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American Indian Culture and Research Journal

Title

Western Apache Material Culture: The Goodwin and Guenther Collections. Edited by Alan Ferg.

Permalink

<https://escholarship.org/uc/item/0r72j162>

Journal

American Indian Culture and Research Journal , 12(1)

ISSN

0161-6463

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Publication Date

1988

DOI

10.17953

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to Doug Cole's comprehensive and somewhat hard slogging history of collecting on the Northwest Coast of which the AMNH story is an integral part. Aldona Jonaitis, Stephen Meyers the photographer, the AMNH and the publisher must be congratulated for the excellent quality of this volume. Let's hope that *From the Land of the Totem Poles* is the first of many publications on this fascinating collection of Northwest Coast material culture.

Alan L. Hoover
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Western Apache Material Culture: The Goodwin and Guenther Collections. Edited by Alan Ferg. Tucson: The University of Arizona Press, 1987. 205 pp. \$19.95 Paper.

Western Apache Material Culture is a thoroughly enjoyable and informative presentation through text and illustrations of hundreds of items from the Western Apache collection held at the Arizona State Museum in Tucson. It is based specifically on the collections of Grenville Goodwin, noted Western Apache ethnographer, and Edgar and Minnie Guenther, Lutheran missionaries who resided among the Western Apache from 1911 to 1982 (Edgar Guenther passed away in 1961). The Goodwin assemblage was obtained between 1929 and 1939 during his field work among the Apache and before his death. The Guenther collection was obtained throughout their seventy years among the Apache. The former collection emphasizes traditional items; the latter assemblage contains more contemporary objects.

Written contributions descriptive of and complementary to illustrations of the collections were made by Jan Bell, Alan Ferg, William B. Kessel, Morris E. Opler, and Grenville Goodwin. Ferg and Kessel are the major contributors.

Chapter 1, "The Collections," is written by Bell and Ferg. It introduces readers to the Western Apache and briefly describes the collections and organization of the book. The authors emphasize the wealth of contextual information provided by Goodwin about the items he collected and his documentation of artifacts no longer made or in use during the time of his field work. The Guenther assemblage is less thoroughly documented. Bell and

Ferg also point out that for comparative purposes, presentation of the materials in subsequent chapters of *Western Apache Material Culture* follows the organization used by Clyde Kluckhohn, W. W. Hill, and Lucy Kluckhohn in their book *Navaho Material Culture* (1971).

Chapter 2, written by Kessel, is a brief biography of the Guenthers and Chapter 3, written by Opler, is a short biography of Grenville Goodwin. Although the missionaries and the anthropologist had very different motivations for going among the Western Apache, one common result of their efforts was the collection of hundreds of items manufactured by the Apache during the first half of this century.

Chapter 4, "The Social Divisions and Economic Life of the Western Apache," was originally written by Grenville Goodwin in 1935. It sketches earlier Apache socioeconomic organization and provides readers with background helpful to understanding the materials presented in subsequent chapters. For a more complete description readers could consult Goodwin's *Social Organization of the Western Apache* (1942).

Chapters 5, 6, 7, and 8 are titled "Subsistence," "Clothing," "Ritual," and "Recreation," respectively. They were written by Ferg and Kessel and are the heart of the book. Within these chapters selected items from the Arizona collections are illustrated and described in admirable detail. Photographs of articles from the collections and of Apache people from earlier times are high in quality, fascinating, and informative. The color plates are extraordinary. Significantly, Ferg and Kessel do not restrict themselves in these chapters to simple descriptions of the material objects. For example, when presenting ritual objects in the assemblages (Chapter 7, pages 109-152), they provide significant additional information about Western Apache ritual and religion. Even though these cultural descriptions are not intended to be complete, readers are introduced to the girl's puberty and other ceremonies, to four religious movements which have taken place among the Western Apache since the 1880's, and to the meanings of many symbols appearing on the ritual items.

Completing *Western Apache Material Culture* are three appendices, notes about the contributors, and references and suggested readings. Appendix A includes general information about the Southern Athapaskans (Western Apache speak a Southern Athapaskan language which is related to Navajo, to other Apache

dialects, and to languages spoken in Northwestern Canada, Alaska, and California). Appendix B includes information about common and specific names of materials used in the manufacture of artifacts. Appendix C is an inventory of the collections. The appendices will be of particular use to specialists. The references and suggested readings provide a helpful list of sources for use in further study of Western Apache culture.

In conclusion, information contained in *Western Apache Material Culture* will be of great interest to museum specialists in material culture, to anthropologists concerned with Apache or Native American cultures, and to anyone else curious about the immediate pre- and post-reservation way of life of Apaches and other Native Americans in the Southwest. I highly recommend the book.

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People of the Totem: The Indians of the Pacific Northwest. By Norman Bancroft-Hunt and Werner Forman. Norman: University of Oklahoma, 1988. 124 pp. 130 illus., biblio., index. \$14.95 Paper.

Along the northern Canadian Pacific coast are Indians who have achieved a unique cultural heritage. Known as the Totem People and composed of several language groups, these true Native Americans have left a legacy, long admired and little understood.

What this work does is to survey, somewhat in depth, major cultural aspects of these people. This is not a tribal study, but rather a serious glimpse, replete with color photographs and an excellent map, of the history, potlatch, and philosophy of all the people of each tribe. Since these people have a common heritage, this approach shows a unity rarely seen in recent studies of Indians of North America.

While totems are a unique feature of this culture, it is the potlatch that is truly unique. Dispelling accounts of potlatch as a ceremony, the authors have carefully and diligently outlined, with appropriate documentation, what the potlatch is designed for and the close bond between old and young generations.

Although brief by other standards, this study packs much—