

The monthly newsletter is a service to the community and our members. We welcome requests to research specific topics from the public and accept articles on local history. Please note that the Society reserves the right to accept or decline any article or material at its discretion. The Society is not responsible for the loss of or damage to any submitted material so please keep a copy for your records. Please include a note authorizing Anderson Historical Society to publish the material. We need two things from all members or those interested in local history: please be sure the Society has an updated email address and please spread the word to friends and neighbors about the Newsletter. Please contact us at:_____.

Redding Morning Searchlight October 8, 1899: A Squaw Dies in Great Agony. Her clothing ignited while fighting a brush fire beyond Ono. An Indian woman met a fearful death a few days ago in the Igo region. She has long lived with Joseph Freitas about two miles beyond Ono.

Several days ago while fighting a brush fire her clothing ignited. She had endeavored in vain to beat the flames out. She then ran to a creek and extinguished the fire, but she had already been fearfully burned. A few hours after reaching her cabin home she passed away in agony.

As there was no physician's certificate of death the burial should not have taken place without a coroner's inquest, but the interment took place several days ago and the matter never reached the coroner's ears until Saturday and then in an informal way.

(Local history has the event taking place on the "Little Jo Freitas' place" behind the Tucker ranch on Rainbow Lake Road in Ono. The cabin was believed to be on an Indian allotment near Doby Creek. By local history she was walking home when a fast moving fire caught her. She reportedly jumped into Doby Creek and survived a few days before dying. She was reportedly buried near the cabin but nothing could be found as the cabin site has been used for horses and cattle for decades. Nothing of the cabin remains but locals still point to the pasture as a burial place.)

Redding Morning Searchlight November 12, 1899: Wife of a Chinese. A white women who has long lived with and been known as the wife of "Charley" Look Hop, a Chinese gardener of Clear Creek, died Saturday from heart trouble. The Chinese husband was in town Saturday and secured a fine coffin from Undertaker Houston in which to bury the decedent. The funeral takes place at Middletown Sunday. The decedent was 36 years of age.

(The article uses known as Charley's Look Hop's wife as California had an anti-miscegenation law since 1850 banning interracial marriages. The law was overturned by the Supreme Court but not until 1948. She was not buried under the name Hop and much of Middletown Cemetery is destroyed so a name could not be found for her.)

Redding Morning Searchlight December 12, 1899: Burning Powder Starts a Fire.

A fire destroyed the engine house at the Summit mine in Sunny Hill district Thursday night. Some giant powder had been placed above the boiler for the purpose of drying it. It caught fire and ignited the roof of the house. In a very short time the light structure was destroyed.

Charles Barlow was in Saturday and recited the particulars of the fire. His brother, L. F. Barlow has nearly completed his contract at the Summit mine.

He has been driving an upraise of 450 feet from the tunnel to the bottom of the shaft. Friday the men in the shaft and upraise were close enough to hear each other work. The raise is driven in the tunnel a thousand feet from its mouth.

Redding Morning Searchlight July 14, 1899: Bad Men of Harrison Gulch. The other day at Harrison Gulch a young man of much muscle and mouth whose cognomen in his normal state is Rodgers, but under the frequent consultation with Dr. John Barleycorn becomes Evans a lineal relation of Chris Evans of Evans and Sontag fame—bad men whose example he would emulate, went wrong. When he lets his genealogical imagination run riot under the potency of strong beverage, he attaches his relationship to Bandit Brady, the train robber who killed Sheriff Bogard several years ago. When his mind and the liquid matter have fully assimilated he starts out to gain a reputation. He was on this mission the other day and had succeeded in making life miserable for quite a number of mild-mannered people gathered about the saloons. In the course of his carousings he ran across Mart Bower. Mart is the man who fired a shot or two at Brady down about Cottonwood and made an unsuccessful attempt to effect an arrest. Rodgers knew of this and malignantly assailed Bower as a man with cold feet and a large stock of cowardice. Words beget words and Rodgers concluded to do a little knife wielding. Bower got out of harm's way and endeavored to borrow a pistol in order that he might end the bad man's career. He could not do it and was advised to refrain. But his blood was up and mounting his steed he rode five miles to his cabin. There he procured a weapon and for a time after his return there was a disposition on the part of all to get out of possible range. The apparent terrible earnestness of Bower had caused Evans to think of capitulation. This followed in the wake of a very warm tongue lashing by the waitress at the Harrison House who also somewhat cooled the ardor of Mr. Bower when he came in and boastfully proclaimed his intention to puncture Evans full of holes. Through these kindly ministrations peace was declared and soon Rogers and Bower were on friendly terms but not until the former had acknowledged his lack of relationship to the train robbing murderer. When Rodgers had succeeded in making a Pacifico of Bower he resumed his operations of terrorizing and in the course of his travels ran across Gus Winkleman, barkeeper at the Harrison House, in McGrant & Thurman's saloon. He did not have long to talk to get all the trouble he wanted. A few well directed blows settled him. After bedecking his face with a few scars the barkeeper let him up with the remark that if caught in town five minutes later he would positively be killed. It is positively and authentically asserted that the bad man never stopped running until he reached the wood camp where he was employed, two miles distant.

