

## **The Satiyomi (Sotoyome) Indians of California**

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...In 1833 Mariano Guadalupe Vallejo was sent to the northern frontier to select a presidio site and to inspect the Russian establishment at Ross. In 1834 he was granted Petaluma and in 1835 founded Sonoma, and was made military commander and director of colonization on the northern frontier. At this time he was engaged in various Indian campaigns. He vigorously promoted the settlement and development of this area.

In 1836, under Alvarado's government, Vallejo was made commandant general of California, being advanced to the rank of Colonel. In 1843 he was granted the Suscol rancho for supplies he furnished the government, and his Petaluma grant was extended. (Bancroft, 1886, 5:757-758.)

### **First Satiyomi Campaign**

The Satiyomi (Wappo) sheltered a Cainamero (Pomo) Indian who had stolen a mule from Vallejo. A native interpreter, sent by Vallejo to ask them for his mule and to apprehend the thief, was bound and placed where Vallejo's soldiers would find him. This insult was enough to rouse Vallejo to a fighting mood. He set out against Succara, chief of the Satiyomis, who ambushed Vallejo's troops in a narrow ravine. The Indians were armed with flint-headed javelins. In the three hours or more of battle six soldiers were killed, and thirty-two wounded, and thirty Indian allies of Vallejo were captured and hanged by the Satiyomis. The Satiyomis fled, leaving Vallejo with three hundred prisoners, including men, women, and children.

The pursuit was taken up by Captain Salvador Vallejo, who followed the Indians to the mountains in Mendocino County. There, in caves in the territory of the Yuvacheas and Boquenios, he found a friendly Cainamero Indian bound tightly all over with fine thongs in the same manner as Vallejo's messenger had been. This is said to have been the characteristic Satiyomi torture.

The Indians had reassembled in a place called Satiyomi (later Valle de Tuche). Some two thousand were gathered here and with such a number the Indians felt strong enough to attack again for the second time in two days. This time nearly two hundred of their number were killed, mostly by saber and lance wounds, indicating the close-in fighting that took place. Vallejo now sent an offer for peace, but the Indians, in spite of their losses, remained quite haughty and the messengers were tortured as usual. The Satiyomi made an

effort to get additional allies, in the meantime harrasing Vallejo's line of communication, which was in charge of the Patwin chief, Solano.

Vallejo's position was becoming dangerous, especially since his Cainamero allies were getting tired and going over to the side of the Satiyomis. However, Succara, the Satiyomi chief, could not afford to risk an attack, because he was out of his home territory and had to carry his own supplies. Thus Solano was able to keep Vallejo's supply line open.

Vallejo appealed for help to Governor Figueroa, and Figueroa himself came at the head of four hundred men. He marched to the entrenchment of Succara and his warriors, who, seeing the overwhelming force, decided to give up. Succara gave twenty of his best warriors as hostages in token of good faith, promised to return all the stolen horses, and free all the prisoners. He did as promised, except for some of the horses which the Indians had eaten.

As a result of this campaign the Indians seemed to realize that it was futile to resist the whiteman. Already the Suisun (Patwin), Sonomas (Wappo), Licatuit (Coast Miwok), and Cainameros (Pomo) were finding it advisable to get along peaceably with the whites. (Lothrop, MS, pp. 130-133.)

### **Second Satiyomi Campaign**

In the early spring of 1836 Vallejo decided to go against the Guapos [Wappo] again, with the aid of chief Daniel and his "tribe" of Caynamos [Pomos] who had respected their treaty of 1833. The reason for this campaign was retaliation for the stealing of horses by the Guapos. On April first Vallejo set out with fifty men, one hundred natives, and the whole tribe of Caynamos against the chief, Coton and his Guapo warriors, who were holed up in their mountains. The Mexican attack routed the Guapos, who went back to their rancherias without taking their dead and wounded. This time Vallejo's forces did not lose a man; the number of Guapos killed is not mentioned. (Lothrop, MS, p.138.)

In June, 1836, a treaty was concluded between Vallejo and the warring Guapo Indians, the provisions of which were as follows:

1. There shall be friendship between the commandant of this place.<sup>1</sup> (Sonoma) and the tribes of the Guapos, Cililitoy, Ansactoy, Liguiatoy, Achistoy, Chorsuptoy, etc., whose principal chiefs are Osemei-ali, Cottro, and Lilac on the north and Moti and Peti on the east.
2. The parties of the first part shall settle in the district of the warm springs about three leagues distant from this place in a clear spot which is not malarial and which satisfies the commandant, who shall come out to choose the place, first consulting the chiefs.

3. Fugitives and other Christians who desire to take refuge in their villages shall be handed over when demanded by the commandant.
4. The fields shall not be burned in time of drought on any pretext whatever, but if this is done by other tribes, the contracting parties shall not be held responsible, but they shall do all in their power to prevent it.
5. The villages of the tribe of Caynama shall be respected in the same manner on the condition that both tribes, that is, the Caynamas and the Guapos shall keep to their own land without trespassing on the land specified, on pain of suffering just reprisal from the offended party.

The treaty was short lived, however, for Zampay, chief of the Yoloitoy, was ambitious to replace Solano as chief of the Suisuns (i.e., Patwin) and win over the allied Kapajos in order to drive the white man south of the Bay. The beginning of this year-long war was toward the end of July 1836, when the Satiyomis also took this opportunity to attack. Vallejo was considered the winner of the battle, but with considerable loss of material and men. Solano is credited with having saved Vallejo through his knowledge of the ambush technique of the Satiyomis.

