

Lucy and Sam Young and Soldier Basin

B03 Map 4: T3S, R7E, S15.

Both the computer file directory, as well as the hard copy file--B03--have several sub-files that provide additional notes, genealogical data, and information on Lucy and Sam Young. The original jpg image files are also located at that location.

This tract was also the location site of the S.B. Cox homestead—see HA09. The Gilman place—HF15-- was located directly south of the mouth of Soldier Creek (they shared a property line—see the Base Map). Those two overviews provide additional input on when people were living at this location. Some of this data calls into question some of the dates provided in the historic record discussed below on just when the elderly Native Americans discussed in this section began living in this area. This question needs to be revisited. For the present provided here is simply a summary of the current information.

This location is known as Solider Basin. I have not reviewed the site record recently, but visited the area in May of 1990 and in about 1999 or 2000 (see images below). The tract of land at Soldier Basin is still privately owned. The Land Records office at SRNF has some documents related to this property (personal observation). This site was recorded by Larry Wiegel in the late 1970s as part of the Soldier Timber Sale (see the CRIR for more information on this area) and a site record is on file at HR SRNF. Only a portion of the CRIR was available for this study and is discussed below.

This overview focuses on the physical location of the homestead and information gleaned from locals or in the literature that will help to interpret this site. For an excellent overview of Lucy Young's life, see: *Lucy Young or T'tcetsa Indian and White Relations in Humboldt County 1846-1944* (Smith 1990). This is the most definitive work on Lucy Young encountered during my research. It is quoted and referred to extensively in this paper. A copy of the ms. is included in the hard copy file for B03. Although Smith goes into great detail on the early life of Lucy Young, the focus here is on the period that she spent with Sam Young living in Soldier Basin. See also Keter 2009 for more on the life of Lucy and Sam Young.

Background

This location appears to have been a permanent Wailaki Lassik village site and is noted by Goddard in his *Habitat of the Pitch Indians* published in 1924. This ethnographic and historic site is well-known and written about in many of the histories of the region. Unfortunately, it has also been heavily looted. On my visit to the site in 1990, I noted "pot hunter piles" (small piles of 10-30 flakes left by collectors picking out the best artifacts and discarding the rest in a pile) and several shallow pits dug by a shovel (see Image B03-7). Also, due to cattle (in part), the midden soils along the edge of the NFER near the mouth of Soldier Creek were eroding into the river bed (Image B03-8). On my visits to the site, no

evidence was noted of any evidence of structures or even rock alignments. It appears that whatever was here was burned to the ground leaving virtually no evidence of historic settlement (this also may have been the result of the 1955 and 1964 floods to some extent). In addition, the area has been heavily impacted by cattle. Also, imagine the impacts to this area when Ben Arthur drove several thousand sheep thru the area on the Ben Arthur/Soldier Basin trail the early summer and fall of every year during the 1870s and 1880s.

The first Euro-Americans to visit Soldier Basin were the Asbill brothers and Jim Neafus. They traveled north from Hulls Creek along the crest of Long Ridge (trail HTNF-12) and spent the night of May 16, 1854 at Soldier Basin. From there, following old Indian trails (quite likely trail HTNF- 15), they continued north into Hettenshaw Valley at the headwaters of the Van Duzen River (Asbill n.d.: 27).

Solder Basin received its name during the early 1860s when the military was active in the area pursuing the remaining Wailaki who were still hiding out in the remote Yolla Bolly country. According to some records Soldier Basin was the site of a massacre during the "Indian Wars" of 1860 to 1864—it would be useful to find more documentation on this subject in *the War of the Rebellion*). As the site record notes (taken from *War of the Rebellion*);

The earliest documented historic use...occurred in 1864...At that time Captain John Simpson, Commanding Officer of the First California Battalion of Mountaineer Volunteers, was charged with gathering up the Indians in the vicinity of the North Fork Eel River and transporting them to reservations.

The site record and CRIR also mention a local resident Ted Shannon (see entry) seeing a barracks 150 feet long at Soldier Basin. Several other locals have mentioned this "barracks." This, however, appears to be a local legend. There is no historical evidence that the military constructed any type of barracks at this location. Any structure this significant would have been recorded in the military records (see *War of the Rebellion vols. 1 and 2*) as were Fort Seward and Fort Baker in southern Humboldt County; both very primitive army encampments (a building 150' in length is probably as big or even bigger than the stockade at Fort Baker). They may have camped here, but one of their main encampments in this area was at Lake Mountain (Keter 1990).

It is possible that they camped at Soldier Basin while pursuing the Wailaki who were avoiding capture by retreating to the most remote regions of the Yolla Bolly country (see Keter 1990). They also may very well have held some of their captives at this location before moving them to Humboldt Bay or Round Valley. See Keter 1990 for more on military activity in this area. The remains that consultants saw during the 1920s and 1930s may very well have been a barn constructed by S.B. Cox in the early 1900s near the mouth of Solder Creek—see H18 from more on this subject. It is extremely unlikely that a primitive wooden building from the 1860s would have survived more than a few decades before

quickly decomposing based on the integrity of the structural remains that were recorded at other homesteads in this area (personal observation).

