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locating the descriptions of Cochimí categories and functions. It would also be helpful to have given page numbers, along with authors and dates, more frequently for the specific citations and references. For example, giving the page number for the reference to Crawford (1976) (p. 33) might reveal the article's relevance to Mixco's comments on the Cochimí and Proto-Yuman numerals "two" and "three."

On the whole Mixco's prose is clear and concise. Only rarely is one startled by statements like, "Beyond this point [the northernmost limits of Cochimí], early Jesuit explorers . . . found speakers of an unrelated language family, the Yuman peoples mentioned earlier" (p. 4) or inclined to pause for reflection about assertions, like that of the great historical irony claimed to exist in the Jesuits' contacts with the Cochimí (p. 6).

The above-mentioned foibles are only minor ones in a generally well-written monograph. American Indian linguists, Yumanists, especially, will be grateful to Professor Mixco for his detailed analysis of Cochimí and his carefully defined views of the Cochimí-Yuman relationship.



The Natural History of Baja California.

Miguel del Barco S.J., translated by Froylan Tiscareño. Los Angeles: Dawson's Book Shop, 1980, 298 pp., illustrations, \$50.00 (hardbound).

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The editing, annotation, and publication in 1973 of the *Historia Natural y Crónica de la Antigua California* by Miguel del Barco S.J. was undertaken by the distinguished Mexican

historian Miguel León-Portilla. The manuscript was written in exile in Bologna in the 1770's, and it was held by the Biblioteca Nazionale Vittorio Emmanuele II in Rome, quite inaccessible to most of those seriously interested in Baja California. Now that part of the work dealing with natural history has been accurately translated into English by Froylan Tiscareño. Similar treatment of the other two sections of the work is promised.

Del Barco served as a missionary in Baja California from 1738 until the expulsion of the Jesuits from the Spanish Empire in 1768. His mission was San Javier near the southern limit of the Cochimí linguistic group, but he served as both visitor and rector for the mission province of California, visiting all the Jesuit missions, many of them several times. He thus differs from the two major Jesuit historians, Miguel Venegas and Francisco Clavigero, in having seen and lived in the peninsula and from his fellow exile and author Johan Jakob Baegert in having held administrative authority and travelled throughout the region. Baegert had first-hand knowledge only of his own mission, San Luis Gonzaga in the Guaicura-speaking area.

Venegas, working in Mexico from 1734 to 1739, had prepared an official history of the Jesuit mission to Baja California. He used letters and reports in the church archives and was able to send questionnaires to all surviving missionaries. His manuscript, *Empresas apostólicas de los padres misioneros de la Compañía de Jesus, de la Provincia de Nueva España, obradas en la conquista de Californias* . . . survives but it wasn't published. Del Barco, since he was effectively a prisoner during his brief stay in Spain after 1768, did not see the manuscript. He did know a derivative of it, published in 1757 under the title *La Noticia de la California*. Although Venegas' name remained on the title page this study had been heavily reworked by Andrés Marcos Burriel. Details were omitted, sections transposed, and

new material, some of doubtful relevance, added. Some censorship of unseemly statements and events may have been involved, but a major impetus was to produce a work of broader appeal to the public. Unfortunately, the omissions and transpositions introduced errors, left out fascinating ethnographic and natural historical detail, and frequently made it impossible to localize references to particular cultural practices.

Del Barco had seen the published Venegas shortly after its publication and began to collect information both to update the study and to correct what he saw as errors for a new edition. This was not accomplished by the time of the expulsion. In his forced retirement in Bologna, there was time and a number of fellow Jesuit ex-missionaries to consult with but something of a shortage of documentation. He subtitled the *Historia Natural . . .* [*Adiciones y Correcciones a la Noticia de Miguel Venegas*].

Francisco Clavigero, the leading Jesuit historian of New Spain, was also serving his exile in Bologna. Del Barco made his apparently unpublishable manuscript available to Clavigero, and the latter used it heavily in his *Storia della California*, Venice, 1789. The book is briefer and reads more smoothly than del Barco's manuscript, and it is easy to see why it was easier to publish. It is also true that Clavigero did to del Barco what Burriel had done to Venegas. A great deal of the ethnographic information that was cryptic or indeterminate as to tribe or locality in Clavigero is interpretable in del Barco's iterative, anecdotal, and sometimes repetitious discussions.

As the title indicates the Tiscareño translation deals with natural history, but as such it is of great ethnographic interest because del Barco relates his discussion, especially that on the flora, to the uses the Indians had for the plants, animals, or minerals, and del Barco frequently states whether a use or a taboo of use was general or limited to a tribe or region.

Annetta Carter, who may know more about the plants of Central Baja California than anyone else, went over all the native plant references and footnoted them. In almost all cases the species identification is clear, and there is often further localization of a species' occurrence. These amendments and supplements to León-Portilla's annotations give this edition some advantage over the Mexican one, although the briefer introduction, specially written by León-Portilla, omits some biographical and historiographical detail.

Tiscareño's translation is careful and almost always accurate. He has retained the sometimes jerky and awkward style that was characteristic of del Barco who was not a professional writer. I think he made one regular error in translating "*palmo*" as a measure of length as "handbreadths," perhaps four inches. When one checks the statements about plant heights it is clear that "handspan," about eight inches, is what was intended.

For one seriously interested in the ethnography and mission history of Baja California this is an important book. It will be good reading for one with a less focused interest. My major criticism concerns the price. Glen Dawson knows his market, and there are no doubt enough libraries and aficionados of Baja California to sell out the limited edition of 600 copies. For the additional sections of the work, including ethnographic and linguistic themes for which translations are promised, I would hope a lower price and larger edition would be seen as affording the same economic reward and greatly extending the readership.

