

Seeking Power at Willow Creek Cave

By

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The following is an interpretation of the Willow Creek site in northeastern California along with an investigation of shamanism as practiced by the Northern Paiute. Shamanic practices of hunter/gatherer societies of Northern California and the Great Basin have changed very little over thousands of years. Seeking "power" is the main objective. The process involves entering a trance state or altered state of consciousness that brings about access to "power" and the spiritual realm. This characteristic of shamanism, seeking power through altered states of consciousness, is found throughout the world. Cultural influences of neighboring or intrusive tribes do not affect the neurophysical experience of altered states.

Entoptic images are known to appear during the first stages of a trance state. Through laboratory studies, these entoptic images described by volunteer patients as they enter a trance state, have been cataloged and presented here for comparison (Lewis-Williams and Dowson 1993). These graph images are then compared with the symbols found at Willow Creek, and other sites within the Northern Paiute territory in California and the Great Basin. Lewis-Williams and Dowson (1993) go on to compare the entoptic images to those found in megalithic Europe. They describe the entrance passage ways decorated with specific patterns that differ from the internal chamber walls. Lintels over door ways are characteristically engraved as well, as if to suggest a significant threshold for passing through.

In this paper, the structures of the caves and location of the images on the entrance walls and lintels of both Great Britain and Northeast California are compared. There is no suggestion that the same people or culture were responsible for the glyphs in both continents, only that the images and their purpose in the context of shamanism have shared characteristics. Lewis-Williams and Dowson were among the first to compare the entoptic images of San rock art of South Africa to that of Coso, California and megalithic Europe. (Lewis-Williams and Dowson 1989) They believe the mental images that occur during an altered state of consciousness may have common forms that cross cultural and historical bounds, (IBID 1989:63).

The shamanic journey in quest for power has shared characteristics all over the world. The history of shamanism goes back to the Neolithic age, over 40,000 years.

"One of the remarkable things about shamanic assumptions and methods is that they are very similar in widely separated and remote parts of the planet, including such regions as aboriginal Australia, Native North and South America, Siberia and Central Asia, eastern and northernmost Europe, and Southern Africa. Even in the historical literature from the Classical Mediterranean, or from medieval and Renaissance western Europe, one finds evidence that the same basic shamanic knowledge once existed there until it was largely eradicated by the Inquisition.

The widespread similarities in shamanic methods and beliefs through much of the world have been extensively documented by Eliade and in his classic works, "Shamanism". It is precisely because of the consistency of this ancient power and healing system that Eliade and others can speak with confidence of the occurrence of shamanism among peoples long isolated from one another. For example, one anthropologist notes: Shamanism is still encountered today, whether in Asia, Australia, Africa, or North and South America the shaman functions fundamentally in much the same way and with similar techniques - as guardians of the psychic and ecological equilibrium of his group and its members, as intermediary between the seen and unseen members, as intermediary between the seen and unseen worlds, as master of spirits, as supernatural curer, etc." The shaman is able "to transcend the human condition and pass freely back and forth through the different cosmological planes. "Furst 1972:ix. in Harner:1980:52)

History of the Study Area,

In pre-Columbian days the Northern Paiute occupied almost the entire Northwestern part of Nevada. **Figure 1.** A closely affiliated band was in Long Valley and Honey Lake Valley of California. This band ranged from the eastern shores of Honey Lake to Pyramid Lake in Nevada. Today many of them live on the reservation at Pyramid lake or in the Indian colony at Reno.

The hunting and gathering tribes of Northeast California documented at the time of contact reflect a culture that has not changed in over 5,000 years. These people recall many of their belief systems and practiced a shamanic religion. A burial from lower Willow Creek in Honey Lake Valley was carbon dated as being contemporary with the late Lovelock hunter/gatherer culture, about 1850 BP. In the burial was found a lump of red ocher, olivella beads, two large finely chipped stone knives and a series of drill bits. There was a set of eagle bone whistles and a hoard of obsidian that suggested that this individual was wealthy and a craftsman. It also suggested that he participated in rituals and carried out religious ceremonies. (Riddell:1978:19)

Archaeology

The Archaeological sites of northeastern California are shown in **Figure 2** as four distinct areas. The Willow Creek site fall within the same area as Karlo Cave. The archaeological material from this area is characteristic of the Great Basin prehistoric cultures. The Karlo site showed a long sequence of occupation with all of the cultural markers, projectile types etc, of Great Basin culture. The burial complex at Karlo, included ground-stone milling and pounding implements, bone, flaked-stone and ground stone tools. Moratto points out that this site "Directly reflects the material culture of a large segment of the Great Basin sequence as it might be defined from cache, residential, and task-specific contexts." (Moratto:453) The Karlo period dates from 2000-0 B.C. contemporary with the Lovelock Cave. See **Figure 3** Cave Chart. A 6000 year sequence appears that shows a Gunther Barbed projectile-point as a cultural marker of the Achumawi (Pit River) people and the coeval and regionally abundant Desert Side-notched type associated with the (protohistoric) Northern Paiute culture. (Ibid.457) The chronology of local cultural history of the Eagle Lake Basin shows "an ethnographically recorded winter village resting on top of an apparently unbroken 6000 year occupation" in the Surprise Valley. In 1963, Baumhoff and Olmsted sought to explore the separation of the Achumawi and Atsugewi languages of the Hokan stock through the correlation of archaeological and glottochronological data. They concluded that there had been no break. The Pit River peoples have occupied their ethnographic territory for perhaps 3000 to 4000 years. Jennings and others have contended that the Great Basin Desert Culture is characterized by small populations of hunter-gatherers who are geared to seasonal exploitation of a scattered and highly diversified resource base. The demands of this harsh environment have left a culture that has changed little over the millennium.

Ethnography

The Eagle Lake Valley is home to the Northern Paiute of Surprise Valley and Honey Lake. The Northern Paiute (Paviotso) lived a semi-nomadic life. They fished in Walker Lake and Pyramid Lake and took fish from the Truckee and Walker rivers during spawning season. In the spring and summer the women ranged over the semi-arid hills and valleys of their habitat, gathering wild seeds and roots while the men hunted deer, antelope, rabbits and other game, or fished. In the fall the entire population moved up into the mountains for the pine-nut harvest. When winter set in they settled on the shores of the lakes and along the river banks. It was during

this season that the Northern Paiute were most sedentary. The women stayed in camp and the men hunted not more than a days journey from their winter quarters.

