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Knack: *Life is with People: Household Organization of the Contemporary Southern Paiute Indians*

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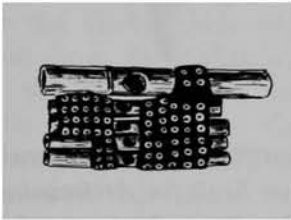
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Peer reviewed

introduction to California Indians, and the latter will perhaps find new insights.

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Life is with People: Household Organization of the Contemporary Southern Paiute Indians. Martha C. Knack. Socorro: Ballena Press *Anthropological Papers* No. 19, 1980, 106 pp., map, tables, references, \$6.95 (paper).

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Dr. Knack appears to be caught up in the modern American culture pattern of finding book titles that do not reveal the contents of the book. For this old-fashioned reviewer, *Life Is With People* is superfluous. The subtitle might have added the words "of Utah," inasmuch as the Southern Paiute of Arizona and Nevada are only mentioned in passing. This is a very important study because it provides a careful analysis of the economic and social life of Indians of southern Utah

who were "freed from Bureau of Indian Affairs control," i.e., terminated, in 1954, twenty years before the field work for the excellent report. There is a clear and irrefutable answer to the question: "What happens when 'the yoke of Federal supervision is removed'?" (p.13).

About three-fourths of the total Paiute population of Utah was included in the number interviewed and observed in seven communities, primarily Cedar City and Richfield. In those Mormon towns where the Indians remain, they are at the bottom of the social and economic ladder, well below other laborers. The nineteen tables fully document the position of the Paiute in relation to their neighbors. Indians are less educated, less trained, less employed, and isolated. To survive under these conditions, the Southern Paiute have maintained older, aboriginal household organizations.

Knack's concluding paragraph (p. 99) can serve well for the conclusion of this review:

My data show that Paiutes occupy both educational and employment levels which are far below those of others in the area in which they live. In many cases these levels are below those occupied by the much-deprived reservations populations. Despite geographic proximity to towns and their services, and despite termination with its presumed assimilation, Paiutes earn an inadequate and unstable income for their labor. They experience discrimination and social isolation. Because of this relative deprivation, Paiutes have found that kinship networks are advantageous and necessary. The resultant large kinship networks persist and will continue to persist because they still fulfill necessary functions within the present social and economic environment in which the Paiutes find themselves.

