SUTTER COUNTY HISTORICAL SOCIETY

Vol. XLVI No. 2 Yuba City, California April 2004

Yuba City
Looking north from the roof of the
Sutter County Courthouse
Circa 1900
(Elite Gallery)

OFFICERS OF THE SOCIETY

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Phyllis Smith-2000

Bill Stenquist-2004

Elaine Tarke-1985

*The year the director joined the Board.

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The 2004 dues are payable as of January 1, 2004. Mail your check to the Community Memorial Museum at P. O. Box 1555, Yuba City, 95992-1555.

Student (under 18)/ Senior Citizen/Library	$ 15
Individual	$ 20
Organizations/Clubs	$ 30
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President's Message

The Historical Society is celebrating its 50th anniversary this year, and it seems appropriate to reminisce a little as we pause to celebrate the event.

While most founders may be gone, I do recall the enthusiasm and interest in the Historical Society exhibited by my uncle and aunt, Bill and Winnie Greene (Uncle Bill always referred to it as the "Hysterical Society").

Our board will make every effort to plan a July "Picnic in the Park" celebration worthy of such an event. Suggestions may be forwarded to me or to any board member for ways to enhance the celebration, either in writing or at the April 24th meeting in Meridian. The celebration picnic will be Tuesday, July 13 in Howard Harter Memorial Park, behind the Museum.

And this just in - please join me in welcoming two new members of the Board of Directors: Bill Stenquist and Cynthia Pfiester.

Tom Crowhurst
President

A Spectacular Day for a Hike

Saturday, March 13 was the Historical Society's annual Hike in the Sutter Buttes, and all factors converged to form a perfect day for it. Thirty-six hikers and two guides started the morning at the Dean Ranch and hiked up to a ridge alongside North Butte, with a view into Peace Valley. Along the way we saw a coyote, wildflowers, many cows with calves, sheep, horses, and butterflies. After lunching on the ridge, with a view of Mt. Lassen and the Trinity Alps to the north, some hikers scrambled part way up North Butte for a better look and even more wildflowers.

Brian Hausback, professor of geology at CSU Sacramento, was one of our guides and provided us with the geologic history of the Buttes, which his special area of study. Having spent many days hiking in the Buttes, he is also familiar with the flora and fauna and provided interesting commentary on what we saw around us.

Our other guide was Janet Spillman, who hails from the north side of the Buttes and is familiar with its history. She told us about her ancestors who settled in the Buttes and her childhood growing up there.

On the return trip we stopped to inspect the Dean barn, originally built to house oxen. The mangers are very large for the oversized animals, and the original siding is made from boards up to 20" wide. Inside the barn we found a colony of tiny bats sleeping between two boards above us. As Janet shone a flashlight on them, one yawned with its tiny mouth. After all those miles up and down the ridge, it echoed our sentiments exactly.

Director's Report

April is bursting with Museum activities, and we invite you to join in them. Tuesday, April 6 naturalist Walt Anderson will give his second program at the Museum. The program starts at 7 p.m., and Walt will read from his new book on the Sutter Buttes. It is planned, as closely as things may be planned in the publishing world, that the new book will be here in time for his programs. Walt's first book on the Buttes, *The Sutter Buttes, A Naturalist's View,* has been the classic in the field for almost 30 years. The long-awaited revision has turned out to be nearly a new book, while still incorporating information from the original. *Inland Island, the Sutter Buttes* will be available in the Museum Store and on the website of the Middle Mountain Foundation, which underwrote the publishing expense.

Also on April 6, we'll have a special children's program. Joy Kirchubel, otherwise known as "Art by Joy," will lead the children in creating a picture of a beautiful Ukranian Easter egg. The free program begins at 10:30 a.m., with all supplies provided.

The first week in April also brings a new traveling exhibit. *The Whole World's Watching* is a photo documentary that tells the story of the peace and social justice movements of the '60s and '70s in the Bay Area. This is the first time a comprehensive exhibit has been created to describe the events of those turbulent years. As the exhibit helps us to understand that period in our history, it helps us to better understand our world of the present. There is an excellent catalog that accompanies the exhibit and will be available in the Museum Store. Watch for information about a program with the exhibit in May. This exciting show will remain through May 30.

Save Saturday and Sunday, April 17th and 18th, for the popular Museum fundraiser, the *Wear & Remembrance Vintage Apparel Fair*. It operates in a manner similar to an antique show. Over two dozen dealers from California, Nevada, and Oregon show and sell their wares, which consist of vintage clothing from the last 125 years, all the way from Victorian to Mod. They also feature accessories, jewelry, shoes, hats, and a wide variety of textiles. Some visitors like to dress up in their own collections of period clothing, and they add to the fun of the show. Great food is available from Kaffe T' Latta, and there are great desserts, too, in Bettina's Bakery booth. The Museum staffs a booth full of books on vintage fashion and conservation supplies to properly store those treasures of yesteryear. There are fashions for both men and women, so everyone is welcome to peruse the world of fashions past in Franklin Hall on the Yuba-Sutter Fairgrounds. Hours are 10-5:00 on Saturday and 11-4 on Sunday. Admission is just $5 or $4 with the bright pink coupons available at the Museum. Help support the Museum and have a marvelous time doing it.

Julie Stark, Director

Memorials

In Memory of **Bob Amarel**
Harold & Arlene Whitson

In Memory of **Thomas A. Bristor**
R. James Staas

In Memory of **Dale Burtis**
Ray & Shirley Anderson
Gwen & Roland Barber
Sis & Ev Berry
E. Lyle Callaway
Connie Cary
Tom & Marnee Crowhurst
Francisco & Rosey Damboriena
Dorothy Ettl
Gerald & Carmen Frye
Robert & Pauline Masera
Mr. & Mrs. Calvert McPherrin
Laverne & Maria McPherrin
Mrs. Violet E. Miller
M/M Donald Nelson
Clyde & Betty Perry
Pacific Bell Pioneers
Duke & Elizabeth Rickert
Jim & Eva Rickert
Sharyl Simmons
Phyllis Smith
Mr. & Mrs.Raymond Sowden
David & Gina Tarke
Suellen & Tom Teesdale
June & Ed Watson

In Memory of **Kaye Cheim**
Barbara Keeley

In Memory of **Arthur Childs**
Mr. & Mrs. Robert Kratz

In Memory of **Eunice Clark**
Donna & Barry McMaster

In Memory of **W. Curchill**
R. James Staas

In Memory of **Rollo Darby**
Mr. & Mrs. R. A. Schnabel

In Memory of **Thelma Deaton**
Donna & Barry McMaster

In Memory of **Anne Dietrich**
Bogue Country Club
Ann Carnes
Janet Fowler
Norma Garrison
Mrs. Dorothy Jang
Ida Philpott
Suzanne West

