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Bean, Vane, and Young: *The Cahuilla Landscape: The Santa Rosa and San Jacinto Mountains*

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type with smaller margins. There are several typos, and a garbled line (the latter in the first paragraph of Appendix A). I could not interpret Tables 4.3 and 4.4 without considerable attention to the text; better labels and captions would have fixed this.

Nevertheless, these are minor problems. Any archaeologist with more than a passing interest in lithic tools and technology should have this relatively slender, but information-packed, thought-provoking volume; the price is certainly right!



The Cahuilla Landscape: The Santa Rosa and San Jacinto Mountains. Lowell John Bean, Sylvia Brakke Vane, and Jackson Young, with contributions by Bern Schwenn. Ballena Press Anthropological Papers No. 37, 1991, 116 pp., 15 figs., 11 maps, \$14.95 (paper).

Reviewed by:

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This compendium is a must for every anthropologist, archaeologist, historian, and geographer who works in the past or present territory of the Cahuilla people. Originally published in 1981 for the Bureau of Land Management (BLM) Desert Planning Staff, this revised version was released to coincide with the establishment of the Santa Rosa Mountains National Scenic Area. The authors combine references to Cahuilla placenames and ethnogeography from Patencio (1943), Strong (1929), and Gifford (1918), the unpublished field notes of C. Hart Merriam, their own extensive files, and input from living Cahuilla elders. The critical

evaluation of placenames and their modern correlates would not have been possible without the long lasting and on-going relationship between the authors and the Cahuilla people.

A new preface by Russell Kaldenberg, BLM Indio Resource Area Manager, and Richard Milanovich, Agua Caliente Band of Cahuilla Tribal Chairman, stresses the cooperative efforts of the BLM, the Agua Caliente and Morongo Band of Cahuilla Indians, local government entities, and numerous nature and cultural resource advocacy groups who have been active in preserving heritage values. A very important introduction highlights the uses of this study for cultural resource management. The authors emphasize that not only habitation sites are important and can be identified in this report, but more esoteric sites also need to be treated. These include power places, ritual sites, trails, resource collection areas, endangered species habitats, sacred springs and water sources, places associated with myths and songs, and trading and visiting localities. The authors maintain that Native American consultation still remains crucial to identifying such resources for modern management considerations. They still complain of the incomplete data for the Cahuilla even though this is a corpus of information that would be envied by other California researchers for its size and richness of detail. The plethora of placenames and associated information for the Cahuilla provides some measure of how little traditional ethnogeography is preserved for the heavily missionized coastal areas of California.

The Cahuilla Landscape proceeds from the general to the specific. The ethnographic summary in Chapter 4 provides a brief review of Cahuilla ethnohistory. The most valuable sections summarize Cahuilla experiences in the late 19th and 20th centuries, bringing their traditional concepts of geography and placenames up to the present. Recent archaeological and ethnohistoric studies will require that those sections dealing with early periods be updated.

For example, recent research by Bean, Schaefer, and Vane at Tahquitz Canyon, Palm Springs, has revealed evidence of irrigation and agriculture, but none before ethnohistoric times on the debris cone. Evidence for prehistoric agriculture may therefore best be found in the more optimal areas on sandy flats. Settlement pattern data also suggest a dispersed rancheria system rather than a contiguous "village" model. The Tahquitz Canyon excavations also confirm the authors' review of exploited faunal species. Plants are not reviewed in this volume, presumably because that subject was so well discussed by Bean and Saubel (1972) and Barrows (1900). Among the shortcomings of the ethnographic summary: recent studies of Spanish Period San Bernardino (Harley 1989) indicate that it was an *estancia* and not an *asistencia* or mission outpost as indicated in the text (p. 5). The authors also fail to discuss the still viable debate over the intensity of Cahuilla settlement along the Lake Cahuilla shoreline. Many recent surveys and excavations suggest that seasonal temporary camps were established rather than year-long permanent residential bases (Gallegos 1980; Schaefer 1986).

Chapter 5 introduces eight core areas of Cahuilla occupation: San Gorgonio Pass and Whitewater Canyon, the Palm Springs area (including Tahquitz and Chino canyons), Palm Canyon, Andreas Canyon, Murray Canyon, Martinez Canyon, Toro Canyon, and the Santa Rosa and Rockhouse Canyon areas. A separate section is devoted to Kausiktum territory that overlaps several areas because the ethnogeography of this lineage is so rich. Specific placenames are referred to by catalogue number and indicated on schematic maps that are based on USGS 15-minute series topographic maps. These figures all lack contour lines and most topographic reference points in order to maintain site location confidentiality. Professional archaeologists will need to employ some ingenuity to establish specific locations, either through

primary research, record searches at the state clearinghouse, their own familiarity with the areas, or manipulation of the figure scales. Once the limitations of the maps are overcome, the reader will find a wealth of information in this chapter concerning some 286 identified places. One of the valuable contributions in this section is the compilation of ethnographic sources that permit the reader to identify contradictions and confirmations in the ethnographic data base. The reader also will gain an appreciation of the dynamics of Cahuilla ethnogeography whereby certain site functions and lineage territorial claims changed over time. Some of this dynamic may be attributed to the profound demographic changes that followed the introduction of European diseases.

Chapter 6 is a handy alphabetical index of placenames. Both Cahuilla and Anglo names are dually listed and each is referenced by a location number that corresponds to the map locations and to location numbers in the following chapter. This is a good starting point for researchers who wish to connect a specific archaeological site or location with a Cahuilla placename. Chapter 7 is an annotated alphabetical listing, principally of Cahuilla placenames, that provides many informative details on each numbered citation. The authors have saved other researchers many hours of tracing information about social, political, ecological, and mythical associations with specific placenames. A new index by page number also is provided at the end of the report, but it should be used with great caution. At least thirty percent of the page numbers are incorrect and the alphabetical listings are in great need of editing. Several other errors also need to be corrected. The sumptuous color illustrations need figure numbers. Among them, Figure 7 of Eng Be Cha, or Fern Canyon, is incorrect. This is a photograph of Wentworth Canyon, located south of Tahquitz Canyon and feeding into Palm Canyon, where a palm grove is also locally known as Fern

Canyon. Fern Canyon is actually a small spring, without palm trees, located just above the water tank at the mouth of Tahquitz Canyon (Location 49).

The authors have informed me that this study is far from the definitive Cahuilla ethnogeography. Still to be researched are several references from the unpublished J. P. Harrington notes and from mission archives. Many placenames, trails, resource collection areas, and other geographical data relevant to the Kauisktum and Paniktum lineages of the Palm Springs area currently are being compiled for the Tahquitz Canyon Project and other cultural resource studies in the upper Coachella Valley. The collaboration of Dr. Bean and William Mason will change our understanding of Cahuilla geography during the Spanish Period. Hopefully, a revised third edition will be forthcoming that adds many more primary historical sources and unpublished ethnographic data. Some of the editing problems also need to be rectified. The authors applied the transcriptions of Gifford (1918) and Strong (1929) to Cahuilla placenames and these need to be amended with modern, linguistically correct, Cahuilla phonetics and translations. The authors also intend to include many more of the smaller sites and locations.

The Cahuilla Landscape is a fascinating and valuable research tool for the archaeologist, ethnohistorian, or ethnographer. It is particularly important for cultural resource management studies and significance evaluations by providing information on more esoteric aspects of Cahuilla traditions at locations for which empirical archaeological evidence may be absent or ambiguous. Provided here is a well-organized ethnographic and ethnohistoric research tool. Combined with archaeological data, it can be used to develop some of the most detailed and comprehensive settlement and subsistence models available in California.

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