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The Californios made this site and landscape their own; Voss makes the archaeology, architectural transformations, artifact descriptions (ceramics, foodways, clothing), and history her own. Whether discussing military architecture, Native American presence (or lack of evidence thereof), or the particular “landscape biography” of one settler, Voss’ archaeological and historical discussion of how the colonists used material culture over time to create and reflect new cultural values is informative, yet almost effortless. It’s a major feat of interpretation.

Voss writes very well, and the book is engaging. I found myself occasionally balking at the repeated style of beginning each chapter with a summary of what is

to come. For me, it takes away from the discovery of reading, and often makes me feel as though Voss were attempting to program the reader to agree with her before the facts, texts, and nuances unfolded. This is a stylistic quibble, and may not distract other readers. Overall, the text belongs in the library of every student of Spanish and Mexican Alta California. Its implications for other colonial settings, particularly where the previously colonized became the colonizers, cannot be overstated. Her interviews with descendants of *presidio* soldiers demonstrate how much the interpretation of the past matters to the present. *The Archaeology of Ethnogenesis* will become an anthropological standard.



## ***Strangers in a Stolen Land: Indians of San Diego County from Prehistory to the New Deal***

Richard Carrico  
El Cajon, CA: Sunbelt Books, 2008 (3rd. ed.),  
216 pp., \$14.95 (soft cover).

**Reviewed by Michael Connolly Miskwish**  
Adjunct Professor, San Diego State University  
Campo Kumeyaay member

Richard Carrico has brought us a refreshing expansion of his original history of San Diego County tribes. His discussion of the Spanish and Mexican periods includes a succinct discourse on the attempts by various “schools of thought” to bend California Indian history to fit particular ends through the selective picking of facts or through overgeneralization. Another provocative position he explains is the likely continuity of people from the La Jolla and San Dieguito patterns to the later Hokan-Yuman speaking Kumeyaay. He goes even further in citing a hypothesis that the earlier groups were linguistically part of the Hokan linguistic family. This is a courageous position in light of the fact that some anthropologists and archaeologists would prefer that the modern Kumeyaay be considered distinct so they

could therefore be more easily dismissed when claiming human remains for reburial.

The discussion of the 1775 destruction of the Mission at San Diego is detailed and balanced. Carrico has included a significant discussion of the tribal social structure, as well as an examination of the resistance of particular individuals and communities. The identifications of tribal leader were welcome additions that go a long way toward humanizing Indian communities that are often portrayed as faceless backdrops to Eurocentric discussions of California history. There are descriptions of indigenous agricultural practices that include burning, planting, and transplanting to develop food sources, medicines, attract game, and serve as village fortifications. All of these either add to or dispel the characterization of the Kumeyaay as simple “hunter-gatherers,” he points out.

The health effects of colonization are discussed in detail, using data from the mission records and the later Mexican period. The results of some brief analyses on Kumeyaay human remains are enlightening with regard to the physical stresses placed on the missionized Kumeyaay.

The discussion of the rebellions of the 1830s and 1840s is a great addition to earlier editions. One gets a true sense of the complexity of overlapping and contradictory alliances and power struggles.

The period from 1850 to 1880 was covered in Carrico's previous editions, but he has greatly expanded an already detailed examination of documentation from that period. The added breadth is considerable and includes native leadership profiles and a greater discussion of the impacts of the federal policy of the time.

Carrico discusses the struggle during the 1870s in San Diego County to address the perceived "Indian problem," and the ineffectual and sometimes damaging actions taken by a community clearly uninterested in any sense of fair dealing. The few people who attempted to aid the Indians did so at their professional peril.

New additions on the 1880s–1900s touch on some important historical events. These include the creation of many of the present reservations, the allotment act, and the interplay of Indian aid organizations and individuals. Carrico describes the invasion, at the turn of the century, of anthropologists who were eager to capture the last of the "vanishing" Indian.

In the final chapters Carrico focuses on specific tribes, with particular emphasis on the Cupa and Capitan

Grande relocations, and the creation of the San Pasqual, Jamul, and Laguna reservations. A short narrative on the Mission Indian Federation wraps up the text. Overall, the twentieth century material provides some wonderful snapshots of events of the period but lacks the more cohesive sense of the earlier periods. More discussion of the federal racial policy at that time (most notably the miscegenation and eugenics laws) and its interplay with Indian policy would have been welcome. The industrial school training programs and cultural adaptations were also important elements during this period. A discussion of the 1928 settlement act, which continues to be a significant component of present-day treaty right discussions, is significant by its absence.

Despite the superficiality of parts of the section on the twentieth century, the topics that were covered were covered well. Overall, I enjoyed the book and learned some things (as I always do when reading Carrico's work). It is a welcome addition to other reference works on San Diego County history, and is a book I would recommend to my students and to fellow Kumeyaay.

