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ize that it not only "rid the settlements of a great annoyance," but at the same time would be for the people's own benefit.

"It is much better for them, inasmuch as they are totally incapable of sustaining themselves when left to combat with the more sagacious white men. And the only argument used with any degree of force is the imaginary hardship of compelling human beings to leave the houses and graves of their fathers." We have no doubt the greater part of the hardship arising from this source exists only in the imagination."

At Round Valley, conditions were even worse than at home. The native people competed not with the whites for food, but with animals. Rationed only six ears of corn daily, they tried using traditional gathering methods, but were often chased off land now owned by whites. In the Round Valley history *Genocide and Vendetta*, an eyewitness account appears: "I saw a man driving some squaws from a clover field inside the reservation; they were picking clover or digging roots; he said he would be damned if he would allow them to [do this], as he wanted it for hay."

THE HORRORS threatened. There were few white women in the region, and rape of young native women was not uncommon. When Round Valley began in 1856, there was no venereal disease among the people; two years later, 20 percent were afflicted. Also common was kidnapping of their children; Pomo children were highly esteemed as house servants, fetching \$50 for a child who could cook, and up to \$100 for a "likey young girl," according to an 1861 news clip.

Not surprisingly, the people began to escape. Grant Smith continues: "They were there in Covelo and they began to die off, sick. My great-grandfather brought the people together, said we're going home. They went up, walked along the tops of the ridges, traveled all night, but they got back home." Asked where "home" was, Smith explains, "Anywhere around here. Our people came down; they suffered to come home."

Once home, they faced a devil's choice of options. Kathleen Smith's great-grandfather found Asian laborers now living in his house. Some Indians sought refuge in the wild; Grant Smith's niece remembers her great-grandmother forever talking about "hiding," and how anxious she was when in public. Many resigned themselves to work on ranches or in the orchards that were being planted around Sebastopol.

As a result of such upheaval, their tightly knit families began to break apart. Says Castillo, "They were thrown together. All social structures had to be recreated. Even that was difficult

because they were living at the whim of the whites and could be made slaves until 1867."

And enslaved they were. An 1850 California law made it legal to arrest native people "on the complaint of any resident citizen" and hire them out to the top bidder for four months. Later amendments authorized indenturing the children of the people until they were 25 years old.

The new law was well used. Kathleen Smith's mother would always point to the rustic stone fences as they drove through Bennett Valley. "Mother would say, 'Those rock walls were built by us when we were slaves.' I guess she wanted me to remember."

Books of indenture exist for Mendocino, Humboldt, and other counties documenting the enslavement of the people during these years. Although there undoubtedly was one for Sonoma County, it cannot be found in the archives. But the 1860 census for Sebastopol is revealing; it lists 22 Indians, all but two under the age of 25. The occupation of each—including two children each one year old—is "servant."

By 1870, the indenture laws had been repealed. Only nine Sebastopol Indians are recorded in the census, and none listed as servants. One child is counted. The people were still here; by now, they had become invisible laborers for the whites, a pattern that continues still.

"I remember when old folks would get together in camps and cry and cry," says Grant Smith. "These pictures I'll carry with me until I die: I see the people on the riverbanks and their fires, so many things. I see the men turn their backs so they don't show they're crying."

Winners write the history books; as such, we have written ours well and thoroughly. We venerate our forefathers as "pioneers" and turn a blind eye to their government-sanctioned butchery. We petition to preserve our "historic sites" that are no more than a few dozen years old, and at the same time totally ignore their millennia of history. We keep the Indians an invisible people because the ghosts of our deeds make us uncomfortable.

Our shame is not the last-century rape of their culture; it is forgetting the deed, neatly wiping it from our records. In 1868, a Chicago writer gathering information for a county history came across a remarkable scene. Workers grading a road "near Sebastopol" (probably Stony Point South, between Highway 116 and Petaluma) stumbled upon one of the mass graves from the smallpox epidemic 50 years before. He notes only that it was "a perfect charnel of human bones," before sliding on to comment, "Pestilence paved the way for peaceable occupation of this territory by immigrants." What our white ancestors thought of the grisly discovery, we'll never know; not a word can be found in any of their newspapers. Nobody cared.

TODAY THE INDIANS' IDENTITY is sheared from them by a government reluctant to acknowledge tribal status.

"I hope they know what they're up against," says Greg Sarris, who has spent two years assembling documentation for the Coast Miwoks' application to the Bureau of Indian Affairs. "The BIA has pulled back the reins tightly. There's a real backlash against California Indians trying to do this."

