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California's Chumash Indians: A Project of the Santa Barbara Museum of Natural History Education Center. By Lynne McCall and Rosalind Perry (co-ordinators) in conjunction with six contributors.

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denominations but no Indians told Christian missionaries that Indians were also peyotists or shamans. The missionaries never asked.

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California's Chumash Indians: A Project of the Santa Barbara Museum of Natural History Education Center. By Lynne McCall and Rosalind Perry (co-ordinators) in conjunction with six contributors. Santa Barbara: John Daniel Publ. 1986. 71 pages. \$5.95 Paper.

It would be gratifying if all of the major California Indian groups were represented by such an excellent summary as the present one. Designed for "the layman and tourist," it is a compact summary and covers virtually all aspects of Chumash life in such a way as to encourage also any newcomer to delve further into the comparatively vast literature of the Chumash or to visit places where Chumash cultural material is exhibited or interpreted for the general public.

All of the fine illustrations here are in black and white—there is no photography, yet the choice of illustrated material is so competently done that the reader may get a good overall view of the important material aspects of Chumash life. It is a pity that some of the spectacular polychrome pictographs found in the Chumash area, and which can fairly certainly be attributed to the recent ancestors of these Indians, could not be rendered in color. Nevertheless the black and white line drawings are adequate to represent at least the spirit of the rock art, which is probably the most impressive of native pictographic art in California.

During the past fifteen years or so, significant works on individual native Californian groups, such as those on the Chemehuevi (Laird), Cahuilla (Bean), or Ohlone (Margolin) have all been written as near-definitive ethnographic reports, for the general or professional reader. The Chumash guide under consideration, brief and comparatively simplified, thus stands as an authoritative though non-technical summary and certainly contains the kinds of things a casual visitor or indeed anyone interested in the Santa Barbara region might want to know about

the local Indians. It sets an excellent standard for any future popularized presentation of California Indians.

One of the difficulties of writing about the Chumash in this particular vein is that the lay reader may get the impression that the Chumash were "culturally advanced" (p. 15) over other California Indians (if this refers to a general scale of cultural complexity it is not stated). It seems clear that the Chumash occupied an extremely favorable area for exploitation, and that they certainly seized the opportunity to develop a complex and elaborate local culture. However, this culture was not more "advanced," basically, than that of other native groups: to name but a few, as cases in point, the Yurok, Pomo, or Yokuts.

Despite this minor quibble, which is probably irrelevant anyway, I found the booklet altogether commendable and hope that others in the genre will continue to be published with such a delightful touch.

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