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Berman: *Ethnography and Folklore of the Indians of Northwestern California: A Literature Review and Annotated Bibliography*

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*Ethnography and Folklore of the Indians of Northwestern California: A Literature Review and Annotated Bibliography.* Joan Berman. Salinas: Coyote Press Archives of California Prehistory No. 5, 1986, 118 pp. \$5.95 (paper).

Reviewed by:

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This volume is the most ambitious and comprehensive bibliographic treatment of Northwestern California Indians attempted so far. Partial bibliographies of this important subregion of California have been available for many years, especially in Murdock and O'Leary's *Ethnographic Bibliography of North America* (1975) and its 1960 predecessor by Murdock, which have served as starting points for research by an entire generation of scholars and students. But before now there has been nothing like an annotated bibliography tailored to the people and region it covers, with the special recognition that this implies for the needs and interests of that region. Northwestern California is noted for its extraordinary complexities of language and the relationship of these languages to the social-cultural traditions and prehistory of its indigenous populations. It is also an area that has seen recent efforts by Native American groups to reassert their cultural traditions in somewhat unique ways. How well are these and other special characteristics of American Indian life in northwestern California represented in this new bibliography?

Systematic computer searches of the literature by Berman failed to turn up much in the way of earlier published materials not already included in previous studies, although

some of these entries were corrected, and all were annotated. The principal addition to the literature represented by this bibliography is in the form of what might be termed "non-professional" sources gleaned from newspapers, popular magazines, and special publications. A careful perusal of this bibliography will lead to the recognition of a relatively new but significant "protest literature" by or on behalf of various Indian subgroups that is clearly linked to a rise in minority awareness throughout the United States during the last decade or more. An example of this alternative view can be seen in references like *Our Home Forever: A Hupa Tribal History* (Nelson 1978), which Berman described as "An authorized history by a Hupa . . ." As this bibliography effectively documents, a new generation of literate and well-educated Indians are increasingly relying upon themselves instead of anthropologists to express the verities of their culture.

However, ethnographers, archaeologists, and linguists have not diminished their research efforts in this region. Berman's bibliography also documents important contributions made during the last decade by a variety of scholars. This is especially true of linguistics, but it also extends into new areas of inquiry. For example, recent studies of the historical demography of this and other areas of California are pointing the way toward explanations for the relative survival of certain Indian groups in comparison with others. The field of cultural resource management ("CRM") has also spawned an impressive series of studies in places like the Redwood National Park and along the proposed Gasquet-Orleans Road that contribute to our understanding of the

prehistory and sacred traditions of Indians in these localities, and these studies are included in the bibliography. Unpublished B.A., M.A., and Ph.D. theses are also included, adding to the scope of the bibliography's coverage. Many of these dissertations focus on contemporary issues of importance to Native American groups generally, such as the problem of protecting Indian graves and cemeteries from looting and desecration (and the obvious problem this poses for archaeologists) and such innovative studies as the social ecology of mixed community of Karuk Indians, gold miners, loggers, retirees, 1960s-style "longhairs/communards," and Forest Service employees in a small settlement on the Salmon River.

The bibliography is organized both by author and chronologically, and it contains a section on documentary and archival sources for further study. There is also a comprehensive subject index. In short, this bibliography is not only comprehensive and scholarly, but it is "user friendly" with respect to identifying useful sources. Even a relative newcomer to Northwestern California Indian studies will be able to use this bibliography effectively. As is almost inevitable in an undertaking of this kind, there are a few omissions. Where, for example, are such obvious items as Jedediah Smith's journals of exploration in the Trinity and Klamath River region in 1828 (along with discussions of his exploring party's observations of the Indians of this region in several secondary publications)? Nor are the entries for Alexander Taylor's "Indianology of California" (1860) complete for the Tolowa-Tututni. But such minor omissions do not detract seriously from the value of this new bibliography, which provides a valuable aid to scholarship in this important area of Native American studies.

## REFERENCES

Nelson, Byron, Jr.

1978 *Our Home Forever: A Hupa Tribal History*. Published by the Hupa Tribe, Hoopa, CA. (printed by University of Utah Printing Service, Salt Lake City, Utah).



*Diachronic Variability in Obsidian Procurement Patterns in Northeastern California and Southcentral Oregon*. Richard E. Hughes. Berkeley: University of California Publications in Anthropology, Vol. 17, 1986, 429 pp., figures, tables, appendices, references, \$35.00 (paper).

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In the introductory chapter Hughes briefly reviews the anthropological literature concerning prehistoric exchange and outlines his approach to the analysis of obsidian exchange in the long and complex archaeological record in northeastern California and southcentral Oregon: "It is the human behavioral systems that are of primary interest, . . . obsidian is of interest only to the degree that it allows investigation of these systems" (p. 11). To achieve his end, Hughes selects obsidian projectile points for analysis because, he argues, they are abundant, datable, and as "technomic" (after Binford) artifacts they should reflect a close articulation with subsistence-related "socio-economic subsystems." Artifact samples were drawn exclusively from sites representing "residential base camps" (term after Binford), and Hughes hypothesizes that "frequencies of projectile points manufactured from discrete obsidian source materials might be used to identify the home range or ter-