This incident in the every day life of the gulch is noteworthy because of the infrequency of such affairs, even though it is a comparatively new mining camp. It is a poor place for a tinfoil bad man to run a bluff.

(John Sontag and Chris Evan were train robbers between 1889 and 1893 who were popular in the San Joaquin Valley for robbing the Southern Pacific Railroad Company. After killing a deputy sheriff there was a massive search for them. They were cornered at the "Battle of the Stone Corral" in 1893 and Sontag was killed and Evan lost an eye and arm before being sent to prison until 1911. Henry "Jack Brady" Williams was a stage and train robber and wanted for the murder of Tehama Undersheriff James J. Bogard. James' brother Andrew J. Bogard was Sheriff of Tehama County and was searching for Brady. In Shasta County Martin and Bower were also searching and did have a shootout with Brady in 1895. After his capture Brady stated that he would have fought to the death in either Shasta or Tehama County as he knew the people there would have hanged him.)

The February newsletter consists of three articles: 1) General Asher Taylor, 2) The James Thomas Black Family of Anderson, and 3) Ghost Dance Among the Wintu

General Asher Taylor

In Edward Petersen's book Cottonwood, The Brief History of a Small California Town, he cites a Mrs. Ellis as telling the following :

"General Asher Taylor and his wife Mary Jane moved to Cottonwood after his retirement from the army. The general was most friendly and spent a great deal of his time reading. His wife knew everybody and especially talked economy.

They built a home in the Cottonwood area. This was done under the directions of Mary Jane. One day she wanted some lumber moved and the carpenters paid no attention to her. She came to McCarley and Smith's store to buy a pair of cotton gloves so she could protect her hands and move the lumber. Store price for gloves was \$.35. She said, I can buy the same gloves in Red Bluff for \$.25. She went to the depot, bought a ticket to Red Bluff, came home on the afternoon train, displayed the gloves, and said, I saved \$.10.

Having never heard of General Asher Taylor I was curious to find out more. He was born in Chautauqua County, New York in February 1842, the son of Joel V. Taylor (1814-1865) and Almira Parish (1819-1896). Some time between 1854 and 1856 the family moved to Wisconsin. Asher came of age just as the Civil War began and enlisted as a private in the 3rd Wisconsin Volunteer Infantry in April 1861. Asher was quickly promoted to Corporal then Sergeant of Company D and then Regimental Sergeant Major. The regiment was mustered into federal service on June 1861 and served at the Battles of Winchester, Cedar Mountain, Antietam, Chancellorsville, Gettysburg, Resaea, Dallas, Peach Orchard, Kennesaw Mountain and the siege and capture of Atlanta. In October 1864 Asher was commissioned a 1st Lieutenant for General Sherman's March to the Sea and participated in the Battles of Savannah, Aversboro and Bentonville. Asher was made regimental adjutant in June 1865 just prior to the regiment being mustered out of Federal service in July 1865.

After Asher's return to civilian life he attended Hillsdale College in Michigan from 1865 to 1866 and Ripon College in Wisconsin from 1866 to 1867. Following college Asher applied to join the regular Army and was commissioned a 2nd Lieutenant in the 15th U.S. Infantry and served on Reconstruction duty in Alabama and Texas from 1867 to 1869. Asher was promoted to 1st Lieutenant in August 1868.

