

The
SOCIAL ORGANIZATION
of the WESTERN APACHE

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Social Organization Of The Western Apache

Grenville Goodwin



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Western Apache Witchcraft Keith H. Basso, 1969-05-01 An ethnographic contribution describing the beliefs and ideas associated with witchcraft as shared knowledge that the Apaches have about their universe Uncovers the types of interpersonal relationships with which witchcraft accusations are regularly associated and posits explanations for these associations

The Apache Diaries Grenville Goodwin, Neil Goodwin, 2002-01-01 In 1930 four decades after the surrender of Geronimo anthropologist Grenville Goodwin headed south in search of a rumored band of wild Apaches in the Sierra Madre Goodwin's journals chronicling his epic search have been edited and annotated by his son Neil who was born three months before his father's tragic death at the age of thirty three Neil Goodwin uses the journals to engage in a dialogue with the father he never knew

Western Apache Material Culture Alan Ferg, 2022-06-21 Western Apache Material Culture is a collection of essays specifically about the Guenther and Goodwin Western Apache ethnographic collections at the Arizona State Museum and about Western Apache culture This is an important book and will become the standard reference on Western Apache material culture American Indian Quarterly This book will surely appeal not only to those who are interested in the Apache material culture studies or the potential of Native American museum resources as cultural and historical documents but also to those who are concerned with the way humans adapted to the environment and thus utilized their world so well African Arts It is a remarkably beautiful and detailed catalog of the Goodwin and Guenther collections of Western Apache artifacts in the Arizona State Museum and a lot more A section of thirty two color photographs by award winning photographer Helga Teiwes is the delectable frosting on this rich and satisfying cake Journal of Arizona History

Western Apache Heritage Richard J. Perry, 2014-04-21 A reconstruction of Apachean history and culture that sheds much light on the origins dispersions and relationships of Apache groups Mention Apaches and many Anglo Americans picture the marauding savages of western movies or impoverished reservations beset by a host of social problems But like most stereotypes these images distort the complex history and rich cultural heritage of the Apachean peoples who include the Navajo as well as the Western Chiricahua Mescalero Jicarilla Lipan and Kiowa Apaches In this pioneering study Richard Perry synthesizes the findings of anthropology ethnology linguistics archaeology and ethnohistory to reconstruct the Apachean past and offer a fuller understanding of the forces that have shaped modern Apache culture While scholars generally agree that the Apacheans are part of a larger group of Athapaskan speaking peoples who originated in the western Subarctic there are few archaeological remains to prove when where and why those northern cold dwellers migrated to the hot deserts of the American Southwest Using an innovative method of ethnographic reconstruction however Perry hypothesizes that these nomadic hunters were highly adaptable and used to exploiting the resources of a wide range of mountainous habitats When changes in their surroundings forced the ancient Apacheans to expand their food quest it was

natural for them to migrate down the mountain corridor formed by the Rocky Mountain chain Perry is the first researcher to attempt such an extensive reconstruction and his study is the first to deal with the full range of Athapaskan speaking peoples His method will be instructive to students of other cultures who face a similar lack of historical and archaeological data

The Apache Indians Helge Ingstad,2004-01-01 Ingstad traveled to Canada where he lived as a trapper for four years with the Chipewyan Indians The Chipewyans told him tales about people from their tribe who traveled south never to return He decided to go south to find the descendants of his Chipewyan friends and determine if they had similar stories In 1936 Ingstad arrived in the White Mountains and worked as a cowboy with the Apaches His hunch about the Apaches northern origins was confirmed by their stories but the elders also told him about another group of Apaches who had fled from the reservation and were living in the Sierra Madres in Mexico Ingstad launched an expedition on horseback to find these lost people hoping to record more tales of their possible northern origin but also to document traditions and knowledge that might have been lost among the Apaches living on the reservation *Western Apache Raiding and Warfare* Grenville Goodwin,2015-11-15 This is a remarkable series of personal narrations from Western Apaches before and just after the various agencies and sub agencies were established It also includes extensive commentary on weapons and traditions with Apache words and phrases translated and complete annotation **Western Apache Language and Culture** Keith H. Basso,1990-03-01 Seven essays collected here for the first time define some of the central concerns of linguistic anthropology through the close study of Western Apache a language of astonishing complexity All of the essays have been revised for this anthology Basso a major authority in the field of linguistic anthropology has drawn on fieldwork at the village of Cibecue whose residents speak a dialect of Western Apache that is spoken nowhere else He shows how intricacies of language place names metaphor uses of silence help a people define their very existence so that in the words of one Apache woman If we lose our language we will lose our breath then we will die and blow away like leaves His essays amply demonstrate that while Apache language and culture are changing in response to modernization they remain intricate vital and unique These essays illustrate not only the complexity of a particular cultural world as it has emerged to one observer over a protracted period of intensive fieldwork but also the natural movement from the study of grammatical categories to that of language use and on to the study of the conceptual system underlying it Each essay addresses a significant theoretical problem taken together they constitute a microcosm of the anthropological understanding of language **CONTENTS** The Western Apache Classificatory Verb System A Semantic Analysis Semantic Aspects of Linguistic Acculturation A Western Apache Writing System The Symbols of Silas John Wise Words of the Western Apache Metaphor and Semantic Theory To Give Up on Words Silence in Western Apache Culture Stalking With Stories Names Places and Moral Narratives among the Western Apache Speaking with Names Language and Landscapes among the Western Apache *The Cibecue Apache* Keith H. Basso,1986-02-01 Cultural anthropologist Keith H Basso 1940 2013 was noted for his long term research of the Western Apaches specifically

