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manufactured wampum to create a costume as distinctly Indian as its predecessor. In this combination of depopulation, loss of subsistence base, and erosion of autonomy on one hand, and the persistence and adaptability of traditional cultural resources on the other, Josselyn depicts not simply a people being conquered but a culture in the throes of transformation. That very combination led many Natives, including the Wampanoags and Abenakis observed by Josselyn, to mount "King Philip's War" against the colonists in the year after *Two Voyages* was published. In so doing they belied the easy confidence his book exudes. As with many such texts, it renders more than its author ever knew.

Though it is more than this, a major dimension of *Two Voyages* is its portrayal of Native culture and European conquest. It is precisely this dimension that Paul J. Linholdt, and most other editors and scholars of colonial Anglo-American literature, fail to take sufficiently seriously. To be sure, Linholdt has produced the definitive edition of this important text, with his decisions regarding editions, spelling and punctuation, and textual and contextual references in both notes and introduction. But while he has consulted most of the recent work on New England Indian history, his Indians have even less context and specificity than Josselyn's. The significance of the intercultural moment Josselyn records, one that entailed the meeting of peoples with utterly distinct historical trajectories and value universes, does not strike him. One can only hope that literary scholars will soon recognize their potential for adding to our awareness of the complexity of Europe's encounter with America. In the meantime, students of New England Indian history and of literary representations of Native Americans will find Linholdt's Josselyn useful and rewarding.

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Bacavi: Journey to Reed Springs. By Peter Whiteley. Flagstaff, AZ: Northland Press. 1988. 182 pages. \$14.95 Paper.

Factionalism at the Third Mesa village of Oraibi led to the expulsion of one group of Hopis on September 6, 1906. The expelled faction, known as "Hostiles," in part returned to Oraibi, only

to be expelled again. Finally, these "hostiles" founded the village of Bacavi in mid-November of 1909. Subsequent developments led to the loss of much of the traditional Hopi ceremonial system so that today, Bacavi is a village whose government is secular, not religious (page 124), i.e. Bacavi now is a "commoner" village, labelled in Hopi as *sukavungki* (page 139).

Whiteley notes two curious facts about the founding of Bacavi. First, the founding group consisted of those that the U.S. Government called "hostiles" because they wanted nothing to do with the ways of the white man. However, once the village was founded, these same "hostiles" did a turnabout, accepting the new ways to a surprising degree (page 139). Second, the founding group included many of the "important people" (or, *pavansinom*) from Oraibi; these were people who had sufficient knowledge of traditional Hopi ways to have continued them on full scale in Bacavi. But they refrained from doing so (page 140).

Whiteley notes various causes that have been invoked as explanations for the split. These include the *kikmongwi* Loololma's accepting the Federal education system near the end of the nineteenth century (pages 33-35). Others cite the need for additional land and water due to the increase of the Hopi population. Thus, so the argument goes, the Hopi leaders were forced to divide the people. Finally, some people claim that the enforced policies of the U.S. Government themselves created the factions (page 142).

Although Whiteley attributes a degree of accuracy to all these points of view, he feels that there is a deeper reason, one that lies in traditional Hopi ways. Essentially, the Hopi leaders made both political and religious decisions. Whereas the leaders themselves knew the real reasons for what was happening, they created subsidiary issues in order to motivate the common people to go along with these decisions (page 142). Crucially, the decisions of the Hopi leaders were based on their interpretation of current events in the light of their knowledge of traditional history (page 143).

To substantiate this thesis, Whiteley begins by discussing the folklore traditions that relate to the founding of the Hopi pueblo at Oraibi (Chapter 2). He goes on to detail the story of the relations between the Hopis and the Spanish during the Spanish and Mexican periods and the destruction of the pro-Spanish village *Awat'ovi* by the Hopi themselves around the year 1700 (Chapter

3). In Chapter 4, Whiteley treats the arrival of the Americans, their efforts to establish the programs of the Federal Government among the Hopi and related activities of the missionaries who also came. Chapter 5, then, relates the events immediately surrounding the split at Oraibi and the founding of Bacavi. In turn, in Chapter 6, Whiteley discusses who the founders of Bacavi were, and shows clearly that many of these were "powerful people." Indeed, at the beginning, the proportion of "powerful people" (= *pavansinom*) to "commoners" (= *sukvungsinom*) was much higher at Bacavi than it was at the post-split Oraibi (page 87).

The story continues with a description of the establishment of Bacavi and the layout and construction of its buildings in accord with Hopi traditions in Chapter 7, whereas Chapter 8 describes the changes in religious and civil patterns in Bacavi that have taken place throughout the post-split period. The resultant separation of civil and religious functions finds a parallel in the Cora village of Jesús Maria, Nayarit. In this case, the Mexican civil system, centered on the town hall (= *municipio*) and the slate of officers who serve there, was established in 1933 and has increasingly usurped the authority of the traditional set of Cora elders in numerous areas of civil life. Thus, today, the village elders are, to a large degree, limited to carrying out ceremonial functions.

