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#### **Title**

Hyder: *Rock Art and Archaeology in Santa Barbara County, California*

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diversity of species identified and the magnitude of the samples involved that she put a considerable amount of time and effort into this project. Unfortunately, the end product does not justify the endeavor.

#### REFERENCES

- Binford, Lewis R., and Jack B. Bertram  
 1977 Bone Frequencies—And Attritional Processes. In: *For Theory Building in Archaeology*, L. R. Binford, ed., pp. 77-156. New York: Academic Press.
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*Rock Art and Archaeology in Santa Barbara County, California*. William D. Hyder. San Luis Obispo County Archaeological Society *Occasional Paper* No. 13, 1989, 50 pp., 17 figures, 8 tables, no price listed.

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Hyder sets out to conduct an ambitious project and succeeds in examining the functional, chronological, and regional dimensions of Chumash rock art. Earlier investigators have analyzed only small numbers of rock art sites or have attempted to rely solely upon the ethnographic record for interpretation. Based upon the ethnographic literature, other Chumash rock art investigators have suggested that the rock art was produced by a ritual cult, the *'antap*, and therefore, was "ceremonial" in nature. The rituals allegedly focussed primarily on maintaining the sacred and cosmic balance or were connected with the acquisition of power. Little provision has been given by previous investigators for rock art to serve alternate

explanations or have served multiple functions in Chumash culture.

Hyder notes that "The most productive studies focus on basic archaeological data: site distributions, environmental associations, site characteristics, chronology, and classification studies" (p. 1). However basic this idea, until recently few studies have considered rock art data in their broader archaeological context. Consequently, there have been few data from which to draw without conducting primary research.

The paper is well organized into sections that begin with "Three Dimensions of Chumash Rock Art." In this section discussions are presented on specific areas of past research. A good review is presented of earlier models. The three primary research questions are: Are Chumash rock art sites primarily ceremonial sites? What is the time depth of the rock art in the recognized Chumash territory? Can regional rock art substyles be detected by image distribution, and have the styles changed over time?

The next section presents a comparison of two rock art study areas. Data for these comparisons were accumulated by several investigators over the last 30 years. The two study areas represent rock art of a densely populated coastal strip (San Marcos Pass Study Area) and a much less densely populated interior region (Sierra Madre Ridge Study Area). The geography, elevation, and geology offer distinctly different environments in the two areas.

Twenty-eight rock art sites are included in Hyder's study. In the "Functional Analysis" section are further discussions on site classification as presented by earlier investigators. All sites are grouped by the presence or absence of midden and/or milling features as either occupation sites, limited activity camps, or limited activity sites. A summation is provided on the division of rock art sites being either public or private based upon the

researcher's point of view. In a later section, Hyder presents *his* findings using all the available data, further refining the rock art site types and defining attributes as suggested by the study.

In the remaining sections the author furnishes an approach to rock art classification and then tests the results through seriation analysis of the rock art components. Preliminary data tend to support that there are differences in the rock art styles over time and between coastal and interior rock art sites. Hyder points out that seriation studies and diversity analysis are two approaches that have proven particularly useful to making sense of rock art data. He goes on to say that too few studies have been conducted to assess the contribution made by these approaches to archaeology.

More questions are raised than answered in this report. However, Hyder's approach to the data helps to clarify the known data and suggests future avenues of research. With the increase in data collection, better methods of recording, and improved statistical techniques, I too believe it will be possible to focus on whether artists favored painting specific images in specific colors and patterns in association with other archaeological features.

This paper probably is one of the most focused on rock art, yet it takes a holistic approach to the study that is both rewarding and refreshing. Hyder asks a number of relevant questions, attempting to integrate rock art data into the broader archaeological context. It is refreshing to see empirical data used to support and explore research and interpretation.

While discrepancies of interpretations are sure to arise in the defining of rock art element categories, Hyder has not only provided descriptions of the images but they *are* placed into motif categories and examples *are* illustrated. Without these supplemental data it would be impossible to disagree with

his decisions for placement.

The photography is excellent. However, on several figures (8, 9, and 11) where the painted images were weathered or superimposed it would have been helpful if drawings of the images had been included to better illustrate and distinguish them.



*Craft Specialization in the Prehistoric Channel Islands, California.* Jeanne E. Arnold.

University of California *Publications in Anthropology* 18, 1987, xvii + 278 pp., 23 tables, 24 figs., bibliography, \$26.50 (paper).

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One of the more perplexing issues plaguing California prehistorians for several decades has been the problem of demonstrating sociopolitical complexity in the archaeological record. Extrapolating from ethnographic data salvaged since the turn of the century, archaeologists have sought time and again to expose buried evidence proving that native populations in the California culture area achieved levels of development normally thought linked with food-producing societies. Early attempts focused on mortuary data, often depending on nothing more than nonrandom distributions of apparent valuables. Many a prehistorian, myself included, has wanted to believe the political-economic implications of those patterns, yet single-dimension data do not instill the confidence necessary to embrace such bold propositions.

Active interest in this general issue had waned for a period of time after the early 1970s, but with publication of Koyama and Thomas' (1981) volume and Price and Brown's (1985) collection evaluating complexi-