Lucy Young—the early years

Census records for Hayfork in 1860 list Abe Rogers age 27 as: "farmer." The census indicates that Rogers was married to "Mary" age: "15" who was listed as "Indian." This may very well have been Lucy Rogers Young (her Wailaki name was *T'tchetsa*) given her age (Lucy was born in 1844 according to family records; personal communication T'tchetsa Thelili; see Keter 2009).

[Family Group Sheet for Abraham Rogers: Born: 1833, Missouri, Died: 14 Apr 1915 at Blocksburg and is buried at Blocksburg (document in hard copy file B03).]

The 1880 census for Powellville (Blocksburg) shows Abe Rogers, his brother William, "Lucy Rogers" (age is illegible either 30 or 36 year old—36 the more likely year if she was born in 1844), and their three children living in southeastern Humboldt County.

48 85	Rogers, Abraham	37	male		
	Lucy	30		wife	
	Rebecca	11		daughter	
	Catharine	4		daughter	
	George	5		son	
	William	6		brother	

1880 census Powellville, Humboldt County
(A3: 1880; Blocksburg-1)

1900 Census

Smith (1990:103, 107) indicated that on the 1900 census (below) Lucy Rogers was listed as living as a "boarder" with Arthur Rutledge. Therefore, it appears that sometime prior to 1900 Lucy "left" Rogers; it is unclear why.

[See: Family Group Sheet for Arthur Elmer Rutledge: Birth: 16 Apr 1865. Death: 27 Feb 1953 buried at Lakeport, Lake County. See B03 hard copy file for a listing of the birth and death dates for the entire family.]

Some information indicates that she was "chained up" and badly abused by Rutledge. Lee and Irene Stapp (A6: I#448) indicated that they had heard the story that Lucy Young was taken as a "wife" by a man named Rutledge who lived along the Van Duzen River (at Rutledge opening). He kept Lucy chained up so that she would not run away. Later he met and courted a school teacher; this made Lucy happy as she knew that if he married the

B03

school teacher she would be able to leave. Also worth noting, is the fact that "Lucy Rogers" was listed as living with Rutledge as a "boarder" on the 1900 census form *Schedule 1-Population*.

15	15	Rutledge Arthur E	Head	W	M	Apr 1865	35	Wd
		Rodgers Lucy	Boarder	W	F	Unkn		S

The 1900 census shows Lucy "Rogers" listed a "boarder" living with Rutledge.
(A3: 1900-1)

1910 Census

The 1910 census indicates that Abraham Rogers, who was one of the earliest settlers in the Zenia area, was still living there. He is listed as the uncle of William Clark. Clark was the husband of Katie Rogers—Lucy Young's daughter.

49	50	Clark William W	Head	W	W	45	S
		Rodgers Abraham J	Uncle	W	W	82	S

1910 census.
(A3: 1910-3)

49	50	Rodgers Kate	Head	W	W	36	S
51	52	Geo W	Son	W	W	13	S

1910 Census
(A3: 1910-4)

Note also, that the 1910 census lists Kate Rogers (Lucy's daughter) on a different page as "single" and "head" of household; along with her son George W. who was 13. Interestingly, both were listed as "White" and were listed (49/50) as living at the same location as Clark despite the fact Kate was listed as head of household.

Sam and Lucy Young in Soldier Basin

According to Smith (1990: 103), in 1907 Lucy Young, after escaping from Rutledge--who was clearly abusing her physically--moved to Soldier Basin:

There she lived with and took care of two older Lassik women, *Kai'ital* (her second cousin) and *Ouneil* [White Lily] (widow of the old chief) until they died in 1924 and 1927 respectively.

[There were two individuals named White Lilly in this area the other was a man who was also known as White Lily (possibly a "chief" or more accurately

B03

an elder and community or village leader). It appears that they were married. [See the 1900 census and the discussion below.]

In about 1910 Sam Young moved in with them. Sam had lived in Hayfork since at least 1905 and possibly first met Lucy there. (His mother was Hayfork Wintun; his father was a white man named Sam Young). In the summer she and Sam traveled around a great deal, often visiting Round Valley. After the second of the elderly Wailaki Lassik women died in 1927 she and Sam moved permanently to Round Valley (Smith 1990:104).

Smith (1990: 103) noted Sam Young was Hayfork Wintun and Lucy Young said that he "talk li'l bit different to us people, but can understand it" (Smith 1990:107). According to other researchers, Sam Young appears to have been part Wailaki Lassik and Hayfork Wintun and his father was white (1910 census). It is clear that Sam Young had moved to Soldier Basin by 1910 as he is listed on the 1910 census record.

Ben Schill (B03: Appendix 2), an expert on the Athabascan language, has worked on translating Goddard's southern Athabascan texts. He provides a different spelling (but phonetically similar) for the name of one of the two women living at Soldier Basin:

One was Lucy's mother's younger sister *Ku' nihil an* (win at gambling). The other was Lucy's second cousin, *Kai 'itai* (spring flowers). *Kai 'itai* was the widow of *Ouneil* (legs bad), the old Lassik chief. Lucy lived with these old women, took care of them till their deaths in 1924 and 1927.

According to Rafaella Hoaglin Wantt (A5: ms04), after her grandfather Silas Hoaglin died, Susie Hoaglin, her grandmother, later married Tom Raglin (see B01). After Raglin died (location of the couple at that time unknown—not likely Raglan Flat—see B01), she and her sister Sally lived in Soldier Basin and Rafaella spent time there with them. She indicated that both sisters are buried there, but Rafaella never went back to Soldier Basin after her grandmother and great aunt passed away.

