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Mixco: *Killwa Texts: "When I Have Donned My Crest of Stars;"* and Mixco: *Killwa Dictionary*

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***Kiliwa Texts: "When I Have Donned My Crest of Stars."*** Mauricio J. Mixco. University of Utah Anthropological Papers No. 107, 1983, 305 pp., 3 figures, 17 photos, 4 drawings, 4 maps, 1 appendix, \$20.00 (paper).

***Kiliwa Dictionary.*** Mauricio J. Mixco. University of Utah Anthropological Papers No. 109, 1985, 382 pp., 2 appendices, \$25.00 (paper).

*Reviewed by:*

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Adequate description of a language is usually held to include publication of a grammar, a significant body of analyzed texts, and a lexicon or dictionary. With the publication of these two monographs (texts, dictionary), Mixco has discharged two-thirds of his responsibility to the study of Kiliwa. Publication of his grammar is planned for the near future, although it is in some senses available already in the form of his doctoral dissertation (Mixco 1971). Needless to say, this body of work represents a very significant effort, the culmination of a number of summers of field research as well as several years of analysis. Publications of this order often belie the actual amount of effort expended, and since each is somewhat dependent on the others, it is often difficult to evaluate the total effort until it is all finished. However, realizing this, Mixco has made each of these volumes useful in its own right by providing considerable introductory material that allows the reader to make good use of the data from each independently.

*Kiliwa Texts*, the first volume issued, has a lengthy introduction in which Mixco outlines the ethnographic-ethnohistoric contexts of the Kiliwa people and also discusses the language of the texts. The Kiliwa speak a language of the Cochimi-Yuman family of Hokan and inhabited/inhabit a strip of land in northern Baja California from the Gulf of California to the Pacific Ocean. They were hunters, gatherers, and fishermen in pre-contact times but with missionization and other influences in the late 18th and early 19th centuries, ultimately became partly horticultural. Today the group is very small, the aboriginal culture is largely memory, and the language is in jeopardy. Thus, the textual data, narrated principally by Rufino Ochurte, one of the last fluent Kiliwa speakers to participate in or hear of the old ways from participants, are extremely valuable documents. The texts include myths and legends, ethnographic and ethnohistorical narratives, personal accounts of activities or events, and various miscellany. In some cases, there are parallel texts by other narrators, thus making some comparison of versions possible. Mixco (p. 284) freely admits that if this volume is lacking in any particular subject matter, it is in the genre of traditional animal tales, as these must be collected in the wintertime, a season when Mixco was unable to do fieldwork.

In the section on the language of the texts, Mixco discusses such topics as the Native consultants and their expertise as speakers, style, and the use of recitatives. He also gives background data on how the texts are organized and presented, and provides a substantial grammatical sketch of Kiliwa. There is a useful glossary of abbreviations and symbols and another of fre-

quently used affixes and addpositions. In all, the 34 pages devoted to the introduction aid the reader considerably in working with the texts.

The texts themselves are given in trilinear form: the first line in Kiliwa; the second in morpheme-by-morpheme analysis; and the third in idiomatic English. Mixco has attempted to preserve something of the semantic flavor of the texts in the idioms chosen; and each is clearly marked in the analysis so that the literal meaning can be compared to the idiomatic rendering. The trilinear format was computer generated, a major task in itself. The initial form of each line is placed flush to the other two. This results in some unused space given that the three lines are of unequal lengths. But it is an improvement over numbered lines given in separate sections or paragraphs, a common procedure, and one that often impedes effective comparison. With this format, those who wish to read only the English can merely read the third line of each unit. Those who want more (i.e., the morphemic analysis or the original Kiliwa) can follow lines two and one, respectively. As a separate section after presentation of the texts, Mixco gives an appendix in which his collection is compared by title, theme and sub-theme (not motif) to other collections, principally the large one of Meigs (1939) and the more recent one by Ochoa (1978), both obtained in Spanish. The correspondence of the data Mixco received with Meigs is high; with Ochoa much less so. Mixco discusses the two bodies of data at some length, concluding that Ochoa may have been lead to interpret the data he gathered differently due to a difference in theoretical orientation or a lack of Kiliwa linguistic sophistication. The discussion is useful as it brings together Mixco's thinking on the only two other sizeable collections for Kiliwa.

