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BOOK REVIEWS

The Pawnee Ghost Dance Hand Game—A Study of Cultural Change, by Alexander Lesser. Columbia University Contributions to Anthropology, volume xvi, Columbia University Press, N. Y., 1934, \$4.00: x, 337 pp., bibliography, no index, 3 plates and 13 figures in the text.

In this recent "Contribution to Anthropology," the Boas school has added further to its studies in the content and technique of American ethnology. Dr. Lesser has made a seemingly careful and critical use of such authorities as Mooney, Culin, Murie and Densmore, to supplement study among the Pawnee in Oklahoma in 1930 and 1931. The result is the most comprehensive and up-to-date study of the Ghost Dance, in its ceremonial expression among the Pawnee, available.

The author, after briefly stating the nineteenth century history of the Pawnee in their relations with the American government, has ably developed the thesis that the Ghost Dance Hand Games "were the chief intellectual product of Pawnee culture in the last forty years" (pg. 329). These games had their inception in the ideology of the Ghost Dance "religion" that swept over most of the American tribes that had come to a cultural impasse by 1890. The Pawnee were led, almost forced, into adoption of the Ghost Dance religion by reason of the conditions arising from their pathetic history of the past hundred years.

When the United States acquired the Louisiana territory in 1804, the Pawnee were the powerful and numerous people (about 9,000 souls) living in agricultural villages in the eastern and central portions of what became modern Kansas and Nebraska. The treaties of 1818 and 1825 established peace and friendship between the United States and the Pawnee bands. Thereafter the Pawnee considered themselves allies of the American government—giving early aid as scouts against other Plains Indians, and more recently in

the Great War in Europe. By the treaty of 1833 the Pawnee ceded some of their lands, but remained independent, under the protection of the American government, until 1857. During this period, 1833-57, they were reduced by war, famine and disease to a population of only about 4,000. Despite promises of governmental protection, in return for their promise not to retaliate against enemy attacks, the raids of Sioux and other tribes became increasingly deadly to the Pawnee who were entirely surrounded by enemies. The push of alien tribes and the increasing migration of whites (movements to the mountain fur regions, Oregon, Utah, California, etc.) over their lands reduced the buffalo in an alarming fashion. Despite their agricultural economy, the Pawnee seasonally had to go on buffalo hunts to overcome an ever present food deficit; and the depletion of the bison was a major catastrophe. Cholera wiped out a fourth of the tribe in 1849, and smallpox and venereal diseases augmented the roll of the dead.

By the treaty of 1857 the Pawnee became absolutely dependent wards of the government, which endeavored to "Americanize" them by turning the Pawnee into sedentary plough farmers. Untoward conditions, however, thwarted the sincere efforts of the Pawnee to become Americanized. Dishonesty and inefficiency of Indian agents, drouth and insect plagues that blasted crops, and the constant threat of Dakota and Cheyenne raids made a failure of all attempts to live on the isolated farms inherent in the White Man's agricultural economy on the plains. In 1873, wasted by famine and Dakota raids to a scant 2000 souls, the Pawnee began to trek southward to join their Caddoan relatives—the Wichita—in the Indian Territory of Oklahoma. By the spring of 1876 the entire tribe was settled on a reservation in northern Oklahoma. Here the necessity for adjustments to different climatic conditions was too much for their malnourished bodies, and deaths from malaria, pulmonary diseases, etc., advanced the preponderance of deaths over births, so that the tribe numbered only 1,521 in 1877. To

the despair occasioned by their poor health and increasing death rate were added cultural losses by the abandonment of buffalo hunts (by 1878), and the suppression of polygamy, time-honored mourning customs, medicine-men, dances, gambling, etc. Intemperance and the breakup of communal life added the finishing touches to the physical and moral collapse of a once virile culture. So was the stage set when the Ghost Dance cult arose in the West.

The Ghost Dance cult of the Paiute Wavoka extended a hope and promise of the peaceful return of the good old pre-white days—abundance of buffalo, a carefree life enriched by the old ceremonies, and the company of those who had gone before. Christian idealogy was incorporated to the extent of an insistence on peaceful relations with the whites, and the association of the Christ with the cult theology. Starting in Nevada in 1889, the cult was flourishing throughout much of the Plains area by 1892, by which time most of the Pawnees were involved. The Pawnee received their impetus directly from southern Oklahoma through the local prophet Frank White. The particular form of the cult, however, was derived from the Arapaho center to the north. Although consisting mainly of periodic dances, associated with vision-trances, the Ghost Dance cult was feared by the government agents because of the warlike turn that certain of the Dakota had given it. The opposition of the Indian agents was therefore directed against its overt manifestations. This was used, by interested whites, as a powerful argument with the Pawnee to accept the breakup of their reservation and the allotment of lands in severalty, as thus they would be American citizens, not subject to the authority of the agents. The Pawnee accepted this unhampered citizenship and continued to dance. But the new life did not elevate the Pawnee in the manner expected by the government when making the allotments. Income from the sale of surplus tribal lands, the government annuity of \$30,000, and rentals from lands leased to whites gave the Pawnee (now reduced to 759 souls) enough money to make

their own working of the land unnecessary. This freedom of action, plus the desire for social gatherings not normally possible to a people scattered in isolated farmsteads, led to an increased emphasis on the Ghost Dance gatherings.

