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Title

Heizer, ed.: *The Costanoan Indians: The Indian Culture from the Mouth of the Sacramento River, South to Monterey and Inland Past the Salinas River*

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accounts. Most of the articles are taken from the San Francisco *Bulletin* and the Sacramento *Union*. Important southern papers such as the San Diego *Herald* and the Los Angeles *Star* are generally ignored. These papers contain much valuable information on the Luiseño, Cupeño, Cahuilla, and Diegueño, especially during the 1850s. I also question the worth of several of the articles the editor included. Some tell us very little about Indians or their relations with the whites. For example, in *Diggers* a short article from the Sacramento *Daily Union* of November 10, 1858, reads as follows:

There are troops at Fort Young and Salt Lake, from either of which places they could be marched to the Mohave Villages, and if placed under the direction of Major Heintzelman, we would teach those savages a lesson that will never be forgotten by their latest posterity [pp. 74-75].

American attitudes and policy can be detected in this statement, but we learn nothing about the Mohave and their relationship with the whites. Moreover, it is somewhat disconcerting to have the Mohave introduced, if only vaguely, and then quickly dropped. The next article deals with a white man who raped an Indian woman and then killed an Indian man who attempted to intervene.

The same criticism leveled at *Diggers* can be applied to *Destruction*—the documents deal mainly with northern California and are often irrelevant. *Destruction*, however, is a more ambitious undertaking in that it contains not only newspaper articles but letters of army officers, superintendents of Indian affairs, and Indian agents. But Heizer falls into the same trap with *Destruction* as he did with *The Other Californians* in that the documents often tell us much more about white men than about Indians. And, ironically, many of those who wrote the documents were quite sympathetic to the Indians. For example, in a letter to his colonel, an

army captain expresses a genuine concern for the Indians in his district:

I would respectfully call your attention to the necessity of publishing some decree forbidding all persons from trespassing upon the Indians, [as] there are some who go among them for no good purposes, get into difficulties with them, and are driven off [p. 8].

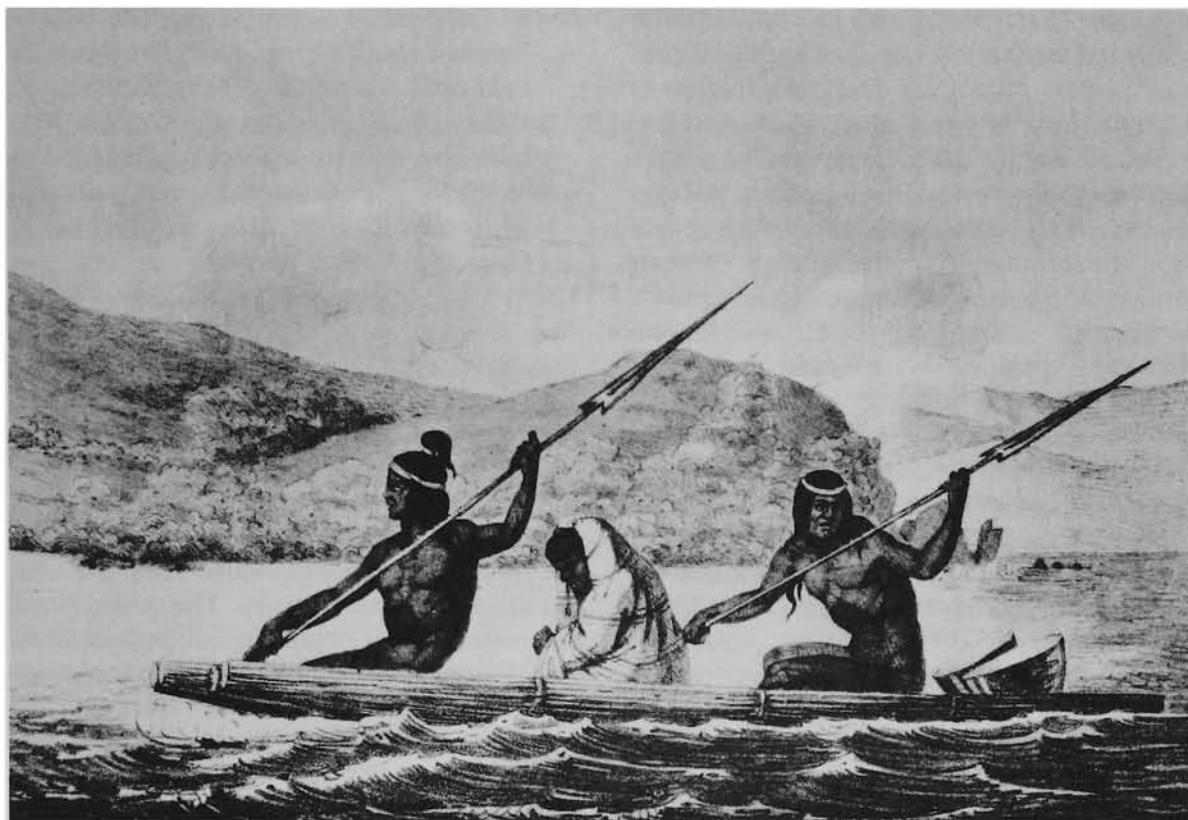
Statements such as this could give some readers the impression that the white man wasn't so bad after all. This impression, of course, is just the opposite of what Heizer intended to create. Only through the painstaking process of extrapolating relevant information from the documents and then weaving this information into a historical narrative could Heizer actually have achieved the goal he set for himself—to explain how the destruction of the California Indians came about. This task he was not willing to undertake. But, then, neither is anyone else.



