

PREFACE

This booklet is compiled from a series of articles on Lake County Indian culture and early beliefs collected over a number of years by Lake County Historian Henry Mauldin, who has amassed this information following extensive interviews with our Native Americans.

The beautiful illustration on the front cover, of authentic Pomo Indian baskets, was done by Romeo and Rosemary Micheli, well-known local artists.

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Mr. Mauldin has been collecting information on Lake County and its history for over thirty years. In 1953 the Lake County Board of Supervisors demonstrated their appreciation of his valuable services to the County by naming him official Lake County Historian.

The use of the articles in this booklet was generously donated by Mr. Mauldin for no other reward than the satisfaction of seeing this historic information preserved for future generations.

Norma Wright
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Lake County Historical Society
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To the Indian a year was the same as our own and could be arrived at when the sun came up exactly in line with two objects, perhaps miles apart.

The months of a year were lunar months with sometimes thirteen to the year or, in case of an overlap, only twelve. It was the duty of the head of the secret society to keep track of their calendar. Many of their important events took place accordingly.

Some of the Indians, when an eclipse of the sun or moon took place, believed they were having a fight with a bear and the part missing was from a bear bite. Loud noises helped to scare the bear away.

The milky way was thought to be the many tracks of the bear as he walked across the sky. The morning star was a woman who looked down on her people. The evening star was her younger sister.

The north star was considered by some of our local Indians to be the eye of the Creator who kept constant watch over his people. Natives could also tell directions by the north star. Shooting stars were thought to be fire dropping from the sky.

Each lunar month had a name; such as clover moon; crop moon; acorn moon; leaves fall now moon; etc. Some believed the sun was a male and the moon a female. Others believed both sun and moon were male.

Spring was called - earth went out (budding out)
 Summer was called - sunlight over (sun over all)
 Fall was called - anything falling (leaves, fruit, nuts)
 Winter was called - end of season, rest up

Each month had a meaning -- such as hard to hunt and fish; can get acorn; fish beginning to run; go to the ocean; go camping and gather acorns; etc.

INDIANS AND THEIR DATING METHODS

Before the coming of the whites, Indians knew the equinox; the longest and shortest day; the cycles of the moon and sun; but dates as we know them....no.

When asked when he or she was born the Indian did not know and cared less. Many did not even know what year. Before the coming of the whites to Lake County this area experienced a period of falling stars. Early Indians told of this and would set a date as such and such a period before or after these falling stars or during this period.

They held two Thanksgiving Days, one in the Spring and one in the Fall. These exact dates were generally set each year by the chief or leader of the tribe.

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They held many dances, religious gatherings or good time parties. Dances were held often when a respected "Dreamer" said that individual had had the proper dream and in the dream the date was told.

If a tribe invited another tribe for a special occasion, then a popular method of setting the date was for the visiting messenger to carry a number of small sticks in his hand. When arriving at the tribal headquarters, of those to be invited, the sticks were presented to the head man. If the invitation was accepted then each day a stick was removed from the total number and the invited tribe arrived at the place of celebration on the day of the last stick.

Exact dates were never used in recording time but were divided into days; moons; one of four seasons such as spring, summer, fall and winter; and years. Watches, clocks and calendars were not used and no one worried over what time it might be.

INDIAN BASKETS

The first use of a basket by Indians was their baby basket which was well made, practical and could be transported by placing it on the back and using a net and forehead band, packed at the side, or in the arms.

The next use of a basket was cooking of food. The weave of the basket was so tight that it would hold water. When water was added the basket material would swell, ensuring that it would continue to hold water.

The material going into the construction of a cooking basket was of a woody consistency and one would wonder how did the Indian cook food without burning the basket. This was done by only cooking food which contained a considerable amount of water, such as soups or mush. To heat and cook the food, stones were heated in a fire. By the use of a willow loop the hot stones would be picked out of the fire and put into the cooking basket. This caused the food to boil. When the stones had lost most of their heat they would be removed and the second batch of hot rocks was added.

For articles of any amount a large sized coarsely woven basket was used. Woven of white willow only, the strands were placed far enough apart so that the articles within could be easily seen. This basket was used a great deal in holding fish, small pieces of wood and a miscellanea of coarse articles. The weight was packed on the back and supported by a forehead band. Most of the weight being taken on the back in a stooped position.

For gathering seeds the back packing and conical shaped basket was used. The difference in this basket from the coarsely woven type was that it was tightly woven and made with pretty designs.

Storage baskets, made to contain a supply of food for winter, were tied from the sides and ceilings of their homes or placed on the dirt floor of the dwelling. These were to hold dried fish,



INDIAN WOMAN MAKING A CARRIER BASKET

acorns, certain roots, dried berries, etc. Even their outside acorn cache was made like an upside down basket with a raised floor, to keep out mice and gophers.

Perhaps the largest basket seen was made from dried woven tule stalks, with a width of some four feet and a height of three feet. Its purpose was to store dancing and religious regalia. Although, it served its purpose it was not too substantially built, nor was there need to do so, for the material to be stored was light and it was left mostly in one location without having to be moved.

There was every conceivable shape and size basket made of standard materials and used for a multitude of needs. Most were well made and with a variety of designs. Personal pride went into the construction and design of nearly all baskets and they were a pleasure to see.

One of the questions asked is why did the Indian woman make her much prized miniature baskets, some as small as a grain of wheat or corn. They did not serve a practical purpose, such as for storing articles or any other need. They were to satisfy the maker as an ornament, and just to show others, and to have pride in personal possession. Perhaps it can be answered by why does our own race wear rings, ear ornaments or jewelry.

MATERIALS USED FOR MAKING INDIAN BASKETS

Indians within Lake County were noted as among the best basket makers in the world. They had no knowledge of pottery, nor did they know about metal containers until coming in contact with whites. Baskets served their every need.

Materials used were many and varied. Only the most popular will be mentioned here. White willow was the main foundation for most baskets. This variety resembles our domesticated weeping willow. Some coarse baskets were made from these stems alone, sometimes without peeling of the bark, other by removing the bark.

Better baskets were made by using the willow stems as a base and wrapping other material around it. Saw grass, which grows in large clumps and generally in wet ground, was dug up and the roots taken off, cleaned and made into rolls for storage; the roll being some six inches across. When it was time for the material to be used the roll or a lesser amount, was put in water and soaked over night, to make it more pliable.

Another material used as a wrap around was the root from "Carex", a plant growing in water and generally in tule. These roots were cleaned and made into rolls. It was of an unattractive dirty brown color which they did not like. The roll would be placed in wet ashes for a time. It is thought the lye in the wet ashes caused the material to turn black. This color, from then on, never faded. It may be seen as the black design in many baskets now on display.

For a wrap around red design, bark was gathered at the right time of the year from redbud shrubs, put into rolls and used the same as

3.

Men would sweat once or twice a day. This was done by building a good sized fire within the sweat house of such size that the heat became nearly unbearable. After a good sweat the occupants would get in a stream or body of water and take a cold bath. In the sweat house the heat was created by the fire alone. No water was added to form a steam.

There were many uses made of sweating and the most popular was to draw up sides, one on one side of the fire and the other opposite. By using a dry deer hide tied to a stick, each side would fan the heat toward the other side until one or the other found they could not take the high temperature and would leave. They were then jeered by the competitor team. A cold bath always followed a sweat.

Sweats in the sweat house were also used in initiating new members into a secret society. Also, to act as a cure for illness. Sometimes special herbs were added to the fire so its fumes would make a pleasant odor and help with a cure.

Smoking was generally done by men in their sweat-house. Native tobacco was strong and they believed it produced dizziness and sleep. Whites who tried the weed said it was very strong and a couple of puffs was enough.

Small dances were held and, at certain times and special occasions, women were allowed inside to receive a cure, to sing, or just observe. When boys became of age they were put through ceremonies in the sweat-house. From then on they were to begin taking their places as men.

The practice of severe sweating and then getting into a cold bath was reported as being fatal as a cure for the white man's epidemic diseases.

THE INDIAN WAY OF DEATH Burial Customs, Heaven

There is evidence that, thousands of years ago, the Lake County Indians buried their dead. Remains have been found at a very old site near Borax Lake, and more recently at a newly discovered site on Kelsey Creek, now known as the Mostin site. Were they a different tribe than those now within Lake County? If not, why did they change from burial to cremation? Cremation was practiced to a full degree at Clear Lake, at the coming of the whites.

Details varied from village to village. When a person died, the villagers would gather a lot of dry wood. A rather tight pile would be heaped up to a height of some six feet. Sometimes an opening would be left in the side of the pile and the body placed therein. Most often the body was placed on top. Bodies were cremated face down with the head to the south. That was the direction the soul would go. By the face being down it was easier for the soul to arise. Care was taken to see that the body was totally destroyed, since it was believed that should enemies of the dead person

5.

the sawgrass and carex roots.

Designs were unlimited in numbers and many times were made into a basket after fasting, prayer and dreaming. Although, an Indian woman might use different designs, one could tell her life time work as there was a similarity running through her different choice of designs.

The most brilliant coloring was used in their basket work. White was made mostly from split roots of sawgrass or using redbud bark. In doing this work, the red part was put inside the twining and the inner white woody part left outside.

A variety of colors were worked into baskets by use of feathers. Red from red headed woodpeckers; green from the mallard duck; yellow from the oriole, and other variations.

BATHING AND SWIMMING

Besides our local Indians taking a cold dip, immediately after their having a sweat, they also enjoyed many baths and swims in streams and bodies of water. In summer time all members of the family indulged any time. The play of water over the body was enjoyed and games were played, such as water tag, underwater swimming and diving head first.

They used all methods of swimming from breast stroke to swimming on the back. At some of their dances the bodies were decorated with paint. In their Ghost Dance they danced at 5 a.m., 10 a.m., 2 p.m. and 5 p.m. After the last dance all dancers disrobed and had a swim.

Besides the lakes, pools and streams the Indians also used the warm mineral springs as a bath for pleasure and health. Highland Springs, Soda Bay, Howard, Harbin and Seigler Springs were their favorite spas. At Seigler Springs, before whites, the Indians did a great amount of work so they could enjoy it to the fullest. They excavated a pool large enough so several could bathe at the same time. They also diverted some of the hot spring water into the cooler bath water for a nice warm bath. The work done by the Indians was in evidence for many years.

All members of the tribe swam in the nude, this being their custom and accepted by all.

SWEATING CUSTOMS

All our local Indian villages had a house, especially for sweating. They were built over an excavation some two feet deep, the depth varied from village to village. These buildings were smaller than the regular assembly houses and were covered over to help maintain the heat within. Some of the remains of those pits may still be seen at long abandoned village sites.

4.

get the bones it was possible to harm members of the family. Also, it was believed that, if buried, the ghost would continue to haunt the spot.

