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American Indian Culture and Research Journal

Title

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Permalink

<https://escholarship.org/uc/item/28m463rv>

Journal

American Indian Culture and Research Journal , 12(2)

ISSN

0161-6463

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Publication Date

1988-03-01

DOI

10.17953

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REVIEWS

The Earth Is Our Mother: A Guide to the Indians of California, Their Locales and Historic Sites. By Dolan H. Eargle, Jr. Photographs by California State Parks and Recreation Department Archives, Sacramento, University of California, Berkeley, Lowie Museum of Anthropology, and Dolan Hoye Eargle, Jr. 192 pages San Francisco: Trees Company Press. \$11.95 paper.

"The Earth Is Our Mother" aims to provide a "general, overall guide to the present-day Indian people of California." A road map indicating access routes to points of interest prefaces each of the book's three major sections. The first part contains an ethnohistorical overview of the native peoples of California from part contains an ethnohistorical overview of the native peoples of California from about 12,000 B.C. to the present. Though it uses from scholarly sources, this general *vade mecum* is a breezy summary, primarily intended for those who have no exposure to the field.

Each of the next five chapters describes a particular geographic region and culture area, and ends with a local guide to 115 contemporary Indian federal recognized tribal communities, and educational institutions, complete with mailing addresses, phone numbers, and specific travel instructions. However, in most cases, Eargle does not indicate whether any particular reservation community is ready to accommodate visitors at present.

Eargle acknowledges in his preface his debt to a number of Indian and non-Indian consultants. However, some of his sketches are thin, and occasionally, one wonders if the result justifies the pilgrimage to find data for a few lines of narrative, except to share with the reader his sheer joy in "being there." While many of Eargle's observations illuminate, or will ring true for a reader

familiar with these communities, others need more thought. Though the author has glossed most directory entries with these piquant (or pungent) travelogue-like musings, some readers will find that Eargle's approach and tone has given the places, their inhabitants—and the prospective visitor—short shrift.

Some readers may find Eargle's attempt to make the book both a practical tour guide and a stylish but scholarly introduction to California's Indian Country simply jarring. For example, while Eargle urges, "To know is to appreciate" (p. vii), his description of the Montgomery Creek Rancheria presents a decidedly odd demonstration of "appreciation:" "The countryside is dry, forested foothills. The access is 5 miles north of Fender Ferry Rd. on State Hwy. 299 onto the worst road in California. Strewn about the forest are twenty-odd junked cars, trash, two lean-tos, and a seldom-used ancient trailer. It's too bad that the natural beauty of this site has been so mistreated" (page 61). If Eargle's intent was to dissuade infringement of the owners' privacy, he might simply have repeated his admonition about Roaring Creek Rancheria: "Unless you are Native American or your car needs fixing, I wouldn't advise dropping in for a visit. Much bitterness endures against acquisitive whites" (page 56). Common decency demands that anyone check with prospective hosts before "dropping by."

Stephen Powers is celebrated for the products of his journalistic outings among the Indians of California in the 1870s, most notably in *Tribes of California* [*Contributions of North American Ethnology*, Vol. III (Washington, D.C.: U.S. Dept. of the Interior, U.S. Geographical and Geological Survey of the Rocky Mountain Region.)] Powers the news correspondent and reporter often was confused with Powers the would-be California ethnographer/ethnogeographer. Still, Powers' work remains influential and continues to receive notice as the earliest contribution of its kind, along with Alexander Taylor's article in *California Farmer*, and the like. In fairness to all concerned, it is wise to acknowledge Eargle's work with its limitations. As in the case of *Tribes of California*, Eargle's book may leave the impressionable reader with the feeling that it covers the subject authoritatively and objectively because it covers a great deal of territory with detail. A catalog or directory can not bear the burdens of an encyclopedia or treatise, and this work, though detailed and ambitious, is primarily a directory.

As a directory, a book of this kind wears about as well as a phone book. Already, the current edition of Eargle's book cries out for amendment. At least twenty non-federally recognized tribes of California have submitted requests for federal acknowledgement in recent years. Timba-Sha Shoshones in Death Valley were acknowledged under regulations now codified at 25 C. F. R. 83.1-11 in the early 1980s. The Tolowa, Yokayo, and Hayfork Norelmuk Band of Wintus have completed documentation in support of petitions. Many of the more than sixty California tribes (or parts of them) on 38 rancherias which were terminated in the 1950s and 1960s have since been unterminated as the result of litigation. These "untersminated" tribes include the seventeen tribes in the 1983 *Tillie Hardwick* case, and others in cases such as the 1986 *Coyote Valley, Hopland and Karuk* cases, and other are seeking untermination through the *Scotts Valley* pending litigation. These disenfranchised tribes must receive more attention in any future edition.

