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#### **Author**

Stevens, Michelle L

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aspects of the Paiute culture serve as an important contextual introduction to Corbett Mack's later circumstances.

In Chapters 2, 3, and 4, Corbett recollects his boyhood and teenage years through sections recounting stories of love and abuse, of school at the Stewart Institute, and of other aspects of his childhood, caught as it was between the white society that surrounded him and the traditional Indian culture in which he chose to live. Interspersed between the pages, Corbett describes and explains those traditional or acculturative activities, events, and incidents as he remembers them. The sections on traditional foods, hunting proscriptions, male puberty ceremonies, pine-nut dances, courtship, etc., are of particular interest to anthropologists.

Chapters 5, 6, and 7 relate, through the personal experience of drug abuse and addiction, Corbett's life between 1923 and 1954. These sections recall his life of addiction (alcohol and opiates), and relate stories of liquor and opium use in Smith and Mason valleys by members of the Yerington Paiute Tribe. He also gives commentary on historically significant people, such as Wodziwob, Wovoka, and Chief Gray Horse (Ben Lancaster), as well as events, activities, and incidents (Ghost Dance, shamanism, supernatural power [*booha*]). Also included are his perspectives on interaction between tribal members (Smith and Mason Valley Paiute, Walker River, Mono Lake, Washo, Shoshone, Bannock, etc.) and other ethnic minorities (Italians and Chinese).

The final chapter and the epilogue recount Corbett's later life, in which he recalls major personal experiences in the period 1954 to 1974. In addition, he tells of animal teaching stories (*natoonnuu-dweba*), supernatural powers (*booha*), mythological characters (Wolf, Coyote, Mountain Sheep, Old Woman, Owl, Giants, Waterbabies), and other topics related to folklore and folktellings (designated repeater). The epilogue is both quite moving and telling of the de-

velopment of the friendship between ethnographer and informant.

The last part of the book incorporates three appendices dealing with newspaper accounts, situations, and a 1929 report on narcotics in the Mason and Smith valleys, and notes to the main text. The endnotes are extensive and document, through scholarly sources, the life experiences and topics in the text. In the final analysis, I found *Corbett Mack: The Life of a Northern Paiute* to be a superb addition to the life history literature, and its author to be an excellent field ethnographer. This book will be invaluable to anyone with an interest in Northern Paiute culture, acculturation, or life history studies.

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*Kashaya Pomo Plants*. Jennie Goodrich, Claudia Lawson, and Vana Parrish Lawson. Berkeley: Heyday Books, 1996 (reprint of a 1980 ed.), 176 pp., 13 figs., \$12.95 (paper).

Reviewed by:

**MICHELLE L. STEVENS**

Dept. of Environmental Studies, Univ. of Calif., Davis, CA 95616.

*Kashaya Pomo Plants* is an extraordinary book, with authentic information on the ethnobotany of 150 common plants of coastal California. It is written by Pomo people, with information from Kashaya Pomo elders, for the Pomo

Tribe. The information presented in this study was primarily from Kashaya Pomo spiritual leader Mrs. Essie Parrish, her husband Mr. Sidney Parrish, and elder Mrs. Susie Gomes, all of whom learned about plants from their elders when they were young, and used this knowledge throughout their lives.

This work began as a plant study at Sonoma State University in 1974. The working paper was distributed in *The Journal of California Anthropology* in 1976 (Lawson and Lawson 1976). The authors concentrated on cultural uses of food plants, medicinal plants, and the technological uses of plants. This book was written mainly for children and younger people in the tribe. Vana Lawson (personal communication 1997) noted that "A lot of our Indian elders are dying out in the tribes. This information is dying out and I want to give it back. Maybe it could be used as a model for other Indian tribes, other Indian people."

*Kashaya Pomo Plants* describes certain rules and social restrictions related to the gathering and use of plants, designed to protect oneself and the earth from harm. According to the authors, "These 'rules', which generate special respect for and knowledge of life on the earth, are strictly adhered to by the Kashaya and should be taken into consideration by any person desiring to collect plants" (p. 11). A prayer is given to the Creator before plants are taken from the gathering grounds, and a special song is sung to calm the Earth Spirit. In addition, a personal sacrifice must be made. Neither menstruating women nor their spouses are allowed to gather or touch plants.