Throughout most of the year these people ranged over the country in small groups or one or two families. They came together in large bands only for communal undertakings such as the rabbit or antelope drive or a concentrated attack on their traditional enemies, the Pitt River Indians. The big festival dances held in the spring and fall and religious dances held at the call of a messiah or the ghost dance movements would also bring large numbers together for a short time. Shamanistic treatment of the sick would attract all the people from camps within an easy journey to the sick man's house.

The Wadatkut

The Honey Lake Paiute (**Figure 4**) were known as the Wadatkut (Wada eaters, after the seed of *Suaeda depressa*). The main group lived in Honey Lake Valley and a secondary group lived in Secret Valley just north of Honey Lake and utilized the eastern half of the Madeline Plains. They shared it with the Kamotkut, (Jackrabbit eaters) with whom they were closely related and affiliated. Not only are the Wadatkut closely related to the Kamotkut, but they are close relatives of the Kuyuitkut of Pyramid Lake, Nevada. Genetic relationship to the Northeastern Maidu, Washo, Atsugewi, and Achomawi people also exists because men often stole women for wives or lost women to these neighboring groups. (Riddel;1978:21)

Shamanism is still practiced today among the Northern Paiute in Nevada and California. In order to become a shaman, one must seek "power". Power was present in all life forms and inanimate objects including rocks and land forms, the sun, moon and stars, wind, rain, lightening, rivers, clouds, as well as floods, rock slides, earthquakes, volcanic eruptions and meteor showers. Everything was alive and had power. It was necessary for the shaman to learn the aspects of this "power" and understand its potential to benefit or destroy people. The shaman tapped into this power for his own use. The more a shaman accessed this other world, through dreams or visions and states of altered consciousness, the more he could predict and possibly manipulate these powers. The shamanic practices of the Wadatkut, living in the study area given here.

Shamanism in General for the Wadatkut Paiute:

The following are some of the characteristics of Northern Paiute Shamanism.

Invulnerability - The shamans with the strongest power were thought to be invulnerable against bullets or arrows. As with weather control, this power was exercised to demonstrate the strength of the shaman.

Clairvoyance - In the old days some of the shamans had the power to prophesies the outcome of battles, the appearance of epidemics, or other important events. Other shamans could locate lost or stolen property. Several informants stated that the coming of the white man in Paiute country was foretold by shamans.

Witchcraft - Poisoning by shamans who practice witchcraft is considered by the Paiute to be a common source of illness. Usually the shaman simply wishes, or dreams that someone will be ill and his power then causes the sickness. Some of the Paiute believe that a witch doctor gets his power from the bear.

Power Quest - In the Paiute territory there are a number of caves where shamanistic power is sought. About eight such places are known to the people today. Perhaps formerly there were others whose locations are now unknown. Only men usually seek power in the caves

according to the male informants. But some women insist that they also could become shamans in the same way. The person who goes to one of these caves must be brave, for all sorts of terrible noises are heard and if one were to run away, the quest for power would fail.

Dance - The most popular dance was the common Round dance of the Basin. The Bear dance was held by a few bands including the people around Susanville. In historic times the Ghost dance became very popular.

Caves - A man visits a cave in search of shamanistic power. He goes in the late afternoon or evening. When he gets there he announces or thinks about the power he wants. He must sleep in the cave for the night. During the night he is told in a vision or in a dream what he has to do to become a shaman. Songs may be given to him at this time or they may be learned in subsequent dreams. (Park 1934:102)¹ A man may go to one of these caves to secure luck in gambling, ability to be a good hunter, or invulnerability against arrow or bullet wounds. In any case a man coming to the cave must state what he wishes and then bravely face the ordeal of staying all night in spite of the terrifying noises. (Park:1934:103)² The mountain, located about three or four miles out of Dayton, Nevada on the way to Fort Churchill was called *Muhan*, "Moon Turn." Located in this rocky peak was a cave in which young men stayed overnight to try to get doctoring power. If the

¹ The following account of a visit to one of these caves was related by Dick Mahwee, a middle-aged shaman in the Pyramid lake reservation. "There is a mountain below Dayton (Nevada). Men go to the cave on this mountain to get power...I went there when I was about twenty-five. I stayed in the cave all night. When I got inside I said what I wanted, I said I wanted to be a shaman and cure sick people. I lay down on the floor and then I heard lots of different animals going through the cave. They would say "Somebody is here." The animals do that to see if a man is brave. They try to make him run out of the cave. Then the chief talked to the people who were singing and dancing. I listened to this for a long time and then I felt as if I were in a daze. I could hear two chiefs at the dance talking back and forth. Then down at the bottom of the cliff I could see a man. He was very sick. A shaman was singing for him and doctoring him. I heard the songs of the shaman. A woman with a wet sage brush branch in her hand was dancing. She went around the fire jumping. Every time she jumped she said "Hu!" The sick man was getting worse. I could hear him groan. The shaman sang some more and then he started to weep. Then all the people wept and wailed. The shaman didn't sing any more and all the people were crying. It was past midnight now. The people mourned until daylight and then they stopped. I was lying on a rock and it started to crack like breaking ice. Then a tall slender man stood in front of me. He said, "You want to be a shaman. You must do as I tell you. First get your eagle feathers and do what I tell you with them. You have chosen this and it may be hard for you. The feather is to guide you. You can bring the souls of dead people back with it. Do that, otherwise you will have a hard time. At the bottom of this cliff there is some water. Bathe in it and paint yourself with white paint. Don't be impatient but wait for my instructions." I did what he told me and I learned my songs and how to cure the sick when this tall man came to me in dreams. He helps me doctor people and tells me what to do. (Park;1934:102-3)

² If a man wants to be a hunter he goes to the cave near Dayton. He shoots arrows at the cliff and then he goes into the cave. He announces what he wants. He says he wants to be a good hunter. He has to stay there all night. He must sleep in the cave. A tall slender man comes to him during the night and tells him what to do. The tall man tells him to go across the river at the foot of the mountain. He has to hunt a kangaroo rat. When he kills the rat he must eat it. That will make him a good hunter because the rat has the power of all the fur animals.