The *Kiliwa Dictionary* is likewise preceded by a several page introduction. In it, Mixco outlines his sources of data for the dictionary (texts, elicitation, etc.), the format structure for the lexical entries, and discusses certain grammatical features that condition the shape of the entries. He also provides a useful overview of Kiliwa phonology and phonological rules, again so that the character of each entry can be better understood. The dictionary itself includes morphemes and lexemes, each illustrated with several examples of the form in context. Several are keyed by page and line number to *Kiliwa Texts*. Again, the format is computer generated, but without the morpheme-by-morpheme translation (Kiliwa and idiomatic English only). Morpheme breaks are indicated, however. Most of the examples are short enough that the lack of morphemic analysis is not a problem; although for thorough understanding some work with the text volume is necessary. Primary entries are in Kiliwa, alphabetized to English order. Two bilingual appendices index the Kiliwa by English gloss and Spanish gloss. The index in Spanish is not as satisfactory as would be a full Spanish edition of the dictionary, as Mixco notes.

Taken together, both of these volumes should be very useful to regional specialists in linguistics, ethnology, ethnography and folklore. Hokanists will welcome the wealth of data well and clearly handled on a language that without Mixco's efforts may have moved to extinction with little known about it. These data also facilitate much needed comparisons with other Baja and Mexican mainland languages that have not fared as well. Ethnologists and ethnographers will welcome the data provided by the texts on the lifeways and belief systems of the Kiliwa. Again, because of early contact and disruption, and also group and/or language extinction, not nearly enough is known about

the Gulf of California area and its peoples. Given that the primary narrator and others of his generation are now deceased, perhaps little more of the early Kiliwa times will be learned. Specialists in folklore will be pleased by the data on traditional narratives, recognizing that not all genres are well represented. But those that are (especially star lore, creation cycles) tie in nicely with data to the north as well as west. The dictionary should also be welcomed by all of the above specialists for many of the same reasons. Lexical ties and specific lexical features are very important to good and thorough interpretation in linguistics, anthropology, and folklore. In all, both volumes are well done, and Mixco is to be commended for providing a wealth of clear, well organized, and valuable data for us all.

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*Earliest Man of America in Oregon, U.S.A.*  
D. E. Tyler. Ontario, OR: Discovery Books, 1985, 260 pp., 458 photos, \$24.95 (paper).

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That important benefits are to be gained from close cooperation between professional

and avocational archaeologists is a principle adhered to by most of our colleagues in the professional ranks, and it was in that spirit that this reviewer approached the book by Dr. Tyler. Standards of criticism for non-professional works should be different, and generally less stringent, than those we apply to professional publications, not because amateurs are less intelligent or have less to offer the discipline, but simply because they tend to be less schooled in the academically oriented rules and formats of our specialized field. Rather than expecting them to fit the mold of university-trained archaeologists, we should encourage contributions by responsible avocationalists despite what we may see as shortcomings in their products.

The true measure of any such effort by a lay archaeologist should be simply this: Is it a *contribution*? Does it really add usefully to our current information or offer genuine alternatives to present interpretation? The answer to these questions in the case of *Earliest Man of America in Oregon, U.S.A.* is a slightly qualified but emphatic *no*.

Dr. Tyler's background is that of a well-educated physician (M.D., University of Oregon Medical School) who also obtained a law degree (Juris Doctor, University of Denver). He has practiced medicine as a genito-urinary surgeon and has published medical articles in that specialty. In surprising contrast to his medical background are his two previously published books, *Originations of Life from Volcanoes and Petroleum: A Scientific Theory Opposed to Evolution* and *A New and Simple Theory of Gravity*. Dr. Tyler lives in Ontario, Oregon, on the Snake River near the mouths of the Malheur and Owyhee rivers, both of which drain the desiccated, desert shrub region of extreme southeastern Oregon, the locale for the finds that are the subject of his book.

Although the titles of the author's two previous books offer something of a hint