The Ghost Dance cult soon became the most important item in the life of the Pawnee. Not only did it provide hope for a betterment of their life (which had become so hopeless that suicide among the young had become quite common), but also the old tribal rituals and ceremonies could be regained through visions. This was a very important fact, as tribal tradition had required that the rituals associated with bundles, societies and games should be handed down by oral instruction and example—which had not been possible due to the increased and early mortality of the learned, and the loss of necessary environmental conditions. The hysteria of the Ghost Dance, augmented by peyote drinking among many, allowed for the resurrection of many of the old ceremonies through vision revelation of the appropriate rituals. This revival of Pawnee aboriginal culture naturally was manifested in the most overt and remembered elements—certain bundles, societies and games. The ancient guessing games were best remembered by the tribe, and thus the hand game gained an important part in the Ghost Dance ritual.

Through an elaborate discussion of the Pawnee Ghost Dance Hand Game, the author has been able to trace the transformation of a cultural item—from a gambling game played by men as a representation of warfare, to a sacred game played by both sexes as an expression or determination of faith. The old Pawnee hand game, first described fully in this work, was played between bands or with friendly tribes. It was part of the guessing game complex that prevailed in western and central aboriginal America. The hand game form consisted of hiding two counters in the hands of two individuals (four hand type) representing one side, band or tribe, the location of which counters had then to be guessed (according to certain rules) by a representative of the opposing side. Eight tally sticks were involved, and

when all of these sticks (representing points) had been won by one side that particular game was over. Normally a series of games was played, with individual betting in each game. It was essentially a gambling game, with resultant gain or loss of material wealth. Variants of this game were played over much of western America. The idea of playing a hand game with the Ghost Dance originated with the Arapaho, but the game as resurrected among the Pawnee was essentially their old game in a somewhat altered form.

The Ghost Dance was performed by the Pawnee as a visible prayer for the betterment of their lot. The hand game, as played with the Ghost Dance, completely lost its gambling nature and embodied a test or expression of the faith or "good fortune" of the participants. The sides were determined by spirit affiliations (crow or eagle) discovered in Ghost Dance visions. Incorporated in the ritual of the game were numerous items belonging to the fundamental Pawnee theology, e.g., complex smoke offerings of tobacco. The complicated smoke offerings expressed Pawnee cosmology, as in the clockwise circuit of the pipe (representing the movements of the stars around the North Star). For the Christian, the cross typifies Christ; but for many this ancient symbol represented the Morning Star. Numerous variants of the hand game arose, as different individuals received Ghost Dance revelations. The paraphernalia and ritual of each game were determined by the Ghost Dance vision. These "revealed" games belonged to the visionaries; but there were also derived or modified variants—developed by friends, relatives, or because of religion. One of the most interesting and singular results of the Ghost Dance Hand Games has been their use by Christian Pawnee congregations, such as the Baptist. The church hand games differ from the secular in eliminating Ghost Dances and songs from intervals between games, in substituting a prayer for the smoke offering, and in concluding with a grace instead of a consumption of corn and other food.

Although the Ghost Dance is still popular, as a religious-social activity, it is no longer held as a four day ceremony. The meetings are normally in large frame buildings, some of them specially built for the dance. The part played by the Ghost Dance Hand Game in the life of the Pawnee seemingly has been so important that Lesser considers it to constitute the chief intellectual product of Pawnee culture in the last forty years.

The reviewer does not feel competent to comment critically upon the contents of this monograph. Nevertheless, he feels that Doctor Lesser is to be congratulated on having brought to general notice not only a chapter from the cultural history of a nearly forgotten people, but also the persisting influence of the Ghost Dance, which has left but few survivals among the tribes of the western United States. This book can be recommended to anyone interested in the Pawnee, the Ghost Dance, guessing games of the American Indian, or in the weird mixtures of Christianity and paganism that crop up in so many parts of the New World—and especially in the Southwest.

DONALD D. BRAND.

University of New Mexico.

Mirabeau Buonaparte Lamar, Troubadour and Crusader. Herbert Pickens Gambrell. (Southwest Press, Dallas, 1934; 317 pp., \$2.00. Map and illustrations; index).

