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1: PericÃes - Wikipedia

Early ethnography of the Californias, (Archives of California prehistory) [Don Laylander] on www.enganchecubano.com
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In the past, evidence bearing on this question has been adduced from studies of physical anthropology, aboriginal technology, linguistic relationships, and various social and religious practices. Despite the fact that myths and other traditional narratives are only sporadically and imperfectly documented for most of the peninsula, they provide an additional index of outside links, particularly with respect to relatively shallow time depths. The evidence of the narratives suggests that northern Baja California as far south as San Vicente was closely integrated into a cultural region encompassing most of southern Alta California and western Arizona. The myths of central and southern Baja California were more distinctive, but they also showed evidence of the operation of relatively active processes of cultural diffusion and interaction with the north. To evaluate the second factor, it is important to try to determine whether the region or some part of it was truly a separate cultural world unto itself, cut off to a substantial extent from developments in the remainder of North America. Another was William C. Different types of evidence have been invoked in discussing the issue of isolation. Physical anthropology provided one of the earliest arguments for the isolation of the Cape Region, based on distinctive human skeletal features in the Las Palmas burials. More recently, physical anthropologists have been skeptical about the validity of such attributes as genetic markers of distinct populations, rather than as reflecting nutrition and individual development cf. Laylander ; Tyson Linguistic evidence points toward a different conclusion. If Guaycura was also a Hokan language, as has been suggested Gursky , similar connections extended farther south and farther back in time. Some late technological innovations, notably agriculture and the use of ceramic vessels, were restricted to the northern part of the peninsula, and this has been interpreted as a sign of the relative isolation of the center and south Massey Any substantial practice of prehistoric agriculture within Baja California does seem to have been limited to the Colorado River delta in the northeast Laylander However, the failure of agriculture to spread farther than it did, either south into Baja California or northwest into Alta California, probably should not be attributed to a constriction in the flow of technological information. In the case of Baja California, it more likely reflects the adaptive possibilities and imperatives of a region characterized by sparse rainfall and meager surface water. The manufacture and use of ceramic vessels was similarly limited to northern Baja California, although in this case it has recently been suggested that the local brownware tradition might have originated within that region, rather than having diffused into it from the east or north Griset Ceramic technology also failed to spread northwest through most of Alta California, where no factor of cultural isolation can be blamed. Most likely, ceramic vessels were simply not an attractive alternative to other sorts of containers and cooking vessels for most of the hunter-gatherers of the peninsula, perhaps in part because of the high mobility of those groups and the scarcity of fuelwood for firing the pots. A key example in arguing that the peninsula experienced a prehistoric technological lag has been the apparently late arrival of bow and arrow technology in the Cape Region. However, a reconsideration of the evidence suggests that the bow and arrow were already established throughout the peninsula prior to the seventeenth century, possibly centuries earlier, and that larger projectiles continued to be used along with the bow and arrow throughout the early historic period in many portions of both Californias Laylander A variety of distinctive social and religious practices are documented for aboriginal Baja California. For example, shamans wore capes made from human hair and used ceremonial tablas throughout much of the peninsula. Unusual food practices included the second harvest of pitahaya seeds and the sharing of meat in the maroma. Archaeologically, the Great Mural rock art of the central peninsula and special burial practices in the Cape Region stand out. These and other traits marked Baja California as a true cultural region, not assimilated to its neighbors, but they do not necessarily indicate that it was substantially isolated. Similar levels of distinctiveness Memorias: Traditional Narratives Myths and other traditional

