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ties and common practices among neighboring tribes, as well as the links between prehistoric and contemporary practices. This chapter also reflects on how the loss of land is connected to a loss of knowledge, noting that most consultants knew only about the plants in their immediate vicinity. Chapter eight discusses the relationship between ethnobotanical knowledge and sustainability, highlighting the fact that the Kumeyaay and their predecessors have long been managing natural resources through prohibitions involving harvesting and controlled burning. A discussion of modern challenges includes resource harvesting permits and “the difficulties of organizing communities that have been marginalized for so long” (p. 236). The final chapter offers some insight into the

future and how ethnobotanical knowledge can be used to support and empower native communities. The author discusses his involvement with the Tecate Community Museum, which includes an interactive ethnobotanical garden, as well as ongoing efforts to share knowledge through educational workshops and traditional arts.

Overall, this is a wonderful book that will be of interest to a wide range of people. The photographs paint a vivid picture for even the casual reader, while the narrative provides a compelling story of enduring traditions in the Baja region, and the ethnobotanical information is an excellent reference for researchers. Plants are listed in the index by both their common and scientific names, making this book accessible to a diverse audience.



Forging Communities in Colonial Alta California

Kathleen L. Hull and John G. Douglass, eds.
Tucson: University of Arizona Press, 2018,
292 pp., \$60.00 (hardcover).

Reviewed by Kristina Crawford

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Communities are forged through the interactions of people across time and in space and place. With the rise of the internet, it has become apparent that it is not proximity but continual or repeated interactions that builds communities. But what is a community? Interaction can operate at different scales and with different foci. It can involve regional or local interactions along kinship, language, religion, economic, and other axes. Meaningful expressions of community can include spaces, places, rituals, and daily life. The practices and contexts of community can be seen in materials and spatial organizations that can be recovered with archaeological techniques and archival investigations. However, the scale of community is ill-defined in most hunter-gatherer-forager studies.

Forging Communities in Colonial Alta California is an edited volume based upon an organized symposium

at the annual meeting of the Society for American Archaeology in 2015. The symposium was designed to explore community formation, reformation, and continuity among Native Californians during times of dramatic change. The present volume is focused predominately on Native Californian communities confronted by the mission system, but it includes studies of other community interactions at Fort Ross and the pueblo of San Diego. Archival materials are highlighted throughout as being important for understanding community interaction, and the archaeological record is often used as a secondary or supporting line of evidence.

Without the archival materials to set up expectations, the archaeological evidence would in many cases be insufficient support for arguments regarding community interaction. The best example of this is Chapter 4, in which Bernard and Robinson provide historical accounts of the interconnectedness of interior peoples and coastal peoples linked by marriage and other social ties, as well as accounts of neophytes fleeing missions for the interior and being absorbed into villages there. These accounts set up a context for understanding archaeological sites in the inland area that acted as a refuge for people fleeing the coast and missions. The most compelling evidence for this involved a locally available chert that

required a unique and specific reduction sequence and which was found in a village that had been in place for a considerable length of time (locals). This chert was not found in the occupation across the creek from the main village, and the authors argue that that satellite village was a refuge for fugitives who lacked the knowledge to utilize the local chert. Without the historical accounts, the sites could have been interpreted differently—as, for example, specialized production areas.

The book is organized into three sections that tease out community interactions in religious life and belief systems, economic and political life, and daily life, respectively. The first section covers belief systems and practices in space and place as means of connecting people and maintaining or creating communities. Douglass et al. (Chapter 1) and Dietler et al. (Chapter 2) examine the continuity of Chumash mourning practices in spaces outside of sanctioned areas at missions and on ranchos outside of the mission system, as well as the persistence of bead production and daily elements of diet. The two studies complement each other, both explaining the mourning practices and presenting archaeological evidence, including features that appear to have been reused, as an indication of continuity. Both studies provide a robust overview of archival evidence to lay the groundwork for explaining the archaeology. Schneider (Chapter 3) examines community construction and reconstruction in post-mission California by looking at the dimension of people and their connections across wide geographical spaces, their congregating for a common purpose or goal, and the places where that occurred. Using both archival and archaeological evidence, the author documents instances of community building and the maintenance of social ties by the Coast Miwok in post-1830 Marin County, and links these to a long history of people coming together. A key to this study is the geographic distances to which people were dispersed following the mission period, and the distances they traveled to come together at a time and place and in a space that was historically important to them.

The second section of the book discusses economic and political ties, using mission records to map kinship links through marriage and connect those links back to geographic locations and archaeological sites. In Chapter 5, Johnson uses baptismal and death records from six southern California missions to show how the

recruitment of Chumash people living inland occurred at intervals over a period of 60 years, and not as the result of a single sustained effort. (This chapter provides archival support for Chapter 4, discussed above.) A similar study, by Peelo et al., is described in Chapter 6; here the death and marriage records of the Ohlone and Yokuts people at Mission Santa Clara in the southern Bay Area were examined. The authors found that marriages usually occurred within ethnolinguistic groups, but that strategic marriages between Ohlone men and Yokuts women from the interior were also common, indicating that although physical space was disrupted by enclosure into mission space, social patterns of marriage and inter-tribal alliances continued.

