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**Author**

Kelly, Dennis

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*Services in Perspective* or the fundamental list of items (a number of which do not appear on any of Hills' lists) in the bibliography located at the end of *Pathways to Excellence: A Report on Improving Library and Information Services for Native American Peoples* from the National Commission on Libraries and Information Science. In *Native Libraries* Hills touches on most of the "ten challenges" found in the *Pathways to Excellence* report and Hills' book would have been strengthened had he engaged *Pathways* directly in his last revision, which might also have eliminated many of the annoying editorial errors such as misspellings that remain scattered throughout his book. Many research opportunities remain to be addressed in the area of Native library services, particularly in areas such as information-seeking behaviors, creation of effective innovative service strategies, and the role of information services, including libraries, in Native contexts and for Native peoples in their continuing efforts for greater self-determination. While certainly not without flaws, Gordon Hills' *Native Libraries* contributes to the ongoing conversation.

*Kenneth Wade*

University of California, Los Angeles

**The Noontide Sun: The Field Journals of the Reverend Stephen Bowers.** By Arlene Benson. Menlo Park: Ballena Press, 1997. 288 pages. \$36.00 cloth; \$27.50 paper

Arlene Benson's book *The Noontide Sun: The Field Journals of the Reverend Stephen Bowers, Pioneer California Archaeologist* is a significant addition to the scholarship regarding the autochthonous central Californians now collectively known as the Chumash for two important reasons. First, Bowers' manuscripts provide important insights into classical Chumash village organization. Second, the book provides a unique perspective on the pedigree shared by the researchers who continue to work in the area of Chumash prehistory, found in the combination of Bowers' works and the commentary on them by Benson. While Bowers' manuscripts on the one hand certainly provide insight into many of the questions confronting anthropologists concerned with "pre-contact" Chumash lifeways, they also lend an intimate view into the early presence of archaeologists in California, the motivations behind their excavations, and the disconnection of those motives from the lives of actual human beings.

After a brief overview of the life of the Reverend Stephen Bowers, as well as an annotated roster of his most notable contemporaries, Benson organizes Bowers' field notes, journal, and correspondences in chronological order, giving a depth to material that would have been lost if the work had been organized according to topics or issues. The reader is invited to envision the landscape and individual sites as described by Bowers' own words against the backdrop of the race for antiquities in which he found himself ensconced. Both a keen observer and an adroit chronicler, Bowers was able to overcome, to some extent, his lack of formal training by giving exceptionally clear descriptions of the sites he excavated and the items taken from those sites.

According to Benson, the key motif arising from these manuscripts is the insight into the debate surrounding Chumash village organization as well as connected issues such as mortuary practices and dwelling and sweat-house construction. Benson views Bowers' notes as having particularly illuminating potential due to the early nature of his study. Not only was he working in areas that have long been lost to development and agriculture, she points out, but Bowers excavated "from the Piru to Point Sal, from the Channel Islands to the Cuyama river," encompassing virtually all the Chumash region and providing a panoramic perspective unknown even to the venerable J. Peabody Harrington, who devoted most of his career to the study of the Chumash and whose nephew provided Benson with the Bowers' manuscripts (p. 1).

Under contract with the Smithsonian Institution during the late 1870s and clearly in an increasingly competitive race for museum quality artifacts, Bowers and his crew essentially determined the locations of cemeteries associated with the villages they encountered, and went about the task of liberating them of their "rich...archeological treasures" (p. 9). It was in the location and identification of these cemeteries that Bowers inadvertently provided what Benson considers to be his most useful information. By establishing the parameters of obscure village sites as well as documenting observed differences in village organization, mortuary practices, and grave content, Bowers produces a description of ritual practice distribution that subsequent anthropological inquiries will surely draw upon. However, as Benson notes, having relied upon his ability to make assessments of cemetery location through surface survey, Bowers excavated almost exclusively in historic or proto-historic village sites, which may add little to the available data on early Chumash lifeways, but certainly contributes to the emerging picture of village organization and regional variation of form at the time of contact.

