

looking, looking  
with a shift  
of my eyes/and the light  
blinded me, so  
I closed them. then I really  
Saw and  
I was no longer afraid.  
I did not weep  
I did not laugh  
I was not old.  
I was not young.  
I am here.  
I said.

These few lines of one of Alma Villanueva's earlier poems, "Mother May I?," more successfully explore Chicana identity and experience in their impact and clarity than her close to 400-page novel. The writing is often cliched and the symbolism heavy-handed. Like the "I" in her poem "Mother May I?," *The Ultraviolet Sky* echoes Rosa's dreams and says simply "I Am"; this is enough. The poem, unlike the novel, voices these words of affirmation simply so that the reader can hear her own self echo back. *The Ultraviolet Sky* does give power to following your own personal voice, no matter how unintelligible to others it may be, thus resisting the trappings of a premade identity.

— Julie Schrader Villegas  
University of Santa Barbara

**Peter M. Whiteley. *Deliberate Acts: Changing Hopi Culture Through the Oraibi Split*. (Tucson: The University of Arizona Press, 1988) xxi, 373 pp., \$40.00.**

In this volume, Peter Whiteley, an anthropologist, probes into the reasons for the split in Oraibi, largest of the thirteen Hopi Indian communities in northeastern Arizona, early in this century. Oraibi was a thriving village in 1540 at the time of Coronado's *entrada* into the southwest; archaeological evidence suggests that the village was settled at least four or five centuries earlier. In 1906, one group of villagers angrily left or were forced out of Oraibi and established a settlement known as Bacavi. Previous studies have portrayed the Bacavi Hopi as "hostiles," that is, culturally traditional people who opposed U.S. government policies—especially the compulsory education of their children in white schools. On the basis of his fourteen-month residence in Bacavi during 1980 and 1981, Whiteley challenges that hypothesis. He argues for the use of an ethnosociological (or "folk") model of analysis which stems from the Hopi ethos as opposed to the external framework superimposed by western science. Ultimately he concludes that the Oraibi split was not due to some general factionalism of "hostiles" vs. "friendlies" within a previously assumed egalitarian society

which was facing forced assimilation. Rather, Bacavi was the result of an intentional upheaval—a radical revolution—in which the dominance of the *pavansinom* (ritually and politically “important people”) was smashed. As Whiteley emphasizes in his book title, he believes that the split was a deliberate attempt to restructure a portion of Hopi society.

Whiteley’s study is particularly interesting given the abundant data which have been assembled on the Hopi. The sources include discussions by native writers including Emory Sekaquaptewa, Helen Sekaquaptewa, and Polingaysi Qoyawayma (Elizabeth White) in addition to studies by outside observers such as Fred Eggan, Elsie Clews Parsons, Mischa Titiev, and H. R. Voth. It is often assumed that Hopi culture and history have been almost completely recorded, since that group of Native Americans is included in virtually every introductory anthropology textbook. And yet there is much that is not known about the Hopi given their general suspicion of those who come prying into their secrets. Indeed some writers have refrained from taking up matters which the Hopi might find delicate. Whiteley himself faces this dilemma. He reports, for example, that the split in the Oraibi community may have come about as a reaction to corruption and improprieties “which are still too sensitive to discuss in print.” Tantalizing indeed! The reader has the feeling that there are germane data which might or might not be needed to support a particular hypothesis. To his credit, however, Whiteley states his ethical position and is candid about the limitations of his research and, ultimately, his conclusions.

*Deliberate Acts* will be of particular interest to those whose disciplinary specialties are in anthropology, sociology, history, and political science. Of particular note to NAES members whose perspective is interdisciplinary, this case study illuminates *intra*-group dynamics which are important factors in analyzing ethnicity. Group identities are often the result of complex processes of fission as well as fusion. Whiteley’s scholarly and interestingly-written study is a fine contribution to the literature dealing with these issues.

— David M. Gradwohl  
Iowa State University

**Margaret B. Wilkerson, ed. *9 Plays by Black Women*. (New York: Mentor, 1986) 508 pp., \$4.95.**

Black women writers, primarily novelists, have taken center stage for the last two decades, but black women playwrights have not been given similar coverage. The explanation, in part, is that plays are often only published after successful productions, and the plays by the majority of black women have only been produced in local, small theaters. Consequently, their works have not been given serious critical attention. Marg-