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**Journal of California and Great Basin Anthropology**

**Title**

Hudson and Blackburn: *The Material Culture of the Chumash Interaction Sphere, Volume III: Clothing, Ornamentation, and Grooming*

**Permalink**

<https://escholarship.org/uc/item/9f63s660>

**Journal**

Journal of California and Great Basin Anthropology, 7(2)

**ISSN**

0191-3557

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**Publication Date**

1985-07-01

Peer reviewed

southern San Francisco Bay, Santa Clara Valley, and Pacific Ocean coast (north of Mopterey) regions. Unfortunately, some of the faunal data presented by past researchers did not allow optimal results in the present study. Difficulties were compounded by probable earlier misidentification of certain mammalian bones (e.g., it seems likely that deer remains were sometimes confused with those of pronghorn antelope); in addition, non-inclusion of bird and fish remains (because several of the older reports utilized did not include these taxa in their analyses) tends to weaken the present investigation. Despite such limitations and other problems referring to data control, some significant agreements between the data, such as they were, and the intensification model are noted. Finally, the paper implies that with more exacting procedures, the method outlined will prove valuable to future archaeologists attempting to understand native hunting patterns through time.

The last paper, by Breschini and Haversat, summarizes the results of a limited test excavation in a part of the Santa Clara Valley which had not been investigated archaeologically until comparatively recent years. Although only one test unit (1.0 x 1.5 m. x 90 cm. deep) was involved, the excavation provided a good sample of the potential of the site, which the authors designate, on the basis of radiometric dating, as a "Late Horizon" site. Future excavations on sites such as this and others in the vicinity are needed before the southern Santa Clara Valley region can be placed in proper archaeological perspective.



*The Material Culture of the Chumash Interaction Sphere, Volume III: Clothing, Ornamentation, and Grooming.* Travis Hudson and Thomas C. Blackburn. Menlo Park: Ballena Press Anthropological Papers No. 28 (a Ballena Press/Santa Barbara Museum of Natural History Cooperative Publication), 1985, 375 pp., figures, tables, References, Index, \$24.95 (paper), \$39.95 (cloth).

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This is the third in a five-volume series of encyclopedic quality on the material culture of the Chumash peoples and some of their nearest neighbors in southern California. The eight geographically defined tribelets, or subgroups, of the Chumash provide the primary focus, with the greatest portion of the data emanating from consultant interviews or historical observations recorded during the eighteenth, nineteenth, and early twentieth centuries. Hudson and Blackburn rely most heavily here, as in the other volumes, on the tremendous masses of notes compiled by ethnographer John Peabody Harrington during the early decades of this century.

Harrington worked, of course, with consultants who had no direct recollection of the purely aboriginal lifestyle of the Chumash. These modern Chumash were one, two, or even three generations removed from the unmodified culture of the pre-mission era. Consequently there are the inevitable gaps in the information provided to Harrington about certain aspects of material culture. This is reflected, for example, in uncertainties about how some items were manufactured, about how others were used, and of what materials still others were made. However, diverse sources fill certain of these gaps quite nicely. Notable in this regard are regional

museum collections and accounts from early Spanish expeditions.

Nevertheless, there remain some unresolved issues that could be adequately addressed by archaeological data and interpretations currently available. Hudson and Blackburn have chosen not to refer to these archaeological data, except in certain rare cases (Hudson, personal communication 1983), in the general interest of brevity of the manuscripts and circumscription of the scope of the research. The setting of such boundaries is understandable in view of the huge scale of the project as it stands. At the same time, this represents an artificial separation of some data, and I see this as the primary weakness of this volume (as well as the other four; I have seen volumes 4 and 5 in unpublished manuscript form). I do not intend this a major criticism, however. The absence of corollary archaeological data rather suggests the need for an additional volume, or volumes, to complete the picture of Chumash material culture.

The current volume focuses on the clothing worn by male and female Chumash, including footwear, headgear, and accessories, broadly divided into secular and non-secular (ceremonial) types. Also described at length are paraphernalia associated with ceremonial activities, everyday ornaments, practices of body painting and tattooing, and norms of hygiene and grooming, including hair styles. For each of the hundreds of items introduced, Hudson and Blackburn provide a definition, contextual descriptions that explain the item's use, and a discussion with additional data (where available) on the geographic distribution of that item. In cases where there are known examples, or early drawings or photographs of such examples, illustrations are included.

A consequence of the structure of the data presentation is that the volume is not likely to be read from cover to cover (as a

general prose description of Chumash clothing might be) and is much more likely to be used as a reference book. This will make the volume relatively unappealing to the casual reader but enhances its value to the scholar of the Chumash, or the scholar of any other native California peoples, by making discrete packages of information easily accessible. Researchers studying cultures elsewhere in the state and seeking comparative material culture data will find Chumash characteristics clearly stated here.

Various sections of this volume will be of particular interest and utility to many specialists throughout the West. Numerous ornamental items described in the shell and glass bead categories, to cite one example, incorporate discussions of necklaces, money beads, bead materials, bead manufacturing practices (although inferences here are severely limited by the elimination of archaeological data), where beads were worn, contexts of use, and so on. Such data will be invaluable to scholars working with beads in virtually any other area. The same can be said for the cross-cultural usefulness of the sections on ceremonial accoutrements, secular clothing, headgear, and grooming.

The tremendous organizational effort undertaken by Hudson and Blackburn is, in the end, a most rewarding one. This five-volume set represents a stride forward in (a) interpretation of the jumbled treasures in the Harrington notes, (b) bringing the Chumash, one of the most culturally complex of all California peoples, effectively to the attention of researchers, and (c) systematizing our record of California regional ethnohistory. A model is now in place that scholars in other regions may productively emulate.

