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Wallace and Wallace: *Desert Foragers and Hunters: Indians of the Death Valley Region*

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Desert Foragers and Hunters: Indians of the Death Valley Region. William J. Wallace and Edith Wallace. Ramona, Calif.: Acoma Books, 1979, viii + 44 pp., 20 photos, pen sketches, \$3.25 (paper).

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Certainly anyone interested in the anthropology of small populations could not help but be fascinated by the Indians of Death Valley, who probably numbered no more than one hundred. *Desert Foragers and Hunters* is the most complete ethnography of the Panamint Shoshoni of Death Valley to be found anywhere in print. It is a companion volume to the Wallaces' *Ancient Peoples and Cultures of*

Death Valley National Monument, which was devoted to prehistory and which was published by Acoma Books last year.

The Wallaces draw upon previous ethnographic works, old photographs, and apparently on their own field ethnography among the few remaining Death Valley Shoshoni to describe in order the following topics: food getting, shelter and dress, handicrafts, family and community, religion and magic, life cycle, amusements, art and music, and oral literature. The text is accompanied by photographs, including several old images of domestic structures and encampments that are particularly interesting from an archaeological point of view: they provide a unique perspective of the cultural setting responsible for the light scatters of artifacts one finds in this hostile environment that rivals anything west of the Rockies.

While it is clear that this little volume was written for the layman, I find significant fault with none of its contents. Without compromising its utility for the lay person, however, the book could have been improved for use as a research tool by several additions: the inclusion of a map showing village locations and resource zones with reference to topographic features; the inclusion of credits on all of the photographs (those for which no credit is given were presumably taken by the authors); and the inclusion of references in the text. Although the bibliography lists all of the important ethnographic works on the region, it would be nice to know where and when bits of information were recorded. Were they recorded late in the last century or within the last decade or two? And were they recorded in Death Valley itself or in other parts of Panamint Shoshoni territory? Despite these minor criticisms, the volume is recommended for anyone with an interest in the Indians of the California deserts and the rest of the Great Basin.