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REVIEWS

Material Culture of the Numa: The John Wesley Powell Collection, 1867-1880.
Don D. Fowler and John F. Matley.
Smithsonian Contributions to Anthropology No. 26, 181 pp., 82 figs., 1979.

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During the years 1867 through 1880, Major John Wesley Powell travelled and explored widely in the Great Basin and central Rockies and on the Colorado Plateau. Much of his effort was directed at studying the native peoples of these regions, and he made enormous collections of ethnographic and linguistic information and material culture. A century after Powell began his explorations, Don Fowler undertook a comprehensive study of these collections (except for the ethnobotanical material studied by Robert Bye) and it is to our great fortune that with the help of colleagues (including his wife Catherine) this material has been made available in two substantial volumes. The first and larger of these, published in 1971 as *Smithsonian Contributions to Anthropology* No. 14, was entitled *Anthropology of the Numa: John Wesley Powell's Manuscripts on the Numic Peoples of Western North America, 1868-1880* (Fowler and Fowler 1971). The present volume is intended as a companion to the first and should be of great interest to Great Basin anthropologists.

The area from which the material culture collections derived ranges through the Arizona Strip, across most of Utah, and includes portions of the bordering states of Colorado,

Wyoming, Idaho, and Nevada. Ethnic groups represented by the collections lived entirely in the eastern half of the territory of the Numic-speaking peoples, and include bands of Southern Paiute, Ute, and Eastern and Northern Shoshoni, including Gosiute. The collections were made at a time when the Colorado Plateau and Great Basin were under tremendous settlement pressure and native culture was going into sharp decline. But the collections still display a certain conservatism; examples of iron, glass, wool, and other non-native materials are surprisingly rare. It is a good corpus of material, and it was collected over a half-century before Julian Steward ever set foot there with his pencil and Culture Element Distribution List inquiring where the most knowledgeable Indians were to be found. Powell's collections were made among still-functioning lifeways, not remembered ones. Moreover, Powell was an eclectic individual; he tried to collect the full range of material culture, so the collections include everything from basketry of all kinds to netting and cordage, clothing, headgear, items of adornment, cradleboards, weapons, manufacturing tools, gaming implements and amusements, musical instruments, fire-making apparatus, hide-processing tools, culinary equipment, leather pouches, horse-related equipment, clay figurines, and other objects. Although a substantial portion of Powell's collection was allowed to deteriorate in the early years of the Smithsonian Institution, and many items were traded to other museums, it is still very representative of the material culture of the eastern Numic groups. The best representation is clearly among the

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