Note that Sam and Lucy Young were recorded on the 1910 census as were *Kai 'itai* (Wild Flower) and "White Lilly" (Hana). At the time—given their placement on the census form—they were probably living at Soldier Basin. Refer to the section below for a discussion of these two elderly women. Note that Lucy Young is listed here as age 50. She was born in about 1844. Note also, that Susan Hoaglin at this time was still married to Tom Raglin.

B03

1	2	3	4	5	6	7	8	9	10	11
34	34	Raglin Thomas	Head	M	77	77	M	120		
		Ruzan	Wife	F	65	77	M	220	8	7
		Hoglan Charley	grand son	M	5	5				
		Raglin Anna C.	daughter	F	33	77	M	4	0	0
35	35	Young Sam W	Head	M	52	77	M	1		
		Lucy	Wife	F	50	77	M	1	4	2
		Katie (Mild Flower)	Aunt in law	F	75	77	M	2	5	0
		White Lily Hana	Aunt in law	F	75	77	M	220	3	0

Census 1910-7a:

The 1910 census has an extra section: *Special Inquires relating to Indians*. Note that Sam Young is recorded as "1/2 Indian" and "White man/Winton" for his father and mother respectively, while the three women are recorded a "Wailaki" on this form.

5	Wailaki	White man	Winton	1/2	1/2	1
6	Wailaki	Wailaki	Wailaki	Full		2
7	Wailaki	Wailaki	Wailaki	Full		2
8	Wailaki	Wailaki	Wailaki	Full		2

The 1910 census: *Special Inquires relating to Indians*.

(A3: 7a)

Given the various spellings and the lack of adequate documentation regarding the inhabitants of Soldier Base at this time, it is still somewhat unclear just who was living there in 1910 given all the various names used to refer to the Wailaki women. It is also unclear when S.B. Cox abandoned his homestead—see HA09 for a discussion of this problem. What is clear, however, is that by 1910 several elderly Native Americans were probably living at a very isolated location--far from the nearest wagon road--and that it had been one of their principal villages during the ethnographic period. Quite likely choosing this location was not by accident.

1920 Census

The 1920 census lists Sam and Lucy; at that time they were living with (or visiting) the Clark family in Zenia. This, as noted earlier, was Lucy's daughter Catherine "Katie or Kitty" Rogers Clark [born at Poison Camp (Zenia) 17 Jan. 1873, died 28 Oct. 1927, Eureka, Ca.] and her husband William. This is the location of the photos taken by Merriam in 1922 (see images B03-1 and 2). Patricia Burrell (Appendix 12) indicated that she believed that Lucy Young spent the majority of her time at the Clark Place.

It is likely that while they spent a significant portion of their time in Zenia at the Clark place, they may still have been living at least part of the year at Solder Basin. The census was taken in March, so it appears that they spent part of the winter on the Clark homestead. For some unknown reason both Sam and Lucy were classified as "white." This

B03

calls into question how this census was taken! Also note that Young's age is still inaccurate but that she has aged 15 years since the 1910 census.

118	138	Clark, William W.	head	1	0	7	74	W	54	711
		"	Katie	wife			7	W	46	711

(A3: 1920-10)

continued		Clark, Marie E.	granddaughter				7	W	1	S
✓	5B	Pier, Lemuel	ward				74	W	13	S
✓	119	139	Young, Samuel W.	head	1	R	74	W	62	711
✓			"	Lucy	wife		7	W	65	711

(A3: 1920-13)

Interestingly, the two elderly Wailaki women living at Soldier Basin do not show up on the 1920 census despite the fact that the nearby Gillmans are listed—see discussion below and at HA09 and HF15. Given the fact that Lucy and Sam Young were spending much of their time at the Clark place in Zenia, also calls into question just when and how much time each year that they were living at Soldier Basin. Further, it seems unlikely the two elderly Wailaki women would have lived there alone for any extended period of time—especially during the winter when the area was sometimes isolated for days.

Round Valley

According to anthropologist Amelia Susman, Lucy and Sam moved to Round Valley in 1927 after *Ouneil* [White Lily] died (Smith 1990: 71). According to Frank Essene (1942) they were legally married soon after moving to Round Valley. Records at the MCHS in Ukiah indicate that they were married in "about 1914." This seems to be confirmed by family records—see Appendix 2.

Sam Young, when he was living in Round Valley, provided Frank Essene (University Archives, Bancroft Library—a copy is in the B03 Hard copy file) with the following information discussing the relations between whites and the Native Americans during the 1850s and 1860s. [From the original with minor editing for clarity.]

... I spoke of the Indians not having any diseases among them they were very healthy till after the white People Came in among them. from that—on they got disease and after about two years—they begin to die off by the hundred. so between-diseases and the Rifles the whites nearly exterminated the Indian. after the whites spread diseases among the Indians the Indians DRs [had] plenty of doctoring to do for there was Sickness all the time and it has been So ever Since. but now there is no more Indian Drs in the Wylaque tribe. now you see what they are to day. if you could only know the truth of

how the Indians has been treated Since the first white man came in to this part of the country it would make any ordinary man Shake and Shudder. I would like to tell you the whole Story from 1846 up to the present date I am afraid it would not be allowed in Print...

