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*Anderson: A Revised, Annotated Bibliography of the Chumash and their Predecessors*

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ethnography had been published within a few years of the field work, it could have stood (as published) with the works of the anthropologists Kelly emulates. However, since 1952 there have been several ethnological studies and archaeological investigations in the Lower Colorado River area which have raised theoretical and interpretative questions such as, the causes and significance of warfare on the Lower Colorado; the influence of the various stands Lake Cahuilla had on aboriginal settlement and subsistence patterns; the value of mythology as an indicator of population movements or the antiquity of Lower Colorado agriculture; the date and pattern of the intrusion of Numic-speakers on the Lower Colorado; and the linguistic relationships between Lower Colorado Yuman-speakers on which Kelly potentially could have had much to say. For example, in the chapter on warfare, Kelly goes to great length to describe the method of taking scalps and their treatment but offers only minimal data on patterns of alliance and their changes and does not tell us anything about the relationship between warfare and resource availability or population movements. In another example, the limited archaeological section is based exclusively on the works of Malcolm Rodgers published between 1929 and 1945. It makes no attempt to deal with more recent data, dating, and interpretations.

Thus, *Cocopa Ethnography* suffers most from Kelly's failure to update his comparative material, to fit his work to contemporary questions, and to update his bibliographic material. For reasons that are unclear (except that he probably wrote the basic manuscript in the 1950's) Kelly compares the Cocopa to "modern" Americans in terms of cultural themes. It would have been more interesting and valuable if he had chosen to make detailed comparisons with surrounding aboriginal groups in a framework of contemporary theoretical questions.

On the other hand, portions of *Cocopa Ethnography* do shed new light on parts of the general cultural adaptation to the Lower Colorado region. The discussion of Cocopa subsistence goes a long way to fill out the existing picture of the relationship between food gathering, agriculture, and the annual flood cycle of the Colorado River. This information has never been more clearly presented, and this chapter is a welcome addition to our understanding of the peoples of the Lower Colorado.

In spite of the problems outlined, *Cocopa Ethnography* should be read by anyone interested in the region, if for no other reason than it is an extensive addition to the relatively limited ethnographic record for the Lower Colorado River. The book is clearly written and except for a few typographical errors it is well printed.



***A Revised, Annotated Bibliography of the Chumash and their Predecessors.*** Compiled by Eugene N. Anderson, Jr., Socorro, New Mexico: Ballena Press *Anthropological Papers* No. 11, 1978, 82 pp., 1 map, \$5.95 (paper).

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The Chumash of California have long held the position, along with the Pomo and Cahuilla, of a most favored aboriginal group by anthropologists. In the case of the Chumash, this was due to a variety of factors—an abundant natural environment, a complex social and material culture, and the favorable impression made on the early Spanish explorers and missionaries. Harrington's notes on Chumash culture have enabled us to discover more about this group in the last ten years than we knew in the previous century. Those engaged in Chumashology will be gratified to learn of the

publication of a revised and annotated version of Eugene Anderson's Chumash bibliography of 1964 by Ballena Press.

Anderson's original prediction of a flourishing of Chumash studies was correct. Professional anthropologists as well as the general public now have a greater appreciation of the complexity and advanced achievement of the Chumash. Descendants of the Chumash are actively reconstructing their old culture based entirely on data and interpretations provided by the anthropological community. This phenomenon would have delighted such old-time professionals as Kroeber, Harrington, and Merriam, who were very concerned and involved with the well-being of their consultants and the survival of their cultures.

The vast advances in Chumash studies in the last decade have also been the result of a decentralized *laissez-faire* approach to research. Of the increasing number of archaeologists, physical anthropologists, ethnologists, physical anthropologists, ethnographers, and linguists involved in Chumash research, each contributes his own interests

and diverse backgrounds to the increase of total knowledge. Specialists in rock art, religion, technology, and ethnobotany have made major contributions to the field. While approaching the same problem from different directions, researchers are constantly devouring the most recent contributions of their colleagues.

Anderson's bibliography is divided into sections dealing with archaeology, including a special section on rock art, ethnology, history, linguistics, and physical anthropology. References range from the articles of the early obscure researchers of the 1870's to the major contributors of recent years—Leif Landberg, Travis Hudson, Michael Glassow, Thomas Blackburn, etc. The bibliography is truly exhaustive. It is *de rigueur* for any professional anthropologist working in the Chumash area or in any other part of the California culture province. Students and the lay public will also find the volume very useful. It is truly a welcome addition in the area of Chumash studies.

