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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

narrative. A selected bibliography is provided, to which some more recent sources have been added since the original edition was published, and an index greatly enhances the research potential provided by the book. If any criticism were to be made it is in the overuse of the phrase "Kachina Cult." Use of the word "cult" sounds odd to the modern reader and may even bear some negative connotation; employment of the expression "religion system" or a similar euphemism might carry more clarity of meaning.

Dockstader has documented that the survival of the Hopi as a vital native entity may be due in large part to their enduring belief in and practice of the Kachina rituals. He observes that

although there are those Hopi people who no longer accept the religious qualities of the Kachina world, they have not denied the social importance which can be so readily perceived. In fact, this appreciation of what it means to be a Hopi spreads into other aspects of regard for traditional customs, and it is this awareness that provides much of the glue holding together the Hopi world—and of this, the Kachina remains a major element. (147)

For any ethnic group struggling to maintain a cultural identity while still functioning within the confines of a more dominant society, then, the importance of a specific cultural "focal point" cannot be overstated. *The Kachina and the White Man* makes this point well, and eloquently.

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**Leslie W. Dunbar, ed. *Minority Report: What Has Happened To Blacks, Hispanics, American Indians, & Other Minorities in the Eighties.* (New York: Pantheon Books, 1984) xvii, 236 pp., \$8.95 paper.**

Six years since President Reagan took office, public policies related to the needs of the poor have been established which set back the gains of the Civil Rights movement. Although gains have been made, at least on the surface, the current administration's policies have widened the gap between those who have and those who have not. Policies such as affirmative action, education programs, and public welfare are being eroded, sacrificed in favor of escalating military budgets and "constructive engagement" in Central America.

Editor Leslie W. Dunbar has brought to this collection seven experts with years of experience in the Civil Rights movement to assess the impact of Reagan policies. As Dunbar notes in the foreword, the first three essays address the "extent our politics and our economic and educational practices have been opened to minority participation." The remaining four essays examine such issues as urban poverty, the