Irene Stapp (A6: I#448) remembered Lucy and knew her well. She said that she did not even know if Lucy had any hair because she always wore a red bandana on her head. If she had any hair it was very thin--she wore a man's red bandanna and no hair showed--it was tied tightly with a knot under the skin. In the summer Lucy wore a straw hat and in the winter a felt hat which she always took off inside, but she never saw her without her bandana.

Lucy Young died in Covelo on September 25, 1944 at an estimated age of 109 to 112 according to the Ukiah newspaper (Image B03-1). Her actual age when she died appears to have been 100 years old (see Appendix 2 Group Sheets below). She is buried in the Pine Grove Cemetery in Round Valley.

Irene Stapp (A6: I#448) indicated that:

When Lucy Young died she had been sick for a long time--word came that she had passed away during the night (this was the early 1940's). Irene's grandmother helped Sam at their house in Round Valley. Henry Luvell (spelling may be incorrect) ran the mortuary in Round Valley and he asked Irene's mother to clean and dress Lucy for burial. There were a number of older Indian women at the cabin to prepare Lucy for burial. This included Nancy Doobie and Mary Majors. One of them asked what Irene's grandmother was there for and another elderly lady said that "they's next behind" meaning she was the nearest relative.

Lucy's close friend Edith Murphey wrote about visiting Covelo shortly after Lucy Young had died (article in hard copy file B03):

Lucy was buried two days before I made a hurried trip from Warm Springs Reservation to see her. This was 1944 (but before my return to Oregon), a friend took me to the Wylackie burying ground or Pine Grove cemetery to take some flowers to Lucy's grave. Indian summer haze and forest fires had for days had obscured from Round Valley's sight the uplifted peaks of the high country where Lucy and I once had been trail companions and I had listened to and from this wise woman. Lucy's long low burial mound was still covered with flowers and I added bright Prince's feather, to lend color and perhaps to self-seed itself there, for one whose love of color and beauty did not die with her. The wind stirred the pine branches and tore away the wall of smoke, so that I could clearly see our old stomping ground, the mountains, and in the background the white cloud masses of the Country. Beyond that country of which my friend is now a citizen.

Sam Young passed away shortly after Lucy; a local newspaper included the following article:

"Sam Young, aged Indian of Round Valley who died at the hospital in Santa Rosa a few days ago, was buried from the Reservation church Thursday. The old man was well known in Covelo, he being the husband of the aged Lucy Young who died a short time ago. [Mendocino Historical Society-- newspaper article in the *Ukiah Dispatch Democrat*: 11-10-1944".]

[Family Group Sheet for Samuel Young: Born: ?1857 Hayfork. Died: 31 Oct 1944, Covelo Ca. See Appendix 2 below.]

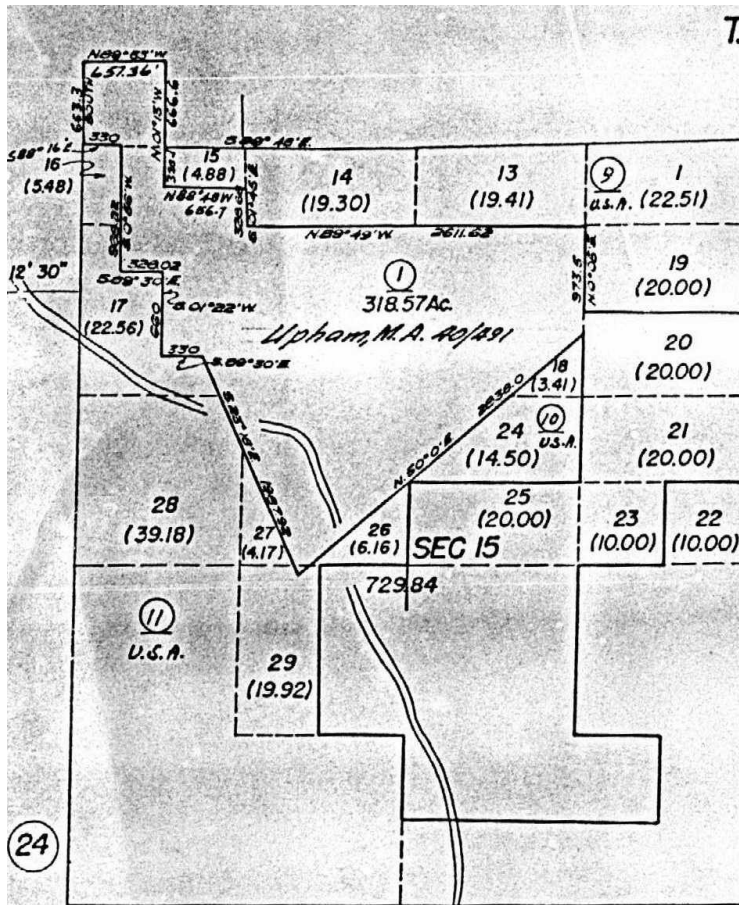
S.B. Cox homestead entry

There is no clear link established in the historical record connecting the Cox family (HA09) who actually homestead and legally acquired the 160 acres tract at Soldier Basin with Sam and Lucy Young or the elderly women living there. Refer to HA09 for a description of the Cox homestead improvements and for more information on this location. See also HF15 the Gillman homestead located directly to the south of Soldier Creek.

