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*Special Issue: The California Indians.* Robert A. Black and Terry P. Wilson, eds., Jack Norton, guest ed. *American Indian Quarterly*, 13(4). Berkeley: Native American Studies Program, University of California, 1989, x + 221 pp., 9 figs, \$20.00 (paper).

*Reviewed by:*

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The sixteen papers assembled in this volume represent a sampling of recent scholarship pertaining to California Indians. The orientation of most of the articles is humanistic rather than scientific. A number originally were presented at the first four California Indian Conferences held in 1985, 1986, and 1988 in Berkeley and in 1987 in Santa Barbara. A short introduction by Norton sets the theme for the volume by decrying past mistreatment and genocide of the California Indians and calling for a healing of old wounds.

The first essay, "Unfinished Justice" by Allogan Slagle, reviews the legal history of attempts by Indian groups within the state to obtain tribal recognition or reverse termination decisions. Slagle decries the poor record of the federal government in dealing with California Indian groups and is especially critical of the idiosyncratic and unwieldy process by which tribes are forced to apply for recognition. Some federal criteria are difficult to meet, e.g., demonstration of political and social continuity. Many groups were decimated and nearly destroyed after two centuries of European cultural domination, and some federal regulations hamper the efforts of modern descendants to reestablish tribal organizations.

The second article, "Traversing the Bridges of Our Lives," is authored by Jack Norton, a Hupa descendant. Through his understanding of the culturally transcendent

message in the Hupa view of the passing of the soul, he was able to come to grips with feelings engendered by visiting the site of an 1851 massacre of Wintun Indians.

Norton's introspective piece is followed by a scientific study by Thomas Jackson. "Reconstructing Migrations" is a succinct essay that questions simplistic use of the equation *language = artifacts = societies* in efforts to understand linguistic prehistory. Using Athapaskan and Western Mono examples, Jackson notes that material culture inventories of these societies do not differ markedly from neighboring groups. He suggests that archaeologists should focus on how economic relationships may have changed as a response to entries of new groups as a principal means of detecting prehistoric migrations.

The contribution by Lee Davis is a geographic reconstruction of Jedediah Smith's 1828 route of travel through Hupa territory. This was the first known contact of the Hupa with non-Indians, but unfortunately Smith provided only the briefest description of the native people he encountered. Also based on a historical manuscript is Edward Castillo's annotated presentation of a portion of the hitherto unpublished narrative of Lorenzo Asisara, an Ohlone (Costanoan) Indian born in 1820 at Mission Santa Cruz. Asisara later became mayordomo of the local Indian community and survived to relate his perspectives on the mission's history to Thomas Savage in 1877. He recounted scandalous stories about most of the padres who were stationed at the mission. Some aspects of these incidents are probably exaggerated, especially those not experienced directly by Asisara, because they occurred before his birth or when he was a very young child. The account is probably most accurate as a record of the experiences of the Indians in post-Mission times. Unscrupulous acts of those

who secularized the missions are documented, including unflattering descriptions of a notorious priest, Fr. Antonio de la Concepción Suarez del Real. Asisara's narrative is valuable as a rare rendition of how the Indians themselves viewed the turbulent years at the end of the Mission Period and how they fared in the mid-nineteenth century. This account is comparable to similar stories collected by J. P. Harrington from other California Indians who had lived through the same period.

Florence Shipek offers a brief historical overview of various California Indian claims cases. She contends that the Mission Indians case in particular was judged on faulty premises because other anthropologists (e.g., Kroeber, Gifford, and Spier) misunderstood pre-contact Kumeyaay (Diegueño) social organization. She characterizes the Kumeyaay as possessing a national territorial identity. Shipek's conclusion is based primarily on her own ethnographic work between 1954 and 1964. To gain confidence in her assertions, one would like to see some ethnohistoric corroboration, because her consultants were at least four or five generations removed from precontact conditions and would not necessarily reflect eighteenth-century concepts of social identity.

The next two articles pertain to Yurok studies. Arnold Pilling provides a very detailed and fascinating description of the Yurok "great house," based on ethnographic and ethnohistoric literature and his own interviews with a woman who descended from four great house groups. The term "great house" refers both to actual physical structures and to aristocratic descent groups (apparently bilateral or matrilineal), who owned ritual regalia, prayers, and dances associated with the ceremonial houses. Thomas Buckley challenges Kroeber's characterization of Yurok personality traits,

noting that a catastrophic 75 percent decline in population in the nineteenth century was bound to have affected the personal outlook of survivors. He contrasts the coldly scientific perspective, exemplified by Kroeber, with the humanistic and spiritual world view of the Yurok priest who served as consultant to the anthropologist.

