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Cahuilla Grammar. Hansjakob Sieler. Morongo Indian Reservation, Banning: Malki Museum Press, 1977, x + 361 pp., \$12.00 (paper).

Reviewed by WICK R. MILLER
University of Utah

Cahuilla is a language that belongs to the Takic branch of Uto-Aztecan, and is spoken by an ever-decreasing number of speakers in the inland desert and mountain regions of southern California. It is a language that received scant scientific attention until the latter half of this century, first beginning with Sieler, who began field work with this language in 1955. A number of linguists have since worked with Cahuilla, but Sieler remains its chief chronicler. Sieler and his coworkers at the University of Cologne have provided us with a number of works on the language, the most important being a volume of texts. With the publication of this work, we now have a grammar, and we are promised (in collaboration with Hioki) a dictionary in the near future.

It is a good grammar, though it does have its flaws, the most serious one being its style. It is written in a highly technical and ponderous style that makes it difficult to follow for even the most eager student of American Indian languages. Examples are cited in such a way that they are often difficult to follow. There is a great deal of theoretical, logical, and philosophic discussion that properly belongs in a separate monograph, or in a series of articles. If it had been more concisely written, the same information could have been presented in fewer pages, and it would have been easier to read. In spite of the claim on the back cover that "at least some parts of the grammar will be accessible to the interested non-linguist," almost the entire work will be inaccessible to the non-specialist, a fact that is unfortunate now that a great many Indian groups are becoming interested in their own history and culture.

The Malki Museum Press, located on the

Morongo Indian Reservation near Banning, California, has been responsible for publishing a number of works related to the Indians of southern California, and it can be justly proud of the fact that it has been making available a great deal of information, of high quality, for both the professional and Indian reader. This book will add to that reputation. I only wish, however, that the editor had used his editorial prerogative to help make this a more readable grammar.



Handbook of North American Indians, Vol. 8, ***California.*** Robert F. Heizer, vol. ed. Washington, D.C.: Smithsonian Institution, 1978, 800 pp. many illus., \$13.50 (hardbound).

Reviewed by MARY JEAN AERNI
Menlo Park, California

The Smithsonian Institution, Washington D. C., has just issued the first of a proposed 20-volume *Handbook of North American Indians*. Volume 8, *California*, is a completely rewritten description of the culture and history of Native Americans of California, the first inclusive volume since publication of the *Handbook of the Indians of California* (Bureau of American Ethnology *Bulletin* 78), by Alfred L. Kroeber in 1925. In the fifty years since that monumental publication, considerable new material has become available which has been incorporated in the new *Handbook*.

The goal of this volume is to present a summary of available knowledge on the aboriginal culture forms and practices of some 60 tribes in California, with each summary covering the topics of environment, prehistoric and historical archaeology, culture, language classification, and the history of the tribe following European contact. Forty-four chapters prepared by 33 authors form the core of the volume, each chapter being a self-contain-

ed synthesis of the culture of a tribe or group of closely related tribes or tribelets. Additionally, topical articles utilizing the data from the entire culture area have been incorporated: on social organization, conflict, trails and trade, mythology, basketry, native world view, and history of the indigenous population after Euro-American contact.

Unlike the Kroeber 1925 *Handbook*, where all tribes within the geographical entity of the state of California were included, the present *Handbook* excludes certain Colorado River tribes and those east of the Sierra Nevada which are Southwest or Great Basin in orientation.

So far as possible, it would appear that each tribal history has been summarized by an anthropologist or pair of anthropologists who have worked in the area previously, and whose personal experience serves as a guide for organization of the existing documentation. This discrimination is a considerable asset for authenticity and authority. The volume editor, Robert F. Heizer, is to be commended for this *Handbook*, and especially for his own chapter contributions on mythology, natural forces and world view, treaties, and history of anthropological research of California cultures.

It was of special interest to read the summaries from tribes where I have had some field work experience: the Karok, Hupa, and Yurok, the Western Pomo, and the Yokuts. The place names, usually given in the local language, emphasized the importance of territory in the lives of California Indians. This theme is repeated in each individual tribal history, and in the general discussion of environment and ethnohistory since contact. The historical record indicates that upon secularization of the missions, most Indians returned to their tribal areas, and after the American invasion of 1849-1850, most Indians clung to their native territory, even if, like the Karok, they had no reservation protection.

But this *Handbook* of California Indians is

much more than an ethnographic summary of 60 tribes, although these will provide permanent and reliable data for future use of historians or comparative ethnologists. As the period of active ethnographic studies with California Indian culture has passed, it is fitting that this *Handbook* should now be issued to record the known data.

Perhaps the most valuable contribution of this new *Handbook* on California Indians consists of the analytic chapters which draw upon all tribal areas for topical discussions. These chapters permit the reader to gain an over-all view of the subject discussed without the necessity of reading each of the tribal histories of 60 tribes.

Patterns in California culture are delineated in these analytical studies such as the superb technical analysis of basketry by Elsasser, or the summaries of present knowledge in archaeology by King, Wallace, and Schuyler. Whatever the special interest in California culture, these summaries provide the easiest form of reviewing the state-of-the-art, with appropriate references to source material. Perhaps the deepest impression was made on me by the discussions of the impact of Euro-American settlement on California native culture by Cook, Castillo, Heizer, and Schuyler.

Reading this volume on California Indian culture is a sobering, indeed depressing, experience, most of all for those readers who are indebted to California Indians for our research information, our doctoral dissertations, and the beginning of our academic careers. What incredible suffering was inflicted on these peaceable, ecologically oriented peoples in their 200 years of contact with European civilization. The 130 years since the American invasion when gold was discovered in California have been especially destructive to the native population. Cook noted that between 1848 and 1865 the assault by miners and farmers amounted to an annihilation policy

without mercy or compensation which reduced the native population from 150,000 to 50,000 in fifteen years—by disease, the bullet, exposure, and acute starvation. Cook states further that since the debacle of the 1850's, the California Indian has been subject to oppression 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 protection 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-American immigrants who took their lands. It is also tragic that in the years since contact, the indigenous peoples have been effectively prevented from contributing to present day California life and society because of deeply ingrained 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 indigenous people. If Indians are now gaining political 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 nature. Ancient and efficient ecologies were disrupted before adequate and sympathetic 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 culture, as presented by anthropologists, is the contribution of this *Handbook*. It is an important book.

EDITOR'S NOTE: This volume can be ordered from the Superintendent of Documents, 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. Santa 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 discussed 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 added 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