The Costanoan Indians: The Indian Culture from the Mouth of the Sacramento River, South to Monterey and Inland Past the Salinas River. R. F. Heizer, Ed. Cupertino, California: California History Center, De Anza College, Local History Studies 18. 1974. 116 pp.

Reviewed by A. B. ELSASSER
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Despite the splendid opportunities offered the Spanish missionaries to record the customs of the native Californians they were sent to convert to Christianity, with few exceptions little has come down to us from the padres or their contemporaries which tells of



Boat of the Port of San Francisco, drawn by Louis Choris, artist of the Russian exploring ship *Rurik*, at San Francisco Bay in 1816. Originally published by the artist in 1822. This early illustration of San Francisco Bay Indians appears in *The Costanoans*.

the Indian way of life before the coming of Europeans. Moreover, by the time unbiased historians or anthropologists could concern themselves with the peoples who lived in what were to become in the 19th century the first heavily white-populated districts, the Indians who had lived there had all but disappeared. As Heizer points out in his introduction to the present work, A. L. Kroeber (1925) devoted to the Costanoans in and around San Francisco and Monterey only 11 pages of his 995 page *Handbook of the Indians of California*. Although there remain many scattered references to Costanoans in historical sources, it seems likely that this 1974 collection of writings about them will not soon be supplanted as the basic reference work on their later history and ethnography.

Following the introduction to the volume is an excellent ethnohistorical sketch of San Francisco Bay Costanoans by Linda S. Switzer; word lists compiled from several different sources; five replies by various missionary fathers to the Interrogation (questionnaire) of 1812; a Miscellany, containing a range of information on vocabularies, music, prayers, placenames, and two personal accounts, one by a Costanoan Indian and one by the commander of a Russian expedition (de la Pérouse). The study is concluded with 20 well-reproduced portraits, in black and white, of Indians, by 18th and 19th century visitors to California, and three maps, two of which are based upon originals drawn in 1824.

Probably most of the material contained

in Kroeber's *Handbook* and in a later Culture Element Distribution List on Central Californian coastal tribes, by J. P. Harrington, is referred to in one section or another of the work edited by Heizer, especially in the Switzer article on ethnohistory. What emerges besides objective description from this collection of reprinted articles or quotations from various sources is an almost general expression of negative attitudes of the Missionaries toward the Indians. While much has been written previously about the ambiguous relationships between the Indians, the Missionaries, and the Spanish soldiery at the presidios, the present volume, with its eclectic approach, seems to underscore the near unanimity of essentially jaundiced attitudes toward the Indians by Europeans. Louis Choris, a sensitive artist who was with the expedition under von Kotzebue in 1816 and whose excellent sketches and drawings of Indians of San Francisco and surrounding regions are well-represented in the present work, saw the Indians at this time as sad, unsmiling, and unhappy. La Pérouse, who came to Monterey in 1786, was moved to agree that the natives were suffering under a loss of civil liberties and from certain despotism emanating from the Presidio. In sum, it appears that the padres, in treating their self-assumed charges like children, thus elicited false, i.e., child-like responses from them.

This study will be of value to anyone interested in western North American Indians, especially at the time of their first massive contact with Europeans who eventually caused their almost complete disappearance in many coastal regions.

REFERENCE

- Kroeber, A. L.
 1925 *Handbook of the Indians of California*. Washington: Bureau of American Ethnology, Bulletin 78.

Perris Reservoir Archeology: Late Prehistoric Demographic Change in Southeastern California. James F. O'Connell, Philip J. Wilke, Thomas F. King, and Carol L. Mix, Eds. Sacramento: California Department of Parks and Recreation, *Archeological Report* No. 14. 1974. ix + 172 pp., 23 figs., 20 pls. \$3.50 (paper).

Reviewed by CLEMENT W. MEIGHAN
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Presented here is a collection of 18 individually authored chapters, the first three being a plan and summary of the research, the last 15 data reports on five sites and their collections. There are also topical articles on site distributions, rock walls, rock art, and dating of the assemblages. The four editors deserve credit for organizing all the individual contributions and approaches into a coherent format. Editing and proof-reading are substantially above average, particularly for a collection of papers which includes many student efforts and over a dozen authors.

The work represents a salvage program in the Perris Reservoir of Riverside County, the southern end of the California water project. Since this is located in one of the least-studied parts of California so far as site reports and field data are concerned, it inevitably provides extremely valuable data for an extensive region about which almost nothing has been recorded. The total collection of papers is a laudable effort to combine traditional descriptive information with the approaches of so-called new archaeology; it represents what modern site reporting should be. A conscientious effort was made to provide some problem orientation and intellectual overview of the work so that it would not be mere collecting of relics on a random basis. In addition, ecological data were collected carefully and are actually *used* in the interpretive articles, rather than being mere lists of food resources tacked on as an appendix. In parti-