When a man wants to be a gambler he sees during the night in the cave many gamblers playing. He sees that he wins the entire world. He can see which side the sticks are on in the hand game. While this man is in the cave he is told to fix a pointed bone for the hand game. He is to keep it always at his side. Then he can see through anything. That makes him lucky. (Park;1934:103)

person did not become afraid and leave he could get power from his night's stay. In the morning, as the man left the cave, his power was put to a test when a boulder came crashing down from above. If the man had found power from his overnight stay, he could avoid being crushed by the boulder...It is possible that Tommy Tucker Cave, Numuta, was used as such a place. At least the cave was not used for ordinary domiciliary purposes. (Riddel:1978:76)

Petroglyphs - The name for petroglyphs was *tumadai*, "magic" or "trick". Only certain people knew what they meant, and this was all the information the informants would give. A more common word was, *numutubon*, Indian writings. Snake elements were put on by those who had an understanding of snakes. All this information suggest that petroglyphs were made by shamans for purposes best known to themselves. (Riddell 84)

Types of shamans. - Wadatkut name three types.

1. **Numugunud**, cures minor things like headaches, and used massage as a major means of making cures.
2. **Nutaigut**, used massage, rubbed medicine into the patient.
3. **Nupud**, more complex, a person might dream for several years that it was necessary for him to become a doctor, but did not want to become a shaman because it was difficult and a large responsibility without rewards. The Nupud had to go out on a lonely vigil to get songs, power and instructions . When a person first got the dreams that suggested he must become a doctor, he did not know which doctor he must be. When he finally had to give in, he tried out being a Numugundud. If he was not too successful as this type of doctor, he had to try to become a Nupud. (Riddel;77:1978)

Specialists - Most shamans are credited with the power to treat any kind of disease. However, some doctors were supposed to be especially good in curing certain things. Some were good for gunshot wounds, Those with power from rattlesnakes could cure people who had been bitten by snakes better than other shamans. Some had strong powers for curing the wounds made by poisoned arrows. Others had power from deer. Some shamans were given credit for being the best doctors for certain diseases. Usually this is felt to be due to the strength of the shaman's power.

Weather shamans - The strongest shamans are thought to have power over the weather. Weather control is never invoked by shamans to bring about desired conditions. Their control over wind and rain is exercised in order to demonstrate their supernatural power. It is the only occasion on which the shaman uses his power purely for purposes of exhibition.³

Antelope doctors - One of the chief Paviotso communal undertakings was the antelope drive. A corral was built of brush, the rope being made from the bark of sage brush. The night before the day on which the drive was to take place, a dance was held under the direction

³ "Jack Wilson could bring rain. At Sweetwater, Nevada, five Sioux came to see him. As soon as they arrived he took a magpie-tail feather from his hat. He waved it in front of his face. Right away the clouds came up in the sky. Rain started to fall. When Jack stopped waving the feather the clouds went away." (Park;1934:108)

of the antelope shaman. The purpose was to charm the antelope so they would walk into the enclosure in a docile manner.

The ethnographic material examined in an exhaustive search through every known author who has written about the Northern Paiute and surrounding tribes turns up nothing in the way of "sun watchers" or "sun priests" of any kind. Astronomical observations as the Europeans define it, has no purpose in the life of hunter-gatherer people. The uncertainties of the weather, seasons, food plants growing and game migrations were manipulated by prayer and prophetising by the shamans. Astronomical events are always consistent. Their cyclical patterns are predictable and no amount of praying or not praying on the part of a shaman would have an effect. It is apparent by the types of shaman and their specialties listed above, of prime concern was health, curing and weather control.

Visual Effects During Altered States of Consciousness

Lewis-Williams and Dowson (CA 43, No.1 1993) present convincing evidence in terms of neuropsychology. The visual images that occur during an altered state of consciousness may have common forms that cross cultural and historical bounds. Shamanic practices induce a trance state in order to access "power". The most common way utilizes body deprivation as well as in the induction of herbs and substances. This can cause visual hallucinations and entoptic images that a person sees in front of their eyes. Entoptic images are associated with altered states of consciousness. Researchers have documented the process of inducing altered states of consciousness and recorded the mental and visual images experienced by their subjects. The results confirm that entoptic phenomena are very similar in geometric form with each person. These entoptic images are shown in **Chart 1**. These are "Entoptic phenomena compared with San of South Africa, Coso of California, Willow Creek and other sites from northeast California."

Similar images are found in prehistoric art of megalithic Europe. **Chart 2** shows Megalithic Art from Brittany and Ireland. Megalithic engravings include spirals, multiple geometric patterns, concentric circles, zigzags, and other patterns. Some of which are "polyopia", lines and forms that repeat over and over.

Figure 5 shows Megalithic forms from Irish Passage Graves. Examples of what Lewis-Williams proposes as entoptic images are found at Gavrinis and Newgrange. They are carved on the passage way stones. He believes that many of the megalithic geometric motifs originated in entoptic visions. (IBID:1993) **Figure 6**.

Within the tombs of passage graves are engraved lintels. It is thought that they may be symbolic of "thresholds" along the shamanic journey, that must be crossed. They are engraved with entoptic elements. (See **Figure 7** from Newgrange, Knowth Site I and Fourknocks I.)

Lewis-Williams and Dowson postulate that indicators of shamanic motives are:

- imagery that replicates the vortex that leads to deep trance.
- caves and tombs having imagery associated with shamanic journeys and altered states of consciousness engraved on the walls and lintels.

Willow Creek has no passage chambers created with rocks set in place as found in Europe. The caves or rock shelters are formed by fallen rock and the available stones are engraved. The engravings have a striking resemblance to those from Europe in terms of rectilinear, curvilinear and polyopia forms. There are no iconic or representational images.

The depth of the engravings gives an added dimension to the illusion when cross-lit by torch or flash light. The deep recesses and high ridges seem three dimensional and animated in a flickering fire light wavering back and forth. One can only imagine how potent or powerful these images might be, invoking supernatural powers from within the rock. **Figure 8**, shows the East-facing cave, inside south wall and the inside north wall. **Figures 9** shows the entrance rocks on left and right of East-facing cave.

Interpretation

The caves at Willow Creek have always struck me as purposeful for ceremonies or vision quests. My suspicions were further aroused by comments from two practicing shamans on separate occasions (1993 and 1994) who were viewing the photographs and rubbings of the glyphs. They both told me they thought the glyphs were very old and held spiritual powers. I am paraphrasing what their comments were: See **Figure 9** entrance rock)

The circles represent power and dreaming. (1993) The rock holds these spirit powers and the circles indicate that. The circles are entrance and exit holes for the spirit of the rock. The wavy lines are the spirits coming. Animals are there. A person must be very careful of this place. (1994)

Recently I showed my shaman friend from the Nooksack tribe a chart of entoptic images. He gave the following description from his experiences with seeking power through altered states of consciousness. (See **Chart I**, Entoptic Images.)