Following a period of being unassigned in 1869 he was assigned to the 2nd U.S. Artillery. From 1871 to 1872 Asher served in Sitka when part of the regiment was sent to garrison the newly acquired territory of Alaska. Upon his return from Alaska Asher was station for a period at the Presidio of San Francisco and that may have started his attraction to settle in California. Asher appears to have remained in the 2nd U. S. Artillery serving on the East Coast at posts such as Fort Warren in Massachusetts.

The break from active service allowed Asher to marry Mary Jane Branigan (born 1845 Pennsylvania) in 1873 in San Francisco and the couple had one son Carle Dudley born in 1883. In 1876 Asher attended the Artillery School and was promoted Captain in the 2nd U. S. Artillery in 1879.

According to family oral tradition Asher was present for the charge up San Juan Hill in July 1898. There was a Captain Taylor present at the battle but he was a company commander in the 9th U.S. Cavalry, a colored regiment. Captain Taylor was severely wounded in gaining the top of Kettle Hill. Asher may have been present as Battery A and F, 2nd U.S. Artillery participated in the action around Santiago, Cuba but most records have him assigned to Cuba from 1899 to 1900 as part of the Army of Occupation. From January to May 1899 Asher was in charge of the guard of the Governor's Palace in Havana.

In June 1900 Asher was promoted to Major in the 4th U. S. Artillery and transferred to the Artillery Corps in February 1901 during the reorganization of the artillery. Asher was promoted to Lt. Colonel February 1902 and Colonel in August 1903 and appears to have been serving in the Philippines. On 21 January 1904 Asher accepted promotion to Brigadier General and retired the next day due to forty years of service.

Asher and Mary Jane's only son Carle died in New York in 1906. The family appears to have remained in the Philippines following retirement as Asher applied for a passport to travel from there in 1908. By 1910 Asher and Mary Jane were living in Cottonwood but the stay was short term. By 1920 the family was living in San Francisco due to Asher's deteriorating health. Asher died in 1922 and was buried in Arlington National Cemetery in Virginia. Mary Jane survived her husband until 1931 and is also buried at Arlington National Cemetery.

The James Thomas Black Family of Anderson

Anderson Historical Society received a donated ledger entitled Birth Book, Native Daughter of the Golden West, Camellia Parlor #41. The parlor was instituted in March 1889 and the book lists 39 children born to early members. All of the entries list basic parental information but nothing else. Anderson Historical Society would like to transcribe the book with complete family histories and needs public help. The family of James Thomas Black and Lizzie Kirtlan is one example: they had

four children listed in the ledger but we have only found a page or two of information about the family. Listed below in the ledger entry data followed by what we know about the family so far:

Harold Elmer Black born August 13, 1890 in Freeport, Cal. Mother Lizzie (Kirtlan) Black born Freeport, Father James T. Black born Ireland
Edna Elizabeth Black born September 20, 1893 at Freeport, Cal. Mother Lizzie (Kirtlan) Black born Freeport, Father James T. Black born Ireland

James Thomas Black born July 11, 1896 in Anderson, Cal. Mother Lizzie (Kirtlan) Black born Freeport, Father James T. Black born Ireland
Gladys Margaret Black born February 11, 1900 in Anderson, Cal. Mother Lizzie (kirtlan) Black born Freeport, Father James T. Black born Ireland

James Thomas Black was born on 21 February 1864 in Ireland and immigrated to the United States in 1879 at about age fifteen. In the 1880 U. S. Census he is listed as eighteen working in a brickyard and living in Franklin Township, Sacramento County. On June 5, 1885 James was naturalized in Sacramento County Superior Court with the testimony of Frank Kirkland and D. R. Hunt and shortly afterward registered to vote in Freeport in Sacramento County.

James probably worked in the 182 acre brick yard opened by Sacramento Brick Company in Freeport in 1879. The company was formed by the Sacramento Transportation Company and by 1890 had a capacity of 30,000 bricks per day.