The Sebastopol Pomos face an uphill battle to gain recognition; 200 tribes are currently on the BIA waiting list. But three bills now before Congress might break this logjam by allowing the state or federal legislature to grant tribal status. Without such laws, BIA approval can take 10 years or more. Can the Sebastopol Pomos make the cut? No one knows for certain.

While archeological consultant Tom Origer does not believe significant artifacts remain at the site behind Palm Drive Hospital, it is all that is left of the most important village between modern-day Cloverdale and Novato. "Batiklecawi was equivalent to Olompali in status," says Dr. David Fredrickson, principal investigator of the Anthropological Studies Center at Sonoma State. "There are probably the same kinds of materials in Sebastopol as in Olompali, and Olompali was important, archeologically." Olompali today is, of course, a state park.

Young and the Ghilottis have sued Sebastopol after the City Council turned down the fourth construction project in 13 years on this site. An attempt to mediate the dispute is planned, and the cash-strapped city may have to compromise; Sebastopol already has a hefty legal bill from a just-concluded suit brought by another thwarted developer. A citizens' group has offered to contribute \$60,000 toward acquiring the land for open space.

Meanwhile, the last remnant of Batiklecawi lies quiet. You should visit it—although that would be trespassing. Turn east on Palm Avenue, between the Sebastopol Antique Mall and Eye Associates building. At the end of the short street and to the left, it waits. It is a magnificent place with an unbroken vista of the Laguna, the faraway lights of civilization small and unimportant. Go at sundown and watch owls swoop over the Laguna plain. Or go at morning, early, before the air warms in the sun. Maybe you will hear a woodpecker, rattling against the trunk of an oak; if so, take a moment and remember that the people thought it the oldest bird in the world. Maybe you will see a hummingbird sipping nectar from a blossom. Remember that Hummingbird caused thunder and lightning as he flew.

Jeff Elliott is a Sebastopol freelance writer who lives near the Laguna site. He opposes commercial development of the property.

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Culture clash: "There are fish in the rivers, and ducks in the marshes, and wild geese darken the sun as they fly." Chief Solano reportedly told Mexican General Mariano Vallejo. "Why should we work for food?" Vallejo is shown above with an unidentified Pomo woman, circa 1878.

For Further Reading . . .

OMPARED to the amount of source material on native peoples such as the Miwoks and the Kashaya Pomos, little information is available on the Southern Pomos, who lived approximately between modern-day Corita and Cloverdale. Their way of life was obliterated too early and too completely by the white invaders. Much of the accompanying article is the result of two years of original research. If you would like to learn more about the people and what happened here, we recommend these books, all of which are available through the Sonoma County Library system.

No book, scholarly paper, or newspaper article has ever been written describing the Death March.

Keeping Slug Woman Alive by Greg Sarris (*University of California Press, 1993*) Part autobiography and family history, these beautifully written essays explore the lessons to be learned from stories and storytelling. Highly recommended.

The Conflict Between the California Indian and White Civilization by Sherburne Cook (*University of California Press, 1976*) A scholarly book, particularly valuable for its description of the Spanish mission period.

The Ohlone Way by Malcolm Margolin (*Heyday Books, 1979*) Although the Ohlone people lived farther south in the San Francisco Bay and Monterey regions, this

Deep Valley by B. W. and E. C. Aginsky (*Stein & Day, 1967*) Similar in spirit to **The Ohlone Way**, this is a fictionalized description of Pomo life by two anthropologists.

The Destruction of California Indians by Robert Heizer (*University of Nebraska Press, 1974*) Important source of letters, newspaper accounts and legislation documenting the genocide of native peoples. Any other books by Heizer, especially *The Other Californians*, are also highly recommended.

Genocide and Vendetta by Lynnwood Carranco and Estle Beard (*University of Oklahoma Press, 1981*) While the worst atrocities committed by whites were in the eastern and far northern parts of California, this documents some of the vigilante activity in the Mendocino-Humboldt region and provides a full account of the early days at Round Valley Reservation.

The Impact of Euro-American Exploration and Settlement by Edward Castillo (*Handbook of North American Indians, Vol. 8*) Overview of conflicts between all Northern California people and Europeans, from first contact to the present. Also in the same series is *Pomo: An Introduction* by Sally McLendon and Robert Oswalt. J.E. Academic reading.