The dead person's possessions would be put on the pile before it was set on fire, or after, or both. It was believed that the person passing on could use the objects when he or she arrived at the other side. It was also thought that if a relative kept the possessions of the dead person, instead of burning them, that meant that those remaining thought more of their own selfish desires than they did of the person who had just passed on.

After the coming of whites, but before cremating the dead had stopped, many times the possessions of the deceased were to great to be burned on the same funeral bier. In this case a special fire was built and in it was placed his wagon, harness, saddle, etc.

Beliefs of an after life varied from tribe to tribe. Records show the local Indians had at least fifty different gods. We will mention only a few of the more widely accepted beliefs.

The spirit of the dead person stayed with the body for four days, then left for Heaven or the "Abode of the Dead", generally located over a big body of water to the south.

It was believed when a person became unconscious he had actually died, but the keeper of the "Abode" would not accept the spirit, so it returned.

Names of dead persons were seldom mentioned by relatives, but it was permissible in case of no relationship.

Heaven was a wonderful place: nice buildings, plenty to eat, many flowers, no enemies and beautiful surroundings. Sometimes the spirit of a bad person was not accepted in heaven, then it might return in the form of a coyote or screech owl. Some bad spirits were taken to heaven's sweat-house, where they were thrown in the fire to remain forever. Some spirits stayed on earth and roamed around to haunt people who had done wrong. Spirits showed as shadows if seen in daytime, or as a bright light, if seen at night.

The change by local Indians from cremation to burying the dead started in the 1860s when traveling Catholic priests came through Lake County, and, in converting members of different tribes, taught them to substitute burial for cremation.

Around 1870, Catholics of the white race, organized, and churches of their faith were built. The Big Valley St. Turibius Mission was built and Indians by the hundreds became members of the church. This ended the cremation of their dead.

Indian cemeteries had to be established. One of the first cemeteries was at the Mission. Quite a number of Indians were buried there. Although not used now, it is still much in evidence. When Lake County Indian Reservations were formed in 1908-12, Indians moved there, from the Mission, and further use of that cemetery ceased.

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At the Reservations, Indian cemeteries were set up and are in use today. Though burials took the place of cremations, the old custom still held sway of sending along a part of the dead person's possessions at the time of burial. Some articles were placed with the body in the coffin and some alongside in the grave.

In one instance it was observed that after the possessions had filled the coffin, together with the body, many more objects were put on top of the coffin and trampled down to allow for necessary dirt to fill the grave. Baskets that had been made by the person who had passed on, even the beautiful feathered type, were buried with the body.

Not many years ago, long after the old fashioned cremation had gone out of style, an old Indian passed on and had his body cremated by modern methods. The priest could not understand why our old friend, a good Catholic, wished to be cremated. Those of us who knew him well understood that he still believed in many of the old Indian customs and wished to follow them as near as he could.

INDIANS AND THEIR CHILDREN

Among our local Indians much affection was shown by parents to their children. The average number of children to each family was not large. The young ones were well taken care of. The loving of a child was given a word which meant beautifying.

Depending on the tribe, the treatment of twins varied from good to bad. One group killed them, as they were considered the result of bad influence and would grow up to be quarrelsome and hard to get along with. The other extreme was that they were much prized and there was a special heaven just for them. Some tribes gave just ordinary care and attention to twins.

After birth and for about one year, the baby was raised entirely within a baby basket; hands, feet, and body being tied in. Later its hands were allowed free and still later the basket was laid on its back and the child was seated within it.

The first solid foods consisted of soups and mush, made with native supplies such as acorns, pieces of fish, meat, etc. This was accompanied with many does and don'ts. After about three years the childrens diet was about that of adults, with many beliefs and taboos.

Babies were washed twice a day. Water was warmed in water tight baskets and temperatures controlled by putting in heated stones. Soap root was used to assist in the cleaning and a bunch of shredded tule was used as a wash cloth. More shredded tule was used as diapers.

In case of the death of a mother, the children were adopted by her mother or other close relative. This procedure varied from tribe to tribe. They were raised in the new family and shown full affection. In all cases, of either separation of parents, or death of the father, the children remained with the mother.

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Assume that three of the sticks had a straight across design on the rounded side and the other three had a diagonal pattern. Remember the split side was plain. When the six sticks were thrown on the ground there were several possible combinations that would be face up. Those gambling guessed what designs would turn up and the lucky one would win the pot.

Mens favorite gambling objects were two bones, each about two inches long by one-half inch wide. One bone was left plain, the other had string tied around part of it--hence tie bone and slick bone, and the title was known as the grass game. Before gambling a pile of grass was made like a small hay stack. The man holding the bones would stick his hands through the pile of grass and show how the bones were arranged in his hands. The hands would then be withdrawn into the pile of grass. The bones would be rearranged and the hands separated so as to not permit the holder to change bones, after his competitor had guessed what bones were where.

The values lost or gained were large when one considers the small holdings and wealth of each Indian.

GAMES PLAYED

The number of games played by Indians were numerous and only a few are mentioned here. There was plenty of free time and much of it was spent by both the boys, girls, women and men. Men were the principal ones to enter games.

Acorns had a small stick inserted into them and by whirling the stick between the hands it was made to spin. The one making his top spin the longest, won. Foot racing was run for short distances by children but for men it might extend up to four miles.

Wrestling was done by a man putting his opponent on his back. They also indulged in high jumping. High diving from a high bank or who could dive under water for the greatest distance was another. Men on one side and women on the other played tug of war.

An arrow game was played where an individual threw his arrow so as to hit and bounce off a small pile of dirt. How far the arrow went after leaving the dirt pile constituted the winner. Shiny, using a 4 or 5 foot long pole and a rounded growth of wood or a knee bone from an elk, was played as one of the favorite games.

Sides were drawn up and each side furnished a single player. The two players faced one another and sat down with their feet each placed against the other's. They held a stick which each took hold of and by tugging one would get it away from the other. The winner would run for a goal with the stick and each side would interfere, one side trying to stop him, the other side to assist him. Similar to football.

Pole vaulting was done with a 12 or 14 foot pole. No leap was made over a bar but the object was to see who could leap the farthest. Girls and boys played tag either in water or on land; ball

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INDIANS AND THEIR CLOTHING

The local Indians, were noted for their lack of clothing. Men and children many times wore none and the women wore nothing but a string or belt around the waist from which hung a front and a rear apron with nothing at the side. Sometimes it was a full apron and generally made from tule. Sometimes a basket was worn for a hat, either decorated or not.

The men occasionally wore a breech cloth and that sufficed except for cold weather. Again a full cloak of tule covering the body from neck to feet could be used. In using of the arms both the men and the women found it easy to stick the hands out through the tule. Following the same custom as the women, no shoes were worn except in extreme cold weather. The feet would be protected by wrapping each foot with a skin.

Basket caps were generally for women only; a full sized cloak of tule could be used in cold weather and was quite warm. Hair nets were sometimes used. Adornments and body paint and tattooing was not be a set pattern, but was according to each individual as a kind of design and the amount of beads, feathers, etc., were put on for show.

Green tattoo color was made from the juice of green leaves of soap root and pricked into the skin by sharpened bone. Black could also be made by baking soap root in ashes and using the juice mixed with charcoal. Black tattooing was made from juice or sap of poison oak. This was buried 80 hours in charcoal ashes and earth.

For painting the body, black was generally used by mixing charcoal with juice of the soaproot, which had previously been baked in ashes. Red coloring was from pulverized red rock, made mostly from cinnabar, the ore from which quicksilver is derived. White coloring was generally made from powdered blue clay. Purple from soot mixed with juice of the wild violet. Body paints could generally be removed by getting into water.

INDIANS---GAMBLING

Both the Indian men and women were heavy gamblers. They had much idle time and that was one of their methods to fill spare moments. Many different forms of gambling were used.

Among the women the stick game was perhaps the most popular. Six sticks were made from elderberry wood. The sticks were about ten inches long by a full inch across and made of one-half of a split limb.

Designs were made on the rounded side only and the flat or split part left plain. To make a design, green willow bark was put on the rounded side of the stick and as many pieces of willow bark put on to match the number of designs desired. Each stick, together with the willow bark, was held over a smoke fire until the stick became black from the soot. The green willow bark was then removed and the design showed up as a distinct plain pattern.

8.



FEATHER COAT

games with tule balls; spear throwing contests; a hoop game played to roll a wooden hoop and spear it with a stick; guessing a number of match sized sticks held in the hand, whether odd or even amounts.

SOME LEGENDS

INDIAN LEGEND OF DORN POINT

On a very narrow strip of land on the east side of Big Valley, between Dorn's Point or Hill and the junction of Kelsey and Cole Creeks, is the site of a well-used Indian village. This was one of the principal camps and the main fishing grounds of the Li-leek tribe. It was called Ha-dano, the same name as the hill.

One eighth mile south of this Indian village is the remains of another, but less used camp. At this latter site may still be seen the remains of a few house pits where their tule huts stood; also, the evidence of a ground oven or two, on the excavated side of the road; a large acorn mortar hole in a fair sized boulder; and a very large boulder used for a rubbing or grinding rock. This camp was abandoned about seventy-five years ago.

Going up the grade on the present Soda Bay road as it leaves Big Valley, the roadway goes through a cut in a large rock formation which we call Devils Gate. An old narrow Indian trail from Big Valley to locations on the lake to the east, went through this site. This rock formation was the home of Rock, a legendary Indian with great power.

The extreme eastern shore of Dorn's Hill is composed of very large, rough rocks with the contour of the land being very steep. For about one-fourth mile along the shore, at this point, there is a continual flow of gas bubbles and mineral water from the waters edge, extending a few yards out in the lake. Although, mixed with Clear Lake the volume of mineral water is sufficient that it has discolored the rocks of the shoreline at this site to a brick red.

When Clear Lake is at the four foot level, there is one boulder which forms the most easterly projection of Dorn Point or Hill. It is red and is called Blood Rock. The Indian name was "de-ta-paco" meaning place to spear perch; a place of interest to them, as told in the legend following.

This legend pertaining to Devils Gate and Blood Rock is related exactly as told to Henry Mauldin, Lake County Historian, by an old Indian a few years ago.

"Rock was an Indian, and a devil with a lot of power. His home was at Devils Gate on the grade going up Dorn's Hill from Big Valley. He lived with two girls. His main object was to get passerby's, especially young men, to enter into some form of contest, such as racing or testing each others bows for strength. Because of his superior powers he always won. Sometimes visitors had no bows or could not enter into a contest. In any circumstances, it always wound up by Rock turning the visitors over to the two girls.

arrow into Rock's foot and then went into the solid rock home of his grandfather. At first Rock moved a little, but did not get up nor move off.

After Gray Squirrel was safely in Coyote's home, there was a terrific explosion and Rock blew to pieces. From these loose pieces came all the loose boulders in the world.

