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provide us with a more scholarly and systematic treatment of his paradigm in the future.

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**The Western Apache: Living with the Land Before 1950.** By Winfred Buskirk. Norman: University of Oklahoma Press, 1986. 273 pp. \$22.50 Cloth.

*The Western Apache* by Winfred Buskirk is a revision of his 1949 Ph.D. Dissertation at the University of New Mexico. It is based on a review of anthropological and historical writings, and on approximately five months of his own field work in 1946, 1947, and 1948 among the Cibecue and White Mountain Apache. He has added no post-1949 data or bibliographic references in this version. Morris E. Opler, who has contributed greatly to our knowledge of Apache peoples in his own work, offers a forward to the book.

Buskirk's stated purpose is to depict the Western Apache way of life or, more specifically, their subsistence, technology, and economy during the period from 1800 to 1950. To this purpose, *The Western Apache* is organized into six chapters: 1. "Introduction," 2. "Agriculture," 3. "Hunting," 4. "Gathering," 5. "Foods," and 6. "Conclusions." For each of the major subsistence activities Buskirk provides discussions of, among other topics: the relevant resources, the environmental and climatic context, the organization and accomplishment of subsistence tasks, the implements employed, the relationship of productive groups to other aspects of Western Apache social organization and structure, "ownership," and related ritual or ceremonial activities.

The strength of Buskirk's monograph is that it brings together (from a variety of sources) a great deal of information concerning Western Apache subsistence and economy—providing interesting facts about all of the topics listed in the preceding paragraph. Buskirk's monograph demonstrates that both before and after contact with non-Native peoples, Western Apache engaged in a wide variety of subsistence activities, all of which were

greatly influenced by the Southwestern environment of eastern Arizona. *The Western Apache* also establishes that there was significant variation among Western Apache groups in their way of making a living—again, both before and after contact. Finally, Buskirk's book demonstrates that to fully understand the Western Apache economy it is necessary to place it within the context of their social organization and culture. In this respect, important information is provided, for example, about families, leadership, values, attitudes toward food, generosity and exchange, and ritual.

There are, in my opinion, three primary weaknesses in Buskirk's monograph. First, most of the information he provides is already available in the historical and anthropological literature. Buskirk's own field work provides him with far less data than the published works of Grenville Goodwin. The latter's research is relied on very heavily by Buskirk in almost all aspects of his (Buskirk's) description. This is, perhaps, understandable since Goodwin (along with Keith Basso—who has worked among the Western Apache since the 1960's) has provided more information about the Western Apache than anyone else. Nevertheless, it somewhat diminishes Buskirk's contribution.

Second, *The Western Apache*, despite its descriptive contribution, does not really provide the degree of detail we would demand of contemporary ethnography in economic anthropology. For example: little precise data is provided about the effects of the environment and climate (for example, of topography and aridity) on particular economic activities. Good, detailed maps of agricultural fields, hunting sites, and gathering areas are not incorporated. Specific data on labor investments in the pertinent economic activities are not included. And, little information is provided (other than Goodwin's estimates of the percent contribution to diet for agriculture, hunting, and gathering) about the yields of the various activities. (Keep in mind, however, that the monograph was actually written in 1949 and is ethnohistorical in intent. It is, perhaps, overly harsh to evaluate it using modern standards.)

Third, Buskirk's monograph provides little information about raiding—which, as Opler points out in his forward, contributed significantly to the Western Apache economy prior to the establishment of reservations. By ignoring raiding (of, for example, Mexican settlements and Pima, Papago and Puebloan commu-

nities) Buskirk does not provide a complete picture of the Western Apache economy.

In conclusion, I basically agree with Opler's estimation of *The Western Apache*, which is provided in the foreword. Opler suggests that Buskirk's monograph contributes meaningfully to our knowledge of Western Apache economy, but that to obtain a "full appreciation" of Western Apache culture one should consult the "indispensable" works of Grenville Goodwin, Keith Basso, and Charles Kaut. For an appreciation of the societies and cultures of Chiricahua, Mescalero, and Jicarilla Apache peoples, I would consult the works of Morris Opler.

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**Sacred Language: The Nature of Supernatural Discourse in Lakota.** By William K. Powers. Norman: University of Oklahoma Press, 1986. 248 pp. pref., intro., illus., tables, apps., notes, bibliography, index. \$24.95 Cloth.

This collection of essays presents many of the insights resulting from the years of anthropologist William K. Powers' systematic fieldwork among the Lakota. His long study of the Lakota language, music and ritual life provides the basis for his interpretations and discussions in this volume.

Powers maintains that the Lakota have a body of speech and song texts that is exclusively utilized by medicine men and women—esoteric lexical items removed from the Lakota common person. Powers further contends that two speech communities exist for this exclusive sacred vocabulary, one among medicine people and another between medicine people and the spirit helpers/supernaturals, although in the later case the words used may be more idiosyncratic to the medicine person. Although previous scholars of the Lakota language confirm the existence of a high form of rhetoric, little exists in terms of textual information about this phenomenon. Powers suggests that this discourse among medicine persons, common people, e.g., believers/followers of specific medicine people, and the supernaturals constitutes a sacred language. "In the process sacred language is created out of performance, sometimes public and