Also, Eargle's calendar of California Indian cultural activities includes events so often subject to changes in date and site that one cannot rely on his listing of such events and their projected dates alone. Always consult current periodicals, such as "News from Native California," newspapers, or the sponsoring organizations for current information.

A late chapter of Eargle's book on contemporary problems prefaces five appendices which list and describe: the missions, presidios and Pueblos (1769-1834); the important ranchos of the period from 1820 to 1850, built with Indian labor; the military posts; and the museums with Indian artifacts. Eargle describes settings, facilities, activities, archaeological and architectural features. His guide to museums and exhibits of Indian artifacts categorizes collections by contents and tribal provenience.

Eargle sagely withholds directions to sacred or other protected sites except in very general terms, unless public access is invited. The author deserves credit for warning readers of the consequences of disturbing or damaging these sites, by quoting the Archaeological Resources Protection Act of 1979, P. L. 96-95, 96th Cong.: "No person may excavate, remove, damage, or otherwise alter or deface any archaeological resource located on public lands or Indian lands unless such activity is pursuant to a permit. . . ." The act also prohibits any sale, exchange, purchase, transport (or offer to do any of these) of any such resource,

providing penalties of up to \$20,000 fine and two years' imprisonment. The book has rarely-seen still-lives, landscapes and portraits, including four pages of color plates, derived from state and university archival sources, and from Eargle's own collection.

Eargle has done articles on popular geography and indigenous peoples. He says that in his research, he tried "to find a general, overall guide to the present-day Indian peoples of California, and found none." However, there are several other guides, including several specifically on California Indians. The "Native American Directory" (1982), and the "American Indian Index" (1985), are widely available. These works differ from Eargle's in technical detail and editorial quality, evincing greater concern for utility than for style. Others have more professional or educational value.

Hirshen, Gammill, Trumbo, et al.'s, *A Study of Existing Physical and Social Conditions and the Economic Potential of Selected Indian Rancherias and Reservations in California* (Sacramento: U.S.D.-H.U.D., Office of Planning and Research, State of California) gave a current description of the physical, historical, cultural, socioeconomic conditions of thirty-one small reservations and rancherias throughout the state, and included ideas and information about the socioeconomic and physical development of these sites, noting that these land bases "were never intended for economic self-sufficiency." The intent was to promote responsible state and federal action, but more importantly, to aid the Indian communities to fulfill their own development potential. The work described the tribe(s) at each site, the legislative and administrative process by which each land base achieved reservation status, as well as the population, cultural and historical features, social and physical conditions (topography, soils, water, public utilities and facilities, health, housing, roads, sanitation and employment, services available, and priority for services.

California Indian Assistance Program, Department of Housing and Community Development's "Field Directory" (Sacramento, 1976), provides maps and descriptions of 79 reservations and rancherias (federal trust land bases) throughout the state, and an extensive (but now, woefully dated) directory of Indian leaders, tribal government offices, agencies, businesses and organizations.

One "California Tribal Directory" (Sacramento: Bureau of In-

dian Affairs, Sacramento Area Office, 1976), originally an in-house document, has a descriptive list of field offices, agencies, sub-offices, index and list of reservations and rancherias by county, a list of terminated rancherias, legislative information. This work includes a tribal directory, with official demographic, historical, legal, and ethnographic information on each tribe, physical descriptions of their land bases, descriptions of their governments and organizations, and identifies tribal officials, and includes addresses and phone numbers.

National Native American Cooperative's "Native American Directory: Alaska, Canada, United States" (San Carlos, Arizona, 1982), lists addresses, phone numbers and other basic information on California Indian communities. It includes most of the unrecognized tribes, as does a more recent work, "The American Indian Index," by Gregory W. Frazier (Denver: Arrowstar Press, 1985). Some users report that the latter contains many errors.

Eargle's work outdated some of these latter works, duplicates others, but by no means encompasses the useful aspects of all. Generally, Eargle's text compares favorably with other California Indian directories, local interest books, tour guides, and ethnographic works which examine California Indians, some of which are cited in the bibliography. These reference works differ in detail and editorial quality, evincing greater concern for utility than style.

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Washo Shamans and Peyotists: Religious Conflict in an American Indian Tribe. By Edgar E. Siskin. Salt Lake City: University of Utah Press, 1986. 263 pages. \$25.00 cloth.

From June 5 to August 15, 1956, I completed a Culture Element Distribution Survey for Professor A. L. Kroeber which was primarily questioning the oldest, healthy Indians I could hire for twenty-five cents an hour to tell me about 3000 elements or "bits" of culture that had been present in his tribe. I questioned five informants concerning the Washo and one family concerning the Achomawi. The rest of the summer was asking the same questions to representatives of eleven groups of Northern Paiutes