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**The Evolution of Chumash Society: A Comparative Study of Artifacts Used for Social System Maintenance in the Santa Barbara Channel Region before A. D. 1804.** By Chester D. King. New York and London: Garland Publishing, Inc., 1990. 328 pages. \$70.00 cloth.

At long last, Chester King's landmark study of Chumash social evolution has been published!

Garland Press has issued an important series of thirty-one volumes on the evolution of North American Indians. Under the general editorship of David Hurst Thomas of the American Museum of Natural History, this series consists of outstanding doctoral dissertations in archaeology, ethnology, ethnohistory, and physical anthropology. King's volume is the only selection pertaining to the western coast of North America.

For at least a decade-and-a-half, King's description of changes in beads and ornaments in the Santa Barbara Channel region has served as the standard chronology for cross-dating archaeological sites in Southern California. King's work was widely circulated in draft form long before his dissertation was formally accepted in 1981 at the University of California, Davis. Because of his dissertation's continuing reputation as the most important source regarding the complete scope of Chumash prehistory, Garland Press has performed a valuable service by making it generally available in published form.

King's research was based on museum collections of burial-associated artifacts, many of them obtained in the early decades of the twentieth century. The importance of preserving such collections to understand what occurred in the past is exemplified by King's work. By analyzing burial lots from different periods in time, he was able to correlate various types of artifacts with specific cultural phases. He linked his artifact sequence from the Chumash region to the Central California chronology of bead types developed by James Bennyhoff. King acknowledges his debt to the latter by dedicating his book to him.

King's important contribution in establishing the sequence of changes in artifact types has eclipsed, to a certain extent, other portions of his work. A substantial number of pages in his book are devoted to basic documentation regarding which collections were used to construct his chronology (chapter 3) and lengthy descriptions of beads and ornaments found in each cultural period (chapter 4). The nonspecialist will find these sections tedious.

Nonetheless, they will be the bread and butter of California archaeologists who wish to assign temporal placement to particular artifact assemblages. Table 1, which dates each cultural phase, and the detailed graphs and figures at the end of the book that illustrate changes in artifact types through time probably will be the pages most often referenced. Yet if researchers use this volume only as a handbook, they will miss some significant aspects of King's work.

King's ultimate goal is to examine how beads and ornaments were used in various ritual, political, and economic spheres during the course of prehistory. The changes that may be observed in the types and frequencies of beads and ornaments reflect changes that occurred in the basic structure of Chumash society. King suggests that there were two significant periods of social and economic change: (1) a transformation to chiefdom social organization somewhere around 1000 B. C. and (2) a conversion to a market economy, with greater opportunities for individual entrepreneurs, about A. D. 700. King is somewhat hazy regarding causality for the changes he perceives but appears to link them to population growth and the diverse environmental situation within Chumash territory, which stimulated trade. It is King's view that political roles in the Santa Barbara Channel region may not have been all that different from those found elsewhere in Southern California, but it was the degree of secular independence from political authority in economic matters that distinguished Chumash society from its neighbors during the Late Period.

The hypothetical changes that King proposes have been questioned by some researchers since the appearance of his original dissertation in 1981. Specifically, others have argued that the transformation to chiefdom organization did not begin until the advent of the Late Period, around A. D. 1150, and that the Chumash political elite then controlled economic affairs until the arrival of Spanish colonists. King devotes an extended response to his critics in his preface to the Garland edition and as yet finds no reason to alter his conclusions. Nevertheless, he admits that new information inevitably will be found that may revise interpretations of the rise of Chumash social complexity.

With all of the attention that has been devoted to King's theoretical inferences and his contributions to prehistoric chronology, it is easy to overlook chapter 4, where ethnographic, ethnohistoric, and archaeological information are woven skillfully together to reconstruct Chumash society at the time of European contact. This

chapter represents one of the better summaries of Chumash social life currently in print. Previously published material is not just reiterated, as is too often the case, but is looked at in new ways. King's interests lead him to pay special attention to ceremonial and ritual roles and to the types of artifacts used in these roles. This reviewer's only complaint with chapter 4 is in the inaccurate typesetting of certain Chumash words; e. g., the linguistic symbol for the mid-central vowel, the *schwa*, is inconsistently rendered, sometimes appearing as *schwa* and sometimes as *E*.

The publication of *The Evolution of Chumash Society* is a welcome addition to the literature on the prehistory of one of California's best-known native cultures. This work is destined to have a lasting impact on archaeological studies in Southern California, much in the manner of David Banks Rogers's pioneering publication, *Prehistoric Man on the Santa Barbara Coast*, which appeared more than sixty years ago. Despite the high purchase price, King's book should be acquired as an essential reference work for all those with an avid interest in Chumash studies.

*John R. Johnson*

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**A Guide to Early Field Recordings (1900–1949) at the Lowie Museum of Anthropology.** By Richard Keeling. Berkeley: University of California Press, 1991. 487 pages. \$60.00 cloth.

With the appearance of *A Guide to Early Field Recordings*, all of the three major American collections of early ethnographic recordings can be accessed through published inventories. The Lowie Museum of Anthropology at the University of California, the Archives of Traditional Music at Indiana University, and the Archive of Folk Culture in the American Folklife Center at the Library of Congress are the repositories of several thousand hours of one-of-a-kind cylinder recordings, primarily documenting the sung and spoken traditions of American Indian communities. Within the past fifteen years, each of the three institutions has sponsored a project to ensure that the early recordings are preserved, cataloged, and made more accessible, especially to the communities in which the recordings were initially made. Richard Keeling's guide to the Lowie collections now joins Dorothy Sara Lee's *Native North American Music and Oral Data: A Catalogue of*