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narratives have a potential to shed some additional light on the issue of prehistoric isolation. Because they are complex, somewhat conservative in their content, and typically not closely integrated with specific environmental circumstances or adaptive strategies, the narratives, like the elements of language, can serve effectively as potential markers for common cultural inheritance or diffusion. A key issue concerns the time depths represented by the sharing of narrative elements. Genetic affiliations between languages generally speak to relationships on the order to 1, 5, years in the past. On the other hand, narrative elements in aboriginal North America, despite their sometimes-sacred character, seem to have been continually and relatively rapidly modified, diffused, or abandoned. This evidence suggests that individual narrative themes and motifs were likely to be no more than a few centuries old within the oral literature of any given culture. Their value as diagnostics for the presence or absence of deeper cultural relationships, going back a millennium or more, is therefore minimal, but for late prehistory they serve well as markers for patterns of interaction. Quechan, Cocopa, Kumeyaay, Tipai, and Paipai Narratives In the north, the political boundaries separating Baja California from its neighbors, Alta California, Arizona, and Sonora, are clearly arbitrary divisions from the perspective of prehistory. At contact, four ethnolinguistic groups straddled the modern border Figure 1. A fifth group, the Paipai, were entirely Baja Californians. Traditional narratives are generally well documented for the Kumeyaay, Quechan, and Cocopa e. The available evidence concerning Tipai narratives is much less extensive Hinton and Watahomigie ; Meigs Shared elements in the Memorias: Southern California mythic region. Kroeber ; Waterman Less substantial sharing in traditional narratives linked the Yuman and Takic groups with neighboring Numic peoples to the north, Athapaskans to the east, and Pimans to the southeast. The relationships of the Paipai within this southern California mythic region are particularly revealing. Linguistic evidence indicates that the Paipai and the Upland Yumans of western Arizona the Yavapai, Walapai, and Havasupai formed a single language community termed Pai Yuman in the relatively recent past -- perhaps less than 1, years ago. It is a debatable point whether the geographical separation of the Pai groups occurred by the Paipai moving south into Baja California, or by the Upland Yumans moving north out of it. Testimony from the modern Paipai and Upland Yumans generally seems to support a north-to-south movement e. In whichever direction the spread of the Pai Yumans occurred, presumably the migrant group carried along with them their traditional narratives as well as their language. Can evidence of this migration be seen in the preserved records of Paipai and Upland Memorias: Southern California creation myth elements in versions from ethnolinguistic groups represented in Baja California. Sources for the myth versions include Crawford ; E. It does not appear so, which says something about the rapidity with which one people or the other adapted to its new cultural context. Both the Paipai and the Upland Yuman myths share features with the myths of the other peoples in the general southern California region, but there do not seem to be patterns that are specific to both the Paipai and the Upland Yuman myths but not shared with their neighbors. As would be expected, Paipai narratives have some specialized features in common with the narratives of their Kiliwa, Tipai, or Cocopa neighbors, and Upland Yuman narratives have some features in common with those of their River Yuman, Numic, Athapaskan, or Piman neighbors. If the Paipai had moved relatively recently from western Arizona, it might also be expected that Paipai narratives would have similarities with western Arizona narratives not shared with the Tipai, Cocopa, or Kiliwa. On the other hand, if the Upland Yumans moved out from northern Baja California, they might have brought with them recognizable elements from Kiliwa, Tipai, or Cocopa myths. Neither of these predictions seems to be fulfilled. The Pai Yuman case supports the conclusion that narratives were relatively fluid and that conservation of narrative elements within a given culture occurred on a time scale measured in a few centuries rather than through longer periods. However, for the remainder of central and southern Baja California, the ethnographic record concerning myths is both more meager and less reliable Figure 2. Excellent as were the missionary ethnographies in many respects, they were particularly problematic in dealing with the subject of native religious beliefs. Another complication was a predisposition on the part of some commentators to discover traces of an ancient Judeo-Christian heritage among the peninsular peoples Laylander Additionally, some shorter references to myths or religious ideas