Since Cox does not appear on the 1910 census, the family may have moved out prior to that year. See HA09 for a discussion of this issue. What is confusing is that the Cox claim clearly encompasses the old village site at the mouth of Soldier Creek, yet there is no mention made of *anyone* living there in the spring of 1908 when Ranger Gray made his inspection of the Cox homestead entry (report at HA09). The attached map to his report is very detailed, therefore, it seems unlikely that he would not have mentioned any other buildings at this site or discussed the fact that other people were living there.

It seems unlikely, for that reason, that any Wailaki were living here when Ranger Gray made his inspection March 22, 1908 of the homestead Cox homestead entry dated March 1, 1902 (HA09 Appendix 1) or they would have been mentioned. It is clear that more research is needed to clarify the ownership of this parcel and the connection between Cox and Sam and Lucy Young and the others who were living here later that decade. It is possible that Cox was not here long and was gone by the time Sam and Lucy Young moved here.

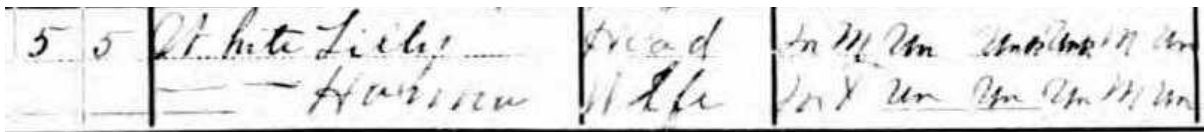
The parcel, at some point, appears to have been acquired by the Gilman family (HF15) from S.B. Cox (HA09). The TC Assessor's Map for 1949 shows this parcel being owned by M.A. Upham. In the late 1980s this parcel was owned by Mary Alice Upham of Sebastopol (SRNF Land Records). Note that Gilman's daughter was "Mary A." So a descendent of the Gilman family is the owner--I have also been told the current owner was related to the Gilman family.



Assessor's map showing the parcel as being owned by M.A. Upham.

White Lily and the elderly women living at Soldier Basin

As noted above, in 1900 there was a special census form for listing Indians—*Schedule 1 Population—Indian*. The form also listed those with ½ Indian blood. This form included White Lilly and his wife who may have been living at Soldier Basin at that time. This is not entirely clear as some individuals listed on the same page were living in the more remote Long Ridge country just to the south (for example, members of the Hoaglin, John Duncan, and Willburn extended families). It is beyond the focus of this study to solve this problem. It is simply noted and discussed here in hopes further data will clarify the issue.



1900 census listing White Lilly and his wife appears to be Hanna.
(A3: 1900-7)

Given the various names, discussed above, found in the ethnographic literature, in historical documents, and in the 1900 and 1910 census records for White Lilly and the two

B03

elderly women living with Lucy and Sam Young at Soldier Basin there is some confusion on exactly who these women were and their extended kinship ties.

The literature is somewhat confusing on the subject of White Lilly. It appears that there were at least two (a man and a woman) individuals with this name. According to Hazel Willburn (A4):

...the old Chief's name was White Lily and his wife she was White Lily too but she was an Indian doctor and they spent the fall and winters here and right over here where the gulch is where they had their little wickiups and they just stayed for the winter... [Emphasis added.]

She was the daughter of Churchman (son of James St. Clair Willburn [Sr.]) and Lou Lou Wilburn of Long Ridge (see B05). She was married to Floyd J. White (related to the George White family of Round Valley) and was raised at the Church Willburn place (HA05). This would appear to place White Lilly and his wife at or near the Church Willburn place at the south end of Long Ridge. The winters here are less severe than Soldier Basin and substantially closer to Round Valley.

Essene's field notes [LOC: Washington D.C.] indicate that White Lilly was a Cottonwood Wintun and moved to Trinity County where he married into the Wailaki tribe and learned the language. According to Essene, he and his wife lived in Solder Basin most of their lives. White Lilly used to give a speech every 4th of July at Blocksburg in Wintun although no one understood him they would listen. According to Mrs. May Burgess (TCHS *Trinity* 1978: 14), White Lilly:

..."an Indian medicine man" is buried in Zenia on the original location of Abe Rogers homestead "on what is known as the old Allen place" on Bluff road that connected Zenia with Alderpoint.

The 1900 census (above) has a listing for White Lilly and his wife "Hanna." To complicate things, however, there is an 2nd listing (below) for them at the bottom of the same page under the title of "*Special Inquires Related to Indians.*" That list has an entry for a man "Saccab" and a women "Hannah." These are the same two individuals listed at the top of the form (on lines 19 and 20 respectively). The wife is listed as "Hannah" at the bottom of the page. Note that the reason this is pointed out is that the 1910 census (below) lists a female "White Lilly Hanna" as living at Soldier Basin with Sam and Lucy Young.