"In writing history . . . I conceive that the whole truth should be given; and that the simple chronicling of events, without the . . . motives of the actors, is but the telling of half a truth, and falling short of the duty of the historian." These words taken from the writings of Lamar must have been constantly in the mind of the writer of the present biography for he certainly leaves nothing unsaid in regard to motives. The book is literally full of more or less important detail which, pieced together without too much difficulty, makes a very interesting and absorbing work. The book is not so much a story of the man, Lamar, as a chronicle of the man's career and his times.

The book begins with a very domestic scene (the birth of young Lamar) on a plantation in Georgia on the sixteenth day of August, 1798. Many rambling anecdotes and stories carry the life of Lamar from his early boyhood, through his school days, and early manhood. Many of these stories quoted from the writings of Lamar's friends give excellent sidelights on the character of the future president of Texas, a young man, modest, blue-eyed, kind, eloquent, with "a pleasant vein of satire in his nature . . . but always expressed in words and in a manner which plucked away its sting." Southern eloquence, not to say bombast, is not lacking in many of the anecdotes.

Lamar decided about 1830 to leave Georgia and go to Texas and grow up with the country. He had heard strange tales from across the Sabine. "He had thought of writing a history of Texas; he decided now to help make Texas history," says the writer. The Texas revolution was near at hand, and Lamar determined that "in the event of a revolutionary struggle," he would make *her* destiny (that of Texas) his own for good or ill.

The writer uses many absorbing pages to describe the struggle between Texas and Mexico. All the blood, and thunder, and butchery of the Texas Revolution fill the pages brim full. It is significant that the Mexicans always *butcher* the Texans while the Texans only *slay* or *kill* the Mexicans. These are merely evidences of old prejudices which would be much better forgiven and forgotten by both peoples concerned.

Sam Houston, David G. Burnet, Rusk, the Mexican general Santa Anna, and many others stalk very life-like through the pages of the book. The reader gets the distinct impression that neither Houston nor Lamar is the real hero of the story, but rather that that place is reserved for Burnet.

The writer carries the story of Lamar through the hectic days in Texas, through Nicaragua as an ambassador, to the death of Lamar on December 19, 1859. The adopted Texan is highly praised for his work for public education.

The style used in the book is quite amateurish at times. Many awkward constructions are found. There are entirely too many sentences beginning with "and"; while exclamation marks are used much too freely. A homespun and healthy humor adds savor and realism to the biography, as on one desperate occasion when Secretary of War Rusk of Texas, says that the Texans are "in a hell of a fix." He promptly suggested that they all go to the saloon, get a drink, and then fight their way out. Such was the spirit of the times.

The work is well illustrated with pictures and maps. The rather extensive bibliography should have included the work of such men as Bancroft, Binkley, Coan, and Twitchell on the Southwest.

To the person wishing to recapture the spirit of those stirring days of the Texas Revolution, the work is certainly worth while. As long as the author treats of events which transpired in Texas he is on sure ground; the chapter on the New Mexico campaign is the least ably handled. However, the book is undoubtedly sound, for the most part, and always absorbingly interesting. This cannot be said of all books in either History or Biography.

F. M. KERCHEVILLE.

University of New Mexico.

Desert Wife, by Hilda Faunce. With illustrations by W. Langdon Kihn. (Boston, Little, Brown, and Company, 1934. \$3.00.)

Spider Woman, by Gladys A. Reichard; a story of Navajo weavers and chanters. (N. Y., The Macmillan Company, 1934. \$3.50.)

Among the books that have been written recently about the Navaho and his country, are *Desert Wife* by Hilda Faunce, and *Spider Woman* by Gladys A. Reichard. Both authors have lived among the Navahos and have written from first hand experience.

Desert Wife is the true story of a pioneer woman who left beautiful Oregon to establish a new home in the desert country of Arizona. The author writes of her experiences during the four year period of the World War. Because of the war, the Indians were required to enlist, and Ken, the author's husband, was forced to use common sense and give advice to prevent an uprising. If they were called to fight, Ken promised to accompany them. During this period, influenza and smallpox were prevalent. The author became a true friend; she could give vaccine which made a sore to prevent the "sickness with the sores." "The book is not only an unforgettable account of a little-known people, but an exciting record of courage and endurance under conditions which will seem to the average reader almost unbearable."

Unlike Mrs. Faunce, Miss Reichard was not forced to live among the Navahos, but chose to do so for her own information and study. Miss Reichard is a doctor of philosophy in Barnard College in New York City, and is the author of *Social Life of the Navajos*. She wanted to learn particularly the art of weaving. She was fortunate to be with a family who accepted her as one of them. She lived in her own hogan near by, and in this way learned of their clan and kinship. Her determination to learn to weave won the respect and interest of Maria Antonia, who in turn was quite patient to teach her.