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were recorded for the Monqui Venegas 4: Kiliwa is the only Yuman language to lack a version of the creation myth that is cognate with the regional account. However, the evidence indicates that the Southern California Creation Myth, or most elements of it, were much more recent than the breakup of Core Yuman, which began perhaps 2,000 years ago. The myth was evidently not retained by most Yuman groups from proto-Core Yuman times, but was spread by diffusion both within the Yuman family and between Yumans and Utoaztecs. Table 2 summarizes some of the common elements. Before such similarities can be accepted as evidence for open channels of cultural diffusion extending the length of the Baja California peninsula and beyond it, three alternative explanations need to be considered: Considering the general corpus of North American creation myths cf. Rooth ; Thompson , this explanation is implausible. However, such links would necessarily have dated back several thousand years at a minimum, and all available evidence suggests that traditional narrative content did not remain stable over time spans of that order. Confirming that the similarities are not residues from a common Hokan heritage, they are not shared with the mythologies of other non-Yuman but Hokan groups in Alta California. The Kiliwa creation myth was also presented in Ochoa Zazueta , but concerning that version see the comments in Mixco The missionaries undoubtedly gave emphasis to Christian analogies in the myths, but they evidently did not invent them. In the late prehistoric era, time lags in the transmission of at least this type of cultural information through the length of Baja California apparently did not exceed a few centuries at most. Conclusions Native American myths and other traditional narratives were subject to ongoing and relatively rapid diffusion and modification. The evidence from such narratives indicates that late prehistoric northern Baja California was part of a cultural region that closely linked it with southern Alta California, western Arizona, and northwestern Sonora. Farther south, the sketchy data on traditional narratives warrant tentative recognition of the peninsula below San Vicente as a distinct region, or perhaps several distinct regions. The sharing of some motifs down the length of the peninsula suggests that an active system of cultural exchange existed. Although such ties were not close enough to unite central and southern Baja California with northern Baja California and southern Alta California, the people of the peninsula did not live in an isolated cultural world. Their traditions were probably less divergent from those of the Core Yuman and Takic speakers than were the traditions of other adjacent peoples farther north in Alta California, such as the Chumash, Yokuts, and most Numic groups. The cultural distinctiveness of prehistoric Baja California seems to be attributable more to the challenges of its natural environment and the creative originality of its inhabitants than to any factor of cultural isolation. Gifford, Edward Winslow, and Robert H. Hinton, Leanne, and Lucille J. Watahomigie Spirit Mountain: Breschini and Trudy Haversat, eds. Allen and Judyth Reed, eds. Ekholm and Gordon R. University of Texas Press, Austin. Hymes and William E.

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2: Guaycura | Revolvly

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The populated coastal region of the territory was Admitted into the Union in as the State of California , while the vast, sparsely-populated interior region would only later gain statehood as Nevada , Utah , and large parts of Arizona , Wyoming , Colorado and New Mexico. Today, "The Californias" is a collective term to refer to the American and Mexican states bearing the name California , which share geography, history, cultures, and strong economic ties. California historian Theodore Hittell offered the following explanation: In very early times, while the country was supposed to be an island or rather several islands, it was commonly known by the plural appellation of "Las Californias" The Californias. Afterwards, when its peninsular character was ascertained, it was called simply California; but the territory so designated was unlimited in extent. When the expeditions for the settlement of San Diego and Monterey marched, it was understood that they were going, not out of California, but into a new part of it. The peninsula then began to be generally spoken of as Antigua or Old California and the unlimited remainder as Nueva or New California, subsequently more commonly called Alta or Upper California. At the same time the old plural name of The Californias was revived, but with a more definite signification than before. The mission became the nucleus of Loreto , first permanent settlement and first administrative center of the province. The Jesuits went on to found a total of 18 missions in the lower two-thirds of the Baja California Peninsula. Note the name "California" placed on the Baja California Peninsula. In , the Jesuits were expelled from the missions, and Franciscans were brought in to take over. At that time, almost the only explored and settled areas of the province were around the former Jesuit missions but, once exploration and settlement of the northern frontier began in earnest, the geographical designations Alta Alta, "upper" and Baja Baja, "lower" gained favor. The single province was divided in , into Alta California province and Baja California province. Independent Mexico retained the division but demoted the former provinces to territories, due to populations too small for statehood. Department of Mexico In , the designation Las Californias was revived, reuniting Alta and Baja California into a single departamento department as part of the conservative government reforms codified in the Siete Leyes Seven Laws. The Seven Laws were repealed in , during the Mexicanâ€™American War , and the split of the two Californias was restored. The new Mexicoâ€™United States border was established slightly to the north of the previous Alta-Baja border, and the terms Las Californias and Alta California were no longer formally used. The areas in North America acquired by the U. California was the first section of the territory to achieve statehood, two years later. Geography The Baja California Peninsula is bordered on three sides by water, the Pacific Ocean south and west and Gulf of California east ; while Alta California had the Pacific Ocean on the west and deserts on the east. That boundary line remains the northern boundary of the U. Inland regions were mostly unexplored by the Spanish, leaving them generally outside the control of the colonial authorities. Mountain ranges of the Peninsular Ranges , eastern Transverse Ranges , and the Sierra Nevada , along with the arid Colorado Desert , Mojave Desert , and Great Basin Desert in their eastern rain shadows , served as natural barriers to Spanish settlement. The eastern border of upper Las Californias was never officially defined under either Spanish or subsequent Mexican rule.

