Indians further up the creek, they suddenly see a considerable band, some fifteen in all, returning. Good and Segraves hide behind a tree. Several Indians leave the main party, and when they finally approach the white ambush, only six or seven women, along with one old man, are left. This man is described by Segraves as "the Old Doctor." He was very old and had only one hand. I quote the rest verbatim:

“As the Indians came abreast of us, we motioned to the squaws to squat down, so as not to be in the line of fire. One old woman, when she saw that the group was covered, immediately did so. A young woman, next in line, freed herself of her pack in a flash and started to run. The old woman grabbed her by the dress and prevented her, evidently thinking that she would be shot if she tried to escape. A little girl was also with the old woman, and was held by the hand. The Old Doctor, however, tried to get away. Good did the shooting, while I ‘called’ the shots. The first two missed. At the third I called ‘distance!’ (meaning that the range was exactly right). At the fourth shot, the Old Doctor collapsed. The weapons we used were sixteen-shot Henry repeaters, a new weapon at the time. The Indians in this party were loaded down with acorns and similar truck.”

The only Indians actually captured at this time are the two women just mentioned, and the small girl who was with them. The rest fly into the brush and disappear. A short time later an old man comes in. He evidently has failed to hear the shooting. A young fellow, said to be Ishi, is with him, but is too wild to approach closer than two hundred yards. Being unarmed, they are not fired upon. That night the party camps at the “campoodie.” Next day the old man offers to bring in his relatives, and is taken back to the scene of the Old Doctor’s death. The Indian, loudly calling on his people, asks permission to mount a boulder in order to look about. He seizes the opportunity to jump down on the other side of the boulder, and gets clear away.

Two weeks later the old man comes in the night-time to Segraves’ cabin with eleven other people, four men and seven women. The fourth man is Ishi. He is at this time about sixteen years old and is lighter in complexion than the rest (Segraves visited Ishi at the University and positively identified him as the same person. This would make him sixty-two years old at the time of his death). The old man is thought to be Ishi’s father. They make a formality of surrendering their bows to the number of five. These are about five feet long, and so strong that Segraves cannot unbend them. The whole party are taken down to Good’s cabin; but he is away in Tehama. While waiting around for him to return, George Spires takes a sudden notion to weigh himself on a set of steelyards. He throws a rope over a limb to suspend the steelyards by, when the Indians take a notion that they are to be hanged. So they all run away and are never seen again. (This episode is described in Powers, but not accurately.) The only ones finally remaining in captivity are the two women and the little girl who were taken at the time of the Doctor’s death.

These three are handed over to a white man named Carter, living about a mile from Acorn Hollow (map D-10) on Deer Creek. The young woman about this time gives birth to a baby, who is called Snowdrop (Powers gives this same incident, in highly colored form). The white man was not her father, but one of the wild Indians. The little girl who was captured with the old woman is called “Muchacha.” Both she and the mother of Snowdrop are thought by Segraves to be Ishi’s sisters. Nothing is known of the final disposition of these people. (Information obtained from Mr. W. J. Segraves of Susanville, in 1915.)

1870.—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. The body he drags by the feet with a lasso from his pony, and buries it under some rocks. A Mr. Brown (who had a stage stable at the ford one mile northeast of Vina), Andy Post, and Sandy Young, previously mentioned, found the body by the odor four days later.