The introduction gives useful information on plant communities in Kashaya territory. Kashaya names for these communities are given, along with the ethnobotanically significant plants which occur in these areas. This indicates that the Kashaya people have a conception of "plant community" analogous to that developed by botanists.

The Kashaya Pomo taxonomic system is explained in the introduction, and I found it to be quite fascinating. A taxonomy is a linguistic and mental structuring of how things are identified, named, and classified, or put into groups. The Kashaya plant taxonomy contains four levels: unique beginner, life form, generic, and specific. At the level of unique beginner, the term *qale* refers to the plant kingdom. There are three forms within the plant kingdom, one called "trees," one called "bushes" and one unnamed (or other plants). Recognition of folk taxonomies and understanding of these taxonomic relationships recognized by other cultures is relatively recent in the scientific literature (Berlin 1973; Berlin et al. 1966, 1968, 1973).

Approximately 150 California plants are described. The common English name, scientific name, plant family, description, and habitat are given for each. The Kashaya name and English translation are also provided. Food, medicinal, and technological uses of plants are given, as well as gathering season. The authors attempt to differentiate old, traditional plant uses from contemporary uses by verb tense. Appendices on mosses, seaweeds, mushrooms, introduced plants, parts of plants, a glossary of botanic terms, and keys to Kashaya pronunciation are included. Five indices are given: common English names, scientific names, family names, Kashaya names, and cultural uses.

As an example, tan oak (*Lithocarpus densiflora*) is known as *cisq ale* in Kashaya. To the Kashaya Pomo, "tanbark oak means the beautiful tree, the delicious acorn, the wonder of the World Maker putting on earth" (M. Margolin, personal communication 1997). Preparation instructions are provided, including the names of the baskets used to prepare the acorn flour. Directions for making soup, mush, and bread, as well as how to deal with moldy acorns, are given. An acorn cough drop is recommended. Acorns can also be used as a musical instrument, as tinder, as food for woodpeckers (whose feath-

ers are used in baskets and regalia) and in the first fruits ceremony in October after the first rainfall.

Some of the English or western taxonomic treatments in the book are not current. *The Jepson Manual of the Higher Plants of California* (Hickman 1993) was published subsequent to the original edition of this book. Accordingly, some of the taxonomic treatments have been changed. Geophytes such as *Brodiaea*, *Tritelia*, and *Dichelostemma* have been rearranged and renamed. Willows have different scientific names than those provided; red willow is *Salix laevigata* and white willow is *S. exigua*. Other species, such as sedges and grasses, have been misidentified and misnamed under English taxonomic nomenclature.

White root (*Carex barbarae*), a sedge used for basketweaving, is most often confused with *Carex senta*, *C. schottii*, and *C. nebrascensis* in herbarium collections. From a Native American perspective, it is likely that *C. amplifolia*, *C. brevicaulis*, *C. buxbaumii*, *C. lanuginosa*, *C. lyngbei*, *C. nebrascensis*, *C. obnupta*, *C. rostrata*, *C. senta*, *C. simulata* rhizomes were used for basketweaving, and are known as "white root." It is possible that *C. globosa* and *C. hassei* rhizomes were also used. Species mentioned in the literature as possible basketry plants, but unlikely due to lack of long rhizome formation, include *C. mendocinensis*, *C. leptopoda* and *C. saliniformis*. The exception is *C. obnupta*, which has little bumps on the rhizomes which make it distinctive.

I would recommend updating the botanical information and including botanical illustrations with each plant. This would be good for accurate identification of the plants and would teach the next generation both the Kashaya and the English taxonomic systems. In my mind, it enhances the credibility of both.

The information in this book is unrivaled by any other ethnobotanic publication that I am aware of in California; the authenticity and in-

attention included in this book is unique in the ethnobotanic literature. It provides a wonderful teaching tool for transferring knowledge from Kashaya elders to future generations. It is also a wonderful gift to those in the dominant culture, teaching the values and uses of these plants. Information given about plants is provided within the context of the Kashaya conservation ethic and understanding of gathering plants.

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