In Memory of **Dan Dillon**
Jane & Fred Boone

In Memory of **Betty Dittmer**
Mr. & Mrs. Dewey Gruening

In Memory of **Col. Bob Eldred**
Mr. & Mrs. Dewey Gruening

In Memory of **Ethan C. Fales**
R. James Staas

In Memory of **Norma Garrison**
Ida Philpott
Sharyl Simmons
Julie Stark

In Memory of **Blanche Greene**
Michael & Helene Andrews
Mr. & Mrs. Scott Kuhnen & Family

In Memory of **Blanche & Ward Greene**
Tom & Marnee Crowhurst

In Memory of **Tom Guild**
Everett & Liz Berry

In Memory of **Glenn A. Hale**
Mr. & Mrs. Robert Masera

In Memory of **H. T. "Ted" Herr**
Jerry & Donna Fulkerson

In Memory of **Charles Hazelton**
Mr. & Mrs. L. Schmidl

In Memory of **Ernestine Hilbert**
Harold & Arlene Whitson

In Memory of **Calvin Houghton**
Mr. & Mrs. Dewey Gruening

In Memory of **Ruel B. "R.B." Johnson**
Albert & Mary Ulmer

In Memory of **Edward H. LePine**
Jane & Fred Boone

In Memory of **Lorene Osgood**
Gregg & Sue Ahlers

In Memory of **Hazel Palmer**
Joe & Patti Benatar
Tom & Jean Pfeffer

In Memory of **Ray Richardson**
Marie E. Fuller

In Memory of **Joseph K. Roberts**
Mary M. Barr
Helen Croy
Helen Davis
Kathryn & Bill Forderhase
Patricia Fournier
Bob & Sandra Fremd
Laverne Grell
Donald & Angela Grishaw
Elizabeth Grishaw
Sadao & Irene Itamura
Dorothy Jang
Michael Jang
Joan R. Lewis
Billy & Helen Manji

In Memory of **Joseph K. Roberts** (continued)
Mr. & Mrs. Donald Nelson
Sara A. Nelson
Jane Roberts
Gaynor Jang Stewart
Sakaye Takabayashi
Lucille Tokuno
Clinton & Suzanne West

In Memory of **Vera Sears**
Bogue Country Club
Dorothy Ettl
R. James Staas

In Memory of **Ila Shaw**
Yuba-Sutter Valley Quilt Guild

In Memory of **Don Strachan**
Roland & Gwen Barber

In Memory of **Clem Viano**
R. James Staas

In Memory of **Matt Ward**
Donna & Barry McMaster

In Memory of **Harry Wilson**
Bob & Katie Bryant
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Francisco & Rosey Damboriena
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Mr. & Mrs. Robert Masera
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Outright Gift to Museum
Dr. Michael C. Andrews
Curt Dandridge

Hawaiian History in Northern California

by

Hank Meals

History consists of the stories we choose to tell about the past. Each culture has a different perception of the same events and therefore a different story. Among the many unique cultures that enriched early California's story were native Hawaiians or Kanakas.

This paper is only a brief outline of Kanaka history in early northern California. This is a large topic so I have narrowed the focus to the Sacramento and Feather Rivers and the adjacent Sierra Nevada foothills. For centuries before the appearance of Euro-Americans and Asians this was predominantly Konkow Maidu and Nisenan Maidu territory.

In the historic record there is considerable variation in the spelling of Hawaiian person and place names. As much as possible I have tried to corroborate different spellings, but ultimately had to decide on one version. I hope I have not inadvertently compounded the problem in my interpretation.

The Hawaiian Islands

Archaeological evidence, combined with the study of linguistics, ethnography and plant distribution, suggests that Polynesian culture started in the islands of Fiji, Tonga and Samoa. From there it spread to the Cook Islands, Tahiti Nui, the Society Islands, the Marquesas Islands, Easter Island and New Zealand. Most archaeologists believe that the first people to populate the Hawaiian Islands came from the Marquesas Islands about 300 AD.

Beginning about 1200 AD more settlers came from Tahiti and the Society Islands. Archaeological sites begin to show signs of new social and political organization, new religious beliefs and rituals and the development of sophisticated taro farming techniques. Over 20,000 sites (pre-1778) have been recorded in the Hawaiian Islands.

On January 18, 1778 English Captain James Cook first sighted the Islands of Oahu, Kaua'i and Ni'ihau. He named his "discoveries" the Sandwich Islands, after his benefactor the Earl of Sandwich. The following year Cook sailed into Kealakekua Bay on the big Island of Hawai'i where, after a series of misunderstandings, native Hawaiians, English seamen and Captain Cook himself were killed. Even so, after a few years the British returned to Hawai'i.

During the two centuries prior to European contact there were constant attempts by ruling chiefs to extend their domains by annexation and conquest. In 1782 Kamehameha began a campaign to unify the islands under his leadership – he invaded Maui in 1790 and again in 1795. Later, with the help of a cannon, he soundly defeated the combined armies of Oahu and Maui at the battle of Nu'uanu near Waikiki. Now Kamehameha had control of all the islands except Kaui'i and Ni'ihau. By 1810 he was able to negotiate a truce with chief Kaumuali'i giving him

control of all the Islands. Kamehameha I named his kingdom Hawai'i, after his home island.

Pacific Trade

Before Kamehameha's unification of the Islands, chiefs were already involved in trading sandalwood to obtain Asian and western goods such as nails, cloth, tools and weapons. Sandalwood was in short supply by the late 1820s because of over harvesting.

Due to its strategic location, Hawai'i became a center of activity for Pacific maritime trade. In the early 19th century the Russians, English and American fur trade was flourishing on the Pacific Northwest coast of North America while hides and tallow were being shipped from California. Hawaiians and other Pacific Islanders were highly valued as crewmembers on the ships that transported trade commodities.

As early as 1787 there were Kanakas working in the maritime fur trade on the Northwest coast of America. That puts Kanakas in northern California 45 years before the discovery of gold on the American River. The Hudson's Bay Company typically offered Kanakas a three-year contract that paid $10 a month. They employed over 500 Kanakas in 1838 – over half of the population at Fort Vancouver was Kanaka.

Richard Henry Dana worked on boats transporting hides from the California coast in the 1830s. he told of his experiences in his very popular 1840 book, *Two Years Before the Mast*. Many of Dana's fellow seamen were Kanakas whom he described as hard working, affectionate, intelligent and civilized.