those from the modern community of Cibecue Arizona the site of his ethnographic and linguistic research for fifty four years One of his earliest works The Cibecue Apache has now been read by generations of students It captures the true character of Apache culture not only because of its objective analyses and descriptions but also because of the author s belief in allowing the people to speak for themselves Basso learned their language became a trusted friend and intimate and returned to the field often to gather data participate and observe Basso s goal in this now classic work is to describe Cibecue Apache perceptions experiences conflicts and indecision A primary aim is to depict portions of the Western Apache belief system especially those dealing with the supernatural Emphasis is also given to the girls puberty ceremony its meaning and functions as well as modern Apache economic and political life

Like a Brother Neil Goodwin, 2015-11-15 When the anthropologist Grenville Goodwin died in 1940 at the age of 32 he had published several papers and one book Myths and Tales of the White Mountain Apache and had already achieved a stature that has only continued to grow His posthumous landmark monograph The Social Organization of the Western Apache was hailed by anthropologist Edward Spicer as one of the most detailed and best documented studies of Indian social organization Yet although he was highly regarded by colleagues within the profession Goodwin himself was largely self taught with neither formal training nor academic degrees This volume is the latest in series of books derived from his unpublished papers It helps broaden our understanding of Goodwin s life and work It includes selections from his field notes diaries and letters along with those of his wife Jan and other family members Assembled by Goodwin s son Neil who never knew his father these writings are gathered in thematic chapters that extend Neil Goodwin s earlier work The Apache Diaries and shed light on Grenville Goodwin s deepening understanding of the Apache people and their culture and of the wrenching problems which reservation life forced on them In two of the chapters Neil tells how he retraced his father s search for the Sierra Madre Apache re discovering abandoned Apache campsites and conveying even more personally than his father s diaries what was for both father and son the adventure of a lifetime Other chapters trace Goodwin s interest in children of the Sierra Madre Apaches who were captured in Mexican raids on these camps during the early decades of the twentieth century The full stories of the lives of three of these children are for the first time pieced together from newly gathered research Grenville was quiet self effacing and rarely revealed his inner life but one chapter affords a closer look a portrait of his marriage to Neil s mother Jan Her diary entries juxtaposed with her vivid poetry and her paintings and drawings illuminate her relationship with Grenville and throw his elusive personality into deeper relief than his own writings do Here too are letters from Goodwin s Apache friends that paint a powerful and poignant portrait of their daily lives and of their relationship with him Goodwin s daily diary excerpts relate his own experiences on the San Carlos Apache reservation from 1928 to 1936 what was happening at the store how the cattle were doing who was in jail and thousands of other details that give readers a sharp sense of what the reservation was like in the 1930s As these writings also show Goodwin was powerfully drawn to Apache spirituality and became steeped

in their sacred knowledge His simple description of a day in the life of an Apache family captures the expression of this spirituality in the rhythms of everyday life whether greeting the rising sun curing an injury plowing the earth or simply being good to one's family More than half a century after his death Grenville Goodwin continues to be regarded as one of the most enigmatic and romantic figures in American anthropology Like *A Brother* gives us a fuller understanding of the man and his work as it broadens our knowledge of Apache history and culture

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