Four studies follow that deal with aspects of California Indian history. Virginia Miller analyzes the changing role of the chief among the Yuki Indians of Round Valley. The loss of principal Yuki leaders after an 1863 campaign against white society led to a hiatus in native chieftainship. In the following decade the office was revived, but in a very different sense, as the Yuki sought to better their lot and receive perceived benefits in the government's acculturation program. Articles by Bev Ortiz and Glenn Farris are devoted to contrasting aspects of California folk history. Ortiz demonstrates that many popular myths and legends about Mt. Diablo, although attributed to the Indians, are actually not derived from native roots and obscure the sacred meaning that the mountain once held to original inhabitants. Farris was able to correlate some twentieth century Kashaya Pomo traditions with historical references to a Hudson Bay Company expedition that passed Fort Ross in 1833. The Kashaya accounts illuminate the scanty historical record and document the Indian perspectives regarding the passing of foreigners through their territory. James Gary Maniery and Dwight Duschke reconstruct the lives of a Northern Miwok couple, Pedro and Lily O'Connor, using historical records and modern interviews.

Darryl Wilson contributes a version in prose of a Pit River Indian tradition about a waterfall in their territory called "The Great White Owl." The story that pertains to this place has deeper significance regarding

attainment of wisdom. Joseph Giovannetti writes convincingly about the transcendental message found in a Tolowa myth. He points out that the events portrayed cannot be understood properly without an awareness that they represent the protagonist's journey to self-knowledge. Breck Parkman's short piece, "A Stone for Yontocket," is a personal account of a visit to a site where a terrible massacre of Tolowa Indians occurred in 1853. He emphasizes the need for maintaining spiritual balance in the world, which he describes as a cornerstone of religious beliefs in hunter-gatherer societies throughout the world. While one may question this generalization, it is difficult to fault Parkman's conclusion. He calls for an ethic of understanding the interconnectedness of life and preserving the balance of nature.

The final essay by Peter Nabakov is a well-written review of Chumash studies. He primarily surveys works based on the exhaustive ethnographic work of John P. Harrington. Nabakov covers only the major books that have appeared on the Chumash and has not looked much beyond the field of ethnography. He seems to have missed most recent articles, even those based on Harrington's work, and omits a number of Ph.D. dissertations in linguistics, archaeology, and ethnohistory that pertain to his subject. A few minor pratfalls are also evident, including a perpetuation of the error that Harrington's consultant, Fernando Librado, was more than 100 years old and a mistaken belief that publication dates were out of sequence for volumes in the *Material Culture of the Chumash Interaction Sphere*. Nabakov calls for a new synthesis to be written that will incorporate the rich material found in Harrington's papers. Although published in part in numerous books and articles, the Chumash ethnographic information collected by Harrington has yet to be woven into an integrated whole. The

late Travis Hudson had begun to work on such a project before his untimely death in 1986.

I found something of value in all submissions to this special issue of the *American Indian Quarterly*, and so my critical comments have been few. Occasionally polemics detracted from valid points being made, and a few articles had more to do with personal odysseys of self-discovery than they did of California Indian issues *per se*. In spite of these shortcomings, this volume conveys a sense of vitality and a new appreciation for the perspective of California Indians. In this regard, it is especially noteworthy that the guest editor and a fair number of the contributors are themselves of California Indian ancestry.



*Archaeological and Ethnohistoric Investigations at CA-NEV-194, Near Rough and Ready, Nevada County, California.* A. G. Pastron, M. R. Walsh, and C. W. Clewlow, Jr. Coyote Press *Archives of California Prehistory* No. 31, 1990, vi + 104 pp., 15 figs., 1 map, \$7.40 (paper).

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This volume reprints the results of a testing program conducted at CA-NEV-194 in 1982 for the California Department of Transportation. The original report was completed in 1984 in connection with plans to realign State Highway 20 between Grass Valley and Penn Valley in Nevada County, California. Based on the information presented in the original report, CA-NEV-194 was determined eligible for nomination to the National Register of Historic Places and the highway