> I would have trusted my life and my fortune in the hands of any one of these people; and certainly had I wished for a favor or act of sacrifice, I would have gone to them all, in turn, before I should have applied to one of my own countrymen.

At about the same time vaqueros from Mexican California traveled to Hawai'i where they introduced cattle ranching.

Whaleships from New England entered Hawaiian waters in 1819 – they were the first of thousands to follow. Pacific whaling grew so rapidly that in 1846 there were 596 whaling ships docked in Hawai'i, mostly at Lahaina Bay, Maui.

Bavarian merchant Edward Vischer was a passenger on the schooner *California* in 1842 when he made these observations:

> Kanakas have become almost indispensable for the ships along the coast of California. They are superior when it comes to the difficult task of handling boats. They row uniformly, steadily and untiringly and are extremely dexterous in bringing a sloop safely and undamaged through breakers which no European would dare to cross. These men are modest, supple and easily led by fairness and kindness.

One of the unanticipated effects of foreign trade on the Hawaiian Islands was the devastation caused by infectious diseases. Formerly isolated, the Hawaiian people were unusually susceptible to infectious diseases such as cholera, tuberculosis, smallpox,

mumps, measles, whooping cough, venereal diseases and influenza. Their population decreased from an estimated 200,000 in 1778 to 54,000 by 1876. Royalty was not spared either – when King Kamehameha II and Queen Kamamalu traveled to England in late 1823 they both contracted measles and died in July of the following year.

At the same time that disease was ravaging the general population, Hawaiian men were being offered employment on foreign vessels where they traveled far from home for long periods of time. To stem the flow of emigration from the Islands the Hawaiian legislature passed a law on May 4, 1841 requiring written consent and a $200 bond for employment at sea. Under the terms of the agreement Hawaiian sailors were supposed to return to Hawai'i within two years or the employer was subject to a $400 fine – in practice the law was unmanageable.

The Kanakas Who Accompanied John Sutter

John Sutter was the first European to settle in what we now call the Sacramento Valley. Originally from Switzerland, he came to the Mexican province of Alta California in 1839 after spending five months in Hawai'i. Mataio Kekuanoa, the Governor of Oahu, gave Sutter permission to take ten Kanakas, one of whom was an Ali'i, to California. The Ali'i were a class of chiefs and it was unusual for one to travel and work with ordinary Kanakas. The Hawaiians were to be paid $10 a month and after three years Sutter was obligated to send them back to Hawai'i, if they so desired.

Sutter arrived in Yerba Buena (San Francisco) in 1839 after a visit to the capital in Monterey where the Mexican Governor of Alta California gave Sutter a land grant of eleven square leagues (about 48,000 acres) in the Sacramento Valley. Regarding his companions, Sutter said, "I have brought with me five White men and eight Kanakas, two of them married."

Sutter's Fort, completed in 1846, was considered an outpost of civilization and it was the first destination of those who came to California by way of Oregon or across the plains. With the labor of local Indians, Sutter planned to create a vast agricultural empire that he would call New Helvetia. Sutter's enslavement and harsh treatment of the indigenous people is well documented. Governor Alvarado, himself, had to persuade Sutter to stop "the kidnapping operations" in order to prevent "a general uprising of Indians within the Northern District under Sutter's jurisdiction as a Mexican Official." Sutter's plans were dashed in an era of lawlessness that began in 1848 when gold was discovered on his land on the American River.

The Hawaiians who accompanied Sutter to California included his foreman, and right-hand man, Kanaka Harry, and a man called Maintop who was the helmsman aboard Sutter's *Pinnacle*, purchased in Yerba Buena. Also in the group were Harry's brother, who later drowned in Suisun Bay, Sam Kapu and his wife Elena, and a man named Manaiki. Coincidentally there was also a woman named Manaiki (also spelled Mannawitte or Manauiki) among the group. According to Heinrich Lienhard, who lived at Sutter's Fort from 1846 to 1850, Manaiki spent "many years" with Sutter and bore him several children, none of whom lived

passed infancy. He also claimed that when Manaiki became too old for Sutter, she was given to Kanaka Harry. This is not to be taken as the definitive list of Kanakas who came with Sutter – there is confusion and contradiction in the historical record on this subject.

When gold was discovered in January of 1848 most of Sutter's Indian workers left him for better employment or to mine for themselves. He was "left with about one hundred and fifty Indians and about fifty Sandwich Islanders (Kanakas), which had joined those which I had brought with me from the Islands."

The Ali'i who accompanied Sutter was sixteen-year-old Ioan-a Ke'a'a'la o'Ka'i-ana , the grandson of Ka'i-ana, the High Chief of Maui. Why would an Ali'i travel and work with ordinary people? Some historians speculate that Ioan-a Ke'a'a'la had enemies because his grandfather resisted Kamehameha's efforts to unify the Hawaiian Islands under his rule.

Ka'i-ana, chief of Maui, was originally one of Kamehameha's counselors but unlike the others he had traveled to foreign ports, including Alaska and China. His sophistication and ambition generated jealousy and suspicion amongst some of Kamehameha's closet advisors.

Kamehameha's plan to unify all the Islands included attaching Maui. Ka'i-ana had planned to attack Hawai'i first, but Kamehameha, with the aid of 16,000 men, guns and a cannon, surprised Ka'i'ana in a fight that destroyed the entire western side of Maui. Ka'i-ana and a number of his men then joined forces with the chiefs of Oahu who were also under threat.

When Kamehameha struck Oahu, in the Battle of Nu'uanu, he brought with him English weapons, including cannons that could destroy stone barricades. He also had the technical advice of two British sailors. This technology gave a tremendous advantage to Kamehameha's army. Many warriors from the combined armies from Maui and Oahu, including Ka'i-ana himself, died in battle that day. This was the decisive victory for Kamehameha and his campaign to unify the islands.

Depending on your point of view, either Ka'i-ana was an independent and conservative ruler who resisted western influences or from the perspective of those who were in favor of unification, Ka'i-ana was a subversive.

The Governor and Chief of Oahu (Mateo Kekuanoa, nephew of Ka'i-ana) may have sent Ioan-a Ke'a'a'la o'Ka'i-ana with Sutter for his own safety. Then again Ioan-a Ke'a'a'la may have been an exile by choice.

The Story of the Rainbow Bridge

History and archaeology are ways to reflect on the meaning of past events, but they are not the only ways. People everywhere are far more responsive to stories than to factual information. Although there is no known evidence of Kanakas in California prior to 1775 there is the story of The Rainbow Bridge. Pit River elder Craven Gibson told this story to Darryl Wilson of the Pit River people of California in 1971. Videographer Kat High (Hupa), has recoded Darryl Wilson's telling of the story.