A comparison of Bacavi clan structure as it was in 1910 with its composition in 1981 fills in additional details of the story (Chapter 9). Not only did certain clans die out and get "reborn," but others have become more prominent (page 128). Even more importantly, since the clans were formerly in charge of particular ceremonial systems, once those ceremonies were lost, the meaning of the clans changed. A case in point was the Blue Flute ceremony, which had been owned by the Spider clan (page 128).

In chapter 10, Whiteley summarizes his thesis that the split was both political and religious in nature, a way that the Hopi elders had decided on for ridding the community of its perceived corruption and preserving it for a purified way of life, one that did not accept as is everything from that new life, but rather one that was based on a carefully thought out interpretation of it, which was then integrated into the Hopi framework (page 150).

To this reviewer, Whiteley has admirably demonstrated this point, partly through careful research of both primary and secondary sources, with an appropriate and judicious selection of those

materials for inclusion in this volume. In addition, he has also taken a broad enough view of what is permitted as allowable data. Thus he has been able to present a thoroughly credible and coherent picture of what happened.

Whiteley's analysis also rings true because of numerous cultural traits that the Cora of Northwest Mexico share with the Hopi. For example, until the imposition of the Municipio system, Cora village life was directed by a civil religious hierarchy in which there was no rigid distinction between civil duties and ceremonial ones (cf. page 74). This kind of civil-religious hierarchy was formerly widespread throughout Mesoamerica. The Hopi characterization of the roles of clowns as "dangerous" (page 74) parallels a distinction that the Cora draw between *cargos grandes* "major religious duties," which are particularly dangerous, and *cargos menores* "minor religious duties."

In line with all this, the function of the Hopi *momngwit* is very much like that of the Cora *vauhsi* "old men, elders," who are also especially knowledgeable in the Cora traditional ways. This is also true of Huichol and many other Mesoamerican groups, past and present. The cooperative role of the various Hopi clans in carrying out ceremonies (page 128) is mirrored in the intricate interactions of Cora religious groups such as the *mu'uru'use* "the moore," the *lansaantvi* "the dancers," the *marumeeru'u* "the acrobats" (Sp. *maromear* "to turn somersaults") and others during various fiestas throughout the yearly fiesta cycle. The function of the Hopi village as a ceremonial center also parallels that of the main Cora towns, at least until fairly recently.

Further parallels to Hopi are found in Cora oral traditions. For example, the belief in *pahaana*, the elder brother of the *kikmongwi* (page 11) finds its correspondence in the Cora figure *ta-ha'a* "our elder brother," who plays a number of beneficial roles in Cora folklore, is one of the entities the Coras venerate, and is attributed numerous supernatural powers. *Pahaana*, then, can take his place along with *ta-ha'a* of the Coras, Queztalcoatl of Mesoamerica and Viracocha of South America as a folk hero associated with cultural origins, endings and promised returns.

The notion of primal darkness at the beginning of time (page 10) finds its parallel in Cora mythology; the earth lay in semi-darkness and shivered in cold until Rabbit named the sun *ta-ya'u* "our Father." This notion is widespread in South American mythology and in certain Semitic traditions, including the first

chapter of the book of Genesis, i.e., "darkness was on the face of the deep."

The characterization of the place where the first Hopi emerged from the earth as the "naval of the earth" (page 9) is paralleled in many cultures around the world which view the "naval" as the place where creation began; likewise, the imputed function of destruction as the precursor to renewal (page 21-2). A Cora parallel to this is seen in the Holy Week ceremonies in which the *su'um^wavi'ika* "the ones painted black" ritually kill, dismember, and skin one another late on Thursday afternoon (cf. also the Hopi ritual killing that Whiteley cites, page 118). Early Friday morning, then, they return to the rocks along the river where they originally painted themselves black and repaint their bodies in red, yellow and blue hues. At this point they are said to be "renewing themselves: *m-i'i-wa-uh-hahk^wa-re'-en* they-presentative-completive-reflexive- new-make-participle "they are making themselves new again."

In general, the Hopi way that Whiteley writes about in *Bacavi* is a clear example of Eliade's thesis that heavenly models are the bases of earthly ritual (Mircea Eliade, *The Myth of the Eternal Return or, Cosmos and History*, 1954:29, 56, 115). Thus, before Oraibi was ever split, a precedent had been set by the destruction of *Awit'ovit*, which action itself was based on the mythological destruction of the third world (page 22).

Not only has Whiteley written a coherent and credible account of a truly interesting event in Hopi history, he has presented the material in a way that is fair and sympathetic to the participants involved. His discussion of the role of the missionaries, for example, is fair, without any bitter invective; in some cases it is even slightly humorous, i.e., the local view of the fate of H. R. Voth's church (page 37). Whiteley's gentlemanly scholarship is seen clearly in his citation of the ways that the Mennonite missionary Voth sided with the Hopi against U.S. Government policies (page 37).

In conclusion, *Bacavi* is a highly readable book, a valuable contribution to Hopi history, a fine example of anthropological research, and an educational book that anyone working in a cross cultural situation would profit from by reading.

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