

**UCLA**

**American Indian Culture and Research Journal**

**Title**

Native Peoples of the Southwest. By Trudy Griffin-Pierce.

**Permalink**

<https://escholarship.org/uc/item/0m800225>

**Journal**

American Indian Culture and Research Journal , 26(3)

**ISSN**

0161-6463

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**Publication Date**

2002-06-01

**DOI**

10.17953

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**Native Peoples of the Southwest.** By Trudy Griffin-Pierce. Albuquerque: University of New Mexico Press, 2000. 439 pages. \$49.95 cloth; \$24.95 paper.

Reading a textbook from cover to cover is not much easier a task for a deadline-driven reviewer than it would be for a procrastinating student facing an exam. However, if the hypothetical student, like this reviewer, were assigned Trudy Griffin-Pierce's *Native Peoples of the Southwest*, I imagine that both of us would be relieved to encounter a readable text by an author not afraid to include personal anecdote as well as the expected (and often bland) blend of ethnographic description, historical interpretation, and contemporary analysis. One major difference between us would be in our level of appreciation for the details the author provides. While I enjoyed the many interesting sidebar selections highlighting unusual cultural phenomena or current events, I can imagine a worried student, faced with an overwhelming amount of factual information to digest, asking the perennial question, "Will this be on the test?" This text doesn't provide study questions, charts, or even a consistent chapter organization, making outlining and comparison more challenging. I hope my imaginary crammer took good lecture notes.

Griffin-Pierce, who named her textbook after the anthropology course she teaches at the University of Arizona, emphasizes the vitality and dynamism of southwestern Indian cultures in her book. After a preface describing her first summer among the Navajo thirty years ago, the author begins her introduction with an account of Tohono O'odham children dancing in front of a telescope during Family Night at Kitt Peak National Observatory. A few pages explain the continuity, despite drastic diminution, of southwestern linguistic diversity, and a short chapter entitled "Connections" provides a seventeen-page overview of the varied geography and complex intercultural history of the region.

The heart of the book are ten chapters about major cultural groups, organized into three sections based on traditional subsistence bases and settlement patterns: village farming (Rio Grande Pueblos, Hopi, Zuni), rancheria farming (O'odham, Yaqui, Colorado River Yumans), and foraging and farming (Upland Yumans or Pai, Navajo, Apaches, and Southern Paiutes). Griffin-Pierce begins each of these chapters with a vivid description of a recent visit she made to one of that nation's communities. Each chapter includes information about traditional tribal religion and worldviews, subsistence and settlement patterns, social and political structures, and how all of these changed over time until the present, ending with a brief bibliography with some annotations. We also meet, through photos, descriptions, and quotes, individual members of each Indian nation covered.

Most chapters include descriptions of Native arts, with an emphasis on contemporary work; all include discussion of contemporary issues, some of them controversial. Many of these elements appear as sidebars, separated from the continuing narrative by a title in a larger, different font, marked by a vertical black line along the outside of the page, but printed in the same font and typeface as the rest of the text. While these digressions usually add interest, they interrupt the narrative flow and sometimes move readers back-

ward and forward in time. This may have been intentional, to give us a sense of the continuity of past and present in Native cultures, but still might be disconcerting to readers accustomed to more linear styles. A table of contents listing these special sections would have been helpful.

Griffin-Pierce's conclusion places contemporary Indian struggles for sovereignty in the context of a "global struggle for the rights of indigenous peoples" (p. 418). She ends with a hope that the Native southwestern insistence on the connections between and among land and peoples will inspire a global sense of community in the twenty-first century. An appendix lists the addresses and phone numbers of forty-three southwestern tribal offices, providing direct access to sources for further information. Perhaps the next edition will include websites as well.

I had relatively few problems with the language, tone, and general accuracy of the text overall. Readers can readily identify the author as a specialist in Navajo culture; she allots them fifteen more pages than the standard forty offered other groups. Starting with the general Pueblo chapter made for a somewhat difficult beginning, because the simultaneous individuality of each Rio Grande Pueblo and their common cultural heritage creates some necessary repetition. This chapter particularly needed another round of editorial tightening to remove unnecessary repetition, like locating Laguna west of Albuquerque twice in one paragraph (p. 54), the type of minor irritation that appears irregularly throughout the book.