Incidentally, there were Chumash in the area at the time of Bowers' fieldwork who may have been able to provide this information but were considered unreliable due to the fact that they were "half-breeds." In this vein, Benson takes somewhat wry note of the musings by Bowers on the disappearance of the Chumash even while describing encounters with Chumash in the region, including a small community that very nearly prevented him from digging in their cemetery. Bowers, however, was able to sneak back and remove the beloved burial goods before the community found out.

In the final chapter, Benson offers her own hypothetical model for late Chumash village organization. Derived from the maps and descriptions found in the Bowers field notes, a map of a Chumash village drawn by early California archaeologist Paul Schumacher in 1874, and the original accounts of Portuguese and Spanish explorers, this model is then tested using contemporary archaeological data in an attempt to render a picture of the internal arrangement of Chumash villages, and possible regional variation (pp. 164, 181).

But perhaps the most telling information found in the monograph comes in *The Noontide Sun's* appendices where we find Bowers' pertinent correspondences as well as preliminary work on articles to be published in various venues. The letters, also arranged chronologically, are for the most part communications between Bowers and Spencer F. Baird, who was serving as assistant secretary of the Smithsonian Institution and to whom Bowers appeared

to be directly responsible. Above all, the correspondences elucidate the patriotic Bowers' sense of urgency that the competition (mostly coming from the Frenchman Alphonse Pinart) would beat him to the best specimens and carry them off to "foreign" museums. In addition, the letters to Baird serve as an overview both of Bowers' progress and of the packing lists that accompany the loads of items shipped to Washington. It becomes all too clear from these missives that the disruption of Chumash graves, many of which were less than one century old, did not disturb Bowers or his contemporaries in the least. In addition, the inclusion of Chumash skeletal remains under the umbrella term *artifact* is especially troubling. In regard to human skulls Bowers writes, "I sent half a dozen from the Sisquoc River, and I have a dozen or so belonging to my private collection.... I think I can get you a hundred more. Presume I could have shipped you 500 had I known you desired them" (p. 215). While holding a nineteenth-century archaeologist to contemporary ethical standards is admittedly problematic, certainly much of the foundational belief system associated with such attitudes is unfortunately far from extinct.

Benson's presentation of the Bowers manuscripts, while well done and informative, could have served as a contribution to the larger discourse on Chumash issues—an opportunity for us to pause and consider the underlying assumptions made in the journals of the Reverend Stephen Bowers that remain in place today and the implications of those assumptions for the contemporary Chumash. However, what is missing in this book, save for a few platitudes, is a treatment both of the ethical considerations concerning the activities described in the work of Stephen Bowers and the unselfconsciousness of the contemporary anthropologist who looks upon this information as an end for which the methods of its apprehension were a justifiable means.

*Dennis Kelley*

University of California, Santa Barbara

**Peyote Religious Art: Symbols of Faith and Belief.** By Daniel C. Swan. Jackson: University Press of Mississippi, 1999. 116 pages. \$35.00 cloth.

Swan's work, *Peyote Religious Art*, is an adequate introduction to the novice scholar of peyote studies and a passable reference work to the Peyotist and scholar of Peyotism. Put another way, the breadth of the work is sufficient to justify its use as a summary of the topic. However, the work's depth—or lack of depth—will preclude it from being anything but a general outline of the topic.

The work is primarily an overview of the history, aesthetics, and theology of what is referred to broadly as *peyote art*. Swan is unquestionably a better historian than a aesthetician. Anyone who reads *Peyote Religious Art* will come away with both an appreciation for and an understanding of the fundamental moments, movements, and leaders in the history of the Peyote Religion. The reader will learn how the "Comanche and Kiowa were primary in proselytizing the religion" and how the dedication of two early leaders—Quanah