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Blackburn, ed.: *Flowers of the Wind: Papers on Ritual, Myth and Symbolism in California and the Southwest*

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points deserve comment. A large number of radiocarbon dates are now available for the La Jolla culture, nearly all of them *post*-dating 8000 B.P.; the osteometric comparisons are with the *Early* period (Windmill) populations of the lower Central Valley; and the age of more than 6000 years ascribed to the Tranquillity site was based on a possible association with Pleistocene fauna which neither archaeological analysis nor radiometric dating has substantiated. Some will find the flesh restoration (Fig. 5) interesting, but my preference would have been for a good view of the dentition—the one area of the skeleton conspicuously slighted in the morphological assessment. It is also worth noting that while the publisher has numbered 27 pages, a full third of these are blank—providing an ideal space for the reader to calculate the per-page price of this report.

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Flowers of the Wind: Papers on Ritual, Myth, and Symbolism in California and the Southwest. Thomas C. Blackburn, ed. Socorro, New Mexico: Ballena Press *Anthropological Papers* No. 8. 1978. 194 pp., 6 figs. \$8.95 (paper).

Reviewed by ARNOLD R. PILLING
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Seven articles on aboriginal California and the Southwest, with their introductions by the

editor and the editors of the series, form the rather uneven group of statements which comprise this volume. They are far from being a tract on Native American belief in the West.

Two of the pieces are derived from new field work among Southwesterners: Elizabeth Brandt writes on secrecy concerning the sacred at Taos; while Donald Bahr discusses the Pima concept of breath in shamanistic curing. Three papers deal primarily with what little survives of memory culture in three California groups: Maurice Zigmond summarizes the supernatural world of the Kawaiisu, from the notes of T. D. McCown (1929), Stephen C. Cappannari (1947-1949), as well as Zigmond himself (1936-1940, 1970-1974). Carobeth Laird presents a gloss of behavioral patterns abstracted from Chemehuevi myths related by her husband George Laird prior to 1940; while John and Donna Bushnell consider the concepts of wealth, work, quest for the extraordinary, shame, the sacred and the ordinary among the Hupa and the culturally-similar Yurok, Karok, Chilula, and Tolowa, drawn primarily from research done in the 1940's and earlier, rather than their own more recent Hoopa Valley field seasons. Two essays are surveys of the literature: C. Patrick Morris catalogues the elements of the Dying God myth among Arizona and California Yumans; while Richard Applegate reviews concepts of afterlife among Native Californians.

In reading through this array, I am struck by its parochialism and/or *ivory-towerism*. Granted that Thomas C. Blackburn (p. 7) refers to *Man the Hunter*, while Bahr (p. 30) notes that comparison with a New England group would be useful, I am still puzzled why I do not, in relation to this work, but rather in Australianist Jeremy Beckett's preface to the new edition of A. P. Elkin's *Aboriginal Men of High Degree* (1977), find reference to works by Carlos Castaneda. Have California scholars' command of ethnography become so restricted by political boundaries that they find nothing

useful in Yaqui data, let alone Australian and/or Tibetan accounts of shamanism? Without such comparisons the common origin and great antiquity of shamanistic beliefs and practices is obscured, if not lost altogether.

I find *Flowers* all-too-close to accepting the rubric of an unchanging pre-Conquest past. Indeed, little is even said of the recent dynamics of Native American ritual and belief; dates are given to almost no events, making analysis of change difficult, if not impossible.

I am startled at the lack of reference to contemporary Native California religion. Certainly members of the Society for California Archaeology and/or members of the public reading newspaper accounts of protests over excavation of Indian graves will find Zigmund's summary statement about contemporary Kawaiisu culture—"a fragmentary survival in the consciousness of a few people for another decade or two" (p. 95)—rather unlike the situation in some parts of the state. For instance, on occasion, Native northwestern California sacred specialists have spoken on their beliefs at Humboldt State University in Arcata and at the Zen Center in Marin County; and such belief frames have sometimes been used in drug, alcohol, and/or mental health therapy programs. Also today, there is still at least one active, rather traditional Wintu curer (Knutdson 1975). And an attempt is being made to gain Constitutional protection for Native northwestern California religion, keeping the U. S. Forest Service from building logging and/or tourist roads near actively used prayer and/or meditation and/or vision quest sites (Lester L. Alford, Inter-tribal Council of California, Anita Bussell, Del Norte Indian Welfare Association, Dorothy Hiestand, Robert G. Lake Jr., Northwest Indian Cemetery Protective Association, Malki Museum Association, and Charlie Thom, all in Roether 1975; Leisz 1977: 304-373, 433-483), as well as the stopping of construction of a highway bridge directly on a

major Karok world renewal site, where some say rituals may still be rejuvenated after a pause of over 60 years (Winter and Heffner 1978).

However, the inadequacies of this volume are less those of the individual authors than the editors, who say too little of the broader scene. Their *Flowers* seem more desiccated specimens in some museum plant press than the flowers in bloom, which are a gentle and symbolic aspect of Native California belief.

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Edible and Useful Plants of California.
Charlotte Bringle Clarke. Berkeley and Los Angeles: University of California Press, 1977. 280 pp., 8 color pls., 77 figs. \$5.95 (paper).

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This useful guide includes a fair amount of data on Indian uses of plants, and thus seems