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Title

Forging Communities in Colonial Alta California -- A Comic

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FORGING COMMUNITIES in COLONIAL ALTA CALIFORNIA

by KATHLEEN HULL

SEQUENTIAL POTENTIAL

PRESENTED BY UC MERCED CENTER FOR THE HUMANITIES

THE SPANISH INVADERS ARE TAKING OVER AND DESTROYING OUR LAND.

THEIR HORSES AND CATTLE CRUSH THE PLANTS WE USE FOR FOOD.

OUR DEER AND ELK POPULATIONS ARE DWINDLING, BECAUSE THEIR COWS EAT ALL THE VEGETATION

THEY BRING FOREIGN DISEASES THAT PLAGUE OUR PEOPLE.

WE FORMED OUR COMMUNITY TO PRESERVE THE SPIRIT OF OUR PEOPLE SO WE COULD SURVIVE AND THRIVE IN THE PRESENT AND FUTURE.

NOW, EVERYTHING WE KNOW IS BEING THREATENED BY THESE INTRUDERS.

HOW WILL WE BAND TOGETHER AND WORK TO PRESERVE OUR TRADITIONS AND COMMUNITY FOR GENERATIONS TO COME?

COMMUNITIES ARE FORGED WHEN INDIVIDUALS TAKE DELIBERATE ACTION TO CREATE 'A SENSE OF BELONGING' WITH OTHERS

DR. KATHLEEN HULL

ARCHAEOLOGICAL EVIDENCE SUGGESTS THAT PRE-COLONIAL INDIGENOUS PEOPLES RELIED ON SOCIAL PRACTICES TO CREATE A WEB OF BENEFICIAL INTERACTIONS WITHIN AND BEYOND THEIR FAMILY, HOUSEHOLD, OR VILLAGE NETWORK -- SUCH PRACTICES PERSISTED AFTER THE SPANISH ARRIVED.

POSSIBLY... SHE'S A PROFESSOR OF ANTHROPOLOGY AT THE UNIVERSITY OF CALIFORNIA AT MERCED

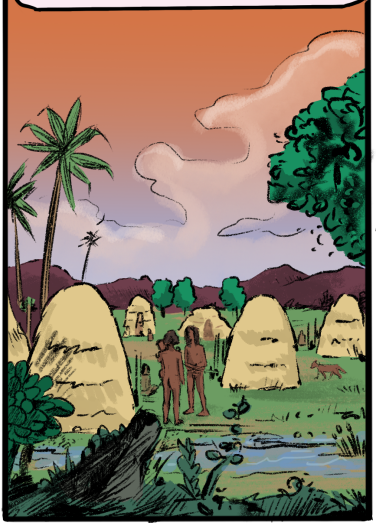
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MARRIAGE PATTERNS SUPPORT THIS IDEA OF AN 'IMAGINED' COMMUNITY IN THE FACE OF FORCED RELOCATION.

AT THE SANTA CLARA MISSION, RECORDS SHOW THAT NATIVE PEOPLE MARRIED OTHERS WHO SPOKE THEIR OWN LANGUAGE DESPITE COHABITATION WITH NATIVE PEOPLE OF OTHER GROUPS.

THIS SUGGESTS A CONTINUED MAINTENANCE OF TRADITIONAL COMMUNITIES THAT EXISTED PRIOR TO THE ARRIVAL OF THE SPANISH.

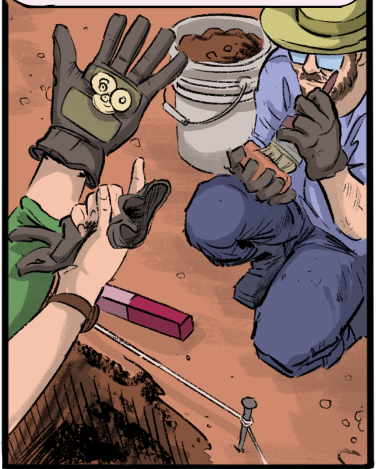


AND DESPITE STRICT PROHIBITION OF AND PUNISHMENT FOR NATIVE MOURNING CEREMONIES THEY PERSISTED AMONG THE TRIBES CONFINED TO MISSIONS.



WHILE CATHOLIC RITES WERE UPHOLD WITHIN THE MISSION CEMETERIES, NATIVE PEOPLE ALSO PRACTICED A CEREMONY OF MOURNING IN SECRET ON THE MISSION'S PERIPHERY.

MOURNING CEREMONIES PREDATE SPANISH MISSIONS BY NEARLY 2000 YEARS AND THEIR PERSISTENCE INDICATES AN UNBREAKABLE BOND OF TRADITION AND COMMUNITY.



EVIDENCE GATHERED FROM THE EMIGDIANO REGION SUGGESTS LOCAL COMMUNITIES ALLOWED MISSION REFUGEES TO LIVE IN THEIR VILLAGES, SHARING INFORMATION AND GOODS.

