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Kelly: *Cocopa Ethnography*

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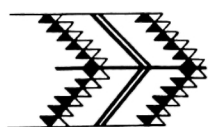
Chapter VII is a thought-provoking analysis of these tales. Although some of Laird's hypotheses about Chemehuevi world view might be difficult to validate with certainty, they are indeed stimulating and should form the basis for much additional interpretive work. The final chapter also summarizes and restates the nature and quality of Chemehuevi life that has been defined in previous chapters.

The volume also contains a brief grammatical sketch of Mr. Laird's Southern Chemehuevi dialect as well as an 850+ word glossary—a boon to comparative Uto-Aztecanists. There are also numerous footnotes to the various chapters that provide valuable sidelights to points being raised. The one difficulty is that the footnote section is placed before the appendices and glossary, making continual reference somewhat of a problem. The notes might have been more accessible at the end of each chapter.

In all, *The Chemehuevis* is rich, fresh, and well written. The non-specialist might find the semantic emphasis a little heavy, but let him be assured that the specialist will find it a feast for years to come.

REFERENCES

- Kroeber, A. L.
1948 Seven Mohave Myths. Berkeley: University of California Anthropological Records 11:1-70.
- Fowler, Don D. and Catherine Fowler, eds.
1971 Anthropology of the Numa: John Wesley Powell's Manuscripts on the Numic People of the Western North America, 1868-1880. Washington: Smithsonian Contributions to Anthropology Vol. 14.



Cocopa Ethnography. William H. Kelly. *Anthropological Papers of the University of Arizona* No. 29, 1977, 150 pp., 34 figs. including 8 maps and 26 black/white illustrations, 11 tables. \$7.95 (paper).

Reviewed by JAMES P. BARKER
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Cocopa Ethnography is based on a total of ten months of field work on the part of the author and his wife, Dorothea S. Kelly, conducted between 1940 and 1952. Most of the data come from two extended visits in 1940. The work is based on information elicited from nine principal consultants (7 men) through formal interviews using an interpreter. Over half of the field time was spent with a single consultant, a Cocopa man born about 1874.

Because of the times in which the work was done, *Cocopa Ethnography* is an attempt to describe a "sample" of Cocopa culture "in a style reminiscent of those written by Alfred Kroeber, E. W. Gifford, Grenville Goodwin, and Leslie Spier" which stands as a record of the pre-European Cocopa culture and can be used by other researchers as a basis for more detailed studies. In keeping with this, Kelly's ethnography is divided into 11 chapters covering standard ethnographic topics including: History; Habitat; Subsistence; Material Culture; Family Life; Band Organization and Leadership; Ceremonies and Meetings; Division of Labor; Mythology; Warfare; and Cultural Themes. Throughout, Kelly is careful to clearly state the period (pre- or post-European) which he is discussing and to be clear on the reliability of his generalizations and descriptions.

While Kelly has been successful in capturing the "style" of 1930's and 1940's ethnographies he is less successful at providing a *useful* record of pre-European Cocopa culture. The major problem is the 25 years that have passed since his last Cocopa fieldwork and the publication of *Cocopa Ethnography*. If this

ethnography had been published within a few years of the field work, it could have stood (as published) with the works of the anthropologists Kelly emulates. However, since 1952 there have been several ethnological studies and archaeological investigations in the Lower Colorado River area which have raised theoretical and interpretative questions such as, the causes and significance of warfare on the Lower Colorado; the influence of the various stands Lake Cahuilla had on aboriginal settlement and subsistence patterns; the value of mythology as an indicator of population movements or the antiquity of Lower Colorado agriculture; the date and pattern of the intrusion of Numic-speakers on the Lower Colorado; and the linguistic relationships between Lower Colorado Yuman-speakers on which Kelly potentially could have had much to say. For example, in the chapter on warfare, Kelly goes to great length to describe the method of taking scalps and their treatment but offers only minimal data on patterns of alliance and their changes and does not tell us anything about the relationship between warfare and resource availability or population movements. In another example, the limited archaeological section is based exclusively on the works of Malcolm Rodgers published between 1929 and 1945. It makes no attempt to deal with more recent data, dating, and interpretations.

Thus, *Cocopa Ethnography* suffers most from Kelly's failure to update his comparative material, to fit his work to contemporary questions, and to update his bibliographic material. For reasons that are unclear (except that he probably wrote the basic manuscript in the 1950's) Kelly compares the Cocopa to "modern" Americans in terms of cultural themes. It would have been more interesting and valuable if he had chosen to make detailed comparisons with surrounding aboriginal groups in a framework of contemporary theoretical questions.

On the other hand, portions of *Cocopa Ethnography* do shed new light on parts of the general cultural adaptation to the Lower Colorado region. The discussion of Cocopa subsistence goes a long way to fill out the existing picture of the relationship between food gathering, agriculture, and the annual flood cycle of the Colorado River. This information has never been more clearly presented, and this chapter is a welcome addition to our understanding of the peoples of the Lower Colorado.

In spite of the problems outlined, *Cocopa Ethnography* should be read by anyone interested in the region, if for no other reason than it is an extensive addition to the relatively limited ethnographic record for the Lower Colorado River. The book is clearly written and except for a few typographical errors it is well printed.



A Revised, Annotated Bibliography of the Chumash and their Predecessors. Compiled by Eugene N. Anderson, Jr., Socorro, New Mexico: Ballena Press *Anthropological Papers* No. 11, 1978, 82 pp., 1 map, \$5.95 (paper).

Reviewed by ROBERT L. HOOVER
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The Chumash of California have long held the position, along with the Pomo and Cahuilla, of a most favored aboriginal group by anthropologists. In the case of the Chumash, this was due to a variety of factors—an abundant natural environment, a complex social and material culture, and the favorable impression made on the early Spanish explorers and missionaries. Harrington's notes on Chumash culture have enabled us to discover more about this group in the last ten years than we knew in the previous century. Those engaged in Chumashology will be gratified to learn of the