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Early researchers included Kroeber and Klimek. More recent investigations include Taylor, Gerow, Breschini, , , , Krantz, Beeler, , Levy this volume, and Moratto. Most of these researchers only touched on this idea, but a few dealt with it in more detail. From these discussions, Krantz derived a model, including formal rules for population movement based largely on cultural geography, to account for linguistic patterns. This was based on economic factors: The change from Hokan to Penutian speakers. The necessary factors were, as far as can be identified a present, a combination of relatively level areas of oak grassland in reasonable proximity to either the ocean or the San Francisco Bay, and sizable areas of marshes [Breschini Moratto states, for example, "It is notable that the extent of the early Utian radiation seems to match the distribution of marshlands. Breschini, in his monograph *Models of Population Movements in Central California [Prehistory]* approaches these problems in precisely the way we are advocating. We find his detailed depiction of the intrusion on Penutian on Hokan, or more specifically of Costanoan Ohlone on Esselen, totally convincing. Breschini We would refer the reader to this monograph as the definitive treatment of the Esselen problem to date [Lathrap and Troike Breschini and Moratto both place the major radiation of Penutian or Utian speakers between about 4, and 2, years ago. Levy places the change much more recently. For example, Levy notes: A similar radiation into new coastal areas may have characterized the Monterey Bay Costanoan expansion of Period 2. Many terms referring to faunal and floral taxa characteristic of coastal ecosystems are patent borrowing between languages of unrelated families. Terms for shark, whale, sea otter, and pelican are shared by Esselen and a number of adjacent Costanoan languages. Thus, while all three researchers agree on the fact of the Penutian radiation, and even on many of the finer details, Levy places the Proto-Costanoan separation at B. His Period 1 coincides with the generally accepted date of A. His Period 3 coincides with the A. His main argument against the early transition in the Monterey Bay area relies on data from the Big Sur coast, where there is no change. Cultural changes marking the transition from the Early to the Middle Period [B. Trends in diet and exchange are readily explained by slow population growth, simple intensification, and increased diet breadth and diversity [Jones There is ample evidence for serious environmental problems between ca. These events occurred at a time when human populations were probably very high and were approaching a significant demographic threshold [Jones The abrupt transitions in the archaeological record ca. In the face of extreme drought, the already intensified, partially marine-focused economy could no longer provide an ample resource base [Jones Just to the north, in the Monterey Peninsula area, the picture is considerably different. The subsistence patterns changed drastically as well. The Early Period sites on the Monterey Peninsula which have been tested, and which exhibit a significant break at the end of the Early Period component, include the following: These sites are residential bases located in close proximity to the coast; many subsequently served as Coastal Gathering sites cf. Breschini and Haversat during the Late Period. These Early Period sites are generally of moderate to considerable size, but generally are not particularly deep. They appear to have been occupied repeatedly for a considerable period of time, with habitation not tightly focused to a specific locality. The primary characteristic of the Early Period sites is a lack of substantial resource specialization: Most of these sites resemble each other fairly closely, with differences attributable to local environmental conditions. After about 2, years of occupation, the Early Period sites were gradually abandoned between about 3, and 2, B. Another series of sites had either the first occupation, or the first substantial occupation during the Middle Period. In most cases, these Middle Period cultural deposits are extremely large, relatively few in number, and exhibit different characteristics than the Early Period sites. They appear to have been occupied intensively for a limited period of time, with habitation tightly focused to a specific locality. They exhibit intensive exploitation of resources and intensive occupation, generally forming very large and often very deep deposits the deepest, CA-MNT, is over six meters in depth. Radiocarbon dates on these sites are often tightly grouped,

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with most lying between about and B. Typical dates for the most extensively dated Middle Period site on the Monterey Peninsula are shown in Table 2.