The story goes something like this: Long ago, the Sacramento and San Joaquin Valleys were one huge, shallow lake. At this time Hawaiians sailed their canoe to the Coast of California where it wrecked on the

rugged coastline. In search of new materials for boat building the Hawaiians walked inland until they came to the home of the Pit River People. This is beautiful country at the base of Mount Shasta, on its east side.

The Hawaiians settled there and made their homes with the people of that land. In time they realized they were losing their songs, their dances and their connections to their own land and that they were ready to return home. A Council of Hawaiian and Pit River Elders agreed that some of them must return and that Cocoonman, *Aponi'ha*, should assist them. *Aponi'ha* led the Hawaiians to the land of the Kashaya Pomo where he created a Rainbow Bridge for them to walk to their homeland. While they walked *Yas*, the weasel, played his reed flute. The music *Yas* made was so beautiful that the Earth stood still while the people crossed over the Rainbow Bridge.

Ioan-a Ke'a'a'la o'Ka'i-ana and Sow-with-kee-nih

For most Californians his name was too difficult to pronounce, so Ioan-a Ke'a'a'la became known as John Kelly. When Sutter's empire crumbled during the gold rush John Kelly and other Kanakas went to work on the riverboats. Henry Azbill, the grandson of John Kelly, tells a story about his grandfather docking at Chico Landing when a limb hit John Bidwell, owner of Arroyo Chico Rancho, on the head and knocked him overboard. John Kelly immediately dove overboard and saved Bidwell from drowning. Bidwell later became a prominent political figure on the county, state and national levels.

Bidwell's Rancho was in Konkow (Maidu) territory, which includes a portion of the Sacramento Valley floor and the Sierra Nevada foothills east of Chico and Oroville. Konkow is an Anglicization of the native term *Koyo-mkawi,* which means "meadowland." It was in the village near Oroville called *Taiyum Koyo* that John Kelly met and married Sow-with-kee-nih, the daughter of the chief Kulmeh. Sow-with-kee-nih means "a column of smoke rising into the sky," but her beautiful name was disregarded by Californians, who called her Alvina.

Hawaiians generally preferred the company of the indigenous people – it appears that they treated each other as equals. We can only speculate that they shared certain traits, perspectives, aesthetics and values. Businessman Edward Vischer was impressed by the behavior of the Kanaka seamen he observed in 1842:

> Whatever the individual possesses is at the disposal of the others: a drink of water or brandy, a piece of bread, everything is common property. Kindness, willingness and adaptability are striking traits in the character of the Sandwich Islanders.

There are few objective observations of California Indian character traits until the first attempts at ethnography in the 1870s. Newspaper and magazine accounts were consistently derogatory and patronizing. Euro-Americans showed no regard for the traditional boundaries and land use practices of the indigenous peoples. It is probably reasonable to assume that the Indians, like the Kanakas, valued cooperation more than competition and in that

sense they were very much alike. Both the California Indians and the Hawaiians lived in accordance with nature as opposed to the Euro-American notion that the frontier was an inexhaustible resource to be manipulated at a profit.

Indians along the Sacramento and Feather Rivers were excellent fishermen and so were the Kanakas. Steven Powers, one of California's first ethnographers, observed that the indigenous people of northern California, "were almost amphibious and rival the Kanakas in their capacity to endure prolonged submergence."

Racial prejudice was also a factor that isolated Indians and Kanakas, particularly during the gold rush and the years that followed. Indians, Chinese, Kanakas, Hispanics, Blacks, Jews and others were considered exotic and therefore treated differently by Whites. In response to the large Hispanic population in the mines of the San Joaquin River watershed (the Southern Mines) the California legislature approved a Foreign Miners Tax in April of 1850. In 1856 the tax was readjusted to $4 a month where it remained until 1870 when it was determined to be unconstitutional. Between 1854 and 1870 "foreigners" paid $4,919,536 in Foreign Miners Tax – the Chinese paid an estimated 98% of that amount.

From the Indian perspective they were all foreigners, but by 1850 California was already part of the United States. Most of the foreigners (non-Americans) in the mines were from the British Isles but it is unlikely that they ever paid the Foreign Miners Tax – it was the miners with the darker skin who paid it. Furthermore, the tax was collected by often corrupt local lawmen working on a commission basis. On September 21, 1850 the *Sacramento Transcript* reported an incident at Kanaka Dam, on the Yuba River, in which the collector refused the money offered but instead took the claim, then "the claims taken from the Kanakas were given to these other foreigners."

During 1851 and 1852 Indian agents who represented the U. S. Government made eighteen treaties with the Indians of California for reservations that comprised 1/14 of the total land in the state (8.5 million acres). None of those treaties were ever ratified.

Instead the government chose a policy of Indian Removal to regional reservations. In the summer of 1863, hundreds of Indians from Yuba and Butte counties were gathered together for relocation by the U. S. government. Captain Augustus W. Starr and 23 cavalrymen of Company F, Second Infantry, California Volunteers, marched the Indians from Camp Bidwell to Nome Cult farm in Round Valley, Mendocino County. In his journal, Captain Starr described some of the difficulties:

> From Sept. 4-18 four hundred and sixty-one hapless people were forced to march one hundred miles, some of it over terrain so steep that horses could not pull wagons along. Many of them could not stand the pace, and at Mountain House on Sept. 14, one hundred fifty two of them collapsed and could go no further.

Eventually wagons were sent to collect those who had collapsed at Mountain House. Thirty people died on this difficult journey while two escaped – even more escaped once they arrived.

Despite his insistence that he was not an Indian, but a Hawaiian citizen, John Kelly, his wife and their two children were among those forced to relocate. Upon arrival at Round Valley, he wrote to King Kamehameha V explaining his situation. At the request of the Hawaiian King, John Kelly and his family were eventually released and they returned to their village.

Ioan-a Ke'a'a'la (John Kelly) and Sow-with-kee-nih (Alvina Kelly) had five children, Hiram, Sarah, Mele', Hoku and Keaukuilani. In the late 1860s Iona-a Ke'a'a'la was beginning to lose his sight and his youngest daughter Keaukuilani died. Then inexplicably, about 1870, he killed his wife and committed suicide. The boys, Hiram and Hoku, were sent to Vernon to live with the Mahuka family while Sarah and Mele' remained in Chico. Sarah eventually married Sam Frank of the *Mechoopda* village near Chico.

