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Zigmond: *Kawaiisu Mythology, An Oral Tradition of South-Central California*

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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 headdresses 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

- Fowler, Don D., and Catherine S. Fowler, eds.
 1971 *Anthropology of the Numa: John Wesley Powell's Manuscripts on the Numic Peoples of Western North America, 1868-1880*. Smithsonian Contributions of Anthropology No. 14.

Kawaiisu Mythology, An Oral Tradition of South-Central California. Maurice L. Zigmund. Socorro: Ballena Press *Anthropological Papers* No. 18, 1980, 252 pp., map, photos, \$11.95 (paper).

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Kawaiisu Mythology is one of two recent and welcome contributions by Zigmund (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.

Zigmund 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 Zigmund 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. Zigmund 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 introduction 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 particular 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 considers regional comparisons and examines ten close comparisons with Chemeheuvi myths recently published by Laird (1976). The Chemeheuvi 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 contradictory 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.

REFERENCE

- Laird, Carobeth
1976 *The Chemehevis*. Banning: Malki Museum Press.



Archaeological Investigations in the Southern Sierra Nevada: The Bear Mountain Segment of the Pacific Crest Trail. Kelly R. McGuire and Alan P. Garfinkel, with contributions by Mark Basgall, Robert Jobson, David Rhode, and T. B. Ruhstaller. U. S. Bureau of Land Management *Cultural Resources Publications, Archaeology*, unnumbered, 1980, xii + 304 pp., gratis (paper).

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This report, one in a series of archaeological 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