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American Indian Culture and Research Journal

Title

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Permalink

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Journal

American Indian Culture and Research Journal , 14(4)

ISSN

0161-6463

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Publication Date

1990-09-01

DOI

10.17953

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Seasons of the Kachina: Proceeding of the California State University, Hayward Conferences on the Western Pueblos, 1987-88. Edited by Lowell John Bean. Novato/Hayward, CA: Ballena Press/California State University, Hayward Cooperative Publication, 1989. 173 pages. \$34.95 Cloth. \$25.95 Paper.

Seasons of the Kachina is a collection of essays published by the C. E. Smith Museum at California State University, Hayward. Most of the papers and commentary focus on the Hopi Indians, but two essays are about their Pueblo neighbors, the Zuni.

On the whole, the book is an important contribution to Pueblo Indian studies. The range of papers is broad, covering numerous topics, from religious prehistory to modern textiles. The significance of the text is buttressed further by the eminence of the contributors and by the inclusion of an introduction and commentary by Hopi Hartmann H. Lomawaima, himself a scholar. I should note at the outset that my thoughts about this collection are refracted through my training in historical and comparative religious studies. Therefore I will concentrate my review on the religiously important dimensions of the book.

The idea of the book stemmed from a collection of American Indian artifacts, mostly Hopi, collected by the Lee family during the many years they maintained a trading post on the Hopi Reservation. This collection sparked a series of programs and research projects by the C. E. Smith Museum. Two of the programs, "Seasons of the Kachina" and "Arts and Architecture of the Western Pueblos," brought in the participants who provided papers leading to the publication of this book.

The first paper of the book, Linda S. Cordell's "Hopi Prehistory: Overview and Issues," is just what its title suggests, an overview of the prehistoric Hopi. It is well documented and scholarly. However, as is the case with most American Indian archeological studies, Western positivist theories of truth are trumpeted in an apparently ethnocentric manner that pays little attention to the problem of understanding Native Americans.

Regarding religion, major questions arise from the Western prehistory studies of living Native American peoples. For example, the second paper, Professor Fred Eggan's "Great Basin Models for Hopi Institutions," occasions a number of important questions in Hopi studies. Professor Eggan, a student of the Hopi

for almost sixty years, brilliantly traces Great Basin hunting-gathering influences and the impact of corn farming on the Hopi. Scientifically, the paper seems uncontroversial, but I am reminded of an exchange that took place in 1980 between Professor Eggan and a Hopi youth at a symposium held on the Hopi Reservation. Professor Eggan delivered a paper on Hopi prehistory, arguing that the Hopi people received corn from Mexico between 500 and 700 A.D. When he finished, a Hopi youth stood and asked if Eggan was suggesting that Hopi corn origin myths were false, since tradition held that the gods gave the Hopi corn in the underworld prior to their emergence into this world. Eggan asked how corn could grow without sunlight in the underworld, and the discussion ended in silence.

Major issues were raised at that point with respect to the difference between Western historical and scientific modes of thought and the mythical perceptions of the Hopi. Do Western accounts of corn's origin among the Hopi conflict with the Hopi myths of corn acquisition? Are both views true on different levels? If they both are true, does that mean there is no real conflict between Western and Hopi versions? This is not the place to explore these fundamental problems, only to raise them. I hope future scholars will wrestle seriously with the religious aspects of cultural contact and understanding. Furthermore, as Hartmann Lomawaima states in the introduction, there must be opportunities for Hopi participation in future studies.

In E. Charles Adams's essay, "Western Anasazi and Western Pueblo Ceremonial Architecture: Contrasting Patterns in Form and Function from A.D. 1000 to A.D. 1500," the author puts forward the thesis that the development of the great kiva served an integrative function, pulling together community members as Pueblo villages became larger in the late 1200s. Adams notes, "If a cooperative attitude could not be developed, the community was in danger of collapse and dispersal due to scalar stress" (p. 45). Or was the the development of larger villages itself prompted by the feelings of cooperation that lay at the very heart of Pueblo religious experience? As Hartmann Lomawaima states, "Through it all, ritual knowledge and mutual cooperation remain fundamental to Hopi society" (p. xxiii).

