

Michael N. Dobkowski, ed. *Jewish American Voluntary Organizations*. (Westport, CT: Greenwood Press, 1986) xvi, 700 pp., \$75.00.

This encyclopedic reference work on Jewish sodalities is one of a series of Greenwood Press publications dealing with ethnic American voluntary organizations. Previously published volumes deal with Irish Americans and Hispanic Americans. Some 120 national and local organizations are summarized in alphabetical sequence, as it were, from *aleph* to *sof*, or in this case from Agudath Ha-Rabbanim (Union of Orthodox Rabbis of the United States and Canada) to the ZOA (Zionist Organization of America). Vis-a-vis his own research on the ethnoarchaeology of Jewish cemeteries, the reviewer can attest to the utility of this tome enhanced by several appendices. One appendix presents the organizations in an historical chronology; another shows the dates of founding, merger, and dissolution of each organization. Perhaps the most fascinating appendix for students of ethnicity is the grouping of the organizations by function: civil rights, cultural, educational, fraternal, philanthropic, political, religious, social service, and Zionist. These categories not only display some salient dimensions of Jewish ethnicity, but they ought to be instructive when compared to the kinds of organizations found among Irish Americans, Hispanic Americans, and other ethnic groups as they are so analyzed in the future. One suspects the data, in such a comparative perspective, could be the subject of a significant dissertation on the polymorphic nature of ethnic groups in the United States. As is true of all edited volumes, various authors see differing relevances and express their own implicit biases. Thus users of the volume should be aware of its uneven treatment of various topics. For example, some contributors coming from Orthodox or Conservative perspectives refer to certain Reform Jewish organizations and movements as "assimilationist" without bothering to adequately define that label. The matter is a subtle one but emphatically vital to a clear understanding of changing group and individual identities concerning ethnicity. Similarly, one must read with some critical caution the sections on political issues, particularly those on Zionism. Several sections, for example, tend toward the chauvinistic when dealing with non-Zionist or anti-Zionist positions. Following the organizational sketches is a series of informative and challenging synthetic and interpretive essays. The topics of these appendices include issues of the Jewish aged, American Zionism, the Jewish Federation Movement, sectarian aspects of American Judaism, Jewish feminism, the Soviet Jewry movement, and refugee *landsmannschaften* (mutual aid societies differentiated by the members' towns or regions of origin in Europe). The contemporary issues and historical perspectives of these latter essays should be of general interest to all those seeking a deeper understanding of the dynamics of ethnicity. Although most of us cannot afford the book, we can certainly recommend that our institutional

libraries purchase this volume and others in the series as important reference sources.

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Frederick J. Dockstader. *The Kachina and the White Man: The Influences of White Culture on the Hopi Kachina Cult*. Revised and enlarged edition. (Albuquerque: University of New Mexico Press, 1985) xv, 202 pp., \$19.95; \$10.95 paper.

To the delight of scholars of Native American studies and all other readers with even a passing interest in traditional Puebloan cultures of the American Southwest, Frederick Dockstader's classic study, *The Kachina and the White Man*, now has been published in a revised and expanded version. This historical narrative of Hopi life, using spirit beings known as *kachinas* as its central focus, traces the changes and adaptations the Hopi have made in response to pressures placed upon that Indian culture by the seemingly-inevitable contact with white society. In addition, the author describes in infinite detail the ceremonialism, costuming, masks, and other paraphernalia associated with the colorful Kachina dance rituals, and also discusses the Kachina "dolls"—so popular among non-Indian art collectors and museum curators—and places these figurines in proper cultural perspective, explaining their use in both educating and constantly reminding Hopi children of the religious beings and the appropriate behavior they represent.

In the three decades elapsed since this book was first published in 1954, much change has occurred in the lives of the native people whom Dockstader recorded between 1934 and 1941. In a second preface, and in a final chapter which he entitles "Thirty Years Later," the author uses the opportunity provided by this second edition to reflect upon the effects of change, both positive and adverse, he now observes among the Hopi and to marvel at the tenacity of and even revitalization in the practice of most of the Hopi Kachina rituals he had noted in the original work.

Although *The Kachina and the White Man* clearly is a scholarly study, the text is far from pedantic and is liberally illustrated with line drawings and color plates drawn by the artist/author; a few black-and-white photographs are included as well. To help the reader gain quick insight into the development of Hopi-White contacts, the author has appended to the text a chronological historical summary of these encounters for the period between A.D. 1540 and 1850. He also provides a glossary and pronunciation guide for Hopi words he has utilized in the