Mele' Kai-Nuha Ke'a'a'la/Mary Azbill

Mele' Kai-Nuha Ke'a'a'la was born on December 24, 1864 in a Konkow Maidu village near Oroville. With an Indian Godmother and a Mexican Godfather she was christened Maria Guadalupe but she was also known as Mary Kelly.

When Mele' was 17 years old Hawaiian King David Kalakaua came to California. While visiting Sacramento in 1881 he gave an audience to some Californians of Hawaiian descent and Mele' was among that group. When she recited her imoa (genealogy) the King discovered that they were related and to formally recognize that relationship he appointed Mele' Kai-Nuha Ke'a'a'la, or Guardian of the King's Kahili. A Kahili is a cylinder of feathers mounted on a staff that served as a symbol of royalty. She was also invited to return to Hawai'i with the royal family to serve as Lady-in-waiting to Queen Kapiolani.

Mele' Kai-Nuha Ke'a'a'la stayed in Hawai'i for five years. When she returned to San Francisco in 1887 as Lady-in waiting to Princess Lili'uokalani (King Kalakaua's sister) the Royal entourage was on its way to Queen Victoria's Jubilee in England. Mele', who was now 23 years old, asked for and received permission to visit her people. She married George Clements in 1887 and stayed in California to help Annie Bidwell at her Indian School in Chico.

While visiting San Francisco in 1891, King Kalakaua was taken sick and died. Mele' Kai-Nuha Ke'a'a'la was called to stand watch over his casket with his personal Kahili and to accompany his body back to Hawai'i. Again she stayed in Hawai'i but returned to San Francisco in 1894 to work at the World's Fair Hawaiian Exhibit. It was here that she met and married John Azbill.

John and Mary Azbill stayed in California where they worked on farms near Wheatland and Sheridan. Eventually the Azbill family returned to Chico where they lived in a house that the Bidwells built for them. They had six children, but only Henry and John lived to adulthood. Mary and John Azbill died in 1932 – both she and her husband are buried in the same grave at *Mechoopda'm wononkodo* (the Chico

Rancheria cemetery). The inscription on their headstone reads:

JOHN B. AZBILL
1861 – 1932
WAILAKI YEPIM MAIDU
(Wailaki Indian Man of the Maidu)

MELE KAINUHA KEAALA
AZBILL
1864 – 1932
KUPUNA KAIANA
ALII NUI O MAUI
HAWAII NEI

Her son, Henry Azbill, translated:

Mele Kainuha Ke'a'a'la Azbill
Descendent of Ka'i-ana
High Chief of the Island of Maui
Of all the Hawaiian Islands

Mary Azbill was a cosmopolitan woman who, in addition to her involvement with the Hawaiian Royal family, spoke several languages, was a gourmet cook, and was also a skillful basket weaver. We are indebted to her son, Henry Azbill, for generously sharing his family's history.

Wyami: A Hawaiian-Maidu Village?

In 1917 *The Northern Crown*, of Ukiah, printed Anna M. Reed's story about her pioneering mother, Mary Morrison. In the story she tells of Wyami, a Hawaiian-Maidu village located in Beatson Hollow on the west side of Table Mountain, near Oroville. According to Reed, "the Wyami showed unmistakable signs of Kanaka origin." They had "fairer complexion" and their language and music resembled Hawaii's. "As a girl the writer heard them saying *Aloha Oie* and *Aloha Nui*."

Reed said that the Wyami were "massacred in 1853 by the Picas, a warlike mountain tribe." In 1857 *Hutchings' California Magazine* reported that the Maidu people of Indian Valley (Plumas County) claimed to have been attacked by the "Picas," or Pit River Indians, in 1851.

Nearby place names remind us that Kanakas lived and worked in the area. Northeast of Table Mountain there is a tributary of Butte Creek called Kanaka Creek and to the south is Kanaka Point, located below Feather Falls and north of Forbestown.

Kanakas and Gold Mining

Marshall's gold discovery at Sutter's mill first appeared in the Honolulu newspaper, the *Polynesian*, on June 24, 1848. At that time Kanakas were employed in all of the maritime shipping and whaling operations so Hawaiians ports were among the first to hear about the gold in California. *The Sandwich Island News* of August 17, 1848 reported that over 1000 pickaxes had been shipped from Honolulu. It would be another five months before President James Polk would officially confirm the discovery of California gold and in doing so initiate the gold rush of 1849. By the end of 1848 22 merchant vessels had left Honolulu for San Francisco.

Sailors, most of whom deserted their ships in San Francisco, formed a sizeable part of the mining population. The fact that nearly every watershed in the northern Sierra has a Sailor Flat, Bar, Diggings or Creek testifies to their presence. In 1849 a writer for *The Friend*, a Honolulu newspaper, wrote:

> In traveling through the country I have met scores of seamen with

whom I had become acquainted with while at Honolulu. There are vast numbers of seamen now digging in the different parts of the mines. (December 1, 1849)

Major William Downie writes, in his reminiscences, about putting together a "company" at Bullards Bar on the North Yuba River in 1850, when he was approached by "about forty Kanakas" who wanted to travel upstream with him. One of those he selected was John Wilson, who claimed to be a "prince in his own country."

There are several other places in the North Yuba River watershed indicating a Hawaiian presence. There was a Kanaka Bar below Bullards Bar, a Kanaka Flat on the South Fork of the North Yuba six miles east of Downieville, a Kanaka Creek and a Hawaiian mining camp called Oahu (later known as Craigs Flat). Three miles east of Downieville is Jim Crow Ravine – Jim Crow was a Kanaka who joined Downie's company at Slate Range in the fall of 1849. In April of 1850 Jim Crow and a group of Kanakas were mining at the head of Jim Crow Ravine – their camp was known as Crow City.

Kanaka Creek is a major tributary of the Middle Yuba River. There was a camp called Kanaka City at the head of the north branch of Kanaka Creek and a Kanaka Flat downstream, near Chips Flat.

To the south, there is a tributary of the Middle Fork of the American River called Kanaka Gulch. Near Stony Bar, on the Middle Fork of the American River, in the summer of 1849, Kanakas were seen diving for gold in deep holes. A rancher named Williams saw them surface with "fists full of gold every time."

In 1851 John Steele visited Kanaka Bar, near Mormon Island, on the South Fork of the American River. He noted that there were "several families of Sandwich Islanders and English sailors who had married Kanaka women living there."

Northeast of Coloma, on the South Fork of the American River near the confluence of Irish and Slate Creeks, there was a mining community called Kanaka Diggings, sometimes called Kanaka Town. In 1849 the town had a church, several stores and several hundred inhabitants. By the 1880s there were only a few Kanakas and Chilenos living there.