Again the tension between Western and Hopi modes of experience is evident. While Westerners stress the material causes of social development, Hopis emphasize spiritual values.

Joann W. Kealiinohomoku's "The Hopi Katsina Dance Event 'Doings'" is arguably the best paper in the collection from a religious standpoint. She begins by noting the problem of cross-cultural understanding and makes much use of Hopi ideas about kachina (*katsina*) dances. This is ethnography at its best.

Barton Wright probably knows as much as any non-Hopi about Hopi kachinas (*katsinam*). In "Change and the Hopi Kachina Doll," Wright discusses the long history of Hopi kachina doll carvings and notes that its original purpose was religious and ceremonial.

Robert Sayers's "Hopi Weaving: Context and Continuity" is an important work on a little-known aspect of Hopi material culture. Sayers notes that the Hopi act of weaving carries religious meaning; he also discusses the ritual use of Hopi textiles. Sayers's footnotes rely heavily on suggestions by Hartmann Lomawaima, which reveals an admirable level of sensitivity to Hopi feelings about studies by outsiders.

The remaining two papers focus on the Hopis' neighbors, the Zuni. T. J. Ferguson's "The Impact of Federal Policy on Zuni Land Use" is an important contribution to American Indian legal studies. Ferguson poignantly outlines the negative impact of the federal government on Zuni life since the nineteenth century. Federal interference with Zuni ways of life has caused problems that are then worsened by further intervention. This is especially true for federal irrigation projects, which have hurt farming activities that are essential to the Zuni way of life, both religiously and practically.

In "Zuni Pottery: The Roots of Revival," Margaret Ann Hardin traces the history of Zuni ceramics from the time of Spanish contact (sixteenth century) to the present. It is a remarkable story of continuity and change. Zuni potters incorporated Spanish influence by adding new shapes. Then in the nineteenth century, Zuni pottery reflected changes in diet and technology that paralleled Anglo influence. Yet, despite these changes, Zuni pottery has remained very much rooted in tradition. Zuni pottery has never been extinguished and revived by some outside agency; it is an ongoing activity that mirrors the history of the Zuni.

One of the great strengths of *Seasons of the Kachina* is the fact that a Hopi, Hartmann Lomawaima, got the first and last word. I hope this respect for Indian viewpoints represents a future trend in Native American studies. The biggest weakness of the

book is the absence of papers by Hopi program participants Emory Sekaquaptewa, Laverne Masayesva, and Jeanne and Ramsom Lomatewama. One would certainly have hoped to see their presentations published in this collection.

As might be expected in a book of this sort, the type quality is not very good, and there is a fair number of typographical errors. Nevertheless, *Seasons of the Kachina* is a worthwhile work, in both substance and perspective.

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Pow-Wow: The Contemporary Pan-Indian Celebration. By David Whitehorse. San Diego State University Publications in North American Indian Studies, no. 5, 1988. 69 pages. \$11.95 Paper.

In two respects, David Whitehorse's descriptive synopsis of the American Indian pow-wow is a special addition to American Indian scholarship. First, this effort may be the first general portrayal dealing exclusively with pow-wow particulars and thus may open the door to treatment of this ceremonial as an area for serious research and analysis. Further, by detailing American Indian pow-wow structure and defining key pow-wow participants, Whitehorse has two-stepped toward demystifying this now traditional celebration for non-Indian readers. His clear descriptions and historical material can clarify for outsiders the ethnic or racial elements of the pow-wow as a ritual. Similarly, Whitehorse has drawn celebration elements together in an analytical manner that pow-wow participants and spectators probably have never considered. He points out that pow-wows at once express Indian unity, pan-Indianism, and ethnic diversity, a point warranting enlargement.

Modern Native American pow-wows, as Whitehorse notes, are complex events. Their experiential nature makes it difficult to impart in writing the excitement and the color and pageantry that on-site participants and spectators feel. Limiting the descriptive discourse to only forty-four pages required extreme economy of detail. Whitehorse was forced to concentrate on definitions and event structure. He explains, for example (p. 24), that the term