

Jack O. Waddell and Michael W. Everett, eds. *Drinking Behavior Among Southwestern Indians: An Anthropological Perspective*. (Tucson: University of Arizona Press, 1980) xxix, 248 pp., \$16.50, \$9.50 paper.

In this compilation of eight essays, anthropologists Jack O. Waddell and Michael Everett provide a generally refreshing way of looking at drinking behavior among the Papago, Pima, Yaqui, Taos Pueblo, Navajo, and White Mountain Apache of Arizona and New Mexico. The authors realize that much of what has been written about Native American alcohol use has come from an Anglo-Euro set of definitions which emphasizes the adoption of drinking behavior from whites, treating drinking without reference to Indian cultural differences and attributing it to some form of social dislocation caused by white intrusion and oppression. Waddell-Everett, and their associates have attempted to redress such stereotypes, contending that current "theories and research methodologies have contributed little to an understanding of the *meanings* of Native American drinking practices and even less to the development of effective treatment and prevention strategies for Indian alcoholism and problem drinking." They maintain that concerned researchers must look at how Indians perceive Indian drinking and find solutions only by blending local definitions and strategies with *relevant* techniques from Anglo-Euro culture.

The book begins with an excellent bibliographic essay by Everett and an introductory article by Waddell which places Southwestern Indian drinking within a historical/cultural context. Waddell demonstrates that long before white contact, all Southwestern groups knew about some form of intoxicating beverage and had widely different attitudes about the consumption of alcohol. These ranged from the Papago use of fermented liquors as a part of their agricultural ceremonies and definition of intoxication as "a sacred and godly state" to the Pueblos' rejection of all alcoholic beverages. Waddell's essential point, that different peoples dealt with alcohol consumption in widely different ways, is well taken.

The succeeding essays describe drinking attitudes and behavior among five peoples in considerable detail. In these essays there is a good deal of important information about the continuation of traditional patterns in alcohol use, the importance of drinking in establishing social and kin ties, the reasons advanced for drinking, the social and physical context in which alcohol is consumed, the extent to which drinking is associated with violence, and the characteristics of excessive drinkers. Particularly interesting is the contrast between the White Mountain Apache definition of excessive drinkers, whom they call "camels" and who are non-violent, and that Indian group's

use of drunken suicide “to show a person how much he has hurt you.” As Fernando Escalante, himself a Yaqui, points out, Indian drinking in many instances may have little to do with emotional problems but instead may be the product of social pressure.

Drinking Behavior Among Southwestern Indians treats the pattern of male conduct in five tribes comprehensively but it does not focus much on the behavior of drinking women nor does it offer us the woman’s point of view. Although the articles enable the reader to “understand the *meanings* of Native American drinking,” they do not focus much on “effective treatment and prevention strategies for Indian alcoholism and problem drinking.” Several authors call for greater involvement of the local Indian community in developing such strategies and mention the use of shamans, Indian counselors (especially former problem drinkers), and urban recreational activity centers, but no model programs are discussed. The reader is left with a lot of insight about Southwestern Indian drinking behavior but little information about how Indians are dealing with it when it becomes a problem.

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