"These circles are animal spirits. I see them coming to me. When I see the grided lines I know they are barriers that I have to overcome. The wavy lines are snakes. They are very dangerous. They test me to see how weak I am. I must pray and ask for guidance from the spirits. They will give me power in my dreams and in a vision. They may give me a power song." (personal conversation 4/1994)

I noted that my Nooksack friend did not seem interested in the images I showed him of rock art in California or Nevada sites. He is not familiar with petroglyph sites pictured in books about the Great Basin area. But the entoptic images from the laboratory subjects were all familiar to him and he immediately began talking about them. Lewis-Williams and Dowson also felt that cultural filtering would dictate "which entoptic elements are selected for depiction and in what proportions." (IBID:56) What meanings prehistoric cultures may have ascribed to the images may never be known. It can only be suggested that they were shamanic in nature and meaning.

The following interpretation of the large glyph in the East-facing cave was given by a member of the Paiute tribe in 1992. (See **Figure 8**, East-facing cave, south wall.)

"These two (rectangles) represent Paiute land or territory. The small one (rectangle) is in the distance, where the people have come from. The large one (rectangle) is where they are now. This curving line is path way the people made traveling from there to this place. Each circle is a camp or place where they did a ceremony. These places have power. They could be caves for vision quests. The large one is marked off where each band lives. This is very old. It is a long long story. It is a tribal history that is told to the young people."

The Numic ethnography shows a direct relationship between the vision quests that required altered states of consciousness that induced dreams, and the rock art put in caves and sites associated with vision quests. These areas were known to contain *poha*, or supernatural power. This power is found in high peaks, certain rocks and caves, and water sources. Shaman sought out these places to acquire *poha*, as well as spirit helpers, songs and dreams. A man of power was called a *pohagunt*, and the rock art sites were *pohakanhi*, "house of power". (Whitley 1994)

Figure 10 is a petroglyph also from Northern Paiute territory, from Garfield Flat, south of Walker Lake, Nevada. There are many of the entoptic images shown in context with a human figure that is upside down. One hand has wavy lines extending from his fingers. Out from his headless neck are more lines. His head looks detached and submerged under more wavy lines. The body posture suggests that this individual is descending down. This is a common expression when a shaman goes into a trance state. It appears that he dies for a period of time, while he is unconscious or in a dream like state. (Lewis-Williams 1994) The petroglyph suggests that this figure is immersed in visions from the "other side". Entoptic elements that may represent visions of snakes, spirits and animal powers surround the individual as though he is moving through them. His posture, one arm down and one arm bent up, is a standard sign language gesture for "talking to those above and those below". It may indicate that this person is an "intermediary" or communicator between the spirit world and human world. (Clark 1885, Martineau 1973) His hands are incorporated with wavy lines. More wavy lines are connected to other parts of his body. It appears that his head has been disconnected from his body and is in association with more wavy lines.

This figure presents another body posture with one foot planted firmly while the other is stretched forward. This posture is the sign language gesture for "departing" or embarking on a journey. (IBID) Iconic elements (non-entoptic) of specific cultural significance may be present in this panel as well.

Summary:

The entoptic images from laboratory experiments are compared with selected images of megalithic art and prehistoric art of Numic Hunterer/Gatherer tribes of California and the Great Basin. There are similar elements in shamanic art of other tribes throughout North and South America. The Great Basin abstract style that is found engraved on the walls of the rock shelters at Willow Creek can be compared to other sites throughout Nevada. The ethnography of Northeast California and western Nevada defines a hunter/gatherer culture that has not changed for over 2,000 years. The practice of shamanism appears in the archaeological record and continues up to contemporary times. Each culture gives meaning to their psychological and visual experience which may differ from tribe to tribe. But the commonality of the human nervous system may possibly allow us to appreciate the visions associated with the experiences of the shaman.

Lewis-Williams believes the decorated passage graves replicate the vortex that leads to deep trance. Add to this are the effects of flickering light and darkness on the engraved passage stones. These he believes would most certainly stimulate and enhance the entoptic designs experienced by shaman under physical deprivation. He believes that all societies throughout history experience altered states of consciousness and deal with it in similar or different ways.

"Like emotions, they are always with us; moreover they represent a "wild" experience in which anything can happen....All societies must deal with these feral mental states either by denying their existence or more commonly, defining them and allocating some to exclusive groups while rejecting others as madness. Each society tames altered states of consciousness in its own way". (IBID:63)

Similar visual expressions of altered states of consciousness do not suggest contact between different cultures across continents. Rather these commonalities are inherent in the neuropsychological experiences of all people through time.

Conclusion:

A review of the ethnographic and archaeological information for the Willow Creek study area suggests that cultural traits have remained consistent for over 6000 years. The utilization of caves for seeking power is ongoing and many more caves exist within the study area. Further research is needed to compare other caves and their glyphs or paintings with those found at the Willow Creek site. Much could be learned about the use and consistency of images associated with shamanism as practiced by the Northern Paiute.