SHELL ITEMS RECOVERED FROM EMIGDIANO SITES SHOW A CONNECTION TO MORE COASTALLY SITUATED CHUMASH GROUPS.

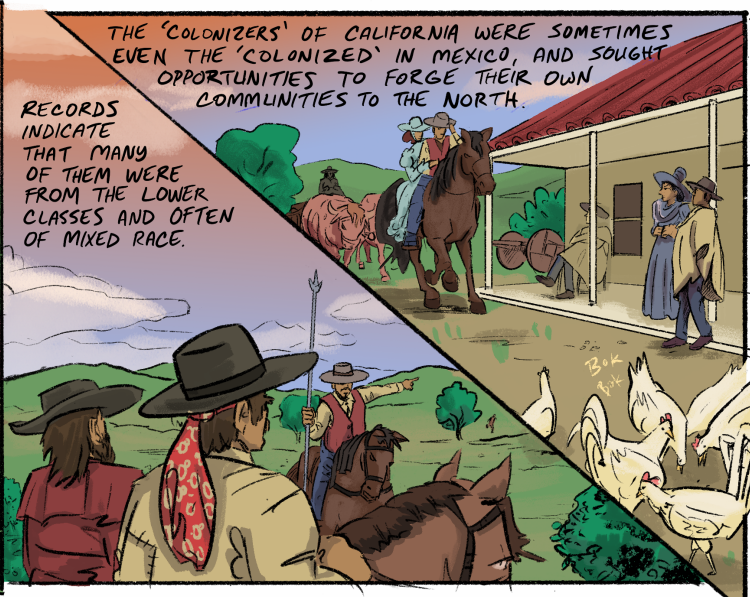


THIS SUGGESTS A RELATIONSHIP OF AT LEAST TOLERANCE, IF NOT COOPERATION, BETWEEN THE GROUPS-- A NEW COMMUNITY CREATED.



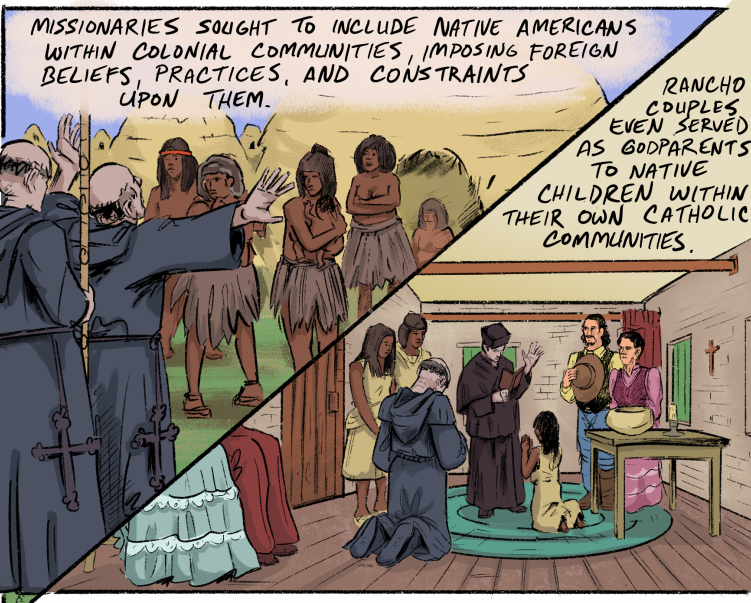


BUT WHAT DO WE KNOW ABOUT THE SPANISH COLONISTS WHO WERE COMING TO CALIFORNIA?



RECORDS INDICATE THAT MANY OF THEM WERE FROM THE LOWER CLASSES AND OFTEN OF MIXED RACE.

THE 'COLONIZERS' OF CALIFORNIA WERE SOMETIMES EVEN THE 'COLONIZED' IN MEXICO, AND SOUGHT OPPORTUNITIES TO FORGE THEIR OWN COMMUNITIES TO THE NORTH.

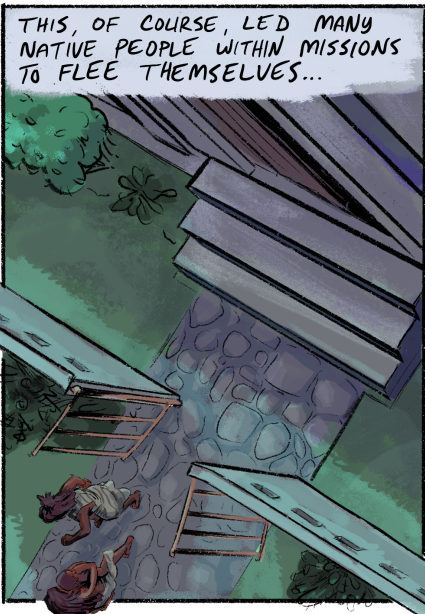


MISSIONARIES SOUGHT TO INCLUDE NATIVE AMERICANS WITHIN COLONIAL COMMUNITIES, IMPOSING FOREIGN BELIEFS, PRACTICES, AND CONSTRAINTS UPON THEM.