Vernon

Vernon, also known as Verona, was a small town located on the east bank of the Feather River just before it flows into the Sacramento River. In 1849 Vernon was at the head of navigation so investments were made in anticipation of it becoming a major port city. By August there was already a hotel, several boarding and gambling houses, stores, saloons, blacksmith shops, butcher shops, a bowling alley, a laundry and a Post Office.

Unfortunately for Vernon the following winter was a wet one allowing boats to continue up the Feather River as far as the confluence of the Yuba River at Nye's Ranch. By 1850 Nye's Ranch had become a major port city known as Marysville while Vernon remained just another river town supported by fishing and dairy products.

Kanakas established a fishing colony in Vernon that supplied the City of Sacramento with striped bass, black

bass, catfish, perch and salmon. Luke Kualawa settled in Vernon in 1852 and made his living as a fisherman until his death in 1900 at the age of 80. He was buried at the Kanaka cemetery near Vernon.

John Kapu, the son of Sam and Elena Kapu (part of Sutter's party), became the leader of the fishing colony. John married a Maidu woman named Pamela Clemso. She outlived all three of her husbands, all of whom were Hawaiian fishermen – after John Kapu's death she married Richard Hakauila (Adams) followed by Aihi Eel. Pamela Clemso died in 1934 at the age of 100.

J. F. Pogue, a Congregational missionary from Hawai'i, visited Vernon in 1868. He counted eight Hawaiian men (one was married to an Indian), a Hawaiian woman and three children.

Edwin Mahuka and William David Paniani came to the Sacramento area after Sutter's group. Mahuka became a fisherman, merchant and a landowner in Vernon. He became a U. S. citizen on Sept. 4, 1871. Mahuka married a Wintun woman named Jennie and they had four children: Harriet, Inu Kula, Ele Kula, and Ellen, the youngest. William (Inu Kula) and John (Ele Kula) were sent to Maui for a good education and they never returned to California. Ed Mahuka and his wife Jennie are buried in the same grave in the Indian Cemetery in Chico.

William Paniani came from Lihue, Kaua'i. After trying gold mining he settled in Vernon as a salmon fisherman and became a citizen on October 31, 1876. He was married to both a Maidu woman and a Miwok woman. His son John was sent to Honolulu for an education when he was 6 years old. As an adult John Paniani became a member of Queen Lili'uokalani's Household Guard but by 1950 he returned to California and was living on the Round Valley Reservation.

Jon Wilson, a Kanaka formerly employed on a whaling ship, came to Vernon in the early 1880s where he stayed with the Mahuka family. While working in the hop fields near Wheatland he met and married an Indian-Irish woman. They eventually returned to the fishing community at Vernon where they raised nine children. The *Sutter County Farmer* of July 20, 1900 described Wilson as "the better element of the Kanaka tribe" who was "well known as the king fisherman on the Sacramento River."

One of the Wilson children, Mabel Wilson Armstrong, was still living in Vernon in 1956, when a member of the Sutter County Historical Society interviewed her. Ms. Armstrong remembered the Murrays, George Corner, Mr. Cook and Mr. Adams as other Hawaiians who lived in or near Vernon.

Mary Azbill's son, Henry Azbill, said that the former town of Vernon was called "Gulhawai'i" or "Heart of Hawai'i."

Missionaries and Kanakas

In 1820 the brig *Thaddeus* arrived in Kailua, Hawai'i; on board were pioneer American missionaries from Boston. Their arrival was shortly after the death of King Kamehameha I in 1819, marking the end of an era. For 30 years Kamehameha had dealt with the British, French, Russians and Americans. In those transactions he consistently saw himself and his kingdom as equal to any others. During his reign he witnessed the introduction of alcohol, infectious diseases and

weapons of mass destruction yet he consistently adhered to the traditional spiritual practices of the kapu system.

Things changed rapidly when Kamehameha's son Liholiho was proclaimed Kamehameha II. At his installation ceremony he wore the traditional feather cloak and helmet, while clearly visible beneath it was a red and gold English military uniform. Liholiho was not an absolute monarch – he shared power with Ka'ahumanu, his father's favorite wife. Ka'ahumanu was Kahina-nui, which means something like Premier, but far more powerful.

For centuries the kapu, an elaborate system of sanctions, had been the mechanism by which the ancient social, economic and political order was maintained. However, when Europeans and Americans ignored the kapu native Hawaiians noticed that they suffered no consequences. Also, some Hawaiians were unhappy with the kapu rules regarding women. For instance, women were not allowed to eat pork or bananas and men and women were not allowed to eat together. Both Ka'ahumanu and Liholiho's mother, Keopuolani, convinced him to invite chiefly women to join him in a symbolic feast that would deliberately violate and thereby end the kapu system. Liholiho and his advisors followed this public desecration of the kapu system with the destruction of the heiaus (temples).

While Christianity provided a new belief system for many, there were those, particularly in rural areas, who clung to traditions for many years to come. Keopuolani, the queen mother, was among the first to embrace the new religion – she received a Christian baptism on her deathbed in September of 1823.

Missionaries created and established a high level of literacy in the Hawaiian Islands. Within two years of their landing missionary Elisha Loomis and his cohorts had created a Hawaiian alphabet consisting of five vowels and seven consonants and then printed an eight page Hawaiian spelling primer. By 1834 over 180,000 language primers were printed and distributed in the over 900 schools that the missionaries had established. *Ka Lama Hawai'i*, the first Hawaiian language newspaper, came off the Lahaina Luna Seminary press in 1834. The first English-language newspaper, the *Sandwich Island Gazette,* was published in Honolulu in 1836 followed by the first Hawaiian language Bible in 1839.

The ability to communicate with the written word meshed beautifully with an inherent Hawaiian love of language – between 1834 and 1948 there were 135 distinct newspapers printed in the Hawaiian language. Naturally the subject matter was peculiarly Hawaiian, for example: on March 16, 1859, the Hawaiian language newspaper *Ka Hae Hawai'i* ran an article about Hawaiians in California attempting to make poi with flour to satisfy their cravings for taro poi.

Literacy aside, the missionaries were actively opposed to many elements of traditional Hawaiian culture, including chanting, hula and self-determination. David Kalakaua, Hawaii's last king, was a strong proponent of self-determination and the hula. He once said, "Hula is the language of the heart and therefore the heartbeat of the Hawaiian people."

Missionaries followed Kanakas to California to assure their allegiance to

Christianity. In 1849 William Kanui, a native Hawaiian missionary trained at the American Foreign Missionary School in Cornwall, Connecticut, was keeping a small restaurant at Sutter's Fort.