The third section discusses daily practices in shared spaces. Chapter 6 sets the stage for Pannich et al. in Chapter 7, where the authors discuss how mission recruitment affected both the formation and maintenance of community and the multiscale aspects of social negotiation and rearticulation. They argue that early recruitment into the missions was done by elites who were thus able to maintain their status through a renegotiation of identity in the new system. The archaeological evidence at the mission site did not necessarily support this argument; however, shell and obsidian artifacts indicated that people maintained persistent contact with their homelands and specific natal villages.

In Chapter 8, Lightfoot discusses how social relationships and membership in a community act at local and regional scales, and how an individual with ties at these scales has a better chance of survival. He notes that this can be physically manifested in three ways; in unique spaces, familiar spaces, and broader community ties. His long-term studies of the Fort Ross area provide an overwhelming body of data on the arrangement of residential communities, spatial patterns, the arrangement of daily activities in residential communities, and the movement of materials from a local to a larger region that go to prove his point about community scale. Community scale is also significant in Farris' discussion in Chapter 9 of the pueblo of San Diego. This study is the only one in the volume to address Native American, Hispanic, and foreign (American) interactions. It relies heavily on archival data to explain how people interacted in their daily lives, but the archaeology that provided the original motivation for the archival research is mentioned only briefly.

Altogether, this collection of studies provides noteworthy examples of how to integrate archival research with archaeological investigations to provide a more nuanced understanding of how people in the past negotiated their daily lives and created communities. The methods employed here are not new; however, they have been used in novel ways that provide a pathway that other researchers can follow when working with historically

under-represented people or with older materials. The thought-provoking discussions of the various concepts and definitions of community and of the basic human interactions that create the archaeological record are important for all archaeologists to consider, but the book is presented in a way that advanced students should be able to read and comprehend as well.



Old Magic: Lives of the Desert Shamans

Nicholas Clapp
El Cajon: Sunbelt Publications, 2015,
232 pp., illustrations, references,
ISBN: 9781941384053, \$22.95 (paper).

Reviewed by David Wayne Robinson
University of Central Lancashire

This book looks at the spiritual practices of the Native Americans of the southwestern California desert, particularly the Cahuilla, but also those of desert tribes further afield. The book is written in a personable manner—the voice of the author comes through as one familiar with both the local haunts and the homespun tales of yore. This is both the strength and the weakness of this engaging, but at times limited, take on shamanism in the southern reaches of the state. The book opens with the author's statement that he will not reveal rock art locations and that it is best to be cautious when using anthropological interpretations. I'm glad to say that he sticks to the former, but sadly ditches the latter. The narrative then moves to a prologue, a first-person account that transports the reader into the desert world and into a shared 'discovery' of the strangeness of rock art, which opens the subject up before a brief discussion (and map) of the region of concern. The bulk of the book is divided into two sections: Part One is entitled *The Way of the Shaman*, while Part Two is called *Dream Quest*.

Part One gives the reader a sense of the feeling and breadth of the region's geography and areas including the Mohave, Anza-Borrego, the Colorado River, and

the wider Sonoran Desert. There are lovely accompanying photographs here and throughout the book. This is interwoven with mythic stories drawn from select ethnographies and secondary sources. The book works through a series of short chapters, really vignettes, that lay out the story of how one might become a shaman—from personal dreams, through initiation, to the ingestion of datura and the acquisition of songs. This is followed by a rather speculative interpretation of a rock feature that the author discovered in the desert, which he compares to a wide range of sand paintings. Rock art once again comes into focus, with more vignettes on historical rock art and on sites like Corn Springs. Everything is placed within a shamanic paradigm, with different published accounts again interwoven against the backdrop of shamanic practices. Rather interesting discussions of paraphernalia, regalia, doctoring, and sorcery finish off the first part.

Part Two: *Dream Quest* sketches the story of a shaman's quest for power via trance. Drawing upon the classic entoptic model of Lewis-Williams and Thomas Dowson (mistakenly written as 'Dodson' and not included in the bibliography), as well as the work of California rock art specialist David Whitley, the narrative blends country prose with ethnography and rock art to present the now familiar refrain of rock art as the outcome of shamanic trancing. This section covers groups from a wide territory, including the Quechan, Mohave, Chemehuevi, Paiute, Shoshone, Coso, and others, while incorporating well-chosen and entertaining anecdotes. The book ends with the 'twilight' of desert shamans, with interesting vignettes on historical rock art, the Ghost Dance, and the last of the shamans. A notes section and a much-appreciated