"Spider Woman instructed the Navajo women how to weave on a loom which Spider Man told them how to make." From this old legend, Miss Reichard takes her title for a most interesting and informative book. In drawing upon her many experiences and knowledge of Navaho life, she has presented them as a sincere and an active people. She tells of the difficulty of gathering herbs for the dyes and of the process in making the dyes; of the setting up of a loom and the art of weaving in the various patterns; and of the ceremonies, such as a wedding, the War Dance, and the Shooting Chant. The book is illustrated with many photographs.

One cannot finish such a review without mentioning another book—*Traders to the Navajos* by Frances Gillmor (reviewed in the January 1935 issue of *NEW MEXICO HISTORICAL REVIEW*); a story of the life of the Wetherills among the Navahos. For the reader who wishes information about the family life and each individual's part of the day's work, *Spider Woman* will yield most. For the reader who wants incidents about the Navaho in general, then either of the others will prove more helpful. All three books present interesting bits of the Navaho social life and incidents which might seem impossible to the average reader.—

Santa Fé.

A. E. W.

Pioneer Padre: the life and times of Eusebio Francisco Kino. By Rufus Kay Wyllys. (Dallas, The Southwest Press, 1935; 230 pp., maps, illustrations, bibliog., index. \$3.00.)

Dr. Wyllys has given us a very sympathetic portrayal of Father Kino, the pioneer Jesuit missionary to the "upper Pima" country. It is evident that the author has made an extended and careful study of source materials and the results have enriched his pages at many points. His use of secondary sources also has been comprehensive, but apparently the Italian biography by Eugenia Ricci (published at Milan in 1930) was not consulted; nor do we find listed Dean Lockwood's last book, *Spanish Missions of the Middle Southwest*. Mange's *Luz de Tierra Incógnita* is more available as volume X of the *Publicaciones del Archivo General de la Nacion* (Mexico, 1926) than in the old series of *Documentos* (1853-1857).

Biography always tends to hyperbole. To suggest that Father Kino was "the greatest missionary in Spanish North America" will strike most readers as extravagant, but if we limit our thought to the vast northern frontier and ask who were the six outstanding missionaries, Kino would certainly be one of the six. As an indefatigable pioneer probably he would rank first; judged by permanence and importance of his work, he would doubtless yield priority to Fray Junipero Serra of California.

The reviewer was curious to find how Dr. Wylls had treated the controversy between Father Kino and the Mexican savant Sigüenza y Góngora. In his chapter "A Comet and a Controversy" he has handled the matter very skillfully, but at best the young missionary appears as a medieval scholastic who was rather deficient in courtesy. Dr. Leonard in his *Mercurio Volante* gives the other side of the picture.

A question of greater importance is raised by a paragraph on page 128. After a fight with the Apaches at the rancheria of Santa Cruz in March, 1698, we are given the strange spectacle of Father Kino himself taking the official tally of scalps to the authorities to ensure the correct payment of the bounty due his Pimas. What was Father Kino's attitude toward the Apaches? Did he have any missionary interest in them? The reader may turn the pages of this book from first to last without finding any suggestion that the Jesuits of that time tried to evangelize them. Some fifty years before, the Franciscans in New Mexico were trying to work among the various Apache tribes, and Father Benavides speaks very plainly in his *Memorial* of the slaving activities of the Spaniards which were defeating the efforts of the missionaries. Probably herein is found the answer to the question. By the time of Father Kino relations between Spaniard and Apache were definitely hostile; the Apaches were not thought of as human beings with souls to be saved but as enemies to be fought off incessantly. "Scalp bounties" were to be a feature of the next two hundred years.

Father Kino's missionary zeal was centered in Pimería Alta, a region vast in extent and difficult in all conscience. Within his chosen field the record of his achievements is a most remarkable one and it is a satisfaction to have it in the form as here presented.

Unfortunately the paper and binding are poor; several illustrations are misplaced. The maps and decorations are excellent, proof-reading has been good. Peralta did not find Santa Fé in 1609 (p. 68).—L. B. B.

Estudios y Documentos para la Historia del Arte Colonial, vol. I. (S. A. Casa Jacobo Peuser, Lda., Buenos Aires, 1934; large quarto, pp. xv+193, 45 plates, indices.)

With this sumptuous volume the Institute of Historical Investigations which was inaugurated some years ago by the faculty of philosophy and letters at the University of Buenos Aires, Argentina, has begun to publish an important series of studies in the field of Hispanic colonial art. After an explanatory foreword by the general director of the Institute, D. Emilio Ravignani, comes the study of "Viceregal Architecture" by Don Martín S. Noel (pp. 1-110), followed by the "Documentary Supplement