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so much inspiration.

In summation, Littlefield and Parins' anthology, *Native American Writing in the Southeast*, is a variegated compendium of authors' short works written between 1875 and 1935. It is a boon to the scholar of Indian letters, as well as to the Indian social historian. Although it may be too esoteric to appeal to a more general readership, it should find an audience outside academe, with its variety and the accessibility of the content, especially its humor. It should be mandatory reading for teachers of American literature of its stated era, rich as it is in examples of the diverse talents of Native authors writing in a time of social and cultural crisis. It would be a welcome addition to any college or public library, where readers are often limited to the more recent past when seeking literature by American Indians.

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Paths of Life: American Indians of the Southwest and Northern Mexico. Edited by Thomas E. Sheridan and Nancy J. Parezo. Tucson: The University of Arizona Press, 1996. 298 pages. \$45.00 cloth; \$18.95 paper.

In *Paths of Life*, Nancy J. Parezo notes that Hopi's believe "all life is a journey, and each group of people have a path." (p. 237) It is the paths of ten Indian groups of Northern Mexico and Arizona that the authors of this fine book chronicle. The collection encompasses the ethnohistory of the Yoemem (Yaquis), O'odham (Pimas and Papagos), Rarámuri (Tarahumaras), the Comcáac (Seris), Indé (Western Apache), the Colorado River Yumans, Diné (Navajo), Ningwi (Southern Paiutes), Hopis, and the Upland Yumans (Havasupais, Hualapais, and Yavapais). Along the way, readers discover the amazing persistence and adaptability of the Native peoples of the Southwest and Northern Mexico.

The book derives from the Arizona State Museum exhibit "Paths of Life" celebrating the museum's hundredth anniversary in 1993. However, as the authors attest, the work is much more than an exhibit catalog. While the book contains wonderful color photographs of Indian material culture, it focuses primarily on words and images, particularly those of the Indians themselves. The central theme of both the exhibit and book is the persistence

of ethnic identity among the Indians of the greater Southwest. In this regard the authors acknowledge their debt to the late University of Arizona anthropologist, Edward H. Spicer, whose concept of enduring peoples guides the work. Spicer and the authors of *Paths of Life* focus on people who persevere by accepting change while maintaining an unwavering sense of their own ethnicity, often in the face of persecution, exile, and in the case of the Yaquis, attempted genocide. Following an ethnohistorical approach, each author successfully demonstrates how Indians conceptualized their own history as well as how social scientists have interpreted that history.

Because of the limits of space, the authors chose a central theme to accent within each chapter. Sections on the Yaquis and Tarahumaras examine how both groups fused pre-contact rituals and beliefs with Catholic ceremonies to create uniquely Indian religions. A chapter on the Navajo stresses how the Diné incorporated sheep to reinforce Navajo ways, while the part on the Colorado River Yumans discusses the political structures and alliances of the Cocopas, Quechan, Mohaves, and Maricopas. Sections on the Paiutes and Seris focus on the subsistence strategies these groups employed in desert environments. In each chapter, the authors wisely highlight a central theme to avoid repetition, yet all sections contain tribal origin stories, histories of European contact, and in keeping with the book's theme of cultural persistence, a discussion of each group's present-day life. The reader discovers that Southwestern Indian societies were not homogenous, yet finds that each group maintained extended family networks and clans, a sense of community with the land, and an ability to adapt to change.

Thomas E. Sheridan presents his chapters on the Yaquis, O'odham, Tarahumaras, and Seris in the clear prose he has demonstrated in his other works on Arizona and the Southwest. The author includes excerpts of Yaqui deer songs from Larry Evers' and Felipe Molino's work on the Yaqui's famous Easter ceremonies to good effect. By including these texts within his work, he enables the reader a greater understanding of the Yaquis—from their myth of the talking tree to the ubiquitous image of flowers in Yaqui culture, through the blending of Catholic traditions with older Yaqui cultural forms. Though Sheridan could have presented more evidence of internal divisions within Yaqui society, especially the rift between *manso* (tame) and *bronco* (wild) Yaquis during the Mexican Revolution, he does an excellent job