James married Elizabeth "Lizzie" Pauline Kirtlan (Kirtland) at the old Methodist Church in Sacramento on 7 April 1889. Lizzie had a brother named Frank who may have testified at the naturalization hearing for James. James continued to work as a brick maker and the family lived in Freeport or Sacramento until 1896 when he registered to vote in Anderson, Shasta County. In the 1900 and 1910 U. S. Census James was listed as a foreman at a brickyard in Anderson, possibly Holt & Gregg that was opened about 1895. In the 1900 and 1910 U. S. Census James and Lizzie were listed with four children: Harold Elmer born 1890 in Freeport, Edna Elizabeth born 1893 in Freeport, James Thomas, Junior born 1896 in Anderson and Gladys Margaret (given as Margaret and Margurite). In 1900 living with the family was James' father William born in Ireland in 1828 and listed as widowed and working in the brickyard. After the 1900 entry William disappears and one note has him dying in 1905 but he is not listed as being buried in Shasta County.

On the 1920 U.S. Census James is listed as a house carpenter in Glendale, Los Angeles County. At home were Lizzie and children: James Thomas, Junior, Gladys Margaret and Milton who was born in Shasta County in 1912.

The family had moved back to Sacramento by 1928 where James was listed as a house carpenter. In the 1930 and 1940 U.S. Census James and Lizzie were living alone in Sacramento. James appears to have worked as a carpenter until 1938. Some time after 1945 James and Lizzie moved to Placerville in El Dorado County where James died on 2 November 1949. Lizzie survived until 1954.

Elizabeth "Lizzie" Pauline Kirtlan (Kirtland) was born on 21 March 1868 in California. She gave her birthplace in the NDGW Birth Ledger as Freeport in Sacramento County. Her parents were Thomas Jefferson Kirtlan (Kirtland) who was born in Ohio in 1835 and Narcissa Tucker who was born in 1836 in Louisiana. Thomas Jefferson was by occupation a blacksmith and had come to California around 1858 and Narcissa had come to California with her parents about the same time. Narcissa parents were William T. Tucker born 1809 in Missouri and Florina Malina Humphrey born 1815 in Kentucky who in 1860 were farming 160 acres in Castoria, San Joaquin County. Prior to that they lived at Jenny Lind in Calaveras County where Narcissa Tucker and Thomas Jefferson Kirtlan were married in 1858. Elizabeth "Lizzie" Pauline Kirtlan had nine brothers and sisters all born in California: Lavina Julia 1859, Elwilda "Allie" 1862, Frank William 1864, Frederick Newton 1866, Arthur 1871, Margaret 1873, Emma 1875, Elmer 1876 and Clarence 1879.

Thomas Jefferson Kirtlan and Narcissa Tucker were listed in the 1860 U.S. Census as living in Jenny Lind in Calaveras County where Thomas was a blacksmith. In the 1870 and 1880 U.S. Census the family had moved to Franklin in Sacramento County where Thomas was a blacksmith. Using the birthplaces of the children the family was in Sacramento by 1866 and Freeport by 1868. In 1910 Thomas was listed as a widower living with his daughter Margaret's family. Narcissa died in 1910 and Thomas died in 1912.

The first born son of Elizabeth "Lizzie" Pauline Kirtlan and James Thomas Black was Harold Elmer Black born 13 August 1890 in Freeport, Sacramento County. In 1896 he moved to Anderson with his parents and younger sister Edna Elizabeth. Harold attended Anderson Union High School prior to World War I. On the draft registration of 1917 Harold was listed as the assistant manager at the First Savings Bank of Shasta County branch in Anderson. In the U. S. Census of 1920 and 1930 Harold was listed as a bank manager in Anderson and by 1940 was employed by the Bank of America in Anderson. In 1951 Harold was listed a Farm Place Representative in Redding and in 1960 the farm labor representative for the Department of Employment in Anderson.

Harold married Beryl Audella Sisk born 31 January 1903 in Shasta County on 19 April 1922. Beryl's parents were Richard Harrison Sisk born 1876 in Colusa County and Mary Otta "Mae" David born 1882 in Illinois. Beryl's father volunteered for service in the Spanish American War and was assigned to Company A, 8th Volunteer Infantry, 3rd Brigade that formed at Fruitvale near Oakland in June 1898. Following training the 8th Volunteer Infantry was not selected for service in the Philippines and sent to garrison Benicia Barracks. Richard was mustered out of service in February 1899 and in 1900 was working as a laborer at Round Mountain. Richard died in 1908 in Millville when Beryl was just five years old. Mary Otta "Mae" survived until 1967 dying in Shasta County.

