without mercy or compensation which reduced
the native population from 150,000 to 50,000
in fifteen years—by disease, the bullet, ex­
posure, and acute starvation. Cook states
further that since the debacle of the 1850's, the
California Indian has been subject to op­
pression by the dominant White race, so that
any normal life in the American community,
urban or rural, was substantially impossible (p.
94). Heizer notes that the failure of the U.S.
Senate to ratify the 18 Indian treaties which
would have given reservation status and pro­
tection to California Indians in 1852, because
of local White opposition in California, led to
wanton destruction of Indian humanity and
most of its native culture.

The tragedy of the California Indians was
that they received neither compassion nor
understanding from the invading Euro-Amer­
ican immigrants who took their lands. It is also
tragic that in the years since contact, the
indigenous peoples have been effectively pre­
vented from contributing to present day Cali­
fornia life and society because of deeply in­
grained racial prejudice. Neither the ecological
adaptation nor the life ways of the California
Indians had meaning to the new arrivals,
perhaps due to the powerlessness of the indige­
nous people. If Indians are now gaining politi­
cal power, it is often at the cost of losing their
Indian identity. As Heizer summed up:

> Europeans destroyed or radically altered
> much of the environment and introduced
> by force or precept very different ways of
> conceiving the relations of man and na­
> ture. Ancient and efficient ecologies were
> disrupted before adequate and sympa­
> thetic records could be made that would
> promote understanding of what must have
> been a whole series of different integrated
> native philosophical systems [p. 653].

The record of California aboriginal cul­
ture, as presented by anthropologists, is the
contribution of this *Handbook*. It is an impor­
tant book.

**EDITOR'S NOTE:** This volume can be
ordered from the Superintendent of Docu­
ments, U.S. Government Printing Office,
Washington D. C. The stock number is
047-000-00347-4.

**Handbook of Yokuts Indians.** Frank F. Latta.
Second edition, revised and enlarged. San­
ta Cruz: Bear State Books, 1977, xxxi + 765
pp., 183 photographic illustrations, $20.00.

Reviewed by ROBERT F. HEIZER
University of California, Berkeley

This second edition of the *Handbook of
Yokuts Indians* is 478 pages longer than the
first edition which was published in 1949, and
is based on field research carried out by Latta
since 1920. New material offered includes a
review of Spanish exploration of the San
Joaquin Valley, and a much expanded survey
of the 63 tribes identified by Latta. The
northern San Joaquin Valley and the little­
known west side of the Valley are fully dis­
cussed in this edition. Typical chapters (e.g., on
trade, dress, houses, foods, hunting, basketry,
etc.) all are expanded in greater detail than in
the earlier edition. Two personal documents
(the word-for-word recording of life histories)
by Pahmit (a Dumna male tribal member born
about 1830) and Yoimut (a Telumne woman)
are invaluable. Yoimut's story is the only one
known to me which approaches in length and
detail those remarkable autobiographies of
Pomo women published by Elizabeth Colson
several years ago. A considerable number of
new photographic illustrations have been add­
ed to the second edition.

There is such a wealth of detail, much of it
presented in the words of Yokuts Indians who
were born long before the Gold Rush, that it
can be said that the authenticity of these
Yokuts data may be the most reliable for that
of any tribe in the state.

Latta, despite the fact that he never received formal training in ethnographic recording, is truly (as Kroeber wrote of him in 1948) "one of those rare beings—a natural-born ethnographer." C. Hart Merriam was another natural-born ethnographer, but he failed to publish any significant quantity of the voluminous data he gathered from about 1910 to 1935. Stephen Powers was also a natural-born ethnographer, but one whose research did get published in 1877 in his famous Tribes of California. What Latta learned and has now published for the largest of all California tribal groups may be equalled only in time by the works of Kroeber and the posthumous publication of J.P. Harrington's records on the Chumash.

The index is excellently done; there is no bibliography for the reason that the author is reporting data secured by himself and presenting them as straight ethnography. We are all in Latta's debt for this outstanding contribution to California ethnography and ethnohistory.

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Reviewed by CATHERINE S. FOWLER
University of Nevada, Reno

The Chemehuevis is an example of a phenomenon all too rare in North American Indian ethnography: a solid, rich, descriptive work coupled with sensitive, humanistic analysis and interpretation. Too frequently in our quest for "science" we may achieve the former alone. Occasionally we also see the latter but yearn for the strength in descriptive evidence that alone will sooth our academic consciences. In this volume, there is room for both, and given the expressive talents of the author, both are so carefully interwoven that neither detracts from the other. Rather, both blend to such a degree that the monograph is as much engaging as it is informative.

As Harry Lawton notes in his foreword, Carobeth Laird's academic and analytical training comes largely from her early association (and it is perhaps best called that) with John Peabody Harrington, the obsessive and obsessed genius of American Indian linguistic field recording. She was married to Harrington from 1916 to 1923 and for most of those years travelled with him from camp to camp in the western United States recording what he passionately perceived to be dying languages and cultures. Mrs. Laird's humanism, we suspect, comes from her own nature as well as from her deep, personal relationship with George Laird, a Chemehuevi whom she met on the Colorado River Reservation in 1919 and the man who would become her true life partner. Those who have read with pleasure Mrs. Laird's vivid account of her "Harrington years" in her Encounter with an Angry God will know more of the relationship of these three people and of the author's capabilities and qualities. It is George Laird who was the principal consultant for the present work.

The Chemehuevis is a semantically based study, derived from Mrs. Laird's admittedly incomplete field notes (some were lost over the years) obtained from George Laird between 1919 and 1940, the year of his death. Mr. Laird had grown up on and near the Colorado River Reservation, the son of a jack-of-all-trades from Tennessee and a daughter of Black Turtle, leader of a local Chemehuevi band. Since his mother died when he was a small child, Mr. Laird's Chemehuevi education came principally through participating with others of his age in the remnants of old lifeways now being reshaped by reservation conditions. In addition, he spent a year caring for a dying man who painstakingly taught him to speak a