condensing a complicated history of Yaqui resistance under Cajeme and Tetabiate, the Yaqui diaspora during the *Porfiriato* and Mexican Revolution, on through the Yaquis' establishment of the Pascua Yaqui Reservation near Tucson in the 1960s. Sheridan's chapter on the O'odham demonstrates the sacred relation the O'odham believe exists between the saguaro harvest and the summer rains. The author explains the fascinating runoff-based agriculture practiced by the Tohono O'odham (Desert People) as contrasted to the irrigation agriculture practiced by the Akimel O'odham (River People) of the Gila and Salt rivers. In keeping with the authors' purposes, Sheridan shows that the O'odham are not relics of the past by detailing their current history. Sheridan also provides a fascinating chapter on the Seri Indians of Sonora that details how the lesser-known group subsisted by utilizing both the desert and the Sea of Cortez.

In his section on the Indé, Bruce Hilpert states that "the Apaches of Arizona are probably the best known but least understood of the Indians of the Southwest." (p. 66) This is likely true and Hilpert's writings on the Indé go far in explaining the religion, subsistence patterns, and current status of the Western Apaches. The author briefly describes European contact, the Apache Wars of the 1870s and 1880s, and jumps to the Indé's present situation. However, Hilpert primarily focuses upon the importance of the mountains of eastern Arizona to the Indé. In *Paths of Life*, readers discover how Apaches derive spiritual power from the mountains as well as economic resources such as timber, cattle, and recreation industries like the Sunrise Ski Resort. By providing personal stories from the Apache themselves, Hilpert helps explain why the Apaches feel the mountains provide power and enable the people to "live right." (p. 84)

Hilpert's chapter on the Yuman-speaking peoples of the Colorado River region reveals the great diversity of cultural practices among Indian groups of Arizona and Sonora. Unlike other groups of the region, Yuman societies developed true tribal identities under chiefs whose authority extended beyond consensual leadership. The Maricopas had hereditary chiefs while all Colorado River Yuman groups practiced ritualized warfare quite different from the raiding conducted by the Apaches, Navajos, and O'odham. Though the Indians of the greater Southwest shared similarities, *Paths of Life* demonstrates that Native peoples varied widely in their dealings with each other, their responses to European contact, and their strategies for survival. For example,

the Yaquis embraced aspects of Spanish culture while the Hopis and Seris attempted to isolate themselves from further contact.

In her clear and non-polemic style, Nancy J. Parezo details the relatively well-known histories of the Navajo and Hopi. Parezo's chapter on the Hopi contains much helpful information on their late nineteenth and twentieth century history. The author chronicles the Hopi's experience with government boarding schools, the Indian Reorganization Act, through their disputes with the Navajo over reservation lands. Her chapter on the Navajo provides an overview of Navajo history and culture while a "sidebar" section shows how "Navajo weaving has stimulated contact, knowledge, and understanding between the Dine and other American Indians, Mexicans, and Anglo Americans." (p. 20) Though she may have included information from Richard White's *Roots of Dependency* on the causes of erosion within the Navajo Reservation in her discussion of the stock reduction policy during the Great Depression, Parezo does well to show how sheep reduction plans effected gender relations among the Navajo. Government agents did not understand that Navajo property was held by women and refused to give them permits for stock raising—an action which disenfranchised many women, created conflicts within families, and confused inheritance. In keeping with the book's central theme of Indian cultural persistence, a final section on "World War II and Beyond" demonstrates how the Navajo have survived to the present.

Paths of Life is an engaging survey of the ethnohistory of the greater Southwest. It will provide scholars an introduction to the groups covered while providing the greater public a highly accessible synthesis of works in anthropology and history on the Indians of Arizona and Northern Mexico. Through this collection, readers will discover how and why Indian peoples of the Southwest remain "enduring peoples."

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Tales From the Dena: Indian Stories from the Tanana, Koyukuk, and Yukon Rivers. Edited by Frederica de Laguna. Seattle: University of Washington Press, 1995. 352 pages, 73 illustrations, 2 maps. \$29.95 cloth.