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Are these biographies a good cross-section of the identities and societies that are needed to draw the kinds of sweeping conclusions that Clifton insists upon making? The study of identity is tough enough through the process of psychoanalysis, but Clifton ignores the obvious pitfalls of vicarious psychoanalysis and, instead, plays fast and loose with a group that he only dimly perceives. His facile generalizations and insensitivity to the sacredness of self-determination have sullied an excellent collection of informative and provocative biographical essays.

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Native American Architecture. By Peter Nabokov and Robert Easton. New York: Oxford University Press, 1989. 431 pages. \$50.00 Cloth.

It is with great trepidation that one starts a book titled *Native American Architecture*, simply because the devastation of population, culture, building, and artifact in the Native American population has been so great that the task of gathering data, interpreting such, and presenting a cohesive picture seems impossible. The authors have overcome the seemingly impossible. This book succeeds in its intent, because the authors have systematically collected the information from varied and disparate sources, and because they have taken an anthropological perspective in the assimilation and summation of the evidence collected. The combination of secondhand source, firsthand experience, and thoroughness allows the authors to present a complete typology of Native American architecture. The organization by type and region was a neat little device to bring order and cohesiveness to data that are quite varied. The combination of anecdotal, visual, and research material creates a thorough picture of major tribes and their architecture in nine regions of North America.

Each region is covered quite thoroughly through historical photographs and an explanation of the critical interactions of people, buildings, and settings. The issue of change over time is the least addressed; there appears to be an assumption on the authors' part that the reader understands that this culture has

been destroyed willfully. This may give the general reader too much credit for knowing the details about the conquest of North America by Europeans.

It is the disciplinary backgrounds of the authors, I believe, that have made the mix of visual information and text a balanced combination of thorough and rigorous research with the right amount of hypothesis and conjecture. The book presents a clear image of the culture and its architecture.

The jacket claims that this book is the first full-length, fully illustrated study of North American architecture in over a century. Although more thorough journal articles and studies might be found, they are not as comprehensive, certainly not as well illustrated, and not as willing to draw conclusions based on limited data. The authors have taken this risk and have made clear when they have done so, and the overall result is a complete and believable picture of settlement evolution.

The Sacred Circle Exhibit, which toured three North American cities in the late 1970s, comes closest to bringing a picture of the pervasive and rich culture and life of Native Americans. The exhibition catalogue, combined with this book, would certainly form a good basis for a cultural foundations course in any university. The authors have avoided the pitfall of turning photographic content into boring and often meaningless statistical data. A bridge between photographs and research conclusion is formed by the illustrations. A full range of illustrations, showing cutaways, sections, diagrams, and plans, as well as historic paintings and photographs, is used to explain the architecture and settlement construction and development. Variables in culture, climate, values, and habitat are clearly explained. The general reader thus gains a broad view of the time, culture, and circumstance of development. The budding scholar, on the other hand, can find enough references and sources for further studies of specific interest.

This is a short review, simply because I do not care to go into a review of the content of each of the regions or of the major tribes presented in this book. I find such a review presumptuous. Also, there is little to be negative about. The book simply is well done. Architects, anthropologists, historians, and all Americans should become familiar with this book. The continuing desecration of Indian culture in North America demands a change, a change impossible without a better understanding of

Native Americans. For faculty teaching cultural foundation courses, North American history courses, and vernacular architecture courses, this book is a must. For the general public, it is an informative, enjoyable book to read.

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General and Amerindian Ethnolinguistics: In Remembrance of Stanley Newman. Edited by Mary Ritchie Key and Henry M. Hoenigswald. Contributions to the Sociology of Language 55. Berlin and New York: Mouton de Gruyter, 1989. 499 pages.

When he died in 1984, Stanley Newman was one of the few surviving Amerindianist scholars who had worked personally with Franz Boas, Edward Sapir, and Leonard Bloomfield, the founders of American ethnology and linguistics. During a highly productive career spanning more than five decades, he added significantly to our understanding of the history and structure of several languages and language families in the Americas (Yokuts, Otomian, Zuni, Nahuatl, and Salishan, among others), and maintained an interest, undoubtedly stimulated by Sapir, in personality studies and the larger role of language in culture and society.

The editors point out that the contributors to the present volume are "students, colleagues, and friends who did not want his name to be lost in history" (p. vii). With the appearance of this volume neither they nor we need worry. The first section brings together two engaging autobiographical sketches by Newman, three well-chosen poems by him which reveal a subtle personal and scholarly credo, his bibliography, a list of his archival materials, two reprinted obituaries of him (by Michael Silverstein, and Philip Bock and Harry Basehart), and an evaluation by Regna Darnell, all of which give us a detailed picture of Newman's place in Amerindian studies and provide a fascinating glimpse into a formative period of American linguistics and anthropology. One paper in this section, which has little directly to do with Newman, was written by Yakov Malkiel and sheds light on a significant turning point in his mentor Sapir's career at a time when Newman first knew him.