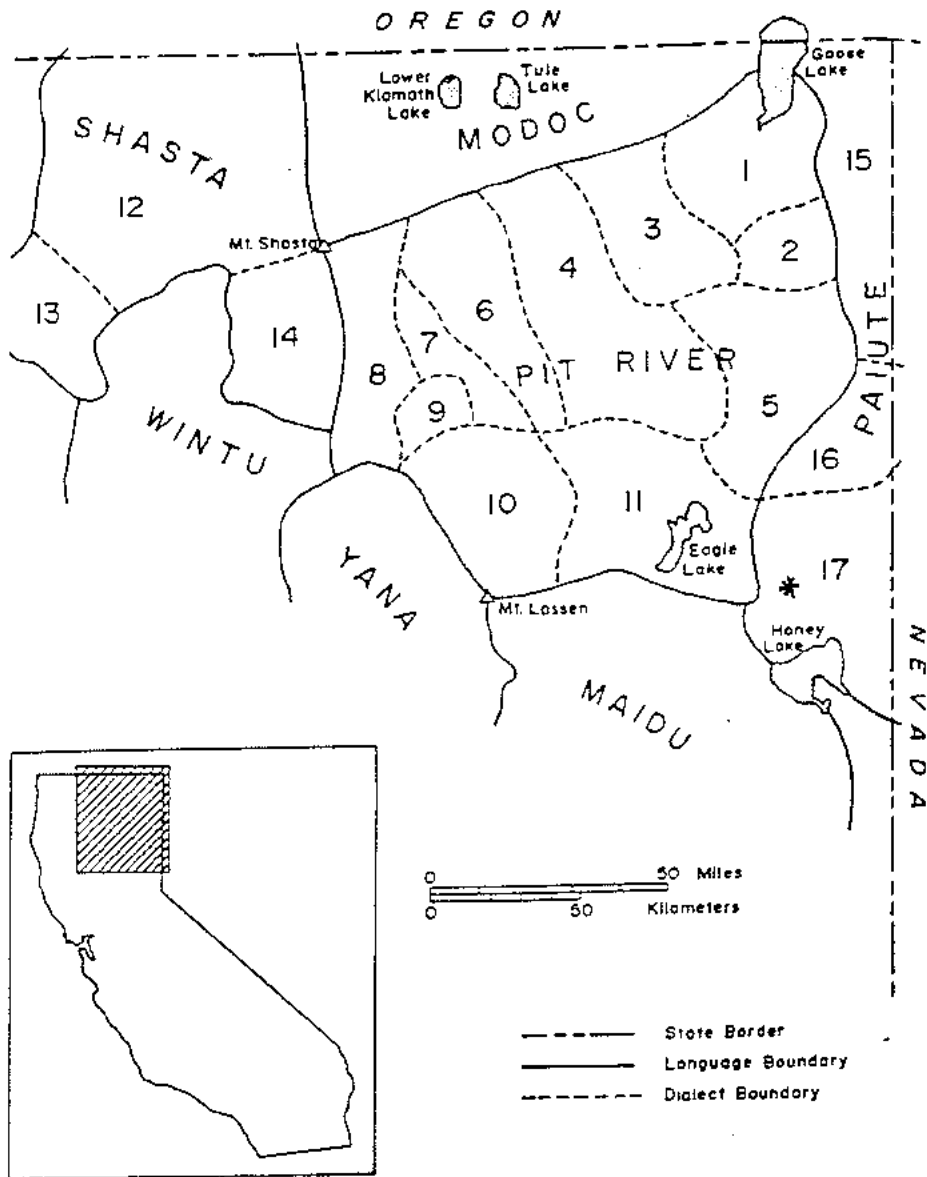


Figure 1 The linguistic groups and band territories in Northeastern California. **Pit River:** (1) Hewisidawi, (2) Koselektawi, (3) Astiwawi, (4) Atwamsini, (5) Hammawi, (6) Achumawi, (7) Ilmawi, (8) Madesiwi, (9) Itsatawi, (10) Atsugewi, and (11) Aporigewi. **Shasta:** (12) Shasta, (13) New River Shasta, and (14) Okwanuchu. **Paiute:** (15) Gidutikadu, (16) Kamodokado, and (17) Wadatkuht. (after Moratto 1984)

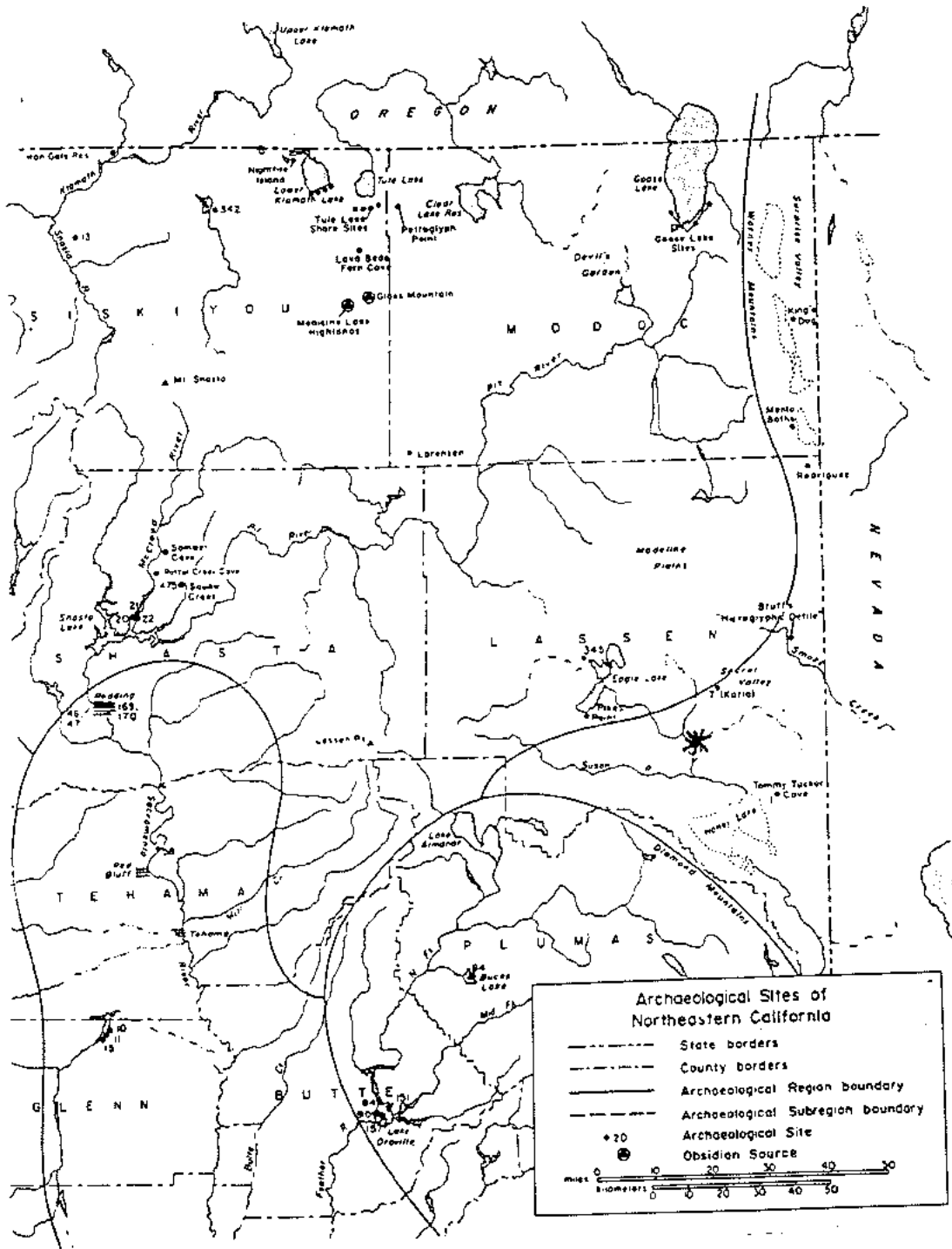


Figure 2 The Archaeological Sites of Northeastern California. The * marks Willow Creek site. (after Moratto 1984)