Harold and Beryl had two children born in Shasta County: Elizabeth "Betty" Mae 1922-1981 and Richard Elmer 1925-1998. Harold died on 24 May 1971 in Redding and Beryl survived until 1981.

The second child of Lizzie Kirtlan and James Thomas Black was Edna Elizabeth born 20 September 1893 in Freeport, Sacramento County. In 1896 Edna

along with her parents and older brother Harold moved to Anderson. Edna attended Anderson Union High School graduating in the Class of 1913. After high school Edna was listed as teaching music in Anderson and in 1920 was the assistant branch manager in a bank in Fall River Mills. In 1925 Edna married Charles Carl Cox in Red Bluff, Tehama County. The couple had two children: Carol Elizabeth Cox 1929-2015 and Joan Claire Cox 1931-1972.

Charles Carl Cox was born in 1898 in Fall River Mills, Shasta County. Charles' parents were Charles Henry Cox born 1861 in Angels Camp, Calaveras County and Lucy Eliza Callison born in Oregon in 1868. The couple had four children: Ruby Nancy 1889, Francis M. 1892, Millard Leland 1895 and Charles Carl. In 1900 Charles Henry was a day laborer in Fall River Mills but by 1910 had his own farm. Charles Henry died in Fall River Mills in 1926. He was survived by Lucy who in 1930 was a private housekeeper in Fall River Mills and living with her daughter Ruby's family. Lucy died at Fall River Mills in 1937.

Lucy Eliza Callison was living in Township 4 in 1870 with her mother Rebecca and her brothers John born about 1856 in Oregon and William born about 1858 in Oregon and her sister Pancheta born about 1863 in Oregon. Rebecca's husband was not listed and is presumed dead as in 1880 she had married Greenleaf (or Greenlief) Norton Robertson a farmer in Township 4, Shasta County.

Charles Carl Cox was listed as a clerk in Fall River Mills in 1918 and in 1920 was a salesman at a general store. In 1930 he operated a retail grocery market in Susanville, Lassen County and in 1940 was listed as a retail grocer at Honey Lake, Lassen County. Charles Carl died on 5 February 1974 in Susanville, Lassen County while Edna Elizabeth survived until 3 March 1987.

The third child of Lizzie Kirtlan and James Thomas Black was James Thomas Black, Junior born July 11, 1896 in Anderson. James attended Anderson High School where he was in the senior class play and student government as well as on the tennis and basketball teams. The family history has James serving in the military during World War I but no records could be found (note: he died in Yountville where the California Military Home is located so there may be some basis for the belief). The 1920 U.S. Census is equally confusing as James is listed with his parents in Glendale, Los Angeles but his employment seems to be "chemical" Shasta Irrigation District. In 1921 James married Ada E. Straub possibly in Shasta County as Ada was the daughter Charles Straub who was a farmer in Lassen County in 1900 and a salesman in a harness store in Fall River Mills in 1920. Ada's mother was Delilah Straub. In 1930 James was a clerk in a bank in Township 6, Shasta County. Sometime between 1930 and 1940 the couple were divorced without children (Ada remarried Joe Hanger). In 1940 James was an assistant fire-guard for the U. S. Forest Service in Shasta County but by 1942 was working for Pacific Asbestos Company in Marysville. James died in Yountville, Napa County on 26 February 1978.

The fourth child of Lizzie Kirtlan and James Thomas Black was Gladys Margaret Black born on 11 February 1900 in Anderson. Gladys attended Anderson Union High School in the class of 1918 and later was reported as having a four-year college education. In 1920 Gladys was living in Glendale, Los Angeles County with her parents. In 1940 Gladys is listed in Salinas married to Nelson W. Black born 11

July 1898 in California who was manager of Pacific Telephone & Telegraph Company. Listed with Gladys are Sally A. born 1926 and Carol J. born about 1930.

Nelson W. Black was the son of Arthur Wilson Black born in 1872 in Massachusetts (died 1942 in Alameda County) and Annie Wilson born about 1875 in California (died 1926 in Alameda County). In 1910 Nelson was living with his parents in San Francisco where his father was a music teacher. Nelson enlisted in the Motor Transport Corps in August 1918 and served until 4 April 1919 earning the rank of sergeant. In 1920 he was living with his parents in San Francisco where his father was still teaching music. In 1930 Nelson was working for a telephone company in San Francisco. In 1957 Nelson was the district manager for Pacific Telephone in Santa Rosa. Nelson died in Santa Rosa in 1959. (There remain some confusion concerning Gladys Margaret as Sally Ann Black gives her mother's maiden name as Molbeck and there is a Margaret G. born 1900 in California who married Elmer Elledge born 1872.)