THE HUK

As one leaves Kelseyville and follows up the first five miles of leisurely winding Kelsey Creek, there are the remains of some fifteen Indian sites. Some of them regular villages, but the majority fish camps. The number and size of these locations testify to the great number of fish available, before the coming of the white man.

On the east bank of Kelsey Creek, at one point, about one and one-half miles upstream from Kelseyville, there is an old camp, which has not been inhabited since just before the white men came to our county. It is on the present Ray London place.

The following story was told in 1908 by Indians believing it as fact:

This site was used as a fish camp by the Kabenapa tribe who lived at Nonapoti (near the Presbyterian church in Kelseyville). It was located back from the stream, with no water in the immediate vicinity, except that which flowed in the creek.

There was here, a fish dam or weir with the usual scaffold upon which the fishermen stood, with their dip nets while fishing. A certain young man had been warned by his father that when fishing here at night, if he should see sparks in the water up the creek, he must leave the dam immediately, as these sparks indicated the approach of Huk, a mythical bird, which had supernatural powers of great evil.

The Huk was a mythical bird, much dreaded, by some even up to 1908, as it had the power of bringing immediate, or future death in a few days, or bad luck in general. It was about the size of a turkey buzzard, brown or brick red in color, with rather long and fine feathers. The quills were filled with a reddish liquid which flowed from end to end if the feathers were turned up and down. According to some informants this liquid always flowed up hill. The Huk's legs were short and very heavy, both legs and feet being covered with hair. The head was also very large and covered with a fuzzy coat while its bill was curved somewhat like that of a parrot. One of the surest signs of death was to hear one of these birds, particularly at night. Their cry was "huk" and death was sure to follow the unfortunate hearer, in as many years as the bird said "huk" at him (provided of course he was not immediately doctored in the proper manner.)

The young man, however, did not credit the warning of his father. He boasted there was nothing in or about the creek of which he was afraid. One night his father was fishing on the scaffold and the young man told him to go in the house, that he would relieve him and fish for awhile.

These two girls were like Rock, only living to kill people. At all times they wore rock diapers that could not be removed. As they made love to the men visitors, they would play around the neck of the men with their hands. Their fingernails were hard and sharp like stone. They would finally get their fingers just right and tear out the throats of their victims. Their bodies were then taken to de-ta-paco (Blood Rock), thrown into the lake from this rock and eaten by a large perch.

One time a victim had a friend that decided he would get rid of this fish so he got some other friends together and went after the fish. The fish came to the top of the water and the men speared him. They dragged it out and killed it on this large rock. The blood from the fish caused the rock to be forever red. This also broke the power of the girls and no more victims were claimed.

Gray Squirrel's grandfather was Coyote, a god, and both lived on the coast. Coyote lived in a solid rock wall. The opening was solid and only opened by special power. Gray Squirrel came over to Lake County and brought his bow along. It had been made out of ash from the coast; it was especially good. He knew about Rock and had prepared himself ahead by consulting with Coyote.

When he got to Rock's at Devils Gate, Rock was waiting for him and promptly asked to test bows with Gray Squirrel. With confidence, Rock took up the others bow and bent it back. Three times he bent it back, but did not try to break it. The fourth time he bent it back and tried to break it, but couldn't. Rock complimented Gray Squirrel on the quality of the bow, then, in turn, Gray Squirrel tested Rock's bow. The third time it broke. This so angered Rock he tried to catch and kill Gray Squirrel. Gray Squirrel ran up a tree and by jumping from tree to tree started for his home on the coast.

At the same time, Rock changed himself into a large round boulder and rolled after Gray Squirrel, trying to get him. Gray Squirrel would holler "Cun Cun" as he jumped and Rock would say "I'll Cun Cun you."

It took one day to get to the coast. Here Gray Squirrel ran up a lone tree. It was the last tree and the largest. Rock had knocked down every other tree but when he hit this one he only bounced back like a ball. Gray Squirrel hollered "Cun Cun" and Rock again said "I'll Cun Cun you".

Rock laid still, figuring Gray Squirrel would finally have to come down. After a time, during the night, Rock commenced to snore. Gray Squirrel then went to his grandfather's house. An opening appeared in the solid rock wall, and he went inside. He told Coyote his troubles and asked what to do next.

Coyote gave him a special bow and arrow and said that if Gray Squirrel looked closely he would find, near the underside of Rock, the forms of hands, feet etc. Rock's heart was in his foot, and to look for the correct foot, shoot the arrow into it, then come quickly back into Coyote's house. Gray Squirrel did as he was told. He noticed a light or fire in one of Rock's feet and decided that was the one that had the heart in it. He took careful aim, shot the

He had not fished long when a Huk came down the stream and he immediately caught it in his dip-net, took it ashore and killed it with his fish-club. He went home and to bed, without making any disposition of the fish he had caught, or of the Huk which he had killed. In the morning, he was found dead by his mother. His father suspected the truth and went to the fish dam where he found the dead bird.

The fear then arose that the young man's action would also bring destruction upon the whole camp, and, possibly even upon the home village as well. The father immediately went to Nonapoti for Menaki, a famous shaman. After discussing the matter with the dead man's relatives, it was decided that Menaki should cut the bird in halves, one of which should be cremated, the other being hidden on the summit of Clarks Peak, a prominent point on the northwestern slope of Mt. Konocti.

Accordingly, after performing an elaborate ceremony to prevent the poison of the bird injuring the people, Menaki cut the bird in halves and, with further elaborate ceremony, placed one half upon a funeral pyre prepared especially for the purpose.

After the pyre had burned completely, what charred fragments of the bird's bones remained were collected, as was done in the case of human cremation. In this instance, the bones were placed in a fine basket and buried near the place of cremation.

On the following morning, they returned to the site of the cremation and found that, not, withstanding the fact that some fire remained among the ashes, certain spots were very moist. These presently became more moist and finally there was water standing in the little pit which had been dug before the fire was built. This water increased in volume until it finally ran over the side of the pit and became a large living spring; and all this, in spite of the fact that formerly the whole hillside had been absolutely dry so far as any spring or seepage of water from it was concerned. It was thought that this spring was due to the poison of the Huk and the camp was immediately abandoned and has never since been occupied. The spring still flows at this site.

The other half of the Huk was taken by Menaki to the summit of Clarks Peak and hidden where it remains to this day. Consequently, Clarks Peak was a place never visited except by a shaman, who knew the proper songs and ritual to prevent injury to himself and people. Menaki was able to visit this peak at will and made use of the feathers of the Huk in poisoning people, as did also a few other shamans. This poisoning was accomplished by touching the victim with a quill of the Huk, in such a manner that a little of the red liquid obtained therein would come in contact with this person. This produced sure and swift death.

In 1856 E.B. Boles took up the land which contained this fish camp. No Indians lived there at this time. Although, the natives would go by this site on their way to and from camps further up the stream, they would not linger at this special old fish camp.

In time white owners cleaned out the spring and for many years it had a spring house over it, to store and help keep farm produce cool. The old spring is now in disuse, has grown over heavily with weeds, vines and wild shrubs, and is nearly forgotten by both Indian and white, as is also the old fish camp.

MT. KONOCTI AND INDIAN STORIES

The creation of Mt. Konocti is easily explained through various Indian legends. One, that powerful Chief Konocti had a beautiful daughter Lupiyoma, whose hand was sought by young Chief Kah-bel. Although the maiden returned the love of Kah-bel the marriage was forbidden by the father. The two chiefs took their stands for battle; Kah-bel to the north of the Narrows and the other to the south. Boulders were hurled back and forth and finally both died of their wounds. The blood of Kah-bel painted the hills red where he fell on Red Mountain while Chief Konocti sank back to form the rugged volcanic pile which bears his name. Lupiyoma threw herself in the lake and her tears still come forth at the big mineral spring, Omaracharbe (Soda Bay Spring).

The other pertained to the time when men were giants. There was a young Fomo buck who stayed away from his lodge until the peep of dawn. When he wandered home his father became so angry that he hit him over the head with a tree. So hard did he hit the young man that his entire body was driven into the lake except his head and shoulders these, his monumental remains, are Mt. Konocti.

Scattered over the mountain side are pieces of volcanic obsidian, locally called bottle rock. The Indians version is that "Obsidian Man" became entangled in the brush and in his struggles to free himself he fell and broke into thousands of pieces which are now represented by the fragments of this volcanic material.

On account of language variations there were many names for Mt. Konocti. One was "dano-batin", meaning mountain big. Although different tribes pronounced it according to their own language a great proportion used the same meaning, mountain big or big mountain.

Another name, "hunu-dano" or luck mountain was derived from the fact that certain plants, especially angelica, the roots of which were very powerful charms, particularly in gambling, were most efficient when obtained from the mountain.

The Indian name which was most popularly accepted by whites was, "konoc-htai" (Konocti), from konoc, mountain and htai, woman--woman mountain or mountain woman. The reason is described by a legend relative to a certain Indian woman who lived in a village near the lower end of the lake. She and her husband had a quarrel, she telling him that he would never see her alive again. Wishing to get away from it all she immediately left her home and journeyed up Konocti. Here she climbed up and up and became more weary with each step and finally fell to the ground completely exhausted. Members of her own tribe went in search of her and finally came to where she was lying. But too late, for mean time a milk snake had found her, wrapped himself around her body and by tightening his coils had crushed all life from her. From this Mt. Konocti received its name.

14.

There are today visible remains of some 26 old Indian villages or camp sites around the foot of the mountain representing the home of a race of people that both reverently respected and feared this kindly old Mt. Konocti.

THE INDIAN LEGEND OF NU-COO-EE: SHINER FISH Installment 1.

This story was told to boys or young men by older men of the Elem tribe, at the Sulphur Bank rancheria. It is one of the legends which they learned, word for word as training for their becoming leaders in this tribe.

At this particular time the tribe of Indians from the Elem village on Rattlesnake Island were in High Valley, north of Clearlake Oaks, gathering seeds. Two outside tribes came at the same time from Long Valley, Cache Creek or Bear Valley. The Elem tribe was surrounded and killed to the last man. The enemy took everything that the Elem tribe had taken to High Valley, baskets, beads, etc.

A female Bear, that belonged to the Elem tribe, witnessed it all. She went back to Rattlesnake Island but no survivors returned. She said to a Higher Power that there would always be fires maintained in the vacant lodges. The Bear took a willow carrier basket (faleeba-caul) and started to scoop it under moss and weeds in the water. She caught one shiner (Nu-coo-ee). The Bear took her canoe basket (haluha-naa-suc-dau) put water in it and put the fish in this container. Then she fasted.

That night she again talked to the Higher Power and was told in the morning the fish would become a human baby and would crawl out and say: "Grandma, grandma". If the Bear did not hear then the baby would take a poker, which was a hot stick, and touch the Bear on the nose which would awaken her. The next morning it came about as prophesied and that is how the Bear awoke.