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4: CALIFORNIA State Information

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The status of the La Paz area is uncertain. Massey assigned it to two Guaycura groups, the Cora and the Aripe. DNA testing has shown that "the group had just the normal haplogroups found in the modern Native American Indians suggesting the possibility of processes of in situ differentiation for this extinct group. The continued use of the atlatl and dart alongside the bow and arrow as late as the seventeenth century, long after their replacement in most of North America, has been used to argue for an exceptional degree of isolation in southern Baja California. Massey Harumi Fujita has traced the changing patterns in the exploitation of marine resources and in settlement within the prehistoric Cape Region. According to Fujita, after about A. The Jesuits established their first permanent mission in Baja California at Loreto in , but it was more than two decades later that they felt prepared to move into the Cape Region. Two missionaries were killed, and for two years Jesuit control over the Cape Region was interrupted. Taraval The most detailed of these were left by English privateers who spent time at Cabo San Lucas in and Andrews. Terrestrial resources such as agave, the fruit of cacti, small game, and deer were also important. Agriculture was not practiced. Nets, spears or harpoons, darts, and bows and arrows were tools for procuring fish and meat. Bags, baskets, and gourds were used for carrying, since pottery was not made. The requirements for shelter and clothing were minimal, although the women wore skirts of fiber or animal skins and both sexes adopted various forms of adornment. They were variously reported as being either monogamous or polygamous. Communities seem to have been politically independent. Leadership positions were hereditary and were sometimes held by women. Inter-community and inter-ethnic warfare seems to have been frequent, and conflicts with the Guaycura were chronic. Shamans claimed to be able to effect supernatural cures of the sick. Mortuary and mourning observances were particularly elaborate.

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5: Early Ethnography of the Californias: | Don Laylander - www.enganchecubano.com

Don Laylander is the author of Early Ethnography Of The Californias, (avg rating, 0 ratings, 0 reviews) and The Prehistory of Baja Californ.

The Guaycura were nomadic hunter-gatherers. They are distinguished by a language unrelated to any other Native American language, indicating in the opinion of some linguists that their ancestry in Baja California dates back thousands of years. The Society of Jesus Jesuits of the Catholic Church established Christian missions in their territory in the 18th century. The Guaycura may have numbered 5, at the time of Spanish contact, but their numbers quickly declined, mostly due to European diseases. Their languages apparently were not related to each other or any other languages and their physical type was uncommon among Native Americans. They were small-bodied and long-headed dolichocephalic. Their geographical location was a cul-de-sac in which they may have been isolated from extensive interaction with other peoples. Thus, their unique languages and physical characteristics may have survived for thousands of years. The lack of relationships between Guaycura and other languages indicates that Guaycura may have developed in isolation over a period of at least 5, years. The Monqui also possibly spoke a Guaycura language or dialect. The Guaycura had no tribal government, but were divided into bands, each with its own territory. Bands united infrequently and most of the year the Guaycura foraged in family groups or lived in temporary settlements, called rancherías by the Spanish, of 50 to people. Bands competed for territory and sometimes warred with each other. The Guaycura hunted mule deer, bighorn sheep and smaller game, harvested shellfish and turtles on the shorelines, and gathered a variety of plant foods. They had no pottery or agriculture and no domestic animals. Their shelters were made of brush; the men usually went naked, women wore a short skirt made of reeds or animal skins. Their religion was shamanic. The fruit of the organ pipe cactus or pitahaya *Stenocereus thurberi* was the staple food for two or three months in late summer and fall. Its abundance and ease of harvest enabled the Guaycura to congregate in larger numbers than usual for social and religious activities. The most detailed accounts were written by the Alsatian Jesuit Johann Jakob Baegert, stationed at San Luis Gonzaga mission between and Baegert, He was scarcely kinder to European critics of the Jesuits. Over the following century and a half, they had sporadic encounters with maritime expeditions and failed attempts by the Spanish to establish a colony and a Christian mission in Baja California. Pearl fishermen also likely visited the shores where they lived. The Guaycura were initially resistant to the missionary endeavors of the Jesuits. The first Jesuit mission among the Guaycura was at La Paz and it was intended to serve not only as a missionary center, but as a rest and resupply stop for the Manila galleons returning from the Philippines. Meanwhile the Guaycura were being devastated by introduced European diseases such as measles and smallpox. There, the Jesuits forcibly detained the Guaycura children at the mission and their parents and relatives "for love of the children remained pacified. The new Spanish administration and newly arrived Franciscan missionaries forced the survivors of the northern bands of the Guaycura to move south to Todos Santos. A year later more than had died in a measles epidemic. By only 82 Guaycura were still resident at Todos Santos. Baja California by this time was being settled by Spanish and mestizo immigrants and the remaining Guaycura were being absorbed into the general population and had lost the remnants of their culture. It is not closely related to other known languages. Several businesses in Baja California Sur preserve the name of the Guaycura. A few people self-identified as Guaycura were still alive in the late 19th century. She claimed to be 85 years old and three-fourth Guaycura. Mission and Colony on the Peninsular Frontier, Albuquerque: University of New Mexico Press, pp. University of California Press, pp. Breschini and Trudy Haversat, pp. Coyote Press, Salinas, California. Demography and Ecology, Berkeley: University of California Press, p. Downloaded from Project Muse. Spring "Book Review:

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6: Guaycura - Wikipedia

Early Ethnography of the Californias, Coyote Press Archives of California Prehistory No. 47, Salinas. ASM's Principal Investigator, Don Laylander.

The status of the La Paz area is uncertain. Massey assigned it to two Guaycura groups, the Cora and the Aripe. The distinctive Las Palmas burial complex, involving secondary burials painted with red ochre and deposited in caves or rockshelters, was particularly noted Massey. The continued use of the atlatl and dart alongside the bow and arrow as late as the 17th century, long after their replacement in most of North America, has been used to argue for an exceptional degree of isolation in southern Baja California Massey. Harumi Fujita has traced the changing patterns in the exploitation of marine resources and in settlement within the prehistoric Cape Region. According to Fujita, after about AD 1500, four major centers of socioeconomic and ceremonial importance emerged in the Cape Region: The Jesuits established their first permanent mission in Baja California at Loreto in 1697, but it was more than two decades later that they felt prepared to move into the Cape Region. Two missionaries were killed, and for two years Jesuit control over the Cape Region was interrupted. The most detailed of these were left by English privateers who spent time at Cabo San Lucas in 1696 and Andrews. Terrestrial resources such as agave, the fruit of cacti, small game, and deer were also important. Agriculture was not practiced. Nets, spears or harpoons, darts, and bows and arrows were tools for procuring fish and meat. Bags, baskets, and gourds were used for carrying, since pottery was not made. The requirements for shelter and clothing were minimal, although the women wore skirts of fiber or animal skins and both sexes adopted various forms of adornment. They were variously reported as being either monogamous or polygamous. Communities seem to have been politically independent. Leadership positions were hereditary and were sometimes held by women. Inter-community and inter-ethnic warfare seems to have been frequent, and conflicts with the Guaycura were chronic. Shamans claimed to be able to effect supernatural cures of the sick. Mortuary and mourning observances were particularly elaborate. The people believed in an all-powerful master named Niparaya, creator of heaven and earth. His wife is Amayicoyondi and they had three sons. One is called Quaayayp, who created the race of men. He was later killed by them. The second was Acaragui. The third was called Wac or Tuparan, depending on the sect.

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7: Collection Overview: California Historical Society

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Many of our articles have direct quotes from sources you can cite, within the Wikipedia article! See more info or our list of citable articles. The Guaycura may have come into contact with the Spanish at La Paz as early as the s. They were probably extinct culturally by around A fair number of explorers and missionaries left brief ethnographic notes concerning the Guaycura. Baegert documented words, sentences and texts in the Guaycura language analyzed by Raoul Zamponi Some linguists have suggested that Guaycura belonged to the widely scattered Hokan phylum of California and Mexico Gursky ; Swadesh ; however, the evidence for this seems inconclusive Laylander ; Zamponi ; Mixco References Baegert, Johann Jakob. Nachrichten von der Amerikanischen Halbinsel Californien mit einem zweyfachen Anhand falscher Nachrichten. Hof- und Academie-Buchdruckerey, Mannheim. Observations in Lower California. University of California Press, Berkeley. International Journal of American Linguistics Breschini and Trudy Haversat, pp. Coyote Press, Salinas, California. Early Ethnography of the Californias: Southwestern Journal of Anthropology 5: In The Prehistory of Baja California: University Press of Florida, Gainesville. Handbook of Middle American Indians, Vol. University of Texas Press, Austin.

