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Laird: *Encounter With an Angry God: Recollections of My Life with John Peabody Harrington*

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native Indians merely as a sort of unnecessary part of the landscape. Besides this difficulty, it also happened that the most well-known ethnographic sources, especially after 1900, stand largely as efforts to depict California Indians as they were before white contact. While the latter approach has undeniable merit in preserving much of value concerning Indian culture, it has the inherent fault of leaving long-term gaps or at least shortenings of the total narrative. These lacunae sometimes have been filled by popular journal historians and by markedly biased travelers, often commenting at length on the miserable appearance and condition of the Indians. Furthermore, the academic ethnographies in some cases seem, by their very nature and perhaps unintentionally, to give the impression to general readers that the native cultures of the 19th and 20th centuries were uniformly dead or non-functional.

The present bibliography is an attempt to redress the imbalance. In addition to providing an annotated listing of the older historical literature, it also indicates by its selection of titles that many problems of the California Indians in the 20th century are still live issues, and that recent students have by no means been lacking in opportunities to consider and evaluate new or hitherto neglected materials on the subject.

As a general reference, the work is invaluable to anyone interested in native California. Its main disadvantage, probably, is that readers who would like to further consult some of the older references will find it burdensome unless they have access to any but the more specialized historical libraries in the state, such as the Bancroft Library at the University of California.



The Cocopah People. Anita Alvarez de Williams. Phoenix: Indian Tribal Series, 1974. 104 pp., 4 color photos, 25 black/white photos, 5 line drawings. No price given.

Travelers Among the Cucapá. Anita Alvarez de Williams. Los Angeles: Dawson's Book Shop, 1975 (Baja California Travels Series No. 34). 161 pp., 32 figs., endpaper maps. \$24.00.

Reviewed by PHILIP J. WILKE
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These two new books do not substantially increase the available information on the Cocopah of the Lower Colorado, but the first of them provides a fresh look at the contemporary Cocopah, and the second presents in pleasant form much literary and graphic material which was formerly well-concealed in obscure places.

The Cocopah People summarizes the available information on the lifeway of the Cocopah in early historic time as part-time farmers of the Colorado Delta, and traces the developments which have brought about an emergence of contemporary Cocopah culture, which centers on three small reservation plots near Somerton, Arizona. The text is substantially enhanced by the abundant illustrations. The book would have benefited from in-text referencing, division into chapters, inclusion of a table of contents and list of illustrations, and from closer attention to detail in the final stages of production. Several illustrations are not to be found on the pages indicated in the text. Irrespective of these criticisms, the book is a useful general introduction to Cocopah culture and society and will be attractive to the layperson because of its readability.

Travelers Among the Cucapá is essentially a descriptive guide to published ethnohistoric sources on the Cocopah. It provides back-



Ethnologist W. J. McGee (second from right) and 10 Cocopahs. Photograph by DeLancey Gill near the mouth of the Colorado River, 1900. Courtesy of the Museum of the American Indian, Heye Foundation, New York.

ground information on nearly a score of early travelers and explorers, describes the circumstances of their visits, and quotes at length their relevant observations on these people of the river, beginning with Hernando de Alarcón, the Spaniard who first encountered the Cocopah 435 years ago. The text is supplemented with 32 illustrations of the Cocopah and their environment, most of which are from archival sources, and some of which have never been published before. One of these (p. 107) is a truly remarkable photograph of a Cocopah garden showing squashes in fruit. While crop plants are often described verbally in literature, they are seldom illustrated clearly, as in this in-

stance. Another photograph bearing the caption "Cucapá summer house" (p. 108) warrants special comment. It was made around the turn of the century by Frederick I. Monson and published by him (1902:6) with the caption "Dioguena Indian Home." It would thus appear that this early photograph may depict not the Cocopah, but the Kamia of Imperial Valley, of whom very few photographs exist. As far as the accuracy of information conveyed by the photograph is concerned, it would apply equally well to both groups since they pursued essentially the same subsistence adaptation along the Colorado River and its distributaries. Among the various "travelers among the Cu-

capá," the author might have included a brief discussion of David P. Barrows, who visited the delta in August, 1899, and whose account, together with two useful photographs of the Cocopah, appeared in *National Geographic Magazine* (1900).

Although its price and limited edition of only 600 copies will limit the availability of the volume to lay readers, the documentary and photographic record presented in *Travelers Among the Cucapá* will be valued as a source of ethnographic and historic information by students of the Lower Colorado for many years to come.

REFERENCES

- Barrows, David P.
1900 The Colorado Desert. *National Geographic Magazine* XI:337-351.
- Monson, Frederick I.
1902 The Colorado Desert and the Colorado River Delta. *Camera Craft* V(1):1-8.



Encounter With an Angry God: Recollections of My Life with John Peabody Harrington.
Carobeth Laird. Foreword by *Harry W. Lawton.* Morongo Indian Reservation, Banning, California: Malki Museum Press, 1975. xxii + 190 pp.

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The stereotype of cold, unemotional, and uncompromising physical scientists who are nonetheless warm and outgoing in their personal lives is usually accepted without question. A scholar, however, who must deal with living human beings on a direct and fairly inti-

mate basis as an important part of his calling but who drives himself even at home and treats most of his associates and close relatives in a clinical, demanding fashion is surely a kind of opposite to that stereotype. If the scholar becomes well-known in his chosen field, his personal life, especially when a post-mortem time of assessment of his contribution comes, may be interesting as a backdrop in consideration of the quality of his work. Theodora Kroeber's book on A. L. Kroeber, for example, sets forth a kind of personal rationale to his academic career which could not easily be inferred from any of his numerous professional writings.

Carobeth Laird's account of her life with ethnologist/linguist John P. Harrington can hardly be called a backdrop to anything—instead it is a not very gentle, but tremendously absorbing narration in its own right of an unsuccessful marital life with Harrington and a successful one with George Laird. Laird was a Chemehuevi Indian, a linguistic informant at first to then Carobeth Harrington, and later, for a short period, to both her and her husband, who at the time had a permanent position with the Bureau of American Ethnology. Her autobiographical description of her marriage, or "encounter," does, however, provide some understanding of several aspects of Harrington's life in relation to his work. For instance, it makes clear why such a brilliant and zealous scholar as he had so few formal publications despite the tremendous numbers of notes and manuscripts he collected on both ethnology and linguistics. (In the field of California anthropology, Harrington is remembered for an excellent archaeological report on the excavation of the Burton Mound in Santa Barbara, some substantial work on the Karok Indians, and for the Culture Element Distribution treatment of the Indian groups of the California coast from San Francisco to Los Angeles. Unfortunately, although for good reason, the latter is among the more attenuated statements in the extraordinary series of synop-