

can protect other children under the abuser's care is unconscionable and a function of the low status our society accords children.

Carol Scott writes that her friend who was molested and read the manuscript said, "Tell the perpetrators our greatest weapon against them is our voices. When we were little, we had only silence. We have to find our voices" (p. x). Now that we have their weapon, it is up to all of us to find our voices, to act to protect and believe children, to listen, withhold judgment, and prevent it from continuing. We can become educated and support organizations that are working to eradicate this practice from our neighborhoods. We can talk with our children about sexual abuse,

so they will feel safe to question what other adults may be saying and doing.

Reading *Paperdolls* is painful, but the authors' love, sincerity, and compelling accounts make it easier. The compassion of these women and the enormous difficulty of their task of healing were inspiring and a monument to the triumph of the human spirit. In a world where violence is omnipresent, it is refreshing to come in contact with those who seek no revenge or violence in spite of oppressive and outrageous acts committed against them. This book urges the reader to face the reality of the sexual abuse and molestation of Latter-day Saint children by fellow Saints and hopefully to do something about it.

Place and Identity in the Southwest

Sacred Land, Sacred View: Navajo Perceptions of the Four Corners Region by Robert S. McPherson. Charles Redd Monographs in Western History, no. 19 (Salt Lake City: Signature Books, for the Charles Redd Center for Western Studies, Brigham Young University, 1992), 152 pp., \$8.95.

Reviewed by David Rich Lewis, assistant professor of history, Utah State University, Logan, Utah.

CHANGE IS AN INEVITABLE though variable process in human societies and natural environments. Each generation perceives changes in their cultural universe, laments what is being lost, and wonders what will persist. They leave behind various records, bits of evidence and wisdom by which future generations will know them and their ways, hoping to justify or perpetuate patterns of behavior and belief which served them well. Each new generation weighs these messages and responds as seems proper. As the pace and scope of change increase, records become cultural signposts of what was and what should be. They provide a link with the past, with tradition. They explain the importance of cultural knowledge and sug-

gest ways to preserve or recapture its meaning. *Sacred Land, Sacred View* is just such a record for the *Diné* or Navajo of the Four Corners region.

Historian Robert McPherson describes the enduring relationships between earth, spiritual forces, and the Navajo people voiced in their stories, ceremonies, and prayers. His purpose is to preserve elements of and inform people about this *Diné* world view. Since there is already an extensive literature on Navajo culture and cosmology, McPherson has selected, edited, and topically ordered bits of legend and modern oral testimony, songs and ceremonies, ethnographic and archaeological evidence to form an interpretive, rather than comprehensive, framework. He focuses on two themes: Navajo sacred geography and the Anasazi—land and ruins which, when interpreted through Navajo systems of belief, symbolize and help shape Navajo reality.

In Part One McPherson describes the Navajo sacred geography of the Four Corners region and the symbiotic relationship of all elements of creation. The Navajo landscape is an animate universe with reciprocal rules and relationships governing humans, nature, and the super-

natural. It is a world of oppositions or dichotomies (female/male, good/evil, wild/domestic) which maintain balance and harmony (*hózhó*). Navajos comprehend this universe and need for *hózhó* through traditional stories and a close observation of and appreciation for the land. In seven short chapters, McPherson describes elements of this landscape—mountains, rock formations, weather, water, flora and fauna—as both natural and supernatural phenomenon.

As McPherson eloquently argues, Navajos are rooted to a physical and spiritual landscape. Land is both place and mnemonic device for the stories and lessons associated with the powers of that place. When people understand and observe the ways of those powers, life becomes the reenactment of the spiritual on a physical plane. Navajos and whites explain the physical world in different ways. Both have rational systems for explaining phenomena in a culturally logical manner. But as Navajo youth are exposed to modern white thinking and values, they have to juggle these competing world views. Increasingly, according to McPherson's informants, young Navajos are forgetting their past. They are responsible for the loss of sacred ritual knowledge, the corresponding loss of sacred places, and the lessened protection and cultural power of the *Diné*.

Navajos see this as the lesson of the Anasazi; they view the "past" as potential "prologue." In Part Two, McPherson discusses the Anasazi as a negative cultural example, a warning of what could happen, an allegory to teach obedience to the Navajo way. According to Navajos, the *'anaasázi* ("ancestral aliens or enemies") disappeared because their knowledge and extensive possessions led them into pride, greed, and competition. They abused sacred designs, articles, and actions. They became evil and broke incest taboos. They forgot the powers of place and fell out of harmony with the spiritual universe. According to McPherson's informants, the Anasazi experience parallels Anglo-

American and nontraditional Navajo thought and action today, placing them on the same path to destruction. While Navajos consider Anasazi ruins dangerous and best avoided, they also believe they are powerful places for curing and a source of potent artifacts. When used properly by a medicine person, the oppositions of sacred and profane in Anasazi places and objects are extremely useful. According to McPherson, white excavation and preservation of Anasazi sites denies Navajos access to places and artifacts needed to carry on healing ceremonies; by "preserving a 'dead' culture," we are "inadvertently helping to deny a 'living' one" (p. 126).