The fifth and last child of Lizzie Kirtlan and James Thomas Black was not listed in the Native Daughters of the Golden West ledger but he was Milton Lee Black born 16 February 1912 in Shasta County. In 1920 Milton was living in Glendale, Los Angeles County with his parents, brother James Thomas and sister Gladys. In 1930 Milton was living with his sister Edna and her husband Charles Carl Cox in Susanville, Lassen County. In 1930 he listed no occupation but he may have been attending school as in a later enlistment document he is cited as having for years high school. In 1935 Milton was living in Fall River Mills. In the 1940 voter registration he was a sales representative in Burney but in the 1940 U.S. Census he was living in Berkeley, Alameda County and working as a shoe clerk. With him on the census is Dorothy, wife, age 25 born in California but the family tree list a Matha M. Block born in 1921 in Nebraska as his wife. We know for sure that Milton Lee Black enlisted in the U. S. Army in 1943 as private for the duration of the war. A family picture of Milton in uniform shows his assignment as one of the six engineer amphibious brigades (his enlistment stated his civilian occupation was electrician). After the war his only location was 1958 in Anaheim, Orange County. Milton died on 29 June 1994 reportedly in Shasta County.

Nothing was found about his first wife Dorothy and the couple may have divorced. Nothing was found about the marriage to Matha M. Block but the marriage was probably after 1952 as Matha was in military service from February 1951 to May 1952. Matha was born in Nebraska in 1921. She was the daughter of Fritz Block born 1893 in Nebraska and died 1971 in Nebraska and Mary Linquist born 1892 Nebraska and died 1985 Nebraska. Matha was believed to have died in 1973 in Shingletown, Shasta County.

That concludes everything we currently know about the Black family. If any reader has stories, pictures or facts about the family we would greatly benefit from hearing or seeing them.

Ghost Dance Among the Wintu

In the book Murder State, California's Native American Genocide 1846-1873 by Brendan C. Lindsay, comments were made about the Ghost Dance among Achomawi, Yana, Wintu, Wintun, Shasta and other California Indian peoples in the 1870s. I knew of the 1890 Ghost Dance movement that caused panic among some whites and culminated in the massacre of Sioux at Wounded Knee in December 1890 but had not heard of an earlier distinct movement.

The first 1870 movement began with the Paviotso (Northern Paiute) associated with the Walker River Reservation in western Nevada and was quickly taken up by the Washo of Nevada and California, Klamath of Oregon and Modoc of Oregon and California. The movement slowed until 1871 when it spread in all four directions, through southern Oregon, most of Nevada, and California to the San Joaquin River Valley. The 1890 movement spread from the same focal point in Nevada but spread eastward as far as the Dakotas, Nebraska and Kansas but with limited involvement in California. Both the 1870 and 1890 movements had similar objectives and beginnings but each was distinctive with acceptance based on the extent of depopulation and social decay existent in each period. The Native American cultures of northern California had suffered as great a social disintegration in the twenty to twenty-five years after the Gold Rush, as most tribes in the central United States would face in fifty to one hundred years of contact with whites. In short, mass murder, land loss, epidemics and starvation made California ripe for a revitalization movement in the 1870s while the Sioux would not reach a similar brink until the late 1880s.

The 1870 Ghost Dance movement began with Wodziwob, or Grey Hair to the whites, of the Northern Paiutes from the Walker River area of Nevada who were facing harsh times and deprivation from the silver boom. Wodziwob had a trance in the late 1860s that brought forth the idea that through participation in the dance the spirits of the Indian dead could return and change the earth into a paradise for Native Americans. It appears that Wodziwob began his teachings in 1869 and disciples spread the prophecies to surrounding groups. As the movement spread, new elements were added to the prophecies or they were adapted to the context and culture of each group.