There was a Christian colony of the Kanakas and Nisenan Maidu living on Irish (or Indian) Creek, a tributary of the South Fork of the American River. This may be the same place that was also called Kanaka Diggings or Kanaka Town. Missionary T. W. Gulick of Honolulu visited their community in 1862 and his observations appeared in the San Francisco *Alta*.

> I found here twenty-four Kanakas, principally Hawaiian women, and two from the South Seas; two Hawaiian, three Indian women of the "Digger" race, and four half-Indian children. At this I was not surprised. But I was not prepared to find two of the Indian children speaking Hawaiian very correctly. Two of the Indian woman speak Hawaiian altogether. One of them reads it with considerable ease and correctness, joins in the singing, takes part in the prayer meeting.

Kenao was the leader of this group. He was described as "perhaps the most substantial Hawaiian Christian in California." Under Kenao's leadership the group had put a stop to crime and drunkenness and was planning to raise $500 for a church. Unfortunately, in April and May of 1862 four people in this small community had already died of smallpox.

Reverend J. F. Pogue visited a Hawaiian community at La Grange on the Tuolumne River in 1868. There he found about 40 Kanakas placer mining on small claims scattered along the river who lived together during the winter layoff. Pogue could not interest them in Christianity and described them as living in a "cold, dead state." The frustrated missionary commented that they never thought of their souls since, "Gold is their god, as it is the god of many a white man."

John Makani was an Indian who was educated in Hawai'i and sent to California by the Hawaiian Missionary Board "to teach Christianity to his countrymen." In 1868 he had established several small schools and he was having occasional prayer meetings with the Nisenan-Maidu near Colfax. He found that the local Indians were "paakiki loa" (very difficult) but he hoped to "convert two or three of them."

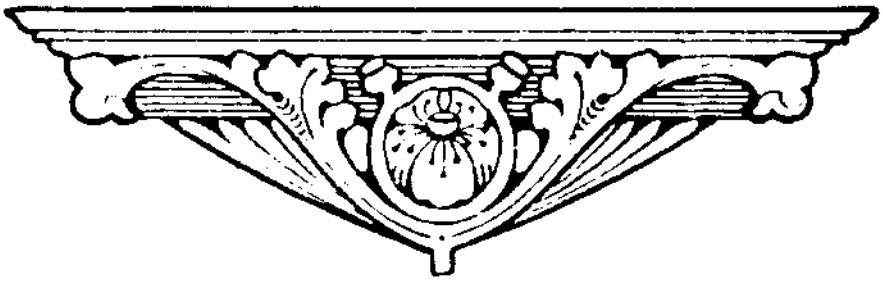
In the 1870s Mark Twain appeared at the Nevada Theater in Nevada City and other foothill venues, where he lectured on "The Sandwich Islands." His observations were based on his visit to Hawai'i in the late 1860s. Twain noted that there were about 3000 whites on the Islands who "own and control all the capital, and are at the head of all the enterprises in the Islands." He ended his talk prophetically with, "Now you see what kind of voters you will have if you take the Islands away from these people as we are pretty sure to do someday." It happened in 1893 when American businessmen overthrew the rein of Queen Lili'oukalani. In 1898, the United States annexed Hawai'i.

Today Hawaiians are enjoying a revitalization of their traditional culture both in the Islands and in California where many now live. One way that Hawaiians proclaim and

reinforce their culture is through political activism. The most radical of the many political perspectives seeks to reinstate Hawaii's sovereignty as a nation. Using the powers granted in the 1887 Hawaiian Constitution, the Kingdom of Hawai'i was revived in 1998 with Queen Lili-oukalani's great-grandnephew, Akahi Nui, enthroned as monarch. So far the government of the United States has not treated this movement seriously.

Elder (kapuna) Gordon Kauakanui Leslie, of the Big Island, represents another approach to renewal. In a recent *National Geographic* story he advised Hawaiians to "prepare for the future by perpetuating the history." To this end many traditional practices such as celestial navigation, dance (kahiko), chanting, the making of bark cloth (kapa) and leis and pandanus plaiting are reemerging. These practices are accompanied by complex and enduring protocols that include formal relationships between student and teacher (kumu).

Kapuna Sabra Kauka, Cultural Advisor for the *North Columbia Folklife Festival*, says, "Treating each and every person with aloha, love, and respect is really what we have to offer the world."



This June and July, the Museum will have an exhibit of the contribution the Kanakas made to the history of Northern California. There will also be a program associated with the exhibit. Watch the Muse News for specific dates.

This article has an extensive bibliography, much too large to publish in the Bulletin. If you would like a copy, please call the editors or the Museum and we'll be glad to provide one.

Historical Preservation

by

Bob Mackensen

At our general meeting on January 13, at the museum, Bob Mackensen spoke about historic preservation and its importance to our community.

Which do we hold dearer, antiques or family heirlooms? And why?

Heirlooms are most highly prized, because of our ability to feel, through these things, a kinship with past family members, places or events.

These things maintain an emotional, sometimes even a spiritual hold on us. Why?

Because ... they connect us with our roots.

Yet given the popularity of such collectibles, isn't it puzzling that so much of society appears indifferent to — sometimes even hostile to — the structures which housed these heirlooms and sheltered their owners?

Think for a moment about the history that has swirled within and around our old Courthouse.

Think of those old windows through which people witnessed, for the very first time, a carriage moving down the street, pulled by no horse!

If those walls echoed voices or music, it could only be because the sounds were being created right there — no radios, no monitors, no muzak.

Think of the ghosts of half-forgotten judges, juries, citizens, that have been reflected in that wavy imperfect glass.

If the walls could only talk.

But they do, in many ways, and on many levels. They speak of labor that was cheap, and materials which were dear. They speak of craftsmanship, aspired to, and appreciated.

In the 21st century, door hinges are definitely forgettable. But have you noticed the hinges of a century or more ago? Although they were just as hidden away by closed doors then as now, even the hinge faces were often superbly engraved in brass.

And yes, sometimes, perhaps, decoration did go too far.

I've never determined whether it was the court of Louis XVI or the high Victorian Era which gave birth to the saying, "Nothing succeeds like excess."

These days, it's still true; only now it's a description of television programming!

In one of preservation's more ironic twists, our popular culture's preservation awakening seemed to be the "turn-on" of the bare sandblasted brick walls of vintage offices and homes converted into restaurants.

Never mind that in the midst of high Victorian elegance and craftsmanship, interior masonry walls were probably the only thing crudely built, of second-rate brick, and never meant to be seen once covered with plaster, paint and wallpaper.

Maybe it was just that the rich warm brick texture presented such a clear contrast to so much cold, impersonal steel and glass of the 1960s.