The Bear talked again that evening to the Higher Power and said that the baby would walk and talk. The next morning these things happened as predicted. The baby asked for a bow and arrow. The third day the baby or boy, which had now grown to be almost a man, went hunting. He saw something on the mainland that looked like a squirrel, only larger. It had something on its head. This was on the Sulphur Bank side and he wanted to kill it. Grandma the Bear, said it was a deer (balackbe-kay).

Nu-coo-ee told the Grandma he was going over there tomorrow and get it. She said he could get across as there was a bridge to cross over on. The fourth morning he went over and then brought back the deer.

Nu-coo-ee asked Grandma why the fires were in the lodges but no one was ever around. She told him about the High Valley massacre which had killed everyone that had been living on the Rattlesnake Island. He said he was going over the next day to Long Valley and see the people who killed the Elem tribe. She said she could not stop him. He told her he knew he had come from the water and that he was going over and kill one or two.

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One tribe considered the Gas Hill, on the east end of Main Street, Kelseyville, to be the home of Coyote the God, while Konocti was his adjoining land.

To talk to the mountain as an individual was considered proper. A journey up Konocti was done with full respect and a visit to its various elevations was made many times for the purpose of gaining better health for one's self, relatives or friends.

To travel over its surface was permissive, but never at night. One must be off the mountain by dark. One story is told of an old Indian who failed by about a mile from reaching his home as dark descended. He called at the home of a white man and refused to go further unless he was loaned a lantern. He was taking no chances. Many Indians today refuse to work on the mountain. Others will only consent with the full understanding that they will be off Konocti before dark.

So far as is known there never were any burials nor cremations of Indians on the mountain. Konocti also was held in fear by some natives as this was the abode of strange animals and beings, so potent that the very sight of them would cause death.

A custom among some of the Indians was for a person that was ailing or a friend of the sick person to make a promise to the Higher Power that they would go up on the mountain and set a fire. This was supposed to be a sure cure for the afflicted one. This may account for two glades on the west side of Konocti for which no other reason has been advanced.

Near the top was an open glade of 60 or so acres that at the coming of the whites contained no trees or brush, only grass. It was in the shape of a horse with his feet up hill and was appropriately named "The Horse" and is so known today. Nothing was wrong with the soil and when planted to walnuts nearly 50 years ago it developed into a fine grove. Another glade of about 10 acres was on the northwest side of Clarks Peak, a shoulder of the main mountain. It too is now a nice grove of walnuts. In carrying out their policy of burning on Mt. Konocti the Indians may have caused this condition.

Konocti will grow a nice cover of grass when opportunity allows. It is possible that these two areas were especially chosen on which to build fires and from a consequence developed a good stand of grass. If an Indian made a promise to his God that he would burn on the mountain and it was the non brush burning time of the year, it stands to reason that in the native's desire to carry out his promise his only choice was to burn the grassy areas which were the only area that would burn at that time. This practice followed up over the years would gradually have eliminated all brush and trees from these two glades. Fires on Mt. Konocti have been set many times for this purpose by Indians after the coming of whites.

Some Indians believe that it is a mistake for modern civilization to live on, improve or change any part of the mountain for it is holy ground, better to be left alone. No good could come from such activity and only hard luck be the lot of the one responsible.

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He asked her not to have water in the house nor to eat while he was gone. In four or eight days she should look for smoke to come up from high peaks between the Island and High Valley. That would mean he was alive. If there was no smoke he would be dead. The Grandma had a wasp nest (ba-sen-tay) from out of a tree and gave it to him. He had a fighting spear (haul-sen-sock). They fasted that night.

The fifth day he went by trail from Clearlake Oaks to High Valley and then to Long Valley. After he got there he sang a song. Long Valley Indians heard him and said: "That is a song of the Elem people; we had thought we got them all; we will get him when he gets here." After he sang, he threw his spear in the air and while it was up there it gave off sparks, which showed his power. He sang and threw the spear up four times. He then talked to the Higher Power or Spirit. He said the Long Valley Indians would forget about killing him. They did and went on buying themselves with skinning a deer.

THE INDIAN LEGEND OF NU-COO-EE: SHINER FISH Installment 2.

At the time of the massacre all of the Elem tribe had been killed but two girls. They had been captured and retained. Both were wives of the Captain or Leader of the Long Valley tribe. They each had one child by him. Nu-coo-ee said he was going to the upper end of Long Valley where the girls were and go so the Long Valley Indians could not see him. He got there and the two girls or his sisters hid him under a big storage basket (boo-koo). They gave him some meat and acorn bread and fed him. This was the end of his fasting but the Grandmother went on fasting.

The sisters had been soaking acorn flour. They worried about how to get him into their house but he told them to do as they had been usually doing and that he would find a way in. He was not afraid. He got inside the house and they hid him again.

The husband, the Leader came in. The children wanted to tell him about their uncle coming. The women tried to shut them up. The Chief or Leader said he was glad he had come as there was going to be a hunting party tomorrow and they had no-one to go with them.

The Leader then went to the sweat house alone and left Nu-coo-ee. While in the sweat house the Indians brought up the subject of the song they heard and the flaming spear. The Leader said this was his brother-in-law so they could all have a sweat together.

Nu-coo-ee was then brought in and two or three of them grabbed him. They wanted to take his spear and bow and arrows but he said no as they were a part of him.

He was tied to the middle pole and his spear, bow and arrows were tied up with him. The fire was hot and they fanned the heat of the fire toward him. It became so hot that he passed out. The whole sweat house was very hot. All went out and jumped in a creek.

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After all were out Nu-coo-ee used his power, got loose washed his face in a stream and went back to his sisters' house where he slept until morning. Others went back to the sweat house where they planned what to do with him next morning.

Next day they tied him in the sweat house. The same thing happened as had formerly taken place. They then ate and all went for a hunt. All lined out at stations and he went into the canyon to run out the deer.

First he came upon a rattlesnake den which he then cleaned out with his spear. Next a panther jumped at him, which he killed. Then out of the brush came an old grandmother bear which he killed. He then came out in the open and the Indians started shooting arrows at him. They were missing him.

Nu-coo-ee told his brother-in-law to have them wait until he sat down so they could shoot more accurately. Nu-coo-ee sat down, stuck his spear in the ground, took out an arrow and started shooting as he was ready.

He shot several times and many Indians fell each time; each time he told the brother-in-law to dodge. The brother-in-law told Nu-coo-ee that all the Indians had not been killed and that as Nu-coo-ee was uncle to the Leader's children that he had better leave and let the Leader alone. Nu-coo-ee said the last arrow was for the Leader and shot him.

THE INDIAN LEGEND OF NU-COO-EE: SHINER FISH

Installment 3.

Some of the Indians were not killed and they hid out. Nu-coo-ee had had the hornets tied to the top of his head all this time. He now touched them. They flew out and ran out all those Indians that had hid out. In doing this, Nu-coo-ee was able to kill them all. The whole tribe, except those unable to go, had gone on the hunt to see Nu-coo-ee killed. He returned to their camp and killed what was left with a chemise root.

His sisters' asked him if he was going back to Elem. He said no he was going further, maybe to Bear Valley. The sisters were told to be ready and waiting when he came back and for them to fast.

He started for Bear Valley. There he warned the Indians of Bear Valley by singing his song. They gathered up an army and met him. This was in an open field. They shot all their arrows at him until they were out of arrows. Nu-coo-ee then started shooting and killed them all, the same as at Long Valley. He had plenty of arrow-killing ows by using theirs. Then with a chemise root, he finished killing the old people and the balance of the tribe.

He decided to go further with no special idea in mind. While walking on the hills between Bear Valley and the plains Bes someone spoke and said, "Who is walking on the hills between Bear Valley and the plains?" Someone else spoke and said "Who is walking on my house?" It was the Gray Squirrel brothers (seh-a-lau). They

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they had some pine nuts in a basket for Nu-coo-ee. He took them to the girls house and was ahead of Coyote. Coyote was still knocked out when Blue Jay came, pecked him on the head and woke him up. Coyote called himself Captain and told Blue Jay that was the usual way he slept and did not like to be woke up that way.

THE INDIAN LEGEND OF NU-COO-EE: SHINER FISH

Installment 4.

In pine nuts, if there is a red spot on them, they are all right. There was a pile of culls that Gray Squirrels had discarded. Coyote gathered them up and took them to the girls house. The prospective mother-in-law took them and threw them away. They had already divided up Nu-coo-ee's good pine nuts.

Coyote then made another bet with Nu-coo-ee that the next day they would see who could bring in the first rabbit or deer, the winner to get the two women. Coyote started out at midnight and stretched a rabbit net (bla-loc) across a trail and chased rabbits all night but had no luck. Nu-coo-ee went up to the Wolf Brothers and they gave him meat. He had gone early and returned early, after which the meat was divided. Coyote worked all day and caught one bony rabbit which he took late to the girls home. The mother-in-law also threw this rabbit away.

Coyote suggested that the next day they would have a foot race which would determine who was to get the two girls. A place was picked out to run to, or end of run, and here a referee (met-see) was stationed. Next morning Nu-coo-ee said he knew Coyote could beat him but he would run anyway. They got ready to go and the referee started them off. Coyote took off like a streak. The race was started before sun up.

Nu-coo-ee was going along and was stopped by someone who told him that Coyote could not be beaten in a foot race. They offered to take Nu-coo-ee and pack him along. This they did. They passed Coyote before the end of the turn was reached. Nu-coo-ee made the turn and passed Coyote who was doing his best but had not yet reached the turn.

At the home of the two girls they saw someone coming but could not tell who it was. They thought it would be Coyote. The group said to get Oak Ball (fa-trol-ca-tra) an old lady, who could see first who it would be. The old lady, looked, first cleaning out her eyes, and said it was Nu-coo-ee.

Nu-coo-ee came, he had won the race. Coyote came, using a stick and limping along. He said he had fallen down a hole which someone had dug for food and had sprained his ankle.

Coyote said for tomorrow they would fight with arrows for the two women. Nu-coo-ee said it was all right. Next morning, very early, Coyote started practicing to dodge. Nu-coo-ee said he had stood up before many good men and he would give Coyote the first shot. Coyote said "No, you shoot first". Nu-coo-ee said to wait until he got outside and then for Coyote to shoot all he wanted to.

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called him nephew. They invited him in to their house (the mountain). There they gave him some pine nuts to eat.

They knew all about his experiences and they gave him beads. He took some and put them on as a necklace and said he would get the balance on his way back.

Gray Squirrels told him that some day he would get married and that when that happened for him to come and they would give him some pine nuts. Nu-coo-ee said he could not stay long and for them to fast. He started on again.