RANCHO COUPLES EVEN SERVED AS GODPARENTS TO NATIVE CHILDREN WITHIN THEIR OWN CATHOLIC COMMUNITIES.



BUT SOME SAW NATIVE PEOPLE AS 'SAVAGES' AND AIMED TO SEPARATE THEMSELVES EVEN FURTHER BY OPPRESSING OTHERS.



THIS, OF COURSE, LED MANY NATIVE PEOPLE WITHIN MISSIONS TO FLEE THEMSELVES...



... SOMETIMES ON STOLEN HORSES, HOPING TO REUNITE WITH MEMBERS OF THEIR OWN TRADITIONAL COMMUNITY OR FIND TOLERANT NATIVE ALLIES TO TAKE THEM IN.



PEOPLE IN THE COLONIAL ERA USED THE SAME MEANS TO CREATE COMMUNITY AS NATIVE PEOPLE HAD IN THE DISTANT PAST.



SIMILAR STRATEGIES HAVE PERSISTED INTO THE PRESENT DAY, UPHOLD BY 'RESIDENTIAL' COMMUNITIES SUCH AS RESERVATIONS...



... AND 'IMAGINED' COMMUNITIES (BEYOND RESERVATIONS) IN DYNAMIC URBAN CENTERS.



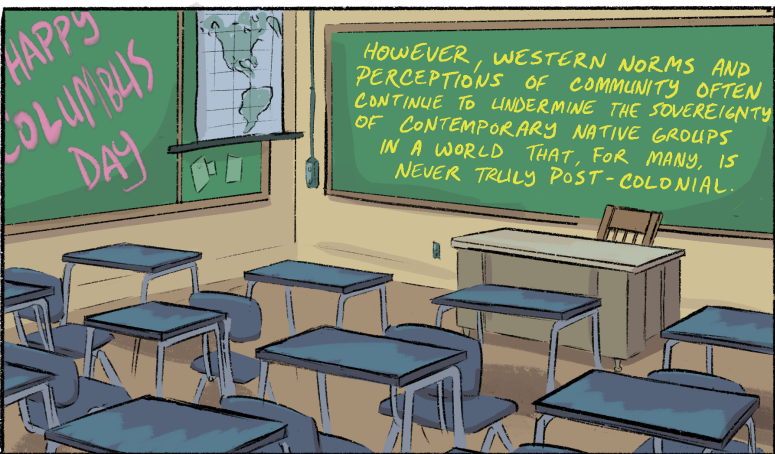
SUCH COMMUNITIES ARE THE FORCE BEHIND THE REPATRIATION MOVEMENT TO RECOVER CULTURAL ITEMS FROM MUSEUMS AND REUNITE THEM WITH CULTURALLY AFFILIATED TRIBES.



LIKELIKE, THE PROTECTION OF SACRED SITES FROM DESECRATION HAS BECOME A MODERN CAUSE FOR INDIGENOUS COMMUNITIES.



BOTH RESIDENTIAL AND IMAGINED COMMUNITIES EXISTED SIMULTANEOUSLY BEFORE THE PRESENT DAY AND WILL CONTINUE TO EXIST FOR GENERATIONS TO COME.

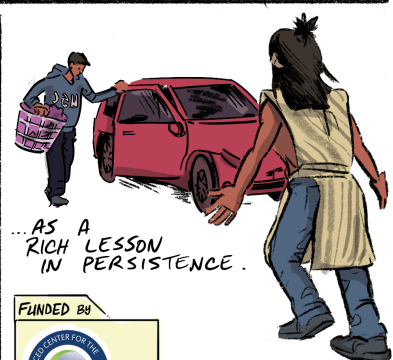


HAPPY COLUMBUS DAY

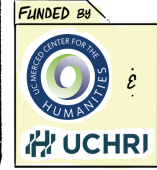
HOWEVER, WESTERN NORMS AND PERCEPTIONS OF COMMUNITY OFTEN CONTINUE TO UNDERMINE THE SOVEREIGNTY OF CONTEMPORARY NATIVE GROUPS IN A WORLD THAT, FOR MANY, IS NEVER TRULY POST-COLONIAL.



IN SPITE OF ALL THIS, NATIVE COMMUNITIES CONTINUE TO EXIST AND THRIVE WITHIN CALIFORNIA ...



... AS A RICH LESSON IN PERSISTENCE.



BY DR. KATHLEEN HULL

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PENCILS/INKS: [2]