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Gudde: *California Gold Camps: A Geographical and Historical Dictionary of Camps, Towns, and Localities Where Gold was Found and Mined, Wayside Stations, and Trading Centers*

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Author

Elsasser, Albert B.

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suggest a certain unfamiliarity with the subject on the part of the author. (2) Some materials shown on the distribution maps are not explained or discussed in the text. (3) The distribution maps cannot be relied upon, because so many major works were apparently overlooked. Map 2, for instance, omits the three-ply cordage recorded for the Klamath River tribes and well represented in museum collections. (4) There is no discussion of differences in *S* or *Z* spun cordage among the various tribes, a work habit that varies according to cultural tradition. It would be most useful to have this, of all things, properly outlined and summarized.

The overall impression of this work is that it was hastily prepared, lacks adequate background preparation, and is therefore not to be taken as authoritative.



California Gold Camps: A Geographical and Historical Dictionary of Camps, Towns, and Localities where Gold was Found and Mined, Wayside Stations and Trading Centers. Erwin G. Gudde (Elizabeth K. Gudde, ed.). Berkeley, Los Angeles, and London: University of California Press. 467 pp. \$19.50 (cloth).

Reviewed by ALBERT B. ELSASSER
R. H. Lowie Museum of Anthropology
University of California, Berkeley

So far as anthropologists are concerned, the value of this book, on first impression, would appear to be confined mostly to archaeologists or ethnologists involved in studies of the Sierra Nevada region and other places in California where there were formerly heavy Indian populations. A detailed perusal,

however, suggests a much wider field of interest.

The author (or authors, for the late Erwin Gudde frequently worked in close cooperation with his wife) of the most comprehensive book of California placenames has in the present volume compiled an impressive list with more than 4000 annotated entries, most of them applying to some five or six California counties in the so-called Mother Lode district of the Sierra Nevada foothills. This book should become indispensable to anyone associated with historical research in nineteenth century California. Looking further, this absorbing dictionary has many important implications to, for instance, demographers and linguists as well. In effect, it documents probably one of the greatest population movements in history more graphically than mere narrative description. Most of the names were given by a relatively tight-knit group composed of those directly or indirectly involved with gold within a short period of 30 years, say from 1849 to 1880. In such a compact situation as this, the names can tell us a great deal about the people who created them.

As examples of the exclusiveness of the naming group, perhaps most accurately referred to as Western European or Anglo-American, we see that less than 100 names out of the total of 4500 or so in the book were derived from the Spanish language; most of the names containing the proper adjective "Spanish," in any case, probably referred to miners from Mexico. Other Spanish-speaking miners caused the name *Chile* or *Chilean* to be used with relatively great frequency, thus confirming the rough statistics that, of all the South American countries, Chile sent the largest contingent of gold seekers to California.

Although this migration of miners or would-be miners from all over the world resulted in wholesale displacement or depredation of the native population, California Indian names like *Coloma* or *Concow* (both given as Maidu words) are extremely rare. The

adjective "Indian" (as in *Indian Bar*, *Gulch*, *Flat*, *Diggins*, and the like) was fairly common (24 times), but the most frequently used specific Indian tribal name was *Cherokee* (eight times), which is, of course, representing a non-Californian group. This comparative neglect of Indian names suggests the negative attitude toward the native occupants and the proprietary rights to which the miners seemed to feel entitled for the new land being expropriated from the old population.

Many of the names are unique, often with ironic overtones, like *Bunionville*, *Pinchmentight*, *Hornswoggle Ravine*, or *Sorefinger*. Others repeatedly employ common adjectives or nouns to produce numbers of relatively trite names: *big*, *little*, *stone*, *rock*, *rocky*, *green*, *greenhorn*, *poverty*, *granite*, *quartz*, *union*, and *empire*. As might be expected, the most frequently given names in the entire corpus have *gold* as one of their elements, usually as an adjective (e.g., *Gold Run*). Among the names referring to lands outside of California are *Yankee*, with its eastern U.S. regional implication, along with *Texas*, *New York*, *Missouri*, and *Oregon*, in that order of frequency, but all appearing at least 15 times. *Chile*, *China* (or *Chinese*), *Scotch* (or *Scottish*), and *Dutch* (i.e., German, Austrian, Swiss, and Netherlands all lumped together) are all heavily represented. *French* appears more than *Dutch* (45 against 24 times), but the authors comment that, although French gold diggers were less numerous than the Germanic, the "real French seldom associated with Americans, and their camps kept their national identity."

The volume is illustrated with attractive reprints of drawings of mushrooming towns or diggings of the times; these, together with locality maps, further reinforce any statement about the almost incredible magnitude of the gold rush, both in terms of population and in energy, hand and mechanical, expended upon the extraction of the metal. In sum, the book will appeal to general readers, while at the

same time serving as a basic reference for anyone concerned with socio-demographic analysis of this hyperactive period of California history.



Some Thoughts on California Archaeology at the Moment. Robert F. Heizer. *Journal of New World Archaeology* (Institute of Archaeology, University of California, Los Angeles), Vol. 1, No. 1. November 1975. 13 pp.

Reviewed by ALBERT B. ELSASSER
R. H. Lowie Museum of Anthropology
University of California, Berkeley

Introduction of this new journal of archaeology, intended to incorporate the function of the now terminated *Annual Reports* of the University of California Archaeological Survey, Los Angeles, comes at a time when there are rumblings of crises in American archaeology. It seems fitting therefore that the first article in the new format refers in large part to impending or already existing conflicts between "public" and "anthropological" or "new" versus "old" archaeology.

The essay was taken almost *verbatim* from the text of a recently-delivered lecture in Los Angeles. Many ideas are covered summarily, but at least one is developed at some length. This refers to the paradox brought about by projected increased support through special public funds for conservation of Indian cultural remains where for decades there has been comparative indifference to preservation. Heizer suggests that expensive conservation or salvage programs, involving training of