Dates	Karlo/Honey Lake (Riddell 1960a, Theodoratus <i>et al.</i> 1979)	Surprise Valley (O'Connell 1971, 1975)	Eagle Lake (Pippin <i>et al.</i> 1979)	Nightfire Island (Grayson 1972)
	(Paiute)	(Paiute)	(Atsugewi)	(Modoc)
1850	Amedee	Bidwell	Later Occupations	PHASE V
1500	Tommy Tucker	Alkali		
1000		Karlo	Emerson	Pikes Point
500 A.D.	Aspen Grove			PHASE III
0 B.C.			Bare Creek	
500	Madeline	Menlo	Eagle Lake	PHASE II
1000				PHASE I
1500	Dunes			
2000				
2500				
3000				
3500				
4000				
4500				
5000				

Figure 3 Dates of archaeological caves and sites and ethnographic groups associated with the site.
(after Moratto 1984)

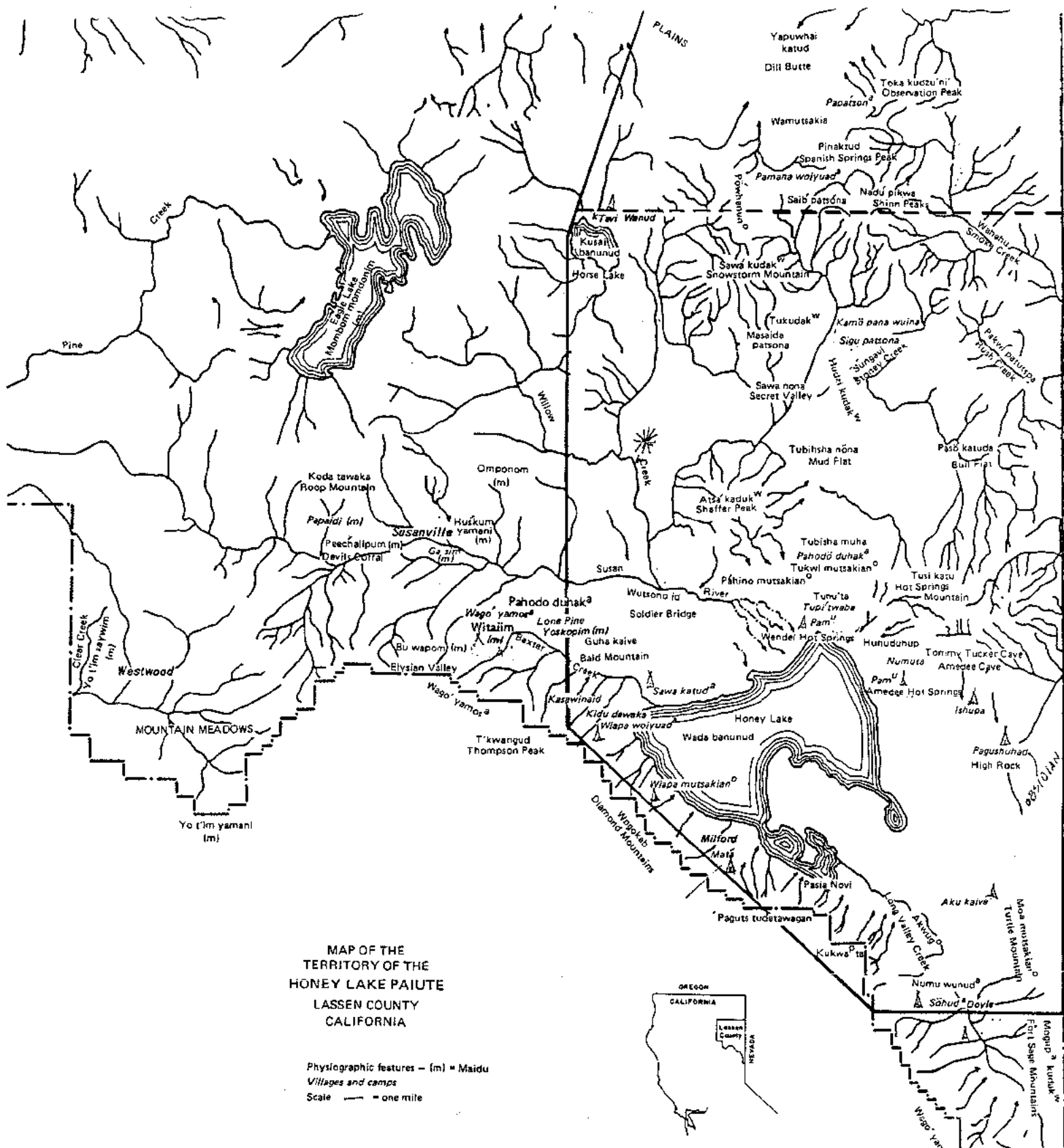


Figure 4 Honey Lake Paiute Sites and Place Names (after Riddell 1978)

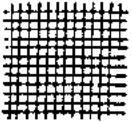





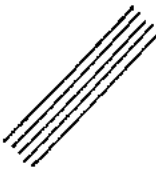

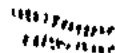









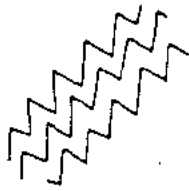




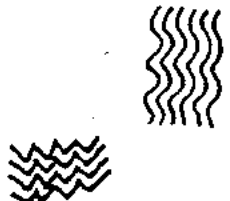








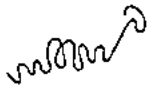



Entoptic Phenomena		San	Coso	Willow	N.E.Cal.
					