Wodziwob's trance featured eternal life for all Native Americans and the disappearance of the whites. As it spread the common theme was the belief in the return of the dead although the method would vary with different groups, as would the end result. Some believed the whites would burn up without leaving any ash as evidence of their existence, others that the races would be eternally separated, and other foresaw a utopian society for all. In California the theme did not take on militaristic overtones as did the later 1890 movement among the Sioux. Most whites gave the movement little notice other than comments on Indians holding dances as were reported in the Bald Hills. A further common theme was the return of animals, fish and other foods in abundance. The dead would return the knowledge of the old ways and all would live again as before the arrival of the whites.

The 1870 Ghost Dance movement was spread deliberately both by disciples or missionaries from practicing tribes and by delegates being sent by interested tribes to other participants to inquire about the movement. The movement had two

forms of appeal. The songs and dances were aesthetically appealing on top of an emotional appeal to those bereaved by losses and hoping for a cultural restoration and economic improvement. Participation was a conscious, organized attempt to revive or perpetuate group culture. Not all tribes participated especially those that had a cultural fear of the dead. By 1870 the Wintu and surrounding tribes such as the Yana had been reduced by 80 to 90 per cent of its pre-Gold Rush population through disease, alcohol, genocide, warfare, population relocation and destruction of food supplies. Their way of life was threatened in an absolute sense: it was only nine years after the infamous Parkville Resolution and only six years after the Millville Resolution. Farming and stock raising were increasing the white utilization of the land, there was no hope of the limited protection provided by a recognized reservation, and survival was only marginally provided through forced assimilation. Assimilation was generally on terms of becoming an economic subgroup subservient to the farm and ranching economy with separation from the old culture and language. The Wintu facing as bleak a future as their recent past were glad to take up the new ritual. To the few whites that took notice it may have seemed to be hysteria but to the small tribes of northern California it was hope.

The Ghost Dance movement lasted only a few years but did have a lasting effect on some Wintu and other local tribes through the further development of the Earth Lodge cult and the Bole-Marú cult, which persisted into modern times. When the 1890 Ghost Dance movement began to spread most Native American groups in northern California did not participate. The reason was two fold: continued cultural deterioration and isolation as well as the discovery that the earlier movement failed to bring back the dead and failed at restoration of the old way of life.

The ceremony itself was not restricted to any special site but could be performed almost anywhere. Facial paint was involved in the initial dances. The length and time of the dance varied, some in the morning, some at night, and some for three days. Some groups performed inside, others outside. Some danced around a pole and some without. Some separated the sexes while some mixed the sexes. Despite the variety of modifications all shared two characteristics: the circular motion from left to right and the clasping of hands by the participants. The Ghost Dances were always accompanied by special songs. None of the 1870 songs survive in their original form, but the “dream dance” from an offshoot cult among the Wintu survive:

Above we shall go,
Along the Milky Way we shall go,
Above we shall go,
Along the flower path we shall go.

Down west, down west,
Is where we ghosts dance,
Down west, down west,
Is where weeping ghosts dance,
Is where we ghosts dance.

We shall live again.

Initially part of the ceremony involved epidemic dreaming or visions, but this seems to have subsided to be concentrated in the hands of particular dreamers or “preachers.”

The Wintun and Hill Patwin to the south of Shasta County developed a different strand of the supernatural phenomenon known as the Earth Lodge cult which spread northward into Wintu and Achomawi (Pit River) territory. Where the Ghost Dance stressed the return of the dead, the Earth Lodge cult stressed the end of the world. The faithful were to be protected from the catastrophe by performing proper rituals inside subterranean lodges built specifically by cult members.

Almost simultaneously with the Earth Lodge cult another more elaborate cult called the Bole-Marú also spread northward into Wintu and Achomawi territories. The new cult abandoned the imminent world catastrophe and stressed the concept of an afterlife and a supreme being. Local dreamers had their own particular form of activities that often included the use of flags, modifications of the old Patwin Hesi dance, cloth costumes and ball dances.

The Bole-Marú cult has been seen as a transitional factor of Christianization of local Native Americans. Some movements such as the Fall River (Achomawi) Church which is conducted by Native American ministers for Native Americans is considered an offshoot. The Ghost Dance did provide some degree of pride and focus on preserving a culture under attack from all directions. It is regretful that it could not have done more as the Wintu language and culture continue under threat of disappearing.