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8: Guaycura : Wikis (The Full Wiki)

Early ethnography of the Californias: , Coyote Press Archives of California Prehistory 47, Salinas, California. "The creation and flute lure myths: regional patterns in southern California traditions", *Journal of California and Great Basin Anthropology* 23(2)

Their languages apparently were not related to each other or any other languages and their physical type was uncommon among Native Americans. They were small-bodied and long-headed dolichocephalic. Their geographical location was a cul-de-sac in which they may have been isolated from extensive interaction with other peoples. Thus, their unique languages and physical characteristics may have survived for thousands of years. The lack of relationships between Guaycura and other languages indicates that Guaycura may have developed in isolation over a period of at least 5, years. The Monqui also possibly spoke a Guaycura language or dialect. The Guaycura had no tribal government, but were divided into bands, each with its own territory. Bands united infrequently and most of the year the Guaycura foraged in family groups or lived in temporary settlements, called rancherías by the Spanish, of 50 to people. Bands competed for territory and sometimes warred with each other. The Guaycura hunted mule deer , bighorn sheep and smaller game, harvested shellfish and turtles on the shorelines, and gathered a variety of plant foods. They had no pottery or agriculture and no domestic animals. Their shelters were made of brush; the men usually went naked, women wore a short skirt made of reeds or animal skins. Their religion was shamanic. The fruit of the organ pipe cactus or pitahaya *Stenocereus thurberi* was the staple food for two or three months in late summer and fall. Its abundance and ease of harvest enabled the Guaycura to congregate in larger numbers than usual for social and religious activities. The most detailed accounts were written by the Alsatian Jesuit Johann Jakob Baegert , stationed at San Luis Gonzaga mission between and Baegert , , He was scarcely kinder to European critics of the Jesuits. Over the following century and a half, they had sporadic encounters with maritime expeditions and failed attempts by the Spanish to establish a colony and a Christian mission in Baja California. Pearl fishermen also likely visited the shores where they lived. The Guaycura were initially resistant to the missionary endeavors of the Jesuits. The first Jesuit mission among the Guaycura was at La Paz and it was intended to serve not only as a missionary center, but as a rest and resupply stop for the Manila galleons returning from the Philippines. Meanwhile the Guaycura were being devastated by introduced European diseases such as measles and smallpox. There, the Jesuits forcibly detained the Guaycura children at the mission and their parents and relatives "for love of the children remained pacified. The new Spanish administration and newly arrived Franciscan missionaries forced the survivors of the northern bands of the Guaycura to move south to Todos Santos. A year later more than had died in a measles epidemic. By only 82 Guaycura were still resident at Todos Santos. Baja California by this time was being settled by Spanish and mestizo immigrants and the remaining Guaycura were being absorbed into the general population and had lost the remnants of their culture. Waikuri language The Guaycura language is attested by a few texts, but the evidence is not enough to classify it. It is not closely related to other known languages. Several businesses in Baja California Sur preserve the name of the Guaycura A few people self-identified as Guaycura were still alive in the late 19th century. She claimed to be 85 years old and three-fourth Guaycura. Mission and Colony on the Peninsular Frontier, , Albuquerque: University of New Mexico Press, pp. University of California Press, pp. Breschini and Trudy Haversat, pp. Coyote Press, Salinas, California. Demography and Ecology, Berkeley: University of California Press, p. Downloaded from Project Muse. Spring "Book Review:

9: Don Laylander (Author of Early Ethnography Of The Californias,)

Laylander's publications include book-length studies on Early Ethnography of the Californias, (), Listening to the Raven: The Southern California Ethnography of Constance Goddard DuBois (), and The Prehistory of Baja California: Advances

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in the Archaeology of the Forgotten Peninsula (edited with Jerry D. Moore;).

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