					
					
					
					
					

Chart 1 Entoptic Phenomena (After Lewis-Williams and Dowson)



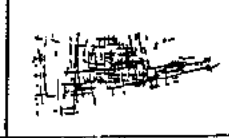

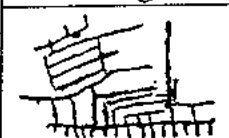

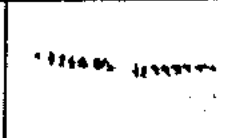



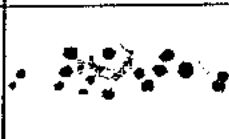


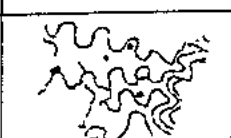
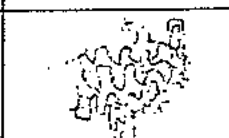
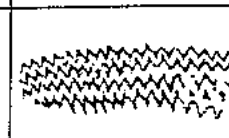
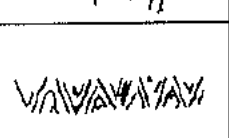
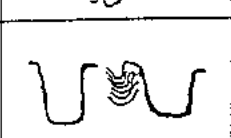
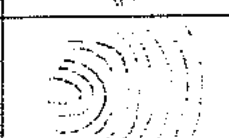





MEGALITHIC ART			
BRITTANY		IRELAND	
E	F	G	H
			
			
			
			
			
			

Chart 2 Megalithic Art (after Lewis-Williams and Dowson)



Figure 5 Megalithic Forms from Irish Passage Graves (after Herity 1975)

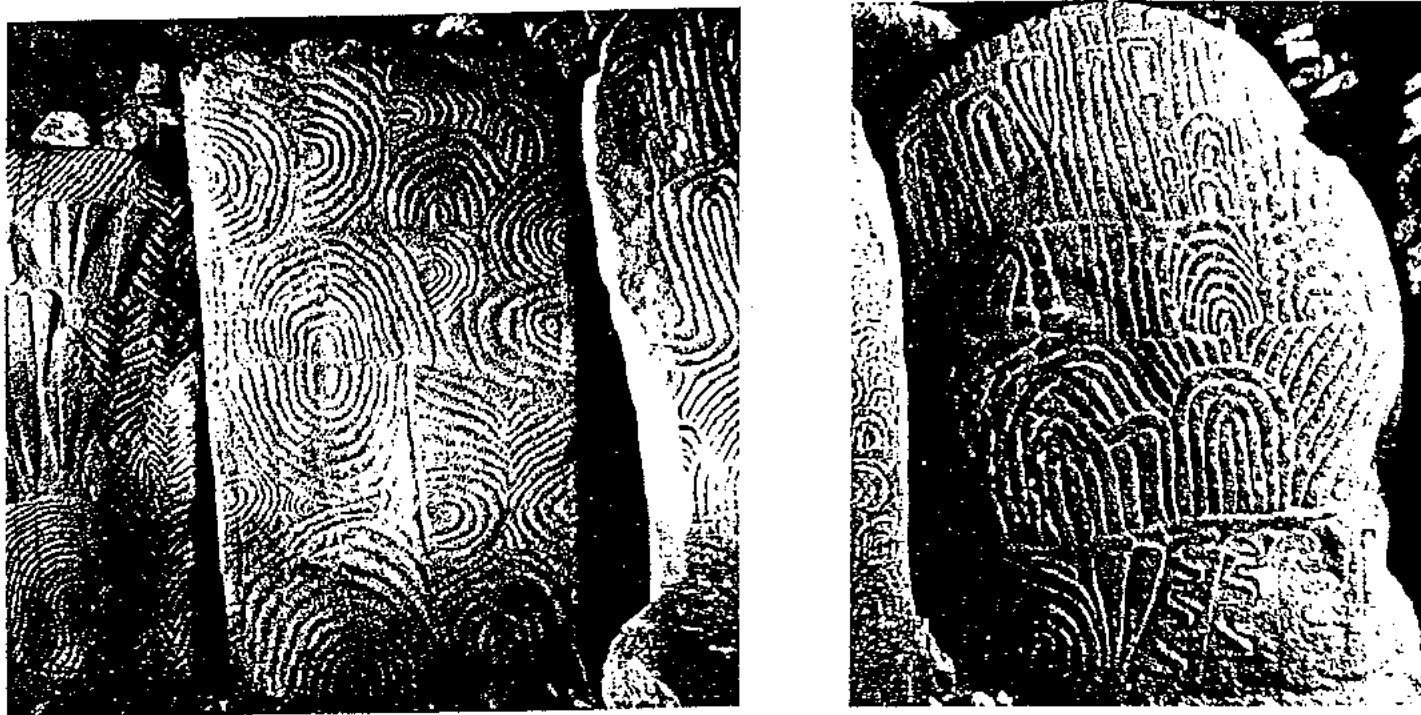
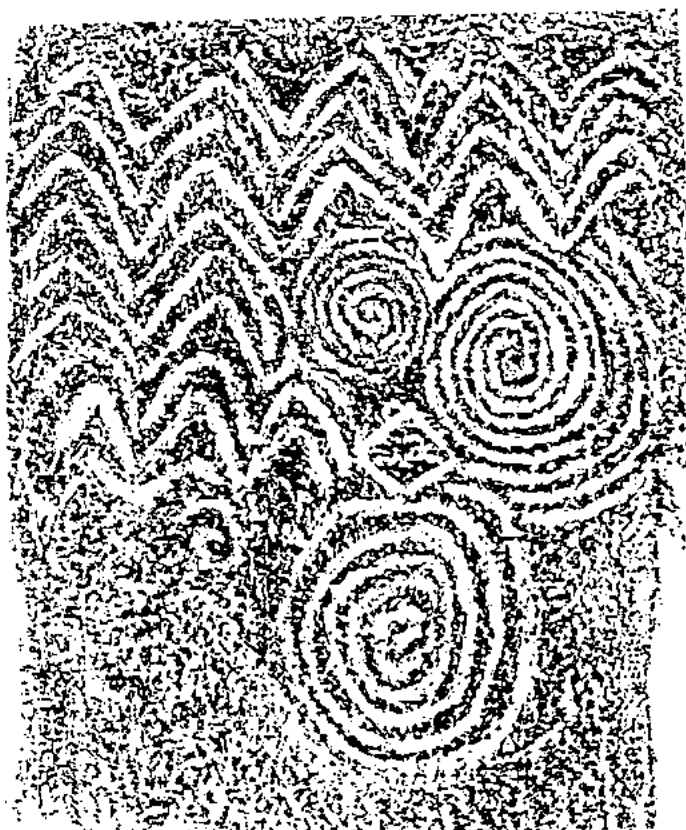


Figure 6 Engraved stones from passage graves of Gavrinis, Larmor-Baden.