French Jack	Ligger on White	Ligger	1/2
Sarrab	Ligger on Ligger on	Ligger	0
Saccab	Ligger on Ligger on	Ligger	0
Hannah	Ligger on Ligger on	Ligger	1

1900 Census special listing: Indian Population
(A3: 1907-7)

B03

Giving added weight to the listing of "chief" White Lily as "Saccah" on the 1900 census is information provided by Patricia Burrell (whom I met in the late 1980s) who informed me she was a direct descendent of White Lily. I was in communication with her for a number of years. She spent a significant amount of time living in the NFER region (the Zenia area) in the mid-1990s researching the Wailaki and specifically White Lily. Included as Appendix 12 (see also the Hard copy file) is the relevant information that she collected. Her work is somewhat confusing as in addition to the two White Lillys referred to in the ethnographic record—Burrell took the pen name of White Lilly.

What is notable here is that according to Burrell, the White Lily (male) listed on the 1900 census also went by the name "Sacca." His wife was listed as "Hannah" and her name matches the name on the 1910 census for the female White Lilly or "Hana." She is listed as being 75 years old and both she and "Katie" are listed as "Aunt-in-law." At that time given their placement on the census listing the sister they were clearly living (for at least part of the year) with Lucy and Sam Young probably at Soldier Basin.

35	35	Young Sam M	Head	M	52	M	1
		Lucy	Wife	F	50	M	2
		Katie (Mild Flower)	Aunt-in-law	F	75	M	2
		White Lily Hana	Aunt-in-law	F	75	M	2

1910 census A2: 1910-7a

To summarize, the 1910 census lists two elderly Wailaki women-- White Lilly and "Katie" living with Sam and Lucy Young. The most likely scenario is that White Lilly (Sacca) and his wife "Hanna" who was also referred to as White Lilly were living in the vicinity of (or possibly at) Solder Basin in 1900 and by 1910 (possibly in about 1902 when Cox filed homestead entry) the "old chief" had passed away

One word of caution is that the homestead entry record for S.B. Cox (HA09) calls some of this chronology into question. Refer to that entry for a discussion of this problem.

Soldier Basin Archaeological Information

As noted earlier, only a portion the site record was available at the time this was written. There are some minor errors in the site record related to Yellowjacket (see B02) and the history of the area.

Images

Photographs B02-2 to B02-4 were taken by Merriam on July 1, 1922, in Zenia at the home of Lucy Young's daughter from her first marriage, Katherine (Rogers) Clark, where Lucy and Sam Young were staying. Clark was married to a white man William W. Clark. The little girl in the photograph was Young's granddaughter Marie Clark (see B03 computer file and

hard copy file). Smith based the following information on input provided by anthropologist Kathy Heffner McClellan who worked in HR at SRNF at the time he was doing his research. Smith (1990:105) noted that:

Marie wore a necklace made of two strands of dentalium shells; such shells had an important exchange value in aboriginal northwest California and were used like money by many tribal groups...In the photograph Marie wears two whole strings of them, perhaps as a sign of the cultural heritage of her mother's side of the family. In the late 1930s when Lucy was almost blind with cataracts, she sewed for Marie a traditional Lassik dress. Apparently the dress now rests in a state museum in Sacramento.

[In the photographs] Young wore an outfit that was common for her to wear: a long dress, a shirt, and a (red) bandana, which one Wailaki woman said she never saw here without. Usually Young wore a felt hat in the winter and a straw hat in the summer. Young smiled while the photo was being taken, apparently in reaction to Marie, who seems to be quizzing Merriam's camera.

In the late 1990s I met Tichetsa Thelili who lived in Arcata. She indicated that she was named after Lucy Young's Indian name *T'tcetsa*, and that Marie was her grandmother. She said that her grandmother was raised by a Willburn.



Image B03-2

Lucy Young, Yellowjacket, and Marie Clark. (Merriam 1922)

Merriam's photographic note: "Mrs. Lucy Young with Yellowjacket of the *che-teg'-ge-keah*."

Yellowjacket; Caution; Trinity Co.; 1 July 1922; 1 print

[This photo was taken in Zenia at the Clark place see Lucy Young B03 entry.]