Before he got to the plains he was on another hill and again someone said: "Who is walking on my house?" This time it was the Wolf Brothers (smoo). They invited him into their house and asked him about his Grandmother (bear) at Elem. The Wolf brothers were grandfathers to Nu-coo-ee. They fed him meat and told him he was going to get married and that when he did to come to them for meat. They gave him beads. He took a few and said he would get the balance when he came back. The few he made into a necklace. He started again for parts further on.

It began to get dark and he killed a deer. (Dusk is ow-ee-wen-ca-ta-ta.) He hung it up by a trail. He made observations so he could find the deer. He came to a rancheria in the plains by a river. The people talked the same language. He stood by the door of a hut. A woman came out of the door, and not noticing, sat down on his feet. He moved, she jumped up, ran inside and said, "It is my son-in-law." The old man took Nu-coo-ee by the hand and led him inside and sat him between two girls. He told the girls he had killed a small spotted deer, a fawn. (faat). He told them where he hung it and for them to get it. They went and found it but it was so big they had to come back for help. The deer was actually four deer in one. When the deer was finally brought in it was thrown down and then became four deer. (a big deer is called baal-ic-be-kay).

When it got time to retire Coyote came and said that one of the girls was his wife and that Nu-coo-ee could not have both. Coyote said if he wanted both women then the next day the two men would go out and the first to return with pine nuts could have both women; a sort of bet. It was agreed. Nu-coo-ee said, it was alright if Coyote took both women but Coyote said it should be settled this way.

Next morning Coyote went early to the Gray Squirrel Brothers and had lots of talk. He asked how to get the pine nuts. Coyote was told that they got them by climbing up a tree, then climbing down a limb and gnawing the cones off with their teeth; but they could be twisted off. Then heat them by a fire which would cause the nuts to fall out. Coyote told them that they were not telling him the truth. So they told him to climb backwards and to cut off the limb and to come down with the limb. Coyote believed this. He then went out and did this, coming down with the limb. He fell, knocking himself out.

Then came Nu-coo-ee who was told about Coyote. Nu-coo-ee said it was a bet and Gray Squirrels said they were waiting for him and

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A crowd gathered. Nu-coo-ee stuck his spear in the ground and sat down. Coyote shot all his arrows at Nu-coo-ee.

It was then Nu-coo-ee's time. He said, "I do not like to do this but I have to; my arrow has never hit the ground and you better dodge fast." Nu-coo-ee shot and hit Coyote in the heart the first time. Everybody came together, but it is not known what they did with Coyote.

This tribe was plagued by Rock Man who would do them great damage, but as he was a rock man they could do nothing with him. They asked Nu-coo-ee if he could do anything with Rock Man. He said he would go after Rock Man and told them to fast and get ready to move. When they heard a great noise then Nu-coo-ee would have got the best of Rock Man.

In the morning he started to meet Rock Man. He sang the Elem tribe song and Rock Man heard him. Rock Man said: "Don't you know better than to come here? I will kill you!"

They started to fight. Rock Man came down and thought he had smashed Nu-coo-ee, but the latter dodged. Nu-coo-ee wondered where Rock Man's head was. Rock Man got tired. Nu-coo-ee noticed a special place under Rock Man's arm and hit him there with the spear. Rock Man flew to pieces.

The world started to shake with the noise of thunder. The people all heard it and started packing up. Nu-coo-ee went back to the tribe, all got together and Nu-coo-ee said tomorrow they would all move, starting while everything was asleep, to the home of the Wolf Brothers and get there by morning where they would get their breakfast of meat and pine nuts. They left, taking everything. The acorn cache (ki-call) walked also; baskets, everything walked on their own, nothing was left.

Nu-coo-ee gathered up the beads from Wolf Brothers and also from Gray Squirrel Brothers, which they had given him when they first met, taking them on his return trip to Elem.

Where the hills to the north of Ukiah-north of where the Ukiah-Tahoe highway cuts through from the Sacramento Valley-where the crest is a series of even peaks, Nu-coo-ee built a fire. The crest is called cama-sock-ka-no and was also known as the Three Sisters. This fire caused a smoke which Grandma, the Bear, on Elem Island saw and started dancing. She checked all the vacant lodges as she knew the people were coming. They traveled fast and got to Rattlesnake Island by sundown. Grandma met them and told each one what was their lodge.

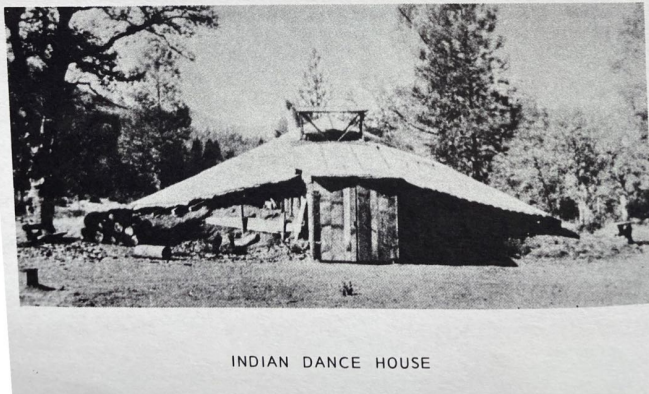
His two sisters and their children, who had been left in Long Valley, saw the smoke made by Nu-coo-ee so they too went to Elem to live.

Nu-coo-ee had finished his mission and in a most unromantic ending he went back to the lake as a fish; all the others stayed as Indians.

21.



CUTAWAY OF A DANCE HOUSE



INDIAN DANCE HOUSE

MARRIAGES AMONG INDIANS

Although, marriages varied from one Lake County tribe to another and between families, there was a general plan throughout.

Girls as young as twelve and boys about fifteen were considered adults. Marriages took place after a short courtship. There were no legal arrangements for marriage as we know it today. In a great many cases courtship and sexual relationship took place at the same time. With general knowledge of parents and with no objections.

When a boy and girl decided to get married it was usually with the full consent of both their parents. Marriage between blood relatives was frowned upon.

When marriage was agreed upon, by both families, there was quite an exchange of gifts, which was meant not as a sale or purchase, but as presents of good will with many good wishes.

There were many marriages between members of other tribes. Feasts, dances, good will times and religious get togethers from one tribe to another, provided many opportunities for boys and girls to enter courtship.

When a member of a large tribe married a partner from a small tribe, many times the couple would make their permanent home with the larger tribe. This offered advantages, such as better protection, more social gatherings and the pleasure of more neighbors. Because of this custom, some of our local small tribes gradually went out of existence.

Generally after marriage the newly married couple lived with the girl's parents. Then for a while with the boy's parents. This practice might follow up, back and forth, until they decided to have a home of their own or their growing family needed the room.

Courtships were generally considered to be just love affairs and could be easily discontinued. After the first child was born that constituted real marriage and in most cases it meant a partnership for life.

MONEY MADE BY INDIANS

Our local Indians made two kinds of money--from Washington clam shells which were collected from Bodega Bay and magnesite from a local quarry. These were hidden among seeds in their granary, or buried in the ground under their home, for safety, although, theft was practically unknown.

The shells were broken into desired sizes and given a crude round shape. Next a hole was drilled in the piece of shell. This was slow, tedious and expensive in time. To do this a stick of small diameter was used, and to make it effective, a very small sharp stone was glued to one end. The piece of shell was held down with the big toe and by whirling the stick between the hands the sharp

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stone drilled a hole. A man working all day would use some two dozen stones.

Mission Fathers taught Indians the use of a pump drill. This was much faster than the old method. At the same time, the Fathers taught the natives the use of steel for the drilling point.

After the holes were drilled, the next and last operation was to make the pieces truly round. This was done by stringing some four inches of beads on two leaves of wire grass. Later baling wire was used. Taking four of these four-inch long strings of beads, they were covered with the hand and placed on a flat stone with a little water. Pushing those four strands of beads back and forth for some eight hours they had a finished product.

Magnesite pieces were placed in manzanita fire to change the color. They were ground generally into round cylinders. Very, very slow and expensive. One three inch cylinder was worth twenty feet of shell beads.

Saving and hoarding of these valuables was not practiced extensively and there was little opportunity for the growth of inequalities of fortune. Funeral customs played their part in prohibiting the amassing of great wealth.

Half of the money of a rich man was destroyed at his funeral. The remaining half was divided among his children, widow, and siblings of the deceased. The children had first right. The dead man's balsa boats, his bows and arrows, and his fish and duck nets were inherited by his sons. The dwelling house was not destroyed nor did the relations move (this had variation).

Beads and magnesite were never marked to identify it with a certain maker or community. Bows and arrows usually bore tribal markings. In every case where a gift was given a present of equal value was expected in return.

In individual selling no price was named in a transfer between buyer and seller. When a man offered to sell anything to another the offer had to be accepted. The normal price for the article under consideration was well known to both parties. The buyer always paid more than the usual price. This was done in order to be polite to the seller.

Credit was never extended among the Pomos except in gambling. There was no such thing as interest. No penalty but a "bad name" was attached at failure to pay debts.

Nearly all the bones used by the Indian in his culture could be obtained locally. He also used bones from deer, elk, different birds and small animals which he obtained from near the ocean. These went into gambling bones, bone beads, whistles, ornaments, for tattooing and a multitude of other uses.

Feathers could also be obtained locally but many times were acquired from near the ocean for use in making feathered baskets, for arrows, adornment, feathered blankets, etc.

23.

INDIAN TRADING

Most all Indians around Clear Lake, to the ocean, to the east and to the bay area were on a very friendly basis. There was visiting, celebrations and dances held one place or another, with a lot of trading of many different articles done at that time.

Our local natives prized bows made from sinewy back yew wood. Also used was iris fiber for making strong deer snares. These came from the north. In turn the northern Indian desired the shell beads, magnesite cylinders, certain dried fish, etc., from around Clear Lake.

Lake County Indians manufactured great quantities of beads or money made from sea shells; these mostly obtained by trade or visits to Bodega Bay. Many times the finished beads would be traded back to the tribes from which the shells came, for more shells, dried sea weed, etc.

The list of items traded from individual to individual or from tribe to tribe was in numerous quantity. Many items used in old time barter are no longer in use.

INDIAN SINGING

Singing of many songs was part of the Indian life, although not all the members of the tribe took part. It was conducted in the open outdoors, private dwellings, sweat house or dance house.

Sometimes these songs were sung to assist the mother at childbirth.

A four day old child, had special songs sung over it, to ward off evil spirits or bring luck. Boys and young men were taught songs by older men as a privilege. Songs were considered private property and given so the younger person would inherit and take over from the elderly.

Hunting was preceded by "Mana" or luck songs. In hunting for deer this was very important. While stalking or waiting for deer continuous songs were used. This also applied to other animals or birds but to a lesser degree.

In preparation for fishing trips, songs were used for luck and also applied in net making. If charms were used, then songs were sung to them, so full effects would take place for a good catch.

