Southern Paiute bands. From information provided in the appendix, it appears that probably at least half of the entire collection now preserved in the National Museum of Natural History is illustrated in this volume. Nearly a hundred pages of fine print describe the items in detail.

The authors are careful to point out where they have not been able to identify the place or ethnic group of origin for particular objects. Since they illustrate material culture, a number of old photographs made by Jack Hillers about 1873 at Powell’s direction are also included again in the volume. These are of great interest, but many of them portray Kaibab Southern Paiute from the Arizona Strip decked out in fringed buckskin garments and headaddresses of hawk feathers. Whether this garb was brought by Powell from White River Ute territory in northwestern Colorado, or whether it was made to order for him locally, is not clear, but it is certainly not native Kaibab dress and adornment. Why Powell, who was such a careful ethnographer, would ever arrange for such stereotypic photographs to be made under his auspices has always bewildered me. There is certainly nothing in any of his writings to indicate anything other than careful and constant attention to accuracy in reporting local detail.

Fowler and Matley are to be credited for producing a fine and long-overdue report on the Powell collection of Numic material culture. Their volume is marred only by the fact that a number of the photographs are printed entirely too dark, a misfortune for which we always blame the printer.

REFERENCE


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Kawaiisu Mythology is one of two recent and welcome contributions by Zigmond (see Litzinger’s Review of Kawaiisu Ethnobotany, this issue) to the otherwise sparse literature on the Kawaiisu, a little-known Numic-speaking group inhabiting the Walker Basin-Kelso Valley area of the Southern Sierra east of Bakersfield. This publication is not only a significant addition to the ethnography of the Kawaiisu, but it also provides an important increment to the known mythology of the region.

Zigmond presents 72 myths, 65 of them Kawaiisu and seven others from neighboring Kitanemuk and Panamint sources. The majority of these he collected himself during his fieldwork in the area in 1936; however, he has also made use of McCowan’s fieldnotes from 1929 and Cappannari’s from 1947-1949. Both of these anthropologists collected a number of myths (along with other ethnographic data), and Zigmond has enriched the range, diversity, and variation of the mythological corpus by incorporating them with his own materials.

The myths are organized in a useful way with the origin-type tales first, followed by the others, many of which concern Coyote’s adventures and tribulations. Each myth is identified as to the collecting anthropologist, teller, and interpreter (where appropriate); altogether there are 14 narrators represented, thus producing multiple versions (from two to six) for a number of the tales. Zigmond also furnishes informative notes concerning ethnography, ethnobotany, circumstances in which
the tale was recorded, etc. This organization
and information will prove invaluable to
anyone attempting further analysis and/or
comparison of these data, and Zigmond
should be congratulated on this basis alone.

In addition, Zigmond provides an intro­
duction which establishes a framework both
for understanding and appreciating these tales
at first reading and which suggests avenues of
further research, and indeed, even seems to be
an invitation to further research. He discusses
the variation exhibited in terms of the partic­
ular narrators and collectors involved and in
terms of the composite, segmental structure
of the myths. These myths, like many others
in California and the Great Basin, consist of a
number of incidents which are strung together
to create a composite tale. In some versions or
tellings one or more of these incidents may be
deleted, and in other circumstances these
segments may be combined with others to
create new tales, thus promising to confound
structurally oriented analyses.

Perhaps most importantly, Zigmond con­
siders regional comparisons and examines ten
close comparisons with Chemehuevi myths
recently published by Laird (1976). The
Chemehuevi are both near neighbors to the
east of the Kawaiisu and close linguistic
relatives, and this brief, initial comparison of
their myths suggests that this is a fruitful area
for future research for identifying cultural
relationships between the “Californian” and
“Basin” groups which come together in the
region.

Zigmond also briefly analyzes Coyote, the
main character of most of the myths. He sees
Coyote as a complex and enigmatic character
who plays multiple and sometimes contradic­
tory roles. I, for one, am glad to see Coyote
transcend the role of “trickster,” which he is
usually assigned, since it has long seemed to
me that in many instances in California and
Basin myths, Coyote is much more. Perhaps
the door is now open for a fuller and more
original interpretation of his character.

There are still many questions to be
answered about the Kawaiisu, and one hopes
that Zigmond will continue to prepare his
fieldnotes, which must yet be rich with data,
for future publication. Nonetheless, we now
have available a fine contribution to Kawaiisu
ethnography, and it is one which reflects the
flavor of the culture which is otherwise
unobtainable, for it is through myth that
culture speaks and teaches.

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This report, one in a series of archaeo­
logical studies published in recent years by
the Bureau of Land Management (BLM),
describes the first systematic testing of high­
elevation sites in the far southern Sierra
Nevada.

Under contract with BLM, Kelly McGuire
(Far Western Anthropological Research
Group, Inc.) in 1978 directed fieldwork along
the 29-km. Bear Mountain segment of the
Pacific Crest Trail (PCT) in eastern Kern and
Tulare counties. Situated between Lamont