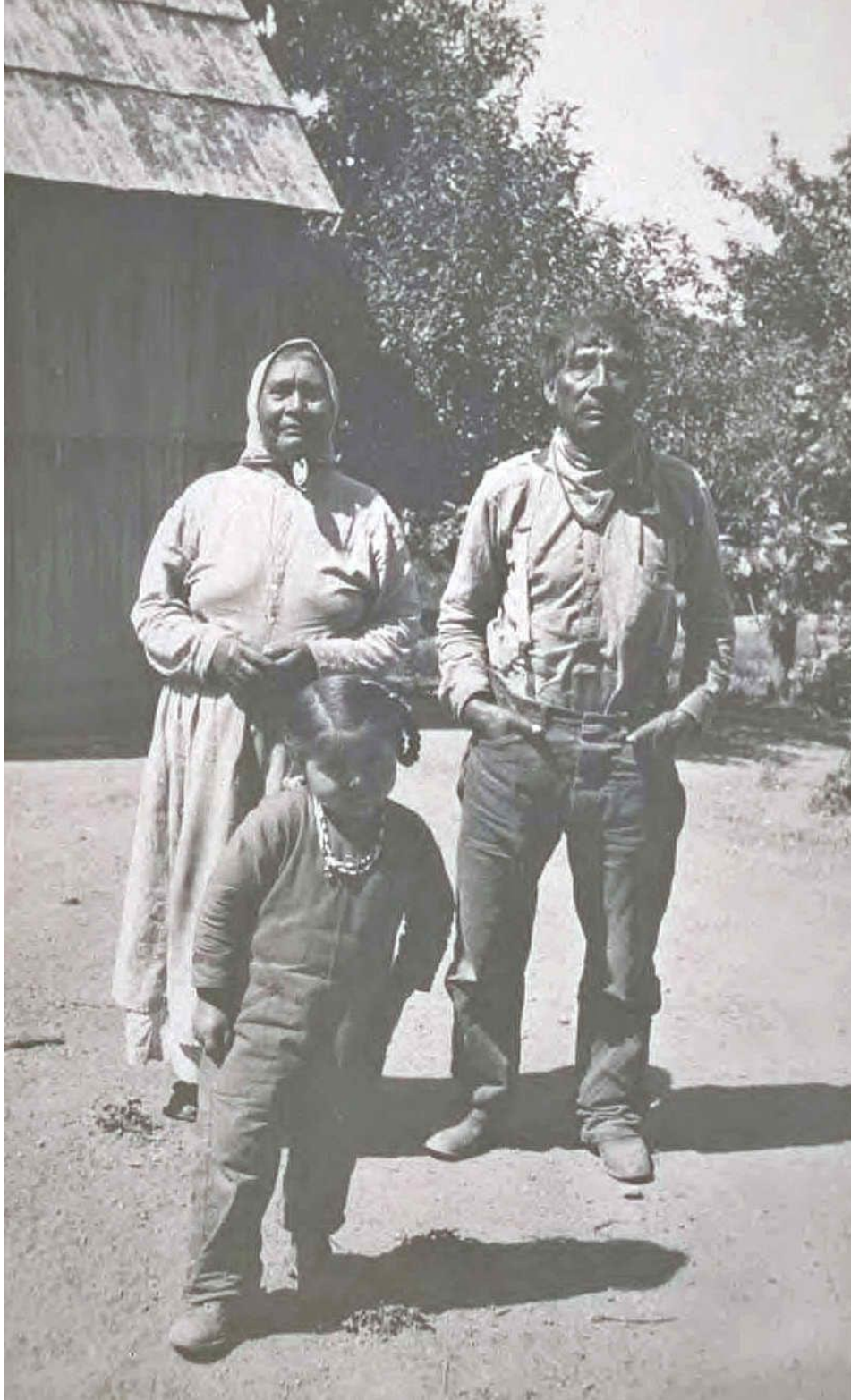


Image B03-3
Lucy Young, Yellowjacket, and Marie Clark
(Merriam 1922)

B03



Image B03-4
Lucy Young
(Merriam 1922)

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Image B03-5

Probably taken by Edith Murphey in Round Valley in the 1930s

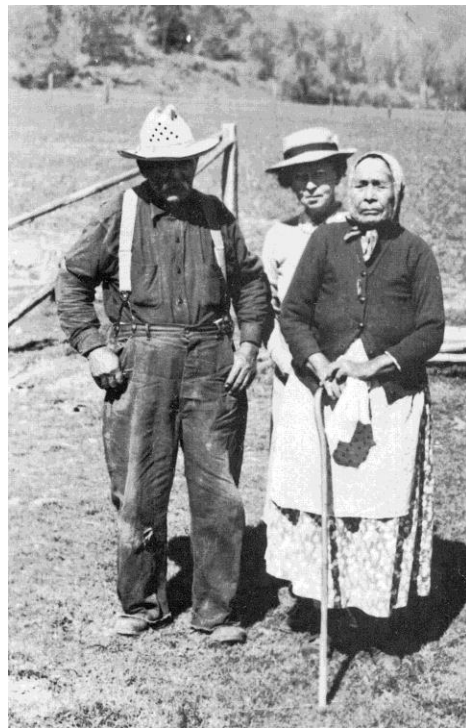


Image B03-6

Sam and Lucy Young with Edith Murphy, Round Valley, c. 1941.
(Mendocino County Historical Society Bill Lee collection)

B03



Image B03-7
Pot-hunters pile of flakes Soldier Basin
(T. Keter May 1990)



Image B03-8
Midden eroding into the NFER near the mouth of Solder Creek—this was mostly caused by cattle.
(T. Keter May 1990)

B03



Image B03-9
View of midden eroding into the NFER streambed.
(T. Keter May 1990)



Image B03-10
View to SW towards mouth of Soldier Creek.
(T. Keter May 1990)

Appendix 1
Information related to Soldier Basin and Lucy and Sam Young

The following section contains relevant data provided regarding Soldier Basin.

Lee Stapp (A6: I# 448)

---who has hunted and fished this area all his life said that the North Fork was not badly silted until the 1964 flood. At that time the creek bed was so leveled with silt and rocks that you could drive a truck up the river bed. Most of the old holes have not washed out. For example, there was a large hole 20-25 feet deep at Soldier Basin (this is the hole where Yellowjacket used the rock to weight himself down when fishing—see B02).