A short time after Zampay's capture, Succara, the chief of the Satiyomis, sent word to Vallejo that he wanted a truce, the time, place and conditions of meeting were set by Vallejo, and a treaty was concluded, as follows. (Lothrop, MS, pp. 153f.)

Article 1. Mariano Guadalupe Vallejo, Comandante General of the military forces of the free state of Alta California, on the one hand, and Tucumn Succara, Great Chief of the Satiyomi nation, agree in making a treaty of peace that is to put an end for one year to the wars that the contracting parties have been engaged in with each other for some years.

Article 2. The Comandante General, Mariano Guadalupe Vallejo, engages to give orders to the overseer at this ranch at Petaluma to deliver weekly to Chief Succara, or to the person who represents him, eight steers and two cows.

Article 3. Succara in his own name and that of the Satiyomi nation undertakes the contract to hand over, on the beach at Sonoma every new moon, two bears of regular size considered strong enough to fight with savage bulls.

Article 4. As a guarantee of the good faith of the Satiyomi nation, the Great Chief Succara will send to reside in Sonoma his brother, Cali-Vengo, and his sons, Ipuy Succara and Calpela Succara, who shall be treated, as long as they conduct themselves well, like Russian officers.

Article 5. The Great Chief Succara, under pain of seeing his relatives shot and the delivery of the cattle mentioned in Article 2 of this agreement stopped, promises in the most solemn manner it is possible to conceive to fulfill whatever demands the Comandante General, Mariano Guadalupe Vallejo, may make with regard to giving up fugitive Indians who, after committing thefts or murders, take refuge in the mountains belonging to the Satiyomi nation and thus try to avoid the punishment they deserve for their crimes.

Article 6. Under no pretext shall the warriors of the Satiyomi nation come to the valley of Sonoma in numbers greater than thirty, and this only when they have given due notice to the Comandante General or, in his absence, to the senior officer in command at the fort of Sonoma in the interval.

Article 7. The wives of the Satiyomi warriors may come to the fort of Sonoma to the number of one hundred, provided they do not carry concealed weapons and the object of their visit is amusement or trading.

Article 8. The Comandante General, Mariano Guadalupe Vallejo, and, in his absence, the senior officer of the garrison at Sonoma shall not send armed expeditions to the territory of the Satiyomi nation without previously having obtained the permission of Succara or, in his absence, that of two of the principal leaders of the Satiyomis.

Article 9. The chiefs of the Satiyomis promise to deliver within the space of one moon in the valley of Sonoma or at Fort Ross all the children of the Cainamero and Suisun tribes that they have taken prisoner in the course of the last three years.

Article 10. The Comandante General, Mariano Guadalupe Vallejo, will give orders to his overseer at the Petaluma ranch to have a saddle horse with harness delivered to Succara or his subordinate in the plaza at Sonoma or at Fort Ross.

Article 11. The Great Chief Succara and the Comandante General, Mariano Guadalupe Vallejo, make themselves mutually responsible for the damage that the irrelative fellow citizens may inflict on the other contracting party and damages shall be paid in the manner the injured party thinks most suitable to recompense the injuries received.

All four made their crosses—Succara, his brother Cali-Vengo, and his sons, Ipuv Succara and Calpela Succara—Vallejo doing the same that there might be no distinction. Solano I, Captain John B. Cooper, Captain Salvador Vallejo, and Thomas Yount signed as witnesses. The meeting was held on the rancho of Nicolas Corrigui.

The price paid seems rather high for the three points gained: the return of the captured children, the promise of indemnity for injury, and the pledge of freedom from raids, with the virtual imprisonment of Succara's brother and sons. No objection was made to this last provision when the truce was read and interpreted.

The noteworthy thing about this treaty, as opposed to the previous one, is the independence shown by Vallejo, who was keeping up the northern frontier at his own expense. The usual exchange of gifts and feasting took place after the treaty was signed. Gifts from Vallejo consisted of beads, blankets, colored handkerchiefs, and tobacco, while Succara gave bird-feather blankets, fishing nets, dried fish, and deerskins. Most of these gifts were then turned over to Solano and his allies. (Lothrop, MS, pp. 152-155.)

### **Last Satiyomi Campaign**

The last campaign against the Satiyomi was carried on between 1842 and 1845. The Satiyomis were blamed for horse-stealing in the valleys of Sonoma and Petaluma. Late in 1842 Salvador Vallejo and Solano set out to punish them. The Indians fled to the Mendocino Bay region where, with the aid of the Yukis, they successfully resisted seventy cavalymen and two hundred Indian auxiliaries.

### **Later Indian Warfare**

In the spring of 1840 three warlike tribes appeared in Napa Valley, the Tagulamnes, the Ochejamnes and the Lachysimas, the latter group identifiable as Yokuts from the San Joaquin Valley. Vallejo, together with Salvador Vallejo; the Sonoma troops, and the Suisun Indians led by Solano, defeated the invaders at Napa and pursued them, taking some prisoners. (Vallejo, MS- 1.)

Yount assisted Vallejo in his fight with Okechumne (Miwok) and other wild tribes on December 27, 1840, at Las Trancas (now Suscol) eleven miles south of Yount's ranch. (Yount, 1923, p.54.)...