

Some idea of the rapidity with which buffaloes were being exterminated by Indians and white men is shown by the fact that in 1872 and 1873 some 1,250,000 skins were sent East. Practically all farmers in Kansas and Nebraska went West, returning with wagon-loads of buffalo meat but leaving most of the skins, which they did not know how to tan. We are told that in 1874 only a scant carload of skins was sent East. This was the last shipment made by way of the Northern Pacific Railroad, so complete had been the destruction of the herds.

In Canada, buffaloes were saved from complete annihilation by the government. A district was set aside for their protection, and entrusted to the care of the Northwest Mounted Police. Only through popular appeal, and that coming almost too late, was the buffalo saved in the United States. "In 1926 there were 4,376 buffaloes in the United States and 11,957 in Canada."

LOUISE G. PRICHARD

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*Lore and Legends of the Klamath River Indians.* By CHARLES S. GRAVES. (Yreka, California: Times Press, 1929. Pp. 137. \$2.00).

This small volume of tales from the lower Klamath River Indians is quite typical of its kind of literature. In the laudable desire to create an appreciation for the native traditions of these people, the author has indulged in entirely too much sentiment and near pidgin English. In relating the stories an artificial setting is used to introduce them and this together with the interdispersal of elements of folklore destroys the unity of the tale. Folktales, like pieces of written literature, have definite literary style of which the narrator is always conscious. It is well known that within a certain range this form has as much variability as our own literary traditions. From this point of view these stories do not ring true. On the other hand the folktale motifs which occur in the tales are exactly what one would expect from this area. In spite of all the ethnological work done in California as a whole we unfortunately do not have in print any comprehensive collection of the folktales of the Yurok (Euruck of Graves and Karok (Karuck). Kroeber briefly characterizes the mythology in his *Handbook of California Indians*, but prints none of the tales. This situation makes a collection of this kind of some value even though from the scientific point of view it has flaws.

There is no doubt that Mr. Graves' tales are reliable. They can

be readily used by the student of folktales for his knowledge of the field shows him what to eliminate. For the non-scientist they give some conception of a people whose culture has practically vanished.

ERNA GUNTHER

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*Utah and the Nation.* By LELAND HARGRAVE CREER. (Seattle: University of Washington Press, 1929. Pp. 275. \$3.00.)

The author is Assistant Professor of History in the University of Washington. His monograph deals with the relations between the Federal authorities and the people of Utah from the call of the Mormon Battalion in the Mexican War to the establishment of a daily overland mail, expressed in year—1846 to 1861. While it is another study of the American frontier, the author is fully aware that Utah has been different from most of the other frontier communities. He says in his preface:

"On the other hand, there was much in Utah that was unique. Here we have a state that grew directly out of the founding of a new religion. So different from anything that had heretofore been known was that religion in its practices and pretensions that it was difficult for any who came in contact with the Mormons to become reconciled to them or to their creed. Hence, there developed a deep-seated prejudice against the Mormons which grew in intensity as their numbers increased and their influence became greater. This prejudice was early acquired by some of the non-Mormon federal officials of Utah. It is not unnatural, therefore, to find the relations between these unsympathetic officials and the Mormons, during this period, highly controversial and complicated."

Such frankness does credit to Professor Creer and it appears to the present reviewer that he has gone forward with his difficult task in a spirit of commendable fairness and industry. In addition to Federal documents, Utah Territorial documents, newspapers, periodicals and other published materials, he had access to extensive Mormon Church manuscripts and forty-five manuscript documents in the Bancroft Library at the University of California. It seems unlikely that any important source has been overlooked.

The scope and thoroughness of the work may be judged from the titles of the twelve chapters as follows: "The Birth and Growth of Mormonism (1820-1846)," "The Great Basin Before the Coming of the Mormons," "The Mormon Battalion," "The State of Deseret," "The Establishment of the Territory," "The Administra-