Women sang at times while making a basket. A frightened person sang a song believing it helped. Songs were also used to ward off sickness. Sick persons were sung to by either a doctor or other person as a cure. In place of crying sometimes songs were sung over the person who had just died. Mourning songs were carried out for about a year.

Toothache was relieved by proper songs. By the singing of songs

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the rain was supposed to start or stop. This was especially affective if done by a shaman or doctor.

A young man could sing a magical love song so his girl friend would like him. A great many songs were used in the sweat house or dance houses; in gambling, boating, with dances, trail use and victorious war celebrations. Different songs had different words but the tunes varied but little.

Musical instruments were made from a variety of materials.

INDIANS AND THEIR MUSICAL METHODS

A number of acorns were strung on a string and suspended from the mouth with one of the acorns held between the teeth. The mouth was used as a resonating chamber and a sort of music was created.

Pieces of clam shell were concealed in the mouth and when blown through it could be made to imitate bird sounds or a type of music.

One of the principal musical instruments was a hollowed out log about six feet long and was played by being trampled on. Today a modern drum is built like a horse trough, upside down, and noise is made by striking down on it with a large sized stick.

A flute was made from an elder shoot ten inches long and less than an inch thick. On the upper side and near the center of the stick were four holes which were separated a short distance apart and fingers were or were not placed on the holes. Breath was blown partly into the end of the hollowed out stick for music.

A musical bow was made of a willow stick two feet long, over an inch wide and a quarter inch thick. It had two sinew strings. One end was placed in the mouth and the strings struck with a small stick. Variations were made by opening or closing the mouth.

Two types of rattles were used. One was made with an elderberry stick one and a half feet long by one and a half inches thick. It was split most of its length and tied so the length of the split was controlled. By hitting it on the hand it was made to keep time.

The other rattle was made by several cocoons being tied to sticks of various lengths. Each cocoon was dried and about the size of an egg. Small pebbles from an ant hill were in each cocoon. Shaking it created a sound for amusement or for keeping time.

Whistles and singing, together with any or all the above produced a pleasant musical arrangement.

Musical instruments were used primarily by men. The women would clap their hands and rock to and fro, keeping time with the music by humming in soft, monotonous tones, but they never played the instruments. Nor did they often participate in the dances, and then, only swaying in the background, and waving colorful scarves.

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time by both the Upper Lake and the Scotts Valley Indians, although they were of different tribes.

Clear Lake did not belong to any one tribe. Different tribes owned certain sections of lakeshore, but not the water. Custom and reason kept travelers at a proper distance from the other tribal lands.

Within the various tribes, all lands, oak trees, grass seed places and fishing rights were communal. Villages existed within the tribal boundaries, but had no area that belonged exclusively to themselves. Certain areas were assigned to certain families who had the right to the acorns on this land. Deer were a communal property of the entire tribe, but hunting deer in someone else's acorn land was apt to result in the accusation that one had been stealing acorns. It was no way to get along with one's neighbor. If one tribal member saw another stealing acorns he did not go to the Chief, but would shout from a distance "That's not good. Stop that!"

Sometimes, outside Indians would come to the local natives and, instead of collecting or harvesting needed supplies, they would make a trade of their own articles for those desired.

If an outside tribe came to steal a product, instead of asking permission, and were caught, it ended in warfare.

No boundary line existed between the Yuki Indians of northern Lake County and the Clear Lake Pomo. They feared and hated each other so between them lay a no-mans land.

SICKNESS AMONG INDIANS

We think of the Indian living the simple life and so close to nature that there could be but few ailments among them. This is not so. There are listed about ninety different classes of sickness from which they suffered. Only a few are mentioned below.

Burns: Pulverized red stone, or obsidian, was ground very fine and dusted onto the burn. Proper songs were also sung while being applied. Leaves of wormwood were boiled to make an infusion which was used as a wash. When the burn was healed the leaves were bound on as a poultice.

Colds: Pepperwood tea, or broth made from angleworms was drunk.

Coughs: Flowers of the wild everlasting flowers were used by boiling, to make an infusion. Whooping cough was incurable.

Diarrhea: Wormwood was chewed or eaten. Seeds from a small species of pine were also used as a remedy. If the sickness was bad enough the whole village would move to a new location.

Earache: Hot ashes were applied; the ear was not sucked.

27.

PHYSICAL FEATURES OF OUR LAKE COUNTY INDIANS

Early travelers into our area made note of the stature, build and makeup of our local Indians. While they did not all agree, in general it appears, that the Indian men were short and rarely exceeded five feet eight inches. More frequently were five feet four or five inches. They were stout and strong.

The women were short and very broad. Both men and women had low receding foreheads, thick bushy eyebrows, and matted bushy hair which was generally cut short. They had deep-set black eyes, rather large ears and prominent cheek-bones. Their nose was depressed at the root and somewhat spreading at the nostrils.

The mouth was large with thick prominent lips. The teeth were large and white but not always regular. They had very dark complexions, much darker than the tribes to the north, often nearly black.

Remember that the above is average description as taken from the writers of an early day. With whites moving in, the Indians became scattered from their original homes. Members of other tribes from outside Lake County intermarried with local natives. Men from other racial stocks, such as Europe, Asia, Mexico and local white citizens married Indian women and raised families which mixed up the blood-lines. It is hard today for many of them to know to which tribe they belong.

Today the average native living on our rancherias is taller in height, lighter in color, and has finer features than his forbears.

INDIAN PROPERTY RIGHTS

Land, hunting, fishing and harvesting property lines were generally controlled by more than one Indian village, if they were jointly under one chief. Many times certain seed bearing trees, small open spots that contained "Indian Potatoes" or grass seeds belonged to individuals or a family.

Tribes, other than the owners, could come and harvest needed supplies, if permission was asked first. Giving presents to the owner helped. Even if visiting Indians were not too friendly with the property owner, they were allowed free privileges and trouble was forbidden.

Two of the most used articles wanted by outsiders were the famous obsidian deposits near Clearlake Park and the magnesite quarries near eastern Lake County.

An exception to all boundary restrictions was that, if an Indian wounded an animal, he could pursue it beyond his own property line.

North of Lakeport on the lakeshore there was a large sized Indian village at Rocky Point. This was freely used at the same

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Fever: The leaves of our wild tobacco were pulverized and the powder rubbed all over the body to reduce temperature.

Paralysis: A strong concoction, made by boiling the leaves of mountain balm (Yerba Santa) was drunk as a cure.

Poison Oak: The bulb of the soaproot was baked until it became mealy and then dried thoroughly and reduced to a powder. It was rubbed or dusted on the eruptions of poison oak, which was very effective.

Rattlesnake bite: There was no cure. Death generally followed.

Sores and Boils: Tea from pepperwood leaves was drunk, or it and other leaf poultices were applied.

Toothache: Teeth were never pulled. Anjelico was put in the cavity to relieve pain. Leaves were also chewed for relief.

Vomiting: Wild cucumber was used as an emetic. Also the oak ball was mashed and brewed; the root of milkweed and root of anise were steeped and used.

EPIDEMICS AMONG INDIANS

So far as records tell us there had been no such thing as an epidemic among our Lake County Indians prior to the coming of whites in 1850s. At that time a very few of the older Indians had the markings of small pox. Church records show there were some Indians from a local tribe that had helped in erecting the Sonoma Mission in 1820s. It is possible these had contracted the disease at that time from the whites, but had survived, and returned to their homes here.

Missions started at San Diego over 200 years ago and gradually extended up the State, until the last was built at Sonoma. As the Indians came in contact with the whites they contracted the European diseases. The natives had no resistance to those diseases and died in great numbers.

In 1831 Napa Valley had an estimated Indian population of 3,000 to 6,000. By 1870 none were left. Because of its isolation the diseases were slow to take their toll of Indians within Lake County. In 1883 Long Valley, north of Clearlake Oaks, had an Indian population of 200 to 300. Diseases spread among them and they died fast, leaving only a few and today there are none.

In time most of the Lake County Indians died. From an estimated 3,000 down to a few years ago a little over 500 were left. Modern medical cures, knowledge of how to combat diseases, and blood lines thinned by other nationalities which contained a certain resistance has all helped to stabilize our Indian population. At the present time the Tribal Council have been working toward improving living conditions and Indian Health Programs. The present Native American population is estimated at 600 living within Lake County.

28.

INDIAN SLEEPING HABITS

Most of the sleeping was done in the family huts of tule. If weather conditions required there was a small fire used in the center for warmth. Most beds were of dry tule laid on the floor. Tule was pulled over the body if needed.

The person generally slept with his feet next to the fire. No clothing was worn. Tule woven mats were sometimes used instead of the loose tule for both a bed and covering. Children used rabbit skin blankets as a cover. This covering was also well used by some adults.

Some slept with the back uncovered next to the fire adding to the warmth. When children and grownups slept by the same fire their feet were nearly touching with their heads being in opposite directions.

A slight depression was sometimes made by hollowing out the ground, for a soft and comfortable bed or pallet.

In the making of an Indian baby basket a hoop was placed above the baby's head. On the hoop were charms; sometimes a dried bird's head and feathers, this was supposed to induce sleep in the child.

Although our Indians around Clear Lake were never credited with sleeping on raised beds, there was an exception, in case of a wealthy native or very influential leader. As a show of his status he had a bed made of four raised formed sticks about two feet high. On this was placed cross pieces and tule. A number of furs placed on this until a very comfortable bed was made. These were few and far between.

INDIAN HABITS OF TOBACCO SMOKING

In Lake County we have a wild tobacco which grows in drier, open spaces, particularly along stream beds. This was smoked by Indians as far back as their history goes.

Ordinarily this plant was pulled up by the roots, the leaves dried and stored in small animal skins. Harvesting was usually done in spring, however, earlier variations could be used.

Stone pipes were sometimes used for ceremonies. They were hollowed out by using a deer antler with sand as an abrasive. Wooden pipes were more popular and made from ash or from wild mahogany. Both the stem and bowl were made as one continuous piece, being about twelve inches long.

Only a few Indians smoked regularly. Tobacco was never chewed. A few older women smoked and most men started smoking at age from twenty to thirty.

Most of the smoking was done in the sweat house. A lead man

might issue a prayer, take a couple of puffs and then pass the single pipe to the next man--he to the next, until all had taken part.

A special peace pipe Smoke was held around the first of May. At this ceremony all took a puff, except if too young of age, then the pipe was placed to their lips. This Smoke was held at Sulphur Bank Indian village until 1948. Those living in Big Valley ceased this practice at the coming of priests some one hundred years ago.

In case of a war party the raiding group would go part way and stop. The leader then would take a smoke and offer prayers to their different Gods, then continue on for the raid.

