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The Journal of California Anthropology

Title

Stratton: *Life Among the Indians: being an interesting narrative of the captivity of the Oatman girls among the Apache and Mohave Indians*

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Journal

The Journal of California Anthropology, 5(1)

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Publication Date

1978-07-01

Peer reviewed

related activities of the Chumash occupation. Huddleston and Barker have filled a portion of this gap with the analysis and interpretation of fish remains collected during the destruction of the site. The conservative conclusions of the study, which are based on solid evidence, are a valuable contribution to our knowledge of Chumash subsistence activities.

The format follows a style established by John Fitch, which provides a body of biologic data and estimations of capture techniques for each species. This information is interpreted in the context of which species were taken, the numbers taken, where they were captured, and what techniques and equipment might have been used in the process. Remains from two portions of the site believed to represent different temporal occupations, were compared and found to contain dissimilar assemblages suggesting a much more sophisticated fishing economy during the later occupation.

The paper provides discussions of the pitfalls and some of the potential uses of otoliths ("ear stones" of fish) for archaeology. It also demonstrates the necessity of using column samples screened with 18- and 30-mesh screen to avoid substantial skewing of fish samples. These topics are useful guidelines for archaeologists needing to determine sampling techniques and anticipated products when planning excavations. Some of these aspects have been presented elsewhere, but the authors provide an excellent example of their implementation.

Several problems may detract from the usefulness of the paper. Each species account includes citations of previous zooarchaeologic studies where that taxon was recorded. This is meant to be an aid to comparative research, but is done ignoring cultural and temporal differences, thus leading to confusion for those not familiar with the literature. The same oversight is present in the inter-site comparisons.

Another problem is the brevity of the explanation of how the biologic data relate to

aboriginal fishing activities. The reader is largely required to compare the species accounts with the conclusions to gain a clear idea of the specific reasons for each interpretation.

In addition to the principal discussion, several examples of Chumash use of otoliths in ornamentation are figured and described. The bibliography appending the paper is comprehensive for coastal Central and Southern California studies of fish from archaeological sites through 1975.



Life Among the Indians: being an interesting narrative of the captivity of the Oatman girls among the Apache and Mohave Indians. Royal B. Stratton. (Reprint of the first and second editions, San Francisco, 1857.) Selected and arranged by Wilcomb E. Washburn. New York and London: Garland Publishing Co., *The Garland Library of Narratives of North American Indian Captivities*, Vol. 71. 183 and 321 pp. 1977. \$29.70.

Reviewed by R.F. HEIZER
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This is Volume 71 of a series numbering 111 in which 311 captivity accounts are reprinted facsimile. Selection and editorial supervision are by America's eminent historian of American Indians, Wilcomb E. Washburn.

This is, for all practical purposes, California's only real and authentic Indian captivity—that of the Oatman sisters, Olive and Mary Ann. A Mormon family on their way to California was attacked in 1851 in western Arizona, and two sisters (aged 14 and 5) were captured by some uncertainly identified Indians (Mohave?, Yavapai?). A brother, Lorenzo, survived, though wounded, and was instrumental in the release after five years in captivity of the older sister, Olive, now 19 and flourishing five vertical stripe chin tattoos

acquired during her years with the Mohave, who bought her from her captors. Mary Ann lasted only two years, she being too immature for such traumatic acculturation.

The first and second editions (both San Francisco, 1857) are contained in this volume. The first edition sold out in about two weeks; the second is 44 pages longer than the first, the additional material mostly referring to Olive's life among the Mohave.

There is a large volume of newspaper and archival accounts referring to this captivity which will no doubt some day be brought together. But this is the essential story, written by the Rev. R.B. Stratton from information secured from Olive and Lorenzo. The writing style shows what a sanctimonious old hustler Stratton must have been. But it is a great yarn, wholly true, and it tells, in a way no ethnographer could, what life among the Mohave in the 1850's was like. Anyone interested in California Indians should read it.



Diegueño Curing Practices. Ruth Farrell Almstedt. San Diego: San Diego Museum Papers No. 10, 1977. 38 pp.

Reviewed by A.B. ELSASSER
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This volume is a compact summary of an abstruse subject, which, in order to gain coherence, relies on scattered quotations from ethnologists or missionaries and testimony from Indians, some of whom remember only part of the medical lore which was part of the pre- and immediately post-Mission culture. The work is divided into sections including Concepts of Disease; Parts of the Body; Shamans; Witchcraft and Magic; and Botanical and Home Remedies. These all permit discussion of practically every aspect of the curing practices in parts of Southern Cali-

fornia and Baja California.

Naming and indicating specific use of some 39 medicinal plants used by the Diegueño in a whole range of diseases, including some introduced ailments, is probably the main contribution of the book — this section is most valuable when we consider how relatively few monographs are available on the subject. In any event, the most stimulating part of the work probably occurs in sections on Concepts of Disease and Shamans. Here is confirmed what has been observed elsewhere on many occasions, i.e., that in the Indians' opinions, despite their intimate knowledge of many plants, the mysterious (faith?) curing techniques of the shamans were more important than plants in the treatment of serious diseases.

Unexpectedly or not, quotations from Father Baegert (who worked, before 1772, in Baja California among Indians whose curing practices paralleled those of the Diegueño) and from another priest (recorded in [*Preguntas* and] *Respuestas* of 1812) evince a counter opinion regarding faith as a curing device. In the *Respuestas* this kind of native curing evidently was regarded as a charade, while Baegert implies or states that such healers were imposters or quacks.

Yet another opinion is set forth in a quotation (p. 4) from an Indian and agency physician in 1890, who believed that: "... the old time 'medicine man' was really better than the average white doctor in those days, for although the treatment was largely suggestive, his herbs were harmless, and he did allay some distress which the other aggravated, because he [the white doctor] used powerful drugs almost at random and did not attend his cases intelligently." This was written in 1916 by C.A. Eastman.