Winston Garcelon (A5: ms01: 20-21):

This is the location of the old fort at Soldier Basin. [There was never a constructed fort at Soldier Basin see text above]. There are 2 large poplar trees here and remnants of the old fireplace. Ted Shannon told me there was a family living in the buildings when he was a young boy. He said he would go to their place to play with the children. I do not know the people's name. General Grant came to this place from Fort Humboldt. {This is a local myth.} There are several trails to this site--the Double Gate, Ben Arthur, a trail down river and one up by Surveyor Peak to Ruth. This last is located above North Fork of Eel and to the north of Soldier Creek. After the 1964 flood our good Corp. of Engineers came down from the Rock Creek Road by Cox Creek to Eel River at the Shannon homestead then they blasted out all the big fish holes and filled in the river to make a road up to Soldier Basin. They had a camp at the mouth of Soldier Creek. They had a Cadillac at this camp. They pulled all loose brush and downed trees from the side hills to the river and cut into 4' lengths and piled up like cordwood. The year was dry so the USFS would not give them a fire permit. The next fall [Begin page 21] the river came up and washed all the wood downstream to below Mina and caused a big log jam. Fish could not get through. Not only did they blast out all of the large holes, they stopped the fish at the jam. There was no reason to pull all of this material to the river as most of the area was covered by oaks and located at the headwaters of the river where there never was any flood danger. More money than brains. The large fish holes never came back.

LUCY YOUNG'S ⁷ LIFE THOUGHT 109-12 YEARS

One Of The Oldest
Of Valley Indi-
ans Passes ^{JRP.}

¹⁰⁻⁴⁴⁴
BELOVED BY WHITES

Rests In The Burial
Ground Of Wylac-
kie Tribesmen

Aged Woman Dead.

Lucy Young, aged Indian woman, died Monday, September 25, at a very great age, somewhere between 109 and 112 years. She was well known by everyone in Round Valley and had many friends. Her funeral took place Thursday afternoon from the Indian Methodist church, with Rev. Graham, of the Assembly of God, Penetcostal, church of Covelo, officiating. Solos were sung by Mrs. Blanche Dorman and Mrs. Marlenee, wife of Rev. Marlenee, one-time pastor of Assembly of God church, Covelo. Many flowers were sent or brought by friends of this kind, old woman, Mrs. Frank Brown sending some beautiful floral pieces from her Bald Mountain home. Interment was made in Pine Grove Cemetery, the Wylackie City of the Dead.

Leaves A Husband.

Beside her husband, Sam Young, she left some grandchildren and great-grandchildren, who could not be found and so were not present at her funeral.

Image B03-1

Ukiah newspaper October 4, 1944.

Appendix 2: Additional census data

Census records for Hayfork 1860 list Abe Rogers age 27 as "farmer" birth Place "Missouri" and that he was married to "Mary" age: "15" who was listed as "Indian." This may very well have been Lucy Rogers Young given her age.

The following Family Group Sheets (from the MCHS) list Abe Rogers, Lucy Rogers Young and their four children--one of whom died shortly after her birth.

Family Group Sheet

1

Father Abraham Shobe Rogers		
Birth	1833	Missouri
Death	14 Apr 1915	Blocksburg, Humboldt Co., CA
Burial		Blocksburg, Humboldt Co., CA
Marriage		
Father	— Rogers	
Mother		
Mother Lucy (T'Chesta) —¹		
Birth	1844	Alderpoint, Humboldt Co., CA ^{2,3,4,5}
Death	25 Sep 1944	Covelo, Mendocino Co., CA ^{3,6,7}
Burial		Pine Grove Cem., Covelo, Mendocino Co., CA
Other spouse	Arthur Elmer Rutledge	
Other spouse	Samuel William Young	
Marriage	abt 1914	⁸
Children		
F	Rebecca Rogers¹	
Birth	4 Jan 1869	Blocksburg, Humboldt Co., CA
Death	30 Sep 1933	Eureka, Humboldt Co., CA
Burial		Blocksburg, Humboldt Co., CA
Marriage		
F	Catherine "Katie or Kitty" Rogers^{1,1}	
Birth	17 Jan 1873	Poison Camp, Trinity Co., CA
Death	28 Oct 1927	Eureka, Humboldt Co., CA
Burial		Blocksburg, Humboldt Co., CA
<i>My's SON</i>	William Welton Clark	<i>married MARTHA Elizabeth Willburn</i>
Marriage	25 May 1915	Weaverville, Trinity Co., CA ⁹
M	George Washington Rogers¹	
Birth	1875	California
Death		
Burial		
Marriage		

Family Group Sheet for Arthur Elmer Rutledge

Birth: 16 Apr 1865. Death: 27 Feb 1953 buried at Lakeport, Lake County.

Family Group Sheet for Abraham Rogers

Born: 1833, Missouri, Died: 14 Apr 1915 at Blocksburg and is buried at Blocksburg.

Family Group Sheet for Samuel Young

Born: ?1857 Hayfork. Died: 31 Oct 1944, Covelo Ca.

Census data for Marie Clark

98	V			Hembree, Huston	head	2	R	76	W	80	W
Mar 8 1900	7m	118	138	Clark, William W.	head	1	0	7	W	54	711
100	✓			"	Ratie	wife		7	W	46	74

1	2	3	4	5	6	7	8	9	10	11	12	13
continued				Clark, Marie E.	granddaughter			7	W	1	S	
from	✓	58		Pee, Lemuel	ward			71	W	13	S	
	✓	119	139	Young, Samuel W.	head	1	R	74	W	62	711	
	✓			"	Lucy	wife		7	W	65	711	

1920 census for the Clark family. Marie is listed as "granddaughter" and is one year old.

The Clarks can also be found on the 1930 census.