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A significant contribution of the Monthans to the present volume is a biographical survey of over 233 potters, from various pueblos, who have produced storytellers or comparable figurative ceramic works. This documentation provides information about the artists' year of birth, the date of their first storyteller, and the potters who taught them, as well as a listing of other potters in the artist's family. Such data will be of use both to collectors and to serious researchers.

In sum there is considerably more to recommend this book than its profusion of illustrations and color plates—however magnificent these are. Barbara Babcock has provided much informed discussion which will be of interest to a wide readership. Though the volume has many strengths, particularly its balance, I feel that many scholars will share my assessment that its flaws are traceable to a relatively narrow preoccupation with Pueblo material culture as the essential preparation for understanding the "storyteller" phenomenon. It is perhaps not entirely heretical to reaffirm that there is considerably more to a Pueblo art form than meets the eye.

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Handbook of North American Indians: Great Basin. Edited by Warren L. D'Azevedo. Washington: Smithsonian Institution, 1986. 852 pp. \$27.00 Cloth.

Warren L. D'Azevedo's, *Handbook of North American Indians: Great Basin*, is a book that attempts to answer everything about a subject that you might care to know, but are afraid to ask. The fact that it just about succeeds in doing so, is a compliment to D'Azevedo's editorial skill as well as to the intentions of the Smithsonian Institution in deciding to publish a 20 volume *Handbook of North American Indian* series.

D'Azevedo's work is number 11 in the series and in effect takes what has frequently been regarded as an ethnographic backwater and puts it into a long deserved limelight. Arguably, no other culture area of North America has been as ill-treated as the Great Basin. Many of the early adventurers who wandered across Utah and Nevada could not appreciate the beauty of the land, and were contemptuous of those who could. Mark Twain alone, with

the publication of his *Roughing It*, probably did more to hurt the image of the region's native people than all other sources combined. His scathing put downs of native life were read by many Americans, but the consequences of Twain's views were borne by the likes of the Washo, Ute, and Paiute.

Unlike the Plains Indians, the Navajo, or the Pueblo, Great Basin ethnic groups were not easily romanticized by American expansionists. By not riding "proud ponies" nor making rugs or pottery that could decorate white homes, the Great Basin bands suffered dearly at the hands of ranching and mining interests.

While, in a sense, the volume might appear as overkill, it is an understandable reaction. To people acquainted with the Great Basin, hearing those who know little of it utter remarks such as, "how could anyone ever want to live there" becomes, after a time, a trifle annoying. In approaching the world of the Great Basin via prehistory, history, and ethnology, D'Azevedo responds to those who are ignorant of the area's ways by editing a "who's who" of the region's scholars and chroniclers.

The book as a whole, hangs together rather well. Edited handbooks often tend to be uneven, but D'Azevedo is apparently sharp enough to minimize this plague. This may, in part, be due to the fact that relative to other North America culture areas, the body of literature on the Great Basin is small and more accessible for editorial work. From the paragons of the region's ethnohistory such as Jesse D. Jennings and Omer C. Stewart, to the papers of lesser known scholars, D'Azevedo does not appear to have left many (if any) academics out. Perhaps the only problem, is that academic authors do tend to leave out those who have no institutional affiliation or publications record. In the Great Basin, this omission can be serious, as a good bit of the work on the region's prehistory and history is done by non-academics operating out of local libraries and historical societies. Much of this work is top quality, and with places like Reno and Las Vegas often "crawling with buffs," some recognition would have been appropriate.

D'Azevedo's book pretty much stands by itself as a compendium of information on the emergence of Native American culture in Nevada, Utah, and sections of contiguous states. Much of the material on the region is scattered hither and yon, and this book finally brings most of it together. Although Bertha Dutton's *The Rancheria, Ute and Southern Paiute People*, attempts a treatment

of part of the Great Basin, its brevity hardly makes for a fair comparison with D'Azevedo's comprehensiveness. By and large, coverage of this vast land has been relegated to journal articles, monographs, and the occasional quality ethnography such as James Downs' *The Two Worlds of the Washo*, or Lalla Scotts' *Karnee; A Paiute Narrative*. D'Azevedo's writing is certainly not for bedtime reading, but it will surely make life easier for both the scholar and pleasure seeker wishing to learn more about the Intermountain West.

Quite simply, it will be a long time before anyone matches what D'Azevedo has put into these pages.

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Puritan Justice and the Indian: White Man's Law in Massachusetts, 1630-1763. By Yasuhide Kawashima. Middletown, Connecticut: Wesleyan University Press, 1986. 335 pp. \$35.00 Cloth.

Yasuhide Kawashima's long-awaited book on Indian-white legal relations in colonial New England has great strengths and weaknesses. If one can identify and separate the two, then *Puritan Justice and the Indian* can be an invaluable addition to colonial Indian studies.

Though some of the pre-publication praise for Prof. Kawashima's book emphasizes its interdisciplinary and ethno-historical value, most readers will be left, I think, with quite the opposite impression: it is a book that unearths and clarifies crucial legal concepts and events which supplement the interdisciplinary endeavors of other scholars. (One of the best is William Cronon's *Changes in the Land* [1983]—a work not mentioned in Kawashima's bibliography.) In other words, Kawashima's legal research is impressive, not his synthesis of that information in a larger context.

For example, the book opens with a brief prologue on the nature of Indian and white legal systems (but concludes with the statement that "Indian law . . . is beyond the scope of this book [since] it had little to do with the Puritans' legal dealings with Indians" [p. 16]); the first chapter then swiftly divides Indians into "independent tribes," "plantation Indians," and "Indians in