

The Ohlone Past and Present: Native Americans of the San Francisco Bay Region. Compiled and edited by Lowell John Bean. Balena Press Anthropological Papers No. 42, 1994, xxxii + 373 pp., 44 figs., 26 tables, bibliographies, \$29.95 (hard cover), \$22.95 (paper).

Reviewed by:

THOMAS L. JACKSON

Pacific Legacy, Inc., 10096 Soquel Dr., Suite 3, Aptos, CA 95003.

Most of the contributions to *The Ohlone Past and Present* are papers read originally at a conference on Ohlone Indian culture and history sponsored by the C. E. Smith Museum of Anthropology at California State University, Hayward, in 1992. In addition to the Foreword and Introduction written by Lowell John Bean, and a prefatory poem, *What Does It Mean to Be Ohlone?* by Linda Yamane, there are 12 articles: *The European Contact of 1772 and Some Later Documentation* (A. K. Brown); *The Bedrock Milling Station* (E. B. Parkman); *Prehistoric Rock Art of Alameda and Contra Costa Counties* (J. Fentress); *Chocheño and Rumsen Narratives: A Comparison* (B. O. Ortiz); *The Costanoan-Yokuts Language Boundary in the Contact Period* (R. Milliken); *Rumsen Seasonality and Population Dynamics* (G. S. Breschini and T. Haversat); *Central Ohlone Ethnohistory* (C. King); *The Development of San Jose Mission* (R. H. Jackson); *Tamien Station Archaeological Project* (M. G. Hylkema); *The Language of Race Hatred* (E. D. Castillo); *The Ohlone: Back from Extinction* (A. Leventhal, L. Field, H. Alvarez, and R. Cambra); and *Noso-n 'In Breath So It Is In Spirit'-The Story of Indian Canyon* (A. M. Sayers).

The number of papers in this compendium precludes commentary on each one. The articles

can be sorted into two fundamental categories, according to the author's principal motivation. The majority is written from an "academic" perspective, reflecting the authors' concern with recovering information from the archaeological or historical record and enhancing the significance of that information through analysis and interpretation in order to better understand prehistoric or historic Ohlone culture. The second group, comprised of the last three papers in the volume, convey the positive and negative consequences of academic studies for those who are Ohlone and who struggle daily in the face of social, economic, and political discrimination in this country. This philosophical transition in the presentations is apparent in the editor's skilled organization of the volume, moving from the excellent scholarly research by Brown to the heroic history of Indian Canyon offered so eloquently by Sayers.

The reader will find considerable unevenness in the quality of the research and writing that has gone into the individual articles. Some pieces appear to be scarcely changed from their original presentation format and one wishes that significant ideas and concepts had been better refined or elaborated.

Nevertheless, each is a positive contribution to our growing understanding of Ohlone culture past and present. In studying the academic papers in this volume, it is perhaps most important to recognize that those who are students of Ohlone culture, and who write from a context outside contemporary Ohlone culture, have an almost fiduciary responsibility to Ohlone people to ensure that the quality of our research and reporting is exemplary for its thoroughness and scholastic excellence. This does not mean, however, that academicians necessarily accede to any particular viewpoint advocated by Native American groups or individuals (as one might infer

from statements made by Leventhal et al.). It does mean that we constantly strive to understand, in the fullest historical context, the meaning and implications of the historical documentation of Native American cultures and the biases inherent in the academic traditions within which most professional anthropologists were and are trained (e.g., as illustrated in papers by Brown, Milliken, King, Castillo, and Leventhal et al.). It is also part of our responsibility to all Native Americans to dispel the derogatory stereotypes that persist in professional and popular tracts still in circulation.

The Ohlone Past and Present dramatically symbolizes the nature of the contemporary relationship that exists between Native Americans and those who study their cultures from outside the Native American experience. For each group, the identification, prioritization, and consequences of issues studied are profoundly different. Yet, each group can and should benefit from interaction with the other. *The Ohlone Past and Present* illustrates how far we have come in building bridges between the two cultural traditions, yet how wide the separation remains.



Sandspit: A Redwood Northcoast Notebook, Book I. Francesca Fryer. Self Published, 1995, viii + 292 pp., 3 maps, 13 figs., \$21.50 (paper).

Reviewed by:

E. BRECK PARKMAN

Calif. Dept. of Parks and Recreation, Silverado District, 20 East Spain Street, Sonoma, CA 95476.

Sandspit is a popular account of California's North Coast, from approximately Trinidad north

to Crescent City, and inland along the Lower Klamath River to Weitchpec. The author provides a moving impression of the land, its history, and people. She is especially interested in the inhabitants of the Lower Klamath: the Yurok people, the redwoods, and the salmon. Captain Spott, the great Yurok leader, and his adopted son and Kroeber informant, Robert Spott, are central to this story, as are Alfred Kroeber, the father of California anthropology, and another white man, Harry Roberts, who, before his death in 1981, collaborated on *Sandspit* with the author. Fryer considers these four men the "Participants" of her story, and the ones "who understood the need to have this story recorded" (passage from an advertisement accompanying the book). There are five "Witnesses" as well; Ruth Roberts, Florence Shaughnessy, Frank Douglas, and Audrey and Sam Jones, all people whom the author interviewed and drew insights from. Interwoven in the account, like the "foundation sticks" (p. 29) of an Indian basket, is Fryer's personal story of self-discovery and inner growth.

Essentially, *Sandspit* is a discussion of the author's need to write this book. According to Fryer, Yurok culture would have been lost had it not been for Robert Spott. While Spott shared many details of Yurok culture with Alfred Kroeber, he apparently did not share everything. Other knowledge was passed on to Harry Roberts (see Palmquist 1983:16; Roberts 1987; Pilling 1989:423), Spott's young, white apprentice and "adopted nephew," who in turn passed the information on to the author, with the request that she publish it. Additionally, Fryer was given a copy of a journal kept by Ruth Roberts, Harry's mother, during an outing in 1918 with Alice Spott, Robert's sister. Ruth Roberts, who later served as curator of both the Del Norte County Historical Museum and the McNulty Pioneer Home, was very interested in the Yurok people, as can be seen in her photographs of them (see Palmquist 1983). Apparently, her