TRAVELING METHODS OF THE INDIANS

Traveling by the Indians, prior to the entry of the whites, was by tule boats on Clear Lake and after their contacts with the whites some used dugout canoes made of cottonwood or sugar pine.

Traveling on land was by foot and use of trails only. Before the whites brought horses to our land the natives had no domestic animals to ride.

There were many trails which were in fine shape and used for traveling between tribes, to the Coast and from one county to another (except to the north). Travel over those trails was in single file, barefooted and never alone, but in groups.

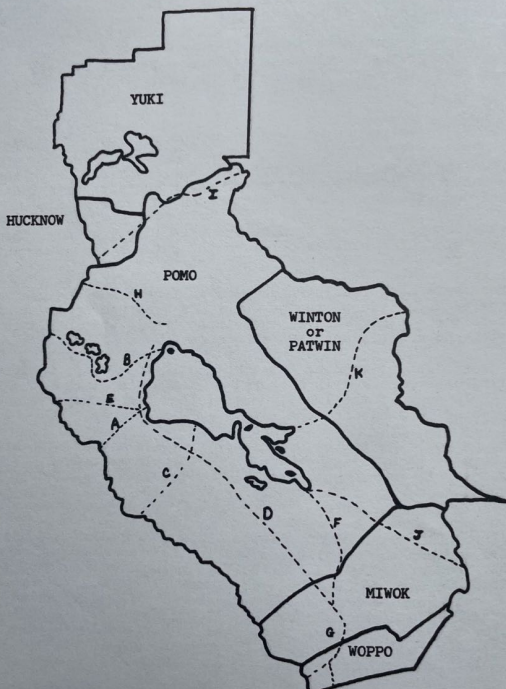
A great deal of trading was done and in most cases the articles to be traded were packed in a basket or net on the back with a head-band to help support the load. Most of the weight supported on the back by going in a stooped position.

Groups would go to the ocean once or twice a year. Sometimes all members of the village except those too old to travel. From early reports it seems that most all the loads were packed by the women and the average full load being about 100 pounds. The men carried only bows and arrows.

Although there were many trails the most popular ones used by our local Indians and outside natives in their many trips for celebrations, food or trade was over Mt. St. Helena between Napa and Middletown; Geysers to Cobb Valley; Cloverdale to Big Valley; Hopland to South Fork of Scotts Creek via Benmoore Valley; Ukiah to Scotts Valley via Eight Mile Valley; alongside of Blue Lakes; Bachelor Valley to Potter Valley; Clear Lake to Sacramento Valley; Salt Spring Valley in Glenn County to Clear Lake; and Lower Lake to Morgan Valley and on.

Indians had their regular village sites which were headquarters for the year. They established many camps when leaving the older people to stay at the village. Those going went to special fishing camps, hunting grounds, places for basket material, clam shells, seeking special foods and herbs, and a multitude of other needs.

LAKE COUNTY INDIAN NATIONS AND MAJOR TRAILS



INDIAN TRAILS LOCATED ON LAKE COUNTY INDIAN NATIONS MAP

- A. Benmoore Valley Trail - Hopland Valley via Benmoore Valley to Scotts Valley and then to Clear Lake.
- B. Blue Lakes Trail - Ukiah Valley-south side of Blue Lakes to Upper Lake village.
- C. Cloverdale Trail - from Cloverdale over mountains to east of Highland Springs - Big Valley - Clear Lake - used a lot to go to the ocean.
- D. Cobb Valley Trail - through county trail from Upper Lake to Middletown and on to Napa County.
- E. Eight Mile Valley Trail - Ukiah Valley - Eight Mile Valley - Scotts Valley - Clear Lake.
- F. Turtle Back Mountain Trail - Lower Lake Valleys - Turtle Back Mountain - Coyote Valley - Middletown - Napa County.
- G. St. Helena Mountain Trail - Middletown Valley to Napa County trail divided with one part on east and other on west side of Mt. St. Helena.
- H. Hells Peak Trail - Potter Valley - by Hells Peak - Bachelor Valley on to Upper Lake.
- I. South of Snow Mountain Trail - Potter Valley - south of Snow Mountain - Salt beds in Glenn County.
- J. Morgan Valley Trail - Clear Lake - Lower Lake - Morgan Valley to Yolo County.
- K. Indian Valley Trail - Clear Lake - North Fork of Cache Creek - Indian Valley - Yolo County.

Many thousands of years ago the first man, an Indian, came to Lake County. His routes for transportation, which served his needs, were animal trails.

The natives wore little or no clothing and good trails, free of brush and sharp rocks, were a necessity. It was the Indian custom to maintain the trails as they walked along them. Any twig, limb or part of a tree, which had been lowered by weight of snow or otherwise protruded was broken off or pushed back. Pieces of brush were snapped off and discarded. Anything in the path which might injure a foot or cause a twisted ankle was removed. This practice kept the trails free of debris, protecting the Indians skin and preventing something from snagging the burdens they carried in their baskets, which were vulnerable to sharp objects and snagging.

It, also, cleared the trail for the Indian runners, their chief method of communication between tribes. These men sped along the open trails not having to dodge branches nor worry about obstacles in their path.

WORKING PRACTISE OF INDIANS

The many chores necessary to carry on Indian life was quite varied. Some projects were accomplished by men and some of them by women. This division varied from tribe to tribe.

Women made the beautiful baskets for which they were noted. Did most of the cooking and took care of the children. Women thatched the building after the men had erected the frame work. Bringing the water was mostly womens work. They also gathered vegetable foods and seeds.

Men made the more coarse woven baskets, nets, boats, arrows, bows and arrow points. Most of the hunting was done by men and also most of the fishing. Whole families worked at gathering acorns and both sexes brought them home. There was no exact line drawn in catching nor drying fish, although the drying was mostly done by women. The women were also responsible for digging the roots, and securing the various materials they used in their basket making.

Hunting, either in groups or as individuals, was generally done by men while the drying of meat was considered womens work. Very few of the chores were solely the work of just one sex or the other and many times one would help the other.

Children did some of the work that was within their capabilities, such as bringing in smaller pieces of wood, gathering acorns and assisting when they could.

Every tribe had their specialists who would concentrate their efforts on only one or so items, such as making arrow or spear, or bird points, bows and arrows, etc. He might be extra good at certain types of hunting. His services were generally paid for with shell beads, food or other items.

WORK PERFORMED BY THE INDIAN WOMAN

Women dried black oak leaves and stored them to be later used as a plate and cover in ground oven cooking. As mentioned in the previous article, they carried in most of the water, assisted in wood collecting and gathering of acorns.

They did their share of back-packing on trips; assisted in some of the fishing, and in the drying of fish; and tanned the hides used by their family.

Women gathered the insects used in cooking and assisted in grasshopper drives. Drying of meat was their task, as were most household tasks; and they made their own cooking utensils.

Women made the family clothing and shredded tule for baby diapers. Most of the care of children fell to them. In the construction of their homes, the women gathered most of the grass or tule used as thatch work on frames. Shell beads or money and mats were womens' specialty.

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INDIAN WARS

Indians of Lake County, except for the Yuki of our northern lands, were friendly with each other and with most of the natives in surrounding territory.

By white mans standards, their wars were more in the nature of neighborhood quarrels. Much abusive language took place between the two sides, hand to hand fighting was seldom used and many arrows were shot, but apparently few found their mark and little damage was done. Generally, if a man was killed, the fighting ceased. Older Indian leaders made excuses and apologies. It seemed to be the custom for the side that did the killing to pay the losers side, using beads as payment.

One of the wars involved two tribes near Ukiah. One tribe was driven out to settle in Eight Mile Valley. No doubt it proved too cold and at the coming of whites they had already moved into and taken over a part of Scotts Valley—with full agreement of the previously established tribe there.

Salt Spring Valley in Glenn County was an easy source from which to obtain salt. The tribe who controlled this salt could trade with salt or could refuse. Several outside tribes attempted to steal salt, all which made for many, but small retaliations.

Sometimes disputes arose between normally friendly tribes. Territorial boundary lines were a favorite source of quarrels. Reported are quarrels between Indians of Lakeport and Kelseyville; Upper Lake against Lakeport with Scotts Valley helping the latter, etc. The large spring in Clear Lake was used and owned by the Indians of Buckingham Park. Indians of Nice and Lucerne wished to get in on the catch of fish during their spawning season, but were denied the right. Prior to white entry it had changed hands and the northshore tribe held ownership.

In manpower lost, the greatest of record was when some thirty Indians from Sonoma County killed six Indian women who were out gathering roots in southwestern Big Valley. Sixty men from Lakeport and Kelseyville made a surprise attack on the foreign Indians in their own camp and killed about nineteen men. It was considered an even trade in lives and the matter was dropped.

PERCENTAGES OF VARIOUS TRIBES IN LAKE COUNTY TERRITORY

Wappo around Mt. St. Helena.....	1.7	%
Wappo around Clear Lake.....	4.	%
Mewan, southern Lake County.....	1.3	%
Lake Miwok.....	17.1	%
Wintun.....	23.	%
Pomo.....	42.08	%
Yuki, south of Snow Mountain.....	1.02	%
Yuki, northern Lake County.....	10.08	%
Huchnom, subtribe of Yuki.....	.02	%

34.



FOREHEAD STRAP FOR CARRYING



INDIANS AT LOWER LAKE IN 1920'S

INDIANS OF LAKE COUNTY

Before the coming of the white man there were three Indian tribes which shared territory within what is now Lake and Napa Counties: the Wappo, Lake Miwok and Wintun. Tribes whose territory was primarily within the county were the Pomo and the Yuki.

WAPPO TRIBE: The headquarters of the Wappo Tribe was in Napa County. Starting at the county's southern boundary, their territory extended over the top of Mt. St. Helena and came down to about the Mirabel mine, some three and one-half miles south of Middletown, a very small part of Lake County.

A pocket of land bordering the shores of the Lake, which included what is now Soda Bay, was occupied by a small group of Wappos, known locally in Lake County as the Li-Leek. This was an odd location for members of the Wappo Tribe and no real records can be found of why this curious circumstance existed. However, by adding pieces together, a story here and there, a reason for this little area of Wappo on Clear Lake has been worked out.

When the last and most northern of the great chain of California Missions was built at Sonoma in 1823, the local Indians were exposed to the white mens' diseases, such as small-pox, scarlet fever, tuberculosis, etc. History tells us that the Indians, in the surrounding areas, had no resistance and, the primitive cures used by the natives increased the severity of the diseases. Napa County is known for the terrific loss of life sustained by the Indian people.

Indians appealed to their gods for relief, but received none. They then appealed to the white mens' God, with no better result. In desperation and fear, a rather large group of Indians decided to move and get away from the white men. They packed up and moved to beautiful Cobb Valley, within Lake County, but only a few miles from the Napa County line.

