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Interventions is an important addition to the small but growing genre of contemporary Native art criticism. As twenty-first-century critics, Native and non-Native, look at contemporary Native American art, we begin to see a change from assumptions based in Western anthropology and art history to an assumption that sanctions the indigenous aesthetic. Judith Ostrowitz has done a service to the world of art criticism and Native art representation.

Stephen Wall

Institute of American Indian Arts

Kiowa Ethnogeography. By William C. Meadows. Austin: University of Texas Press, 2009. 380 pages. \$65.00 cloth.

Heritage is a living force that is rooted in history but provides people with a sense of identity and place that includes tangible and intangible expressions of cultural practices and beliefs linking generations over time. Many aspects of heritage are rooted in landscapes and specific locations that are important to a people in the continuation and development of traditions, the expression of beliefs and values, history, and current practices. Such geographical spaces and the ethnically significant locales that they embody are cultural landscapes.

Cultural practices and beliefs of living people permeate any cultural landscape with a variety of meanings. It is filled with locations or attributes that have ethnic and, sometimes, traditional and sacred importance. Such places may include camping sites, natural formations, or formations of human manufacture, or contain materials for religious events, cultural practices, or the maintenance of health and well-being. Locales also may be associated with a people's origins, be inhabited by spiritual beings, refer to significant historical and cultural events, or be places to gather material resources. In addition, cultural landscapes also contain numerous profane places that are rooted in a particular ethnic heritage.

Kiowa Ethnogeography is a work that explores Kiowa place names and the cultural and historical knowledge associated with them. Meadows examined a vast body of data drawn from historical sources and extensive ethnographic research with Kiowa elders in order to document and preserve place names and their contexts for the Kiowa. Organizing the data by using a chronological approach, the author catalogs more than three hundred Kiowa place names, linking them not only to significant cultural and historical events but also to the social and political changes that have shaped and altered the Kiowa cultural landscape from the early 1700s to the present.

The work begins with a synthetic overview of the existing scholarship of Native American ethnogeography, focusing on Plains Indian as well as Kiowa ethnographical research. Within the literature review, the author delineates several important concepts, which have been applied to other ethnographical studies, that are applicable to understanding Kiowa ethnogeography.

The geographic and historical content of place names, in the next chapter, are analyzed in relationship to Kiowa personal names and to

pictographic calendars. By using published historical data ranging from the eighteenth into the nineteenth century, along with linguistic data, Meadows notes Kiowa place names tend either to reference a geographical feature or a significant cultural or historical event, including sites that held sacred or religious meanings. Most important, the descriptive quantitative analysis revealed that over the course of their migratory history to the southern plains, the Kiowa disassociated with sites not commonly encountered, while creating and incorporating new places that were significant to the Kiowa during that historical period. Thus, ethnogeography as a cultural construct changes with alterations in the political economic circumstances.

Chapter 3 discusses the Kiowa concept of homeland and how this concept has changed throughout history. Once again, using a chronological approach, Williams examines the wide-ranging array of ethnogeographic markers that the Kiowa have employed to create and perpetuate a Kiowa homeland. That relationship to the land is illustrated through constructs such as allotments, traditional and contemporary ethnic structures, visible and invisible markers of ethnic sovereignty, as well as aspects of spiritual geography.

Meadows analyzes the 160 geographic locales recorded on the Chaddlekaung-ky map (1893–95) of the joint Kiowa, Comanche, and Apache Reservation, Oklahoma Territory, in chapter 4. The map, as the author points out, represents Black Goose's attempt to depict the Kiowa's historical and sovereign rights to the reservation lands as a critical component of their heritage.

The final chapter examines contemporary Kiowa ethnogeography and its centrality to the continuation and perpetuation of Kiowa identity, cultural traditions, and practices. The Kiowa continue to connect a sense of place with their ethnic identity and heritage. As with other Native societies, the Kiowa throughout history to the present have continuously created a relatively contiguous area of interrelated places that they define as meaningful because it is inextricably and traditionally linked to their history, cultural identity, beliefs, and behaviors. Thus, Kiowa ethnogeography is not static but is an ongoing process of cultural creation and construction. The transformation is dynamic but also involves past history with various locations as well as current relationships. In order for ethnogeographic features of cultural landscapes to retain their meanings and cultural relevance they must evolve as the people and their culture changes.

Kiowa Ethnogeography is a valuable ethnohistorical and ethnographic contribution. For scholars, the work is a comprehensive data source and literature synthesis. More importantly, Meadows has made a valuable contribution for the Kiowa tribe. The study not only has preserved Kiowa core knowledge about place names but also generated a powerful resource that could assist the tribe with a variety of legal issues concerning cultural heritage, resource preservation, or sovereignty.

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