McPherson's book raises a number of important issues for those interested in native peoples and the environment. While doing a fine job with Navajo cultural geography, McPherson sidesteps the historic and modern reality that numerous groups maintain the Four Corners region as a culturally defined landscape, each with their own stories, values, and claims to the physical and supernatural of the region. Nor does he detail the active human alteration of this landscape over time. While this is a nice summary of Navajo explanations for the natural world and proper human behavior, the two parts of this book remain weakly connected. At times the narrative is monotonously descriptive, reading like a basic piece of salvage ethnography. At other times it is lively and interpretive, elegantly tracing a holistic world view. Specialists will find little new in the material aside from the organization and the oral testimony McPherson collected. Perhaps these are its greatest strengths—the compilation of a limited and structured overview and the modern commentary which connects present events, places, and behaviors with oral tradition—the continuity of cultural explanation and analysis.

Given the current fascination with things Indian, especially environmental and spiritual elements of native thought, *Sacred Land, Sacred View* should and

undoubtedly will attract a popular audience: perhaps New Agers looking for some sort of karmic road map for meaning and authenticity they find lacking in their own lives; probably non-Indians who simply want to understand the complex interrelationships of Indian peoples, cosmolo-

gies, and environments; and maybe—as McPherson and the Navajo elders he talked with hope—maybe even Utah Navajo youth looking for a reason and a way to reconsider and perpetuate *Diné* cultural traditions in an increasingly modern and technological world.

Measuring the Measuring Stick

Mormons and the Bible: The Place of the Latter-day Saints in American Religion by Philip L. Barlow (New York: Oxford University Press, 1991), 251 pp., select bibliography, index, pictures, \$34.95.

Reviewed by Paul Gutjahr, Ph.D. candidate in the American Studies Program at the University of Iowa.

EVEN WITH THE EXPLOSION of scholarly interest in Mormonism over the past fifteen years, students of American religion still wait for a systematic and synthetic treatment of the development of Mormon theology. Central to such an endeavor would be an analysis of the place and use of the Bible in Mormonism, a topic which has received far too little attention. With considerable success, Philip Barlow's book attempts to correct this deficiency.

Barlow sets out to study Mormon biblical usage by asserting that nothing "captures the evolving but enduring *religious* quintessence of Mormonism and its relationship to the balance of American religion better than a firm, comparative grasp of the Bible's place among the Latter-day Saints" (p. xi). He goes about his analysis by focusing on a series of key individuals "who have had particular impact on Mormon scriptural conceptions and who have themselves reflected major LDS tendencies" (p. xiii). Barlow is well aware of the strengths and weaknesses of his approach. While examining key figures gives a focus to his study, his analysis does not explore issues of ethnicity, nativity, class, or gender.

Barlow begins his study by discussing the place of the Bible in antebellum culture, then examines Mormonism's use of

the Bible from 1820 to 1844 by turning to the prophet Joseph Smith. For the second half of the nineteenth century, he looks at Brigham Young and Orson Pratt. Moving into the twentieth century, Barlow focuses next on higher criticism and Mormonism, looking at B. H. Roberts, Joseph Fielding Smith, and William H. Chamberlain, then completes his study with Bruce R. McConkie, Lowell L. Bennion, and the Bible in contemporary Mormon culture.

Barlow makes a forceful case for biblical interpretation being a more flexible and dynamic process in early Mormonism when Smith, Young, and Pratt exercised what he calls "a selective literalism" (p. 32). What set Mormons apart—as exemplified by these leaders—was their ability to select which parts of the Bible they would take literally. They chose to determine God's truth not only by turning to the Bible, but by looking at other forms of both written and oral revelation. Smith, Young, and Pratt had deep misgivings about the ability of human language to capture God's thoughts. Words were too small to convey omniscience. Thus, a more flexible view of scripture and its interpretation were early marks of the Mormon attitude toward the Bible.

Central to Barlow's work is his analysis of the Bible as a measuring stick to help determine the place of the Latter-day Saints in American religion. He argues that Mormons have always been "Bible believers," but their use of the Bible places them somewhere between Timothy Smith's view that Mormons are essentially part of the religious "mainstream" and Jan Shipps' argument that Mormonism rep-