This new area is believed to have been the summer hunting grounds of the Miwok; as both tribes were friendly, no objection was raised. It is believed that the Wappo chose this area because they had found Cobb Valley to be an excellent area in which to hunt, fish and gather pine nuts, basket materials, etc.

Kelsey Creek drains Cobb Valley, which has a small, but year round tributary called Alder Creek. About one-half mile up this little tributary, in a small flat on both sides of the creek, the Wappo Indians established a small village. Today, there remains evidence of many house-pit holes, where there had been dance house, sweat houses and dwellings. However, on examination of this site, which covers several acres, one finds that little, or no use, was ever made of the Indian village. Why? The guess is that the Wappos did not know, or realize, that in the winter little Cobb Valley is one of the coldest of Lake County's mountain valleys. Being used to going without clothing and not being able to live under such circumstances, they were forced to move.

Around Clear Lake, dwelt the Pomo tribe, who were, also, friendly with the Wappos of Napa Valley. It is believed that in the period

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1830-35, the unfortunate group in Cobb Valley arrived at an agreement with the Pomos, whereby the latter gave a small area on Clear Lake to the Wappos. And there they were located, when white civilization moved into the territory around Clear Lake in 1854.

VILLAGES OF THE LI-LEEK TRIBE

The largest and principle village site of the Li-Leek tribe was called Dala-dano, meaning basket mountain, from the fact that the high hill or mountain joining this camp to the southeast was shaped like an Indian basket turned upside down. This hill, also, was called Dala-dano. This village site was on a knoll at the junction of Soda Bay road and Clark Drive, and this location shows it was used considerably and for a long time.

The population of this tribe before the white man came was unknown but an estimate in the 1860s gave the number at one hundred. No known member of this tribe is alive today.

One of our earliest pioneers, Elija Reeves, took up land and settled north of Kelseyville. Later, wishing more acreage but having used up his homestead right, he hired John C. Fishill to take up other property. Fishill put up a cabin just north of the road as it leaves Big Valley for Soda Bay and homesteaded what is known as Fishill Hill, which constitutes all of the higher land lying north of the road summit between these two areas.

The cabin location is generally spoken of as the Korbelt place and more recently as the residence of Eugene R. Ford. The name Fishill Hill predominates but under other owners it has been called McGinnis, Timothy or Dorn Hill or Point. Clear Lake State Park is on its eastern slope and the Timothy family own most of the remainder. The Indian name for this hill is Ha-dana, meaning hill by the water.

Just north of the old Korbelt residence is the site of an Indian camp or burial ground. This may have been a burial place only where bodies were burned or buried. Older Indians say this was a burial ground during their time and living white men have unearthed several skulls and bones.

Another native camp site about one eighth mile south of Ha-dano was on the east side of both the present private road and Cole Creek at the foot of Fishill Hill. Indians were known to have lived here as late as the 1870s. This is an interesting little village for some of the house pits are still visible and a small cut in the road has exposed some of the old ground ovens. A flat rock which is the size of a large table shows it was used and a fine specimen of mortar hole, for grinding acorns, is in a large boulder. No name for this site is known.

Kelsey and Cole Creeks join at the immediate foot of Fishill Hill on the northwest side. On the east bank of this junction of the two streams and at the foot of the hill is the residence of Mr. and Mrs. Paton, on an old site of an Indian village used by members of the Li-Leek tribe. This was a very good fish camp as it was on both streams

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and within a short distance of Clear Lake. It was also called Ha-dano, the same as the hill.

When Stone and Kelsey took up cattle raising in Big Valley during 1847 they forced all the Indians within this area to live at two camps, one on each side of Kelsey Creek at Kelseyville. When the natives killed the two white men in 1849 both camps were abandoned. The Li-Leeks returned to their own area and set up camp at the old Indian site at the foot of Fishill Hill. The other natives went to Scotts Valley.

In 1850 the soldiers came to punish the Indians for the murder of the two white men; a group coming in boats from Lower Lake and the rest by land around the south side of Mt. Konociti. Before continuing on to Upper Lake the two branches of the military met on the shores of Clear Lake at the present Gaddy or Quercus ranch not far from Ha-dano. The soldiers, in looking for Indians, followed horse tracks from Kelsey Creek toward Scotts Valley and happily for the Li-Leek tribe these Cole Creek natives were overlooked. Otherwise the terrible fate which befell the Indians at Bloody Island at Upper Lake might have been visited upon them.

The Li-Leeks made Ha-dano their headquarters for only a few years until their fear of vengeance by soldiers disappeared. They then moved to their main camp, Dala-dano, about one-half mile up stream on Cole Creek but in season maintaining Ha-dano as a fishing site. This was an especially noted area for fish and in the beginning of this century, at a time when a great run of hitch were caught by low water in Kelsey Creek, this stream at Ha-dano had the greatest concentration of dead fish; in some spots this mass attained a depth of five feet.

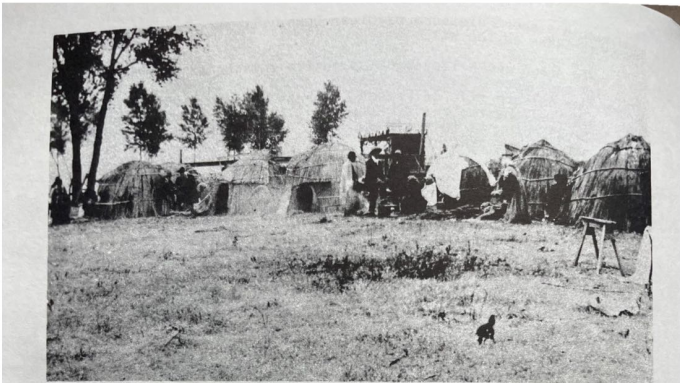
MIWOK TRIBE

From the boundaries of the Wappo Tribe, a few miles outside of Middletown, to Cache Creek, but not quite to Clear Lake was the territory of the Miwok Tribe. This took in the territory where Middletown and Lower Lake are now located; then west to include most of Cobb Valley to Hobergs, Adams and Loch Lomond and to a point east of Clearlake Highlands. From there it went southeast to the county line and entered a part of Pope Valley, then back to meet the Wappo territory just south of Butts Canyon Road.

MEWAN TRIBE

The Mewan tribe were also known as the Tuleyomes and occupied only a small territory in Lake County, reaching from Pope Valley to the south end of Clear Lake with forage rights into the Cobb Mountain area around Perini Hill. While this tribe occupied large areas in the Sierra Nevadas, there were two smaller disconnected areas north of the San Francisco bay, one in the interior, known as the Tuleyomes and the other on the coast, from the Golden Gate northerly nearly to the mouth of Russian River. By 1900 the handful that re-

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POMO TULE HUTS



POMO'S FISHING

mained in Lake County, were gathered in a small rancharia on Putah Creek.

WINTUN TRIBE

The great Wintun Tribe of Sacramento Valley held a long stretch of mountainous area along the eastern side within Lake County. The southern tip of their territory started where the Lake Miwok Tribal lands left Lake County and headed off toward Pope Valley. It then went north for forty miles with a width, at most, of only fifteen miles. This followed north with Lake Miwok lands to the west and included Jericho Valley, Grizzly Peak, Morgan Valley, Wilson Valley, along the north back of Cache Creek to a point three and one-half miles east of Clearlake Highlands. Here, their boundary with Lake Miwoks ended and from there on in a north-northeasterly direction it followed alongside Pomo Indian Tribal Lands to the west.

From this point the Wintun Tribal Lands included all of the North Fork of Cache Creek and Cache Creek proper from within three miles east of Clear Lake to the county line to the east. Going north their lands included all of Long Valley, along High Valley Ridge (but not High Valley), Chalk Mountain, all of Wolf Creek and its tributaries, Indian Lake and the territory that included Bartlett Springs and other resorts in that area. From this point, the boundary line made an abrupt turn to the east between watersheds of the North Fork of Cache Creek and Rice Fork of Bel River. Also, at that abrupt turn the boundary line between Wintun and Pomo tribes ended and, from there on to the east, at the county line, the tribal lands to the north were of the Yuki Indians.

YUKI TRIBE

The Yukis controlled two separate areas within Lake County. As mentioned before, they bordered the Wintun Tribes northern border. This was but a small section, about five miles in either direction for that portion within Lake County, and was a short distance south of Snow Mountain. The Yuki extended further east in another county, but re-entered Lake County some three miles north of Snow Mountain to go to the western boundary of our county, with the Pomos to the south. All the area of Lake County north of that boundary line was the property of the Yuki Indians.

POMO TRIBE

All the rest of the land in Lake County west, but not north of the Lake Miwok, the Wintun and the Yuki Indians, was the home of the Pomos. Most of the area belonging to the Pomos north of Elk Mountain was used by the Pomos of Forter Valley, who got along in a fashion with the Yuki Indians. The Pomos around Clear Lake and the Yukis hated each other and were afraid to intermingle. Apparently it was a hatred that had been created so long ago that the reason

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was forgotten, but not the hatred. Nevertheless, the Yukis and the Clear Lake Pomo wished to trade with each other. Out of their mutual dislike, they resorted to an odd arrangement. The little Huchnom tribe was friendly with both the Yukis and the Pomo. It was, in fact, a sub-tribe of the Yuki Indians. The Huchnom acted as middleman and trade was carried on, with the Huchnom taking out no commission, or so they say.

The Wappo, Lake Miwok, Wintun and Pomo were very friendly. There was much mixing in dances, general good times and, also, some intermarriage. Although languages were different, the men were able to understand their neighbors to a certain degree.

Within the total Pomo territory there were several separate subtribes, each with its own government and sometimes a slight difference in language. This, also, applied to the Wappo, Lake Miwok, Wintun and Yuki, but, as these tribal lands were less in extent and with fewer people, it does not appear to have been an important issue within Lake County.

Artifacts of one tribe may be found in lands belonging to another tribe. Were these traded objects? Or were these lands once occupied by other tribes? Some of the artifacts left by very early groups do not tie in with the tribes that later occupied these lands.

A few decades back an old Indian site was found near Borax Lake, which was considered to be from 8,000 to 10,000 years old. At that time it was thought to be the oldest known site in northern California. No agreement has been arrived at telling us if the tribe living there then had any connection with our late Indians, or if it was an entirely different stock.

Some three or four years ago, Julian Mostin, near Kelseyville, found some very old human bones being exposed on the bank of the stream. Research through excavation done by a university tells us that the many burials found there are from times more ancient than those of the Borax Lake site.

Recently new archeological sites have been discovered in the Clearlake Highlands district. These "digs" have unearthed artifacts different from those found previously and of an older culture.

Were they the ancestors of the tribes who lived here when the white man first came to Lake County? Or were they the original settlers of the Clear Lake area? Conquered by the newer tribes or merely absorbed into them.

At present this appears to be a question from Lake County Indian History we are unlikely ever to answer.