My major complaint about this text is that it is visually limited; illustrations are relatively scarce and not listed for easier reference. The book's only chart outlines the language families of the cultures included in the text; its only map is a contemporary one that shows reservations and other Native communities, as well as highways, cities, and rivers. Nearly all the pictures are recent photographs, many by the author; fewer than a dozen historical photos are included. The book would have been enriched by more images, particularly historical and artistic ones. Perhaps author and publisher were concerned about controlling costs to students, but students outside of the Southwest who have little familiarity with the region need some visual aids within the textbook itself.

Faculty members teaching courses on southwestern cultures now have another solid option to consider when faced with another stressful academic moment, the textbook order deadline. Griffin-Pierce offers a comprehensive analysis of most of the major southwestern groups. She omits the Utes, included both in Stephen Trimble's less academic (and beautifully illustrated) *The People: Indians of the American Southwest* (1993) and in Bertha P. Dutton's older (and inadequately illustrated) survey, *American Indians of the Southwest* (1983). Trimble's book is geared toward a more popular audience—I found a copy at my public library, not at the university—but he includes many quotes from southwestern Indians, as well as more maps, photos, and, unfortunately, factual glitches. Thomas E. Sheridan and Nancy J. Parezo's *Paths of Life: American Indians of the Southwest and Northern Mexico* (1996) includes the Seris and Tarahumaras of Mexico, but since it defines the Southwest as Arizona, it omits not only the Utes, but also all the Pueblo and Apache peoples of New Mexico.

While Edward H. Spicer's classic *Cycles of Conquest* (1962) can still hold its own historically, the forty subsequent years since its publication must be covered, and most undergraduates find his level of detail overwhelming. Given the existing choices, if I were teaching a course on Native peoples of the Southwest, I probably would choose this text, particularly if I had access to a good collection of videos and slides to fill in the missing visual context. Students far removed from the southwestern landscape who have never seen a mesa or an arroyo, much less know the difference between a pot from Acoma and one from San Ildefonso, need those visuals, as well as good lecture notes.

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**The Novels of Louise Erdrich: Stories of Her People.** By Connie A. Jacobs. New York: Peter Lang, 2001. 260 pages. \$29.95 paper.

While the first book-length work on the novels of Louise Erdrich, one of the most popular—and most prolific—contemporary American Indian writers, did not appear in print until 1999, several book-length studies of her work have contributed to a boom in Erdrich scholarship in the past three years. Connie Jacobs enters into this critical discussion with *The Novels of Louise Erdrich: Stories of Her People*. Since Erdrich's novels are widely taught in high school and university courses in literature, American Indian studies, women's studies, and American studies, Jacobs's book is designed to work as a reference guide and resource for those who teach and study this significant author. Jacobs's study carves out its own critical space, attempting a comprehensive examination of six of Erdrich's novels. Her book differs from texts like Lorena L. Stookey's *Louise Erdrich: A Critical Companion* (1999), which methodically works through one novel at a time; and from *The Chippewa Landscape of Louise Erdrich* (1999), edited by Allan Chavkin, which as a collection of essays does not claim to be comprehensive, but provides instead a series of in-depth readings on thematic concerns. Instead, Jacobs combines both comprehensive and thematic approaches to examine Erdrich's role as what she terms a "contemporary traditional storyteller." Jacobs structures her study around several thematic foci that allow her to highlight the dialogism of Erdrich's novels, demonstrating their function as a story cycle in which "touchstone" narratives reappear and ground the complex interweaving of her fiction.

Jacobs's volume begins and ends by contextualizing Erdrich, first within the field of American Indian literature and last within the larger category of American literature. Jacobs carefully reviews definitions of American Indian literature in the first chapter, and details the rise of the Native American Renaissance of the 1960s, demonstrating the formal and thematic concerns Erdrich shares with her contemporaries. The final chapter discusses the issue of the American literary canon and the place of American Indian literature within it. This material would be most useful to one who is coming to