Engraved stone from passage grave at Newgrange

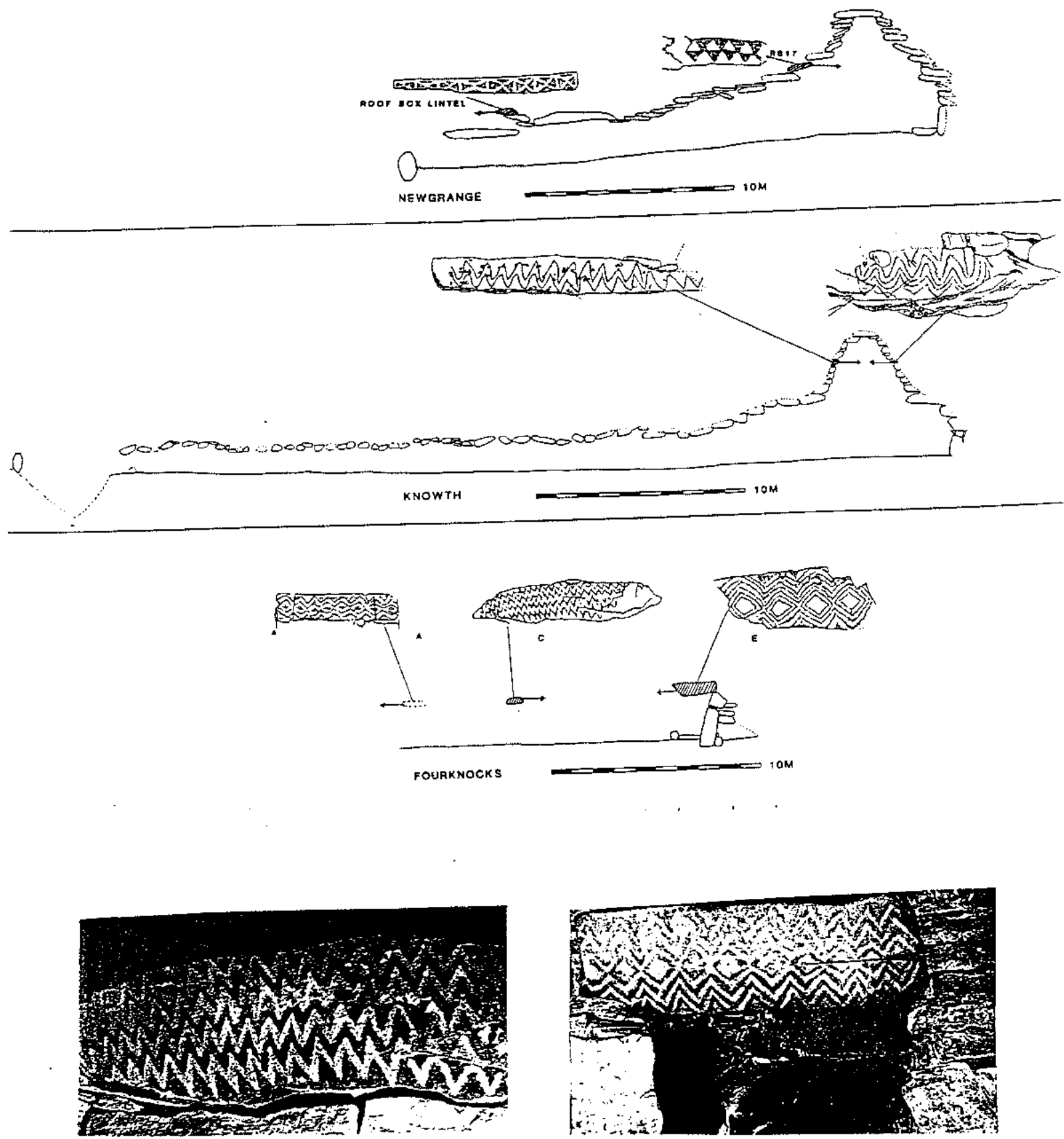
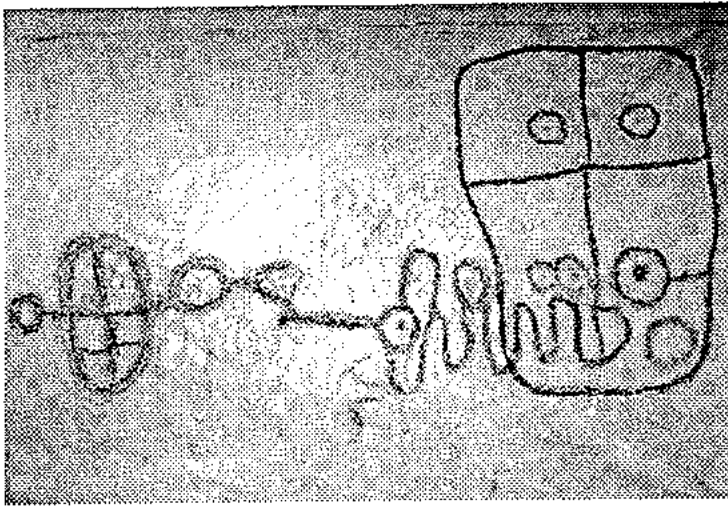


Figure 7 Location of lintels or related stones at Newgrange, Knowth Site I and Fourknocks I. (after Eogan 1986)



Cloth rubbing of the south chamber wall at the east facing Willow Creek cave.

Figure 8 East facing cave, inside South Wall, Willow Creek, CA



Close up on south wall showing the depth of the grooves and how distinct they look when cross lit.



East facing cave, inside north wall, Willow Creek, CA.

Showing more entoptic like designs along the entrance of the chamber.



The rock surface with many deep circles and concentric circles and some connecting lines. These are known to many Great Basin tribes as "entrance" and "exit" holes for spirits that dwell on the other side.

Figure 9 Rock surface covered with entoptic designs at the entrance to the enclosure.



This boulder has many different entoptic designs along with other more familiar symbols. The human figure is shown diving down or "going under" or "dying" as is a common expression for going into trance.

Figure 10 Garfield Flat, (from Heizer and Baumhoff 1962).

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