And maybe it was the oil crisis of the 1970s that helped make society understand that conservation really did make sense ... and dollars.

But whatever the stimulus, a popular preservation culture was generated, and over the last thirty years America has gotten much more in tune with the legacy of its own built environment.

In any case, preservation can no longer be called the pastime of the Ladies of Mount Vernon or the Daughters of the Confederacy. Nor should it be.

We've all come to recognize the great importance of historic preservation. Why?

Because the question still rings true: How can we — as individuals or a society — know where we are going, if we don't know where we've been?

We've come to recognize that people don't travel to Europe, Africa or Asia looking for the new buildings; we go — in large measure — to make connections with our heritage — a heritage brought to life through those old historic structures.

Interestingly, that oil crisis of the mid-70's did give impetus to preservation, by compelling us to fall back to the rehabilitation of existing buildings. Now, rehabilitation has grown until it rivals, in dollar volume, that spent on new building construction each year.

Of course we didn't always do things right.

We have learned to our dismay that sandblasting the typical soft brick of early California destroys the "crust" baked on these low-temperature products, dooming the brick to swift erosion.

We have learned that it is not shutters, not flower boxes, not even exposed brick; but rather HONESTY which is the hallmark of good preservation.

I once was informed by the enthusiastic owner of a vintage San Diego building that when he was finished working on it, his building would be more historic than ever!

How does one determine that a building is historic?

First, it must be recognized that buildings, sites and objects are not "appointed" to be "historic."

They either are, or are not, historic on their own merits, by virtue of essentially the same types of distinctions that we apply to antiques and heirlooms.

Second, it is important to note that, under both State and Federal environmental laws, the cultural environment — which includes structures and sites shown to be historic — are routinely provided a measure of protection even though owners and/or jurisdictions fail to officially recognize them.

However, in order for California historic resources to be protected by the state's most powerful and cost-effective preservation tool, that historic value must be officially recognized at some level of government. That tool is the California Historical Building Code. The CHBC is the code which governs all of California's qualified historical buildings.

It mandates that, where compliance with the provisions of the regular code could threaten or destroy historic materials, perceptions or character-defining features, reasonable alternatives are to be adopted in order to protect the historic building.

Acknowledging and officially designating historic resources, then, is not only in the public interest as a means to protect the community's

cultural legacy, but it is also in the best interest of owners as a means for cost-effective rehabilitation and enhanced property value. It is a verifiable fact that routinely, listed buildings and districts enjoy a more stable or an increased property value, over and above their neighbors.

Just what, in fact, are we talking about when we use the term "historic preservation"?

We have come to recognize that historic preservation is not just frosting, fluff or fad. It is tested and sound social, economic and environmental policy. It really does make sense!

Communities fight for the tourist dollar; and tourism centered around the nation's historic legacy is the fastest growing segment of that industry. Sacramento's biggest tourist draw is not the state capitol; it is not Sutter's Fort. It is Old Sacramento. We see the same in old Auburn, old Folsom, old Nevada City. Unfortunately, we are not able to see the same in old Marysville.

Historic preservation affirms environmental sensitivity: Just think of the many tons of coal or tank-cars full of fuel oil required to bake — and it took a full week — the countless bricks that make up a vintage building. How much more respectful of our earth and its resources to conserve that huge investment in non-renewable fuel, rather than to consign it, along with all that labor and all those materials, to a non-biodegradable heap of landfill. Indeed, the "greenest" buildings are usually the preserved and rehabilitated buildings.

Historic preservation has demonstrated its ability to turn "inner cities" around, replacing decay, indifference and crime with a sense of "roots," a sense of place, and a feeling of community pride. In the process, the cost of crime diminishes while the community's tax revenues increase.

This is why it seems beyond understanding, why a Marysville City Council majority is spending over $100,000 on a "demolition EIR" for the Marysville Hotel, rather than investing that money in support of putting 80,000 square feet of historic commercial space back on the tax rolls.

We've all heard it said that, "The price of freedom is eternal vigilance." Well, the price of preservation is eternal vigilance ... and, friends, the Sutter County Historical Society must assume a leadership role in that eternal effort.

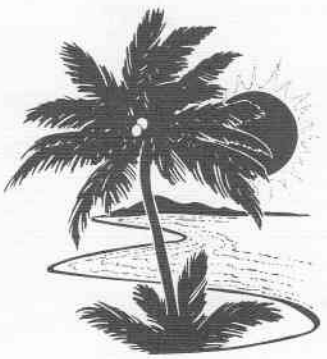
A civilization (or a community) is judged by the monuments it leaves behind. Historic preservation's legacy educates and enriches the mind and spirit of a people. We must never forget that it is we who are the stewards of this priceless legacy.

And may we accept with deep resolve the obligation to bequeath that legacy — as unaltered as possible — to future generations.

The public meeting to discuss Sutter County's Historical Preservation Ordinance was attended by over 100 interested people, a great turnout! Of those providing feedback on the ordinance, most said they would like to see one, and most of those said it should be voluntary.

The ad hoc committee will meet again in May to discuss a draft ordinance being prepared by County planning staff.

Puzzler



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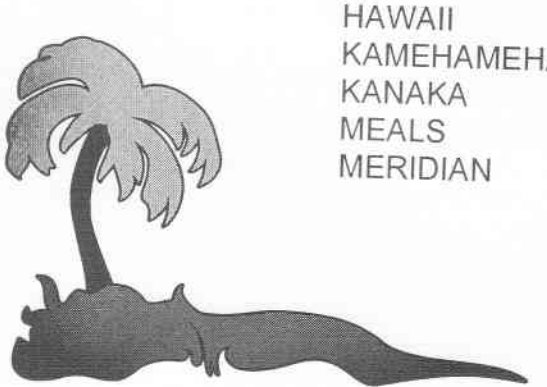

Coming Events

April

6	Children's Program, Art by Joy, 10:30 am, Museum
6	Walt Anderson, 7 pm, Museum
8	The Whole World's Watching exhibit opens at the Museum Reception and reception to be announced
17-18	Wear and Remembrance, Vintage Apparel Fair 10-5 Saturday, 11-4 Sunday, Franklin Hall, Yuba-Sutter Fairgrounds
24	Annual Luncheon, 11:30 am social, 12:00 noon luncheon West Sutter Veterans Building, Meridian Program: Judith Barr Fairbanks Essay Awards Donna Landerman, Friends for the Preservation of Yuba County See reservation form inside

June

	Kanakas exhibit opens at the Museum

July

13	Picnic in the Park – Celebration of the Society's 50th Anniversary