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American Indian Culture and Research Journal

Title

Life Is with People: Household Organization of the Contemporary Southern Paiute Indians. By Martha C. Knack.

Permalink

<https://escholarship.org/uc/item/4mb618q2>

Journal

American Indian Culture and Research Journal , 7(2)

ISSN

0161-6463

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Publication Date

1983-03-01

DOI

10.17953

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Life Is with People: Household Organization of the Contemporary Southern Paiute Indians. By Martha C. Knack. Los Altos, Ca.: Ballena Press, 1980. 106 pp. Paper. \$8.95

This anthropological report is based upon the author's dissertation. Data collected during her fourteen month residency with Utah's Southern Paiute Indians in 1973-74 and a brief visit during the summer of 1976 give a graphic picture of kinship patterns as they are structured by an ethnic minority with economically impoverished and socially restricted lives. It is tempting to dismiss this study, with the rationale that conditions have changed during the past decade, as outdated, but evidence forces agreement with Knack's conclusion that the Paiute's problems will continue. Interaction patterns are so well established and the ameliorative programs so meager and ineffective that there seems to be only one positive note: the kinship patterns and social survival strategies documented in this research have been successful through several generations and equip the Paiutes to deal more effectively with today's economy than their Anglo neighbors.

The Paiutes are non-reservation Indians whose family ties are more important than tribal or band affiliations. They constitute a distinct ethnic group that is widely distributed in communities across Utah and neighboring states, and they have received minimal federal support and supervision. They live in a variety of household constellations, with extended family and independent nuclear family households as the primary types. They recognize that large kin clusters, especially those with co-resident parents, decrease the stability of an ideal loving family, but complex social structures have evolved to utilize kinship structures.

Knack cites research conducted by several investigators to indicate that extended-family households and strong kinship patterns are perpetuated by contemporary conditions, with a direct correlation between their existence and either low/unstable incomes or kinship control of resources. She supports her hypothesis with empirical facts showing that the household organization of these contemporary Paiute Indians is an adaptive mechanism to counteract economic instability. Family members are employed in low status and low income occupations, if they are among those fortunate to be employed at all. She found no correlation between education, either during

childhood or in occupational training programs, and subsequent employment.

This is a well organized and tidy study. Knack provides a wealth of meticulously documented information that will be of interest to those sociologists and anthropologists with particular interest in family structure and kinship patterns or those concerned with Native American adaptation to the Anglo communities of the western states. Beyond that, its insightful perspectives should prove helpful to educators, social workers and others who work with similar families. Ethnographic details are illuminated by vignettes that help provide understanding of basic motivations. For example, in tabulating the exchange of gifts Knack found that, while female siblings were actively involved with passing on used infant equipment and children's clothing, these exchanges were higher among distant kin so that children would not be recognized as wearing hand-me-downs. The interviews reveal with painful clarity the overcrowding and the lack of sanitary facilities that can affect children's school performance or the efficiency of working adults. Unfortunately, much of this information is presented briefly, without adequate discussion—appropriate for a dissertation but severely restricting the value of the publication for a wider audience.

Reading this study leaves many unanswered questions. Why did the church-sponsored community gardens and cooperative canning project not succeed? Did younger children attend Head Start and did the older ones become involved in any community activities? How did the Indians feel about being nominal members of the Mormon church, eligible for provisions during time of need but apparently with no role in the congregation? The political "querulous factioning" is interpreted as a result of the "limited interaction networks" available to the Paiutes, but it deserves more thorough analysis. Decision-making and leadership are discussed too briefly for outsiders to understand their dynamics and seem to be criticized because of the desire for consensus. As a dissertation, this publication appears to fill a definite gap in the study of kinship patterns. What is needed, however, is a book with three times the pages and an in-depth presentation of the living conditions and family strength found in this sample of Paiutes. After all, in our increasingly multi-racial society, there are many other groups with similar problems and similar strategies

for coping. We all need to understand their strengths and to share their concerns.

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Coast Salish Spirit Dancing: The Survival of an Ancestral Religion. By Pamela Amoss. Seattle: University of Washington Press, 1978. 212 pp. Cloth. \$16.50

In *Coast Salish Spirit Dancing* Pamela Amoss investigates the resurgence of Native American religion in Washington State. Starting with a brief historical sketch, Amoss proceeds in the text to describe and analyze modern Winter Dancing and ends with a reassessment of this religious revival from an historical perspective. Although trained as an anthropologist, Amoss combines ethnographic fieldwork with historical questions to produce a broad portrait of the Coast Salish experience.

Amoss makes her most important contribution to Native American studies by emphasizing the vitality of Coast Salish culture. Instead of searching for ethnographic materials before Native knowledge is "lost," as many anthropologists do, Amoss portrays spirit dancing as an ongoing expression of Coast Salish beliefs. As Amoss observes, "the beliefs of the modern Coast Salish, while clearly related historically to the aboriginal religious system, have evolved in new directions." (p. 141) The Coast Salish evaluate and respond to modern problems through a religious system that gives coherence to their society.

For Amoss religion provides a key to the Coast Salish world. She contends that "an understanding of contemporary Coast Salish views of how the supernatural realm works is essential to an understanding of the functions of spirit dancing." (p. 42) Both aboriginally and currently supernatural power underlies Nooksack religious practices. (43) Amoss explains the continuity of Native religious beliefs by exploring man's relation to the spirit world. "The guardian spirit system," she argues,

is based on the assumption that man can establish contact with supernatural power through a vision experience. The vision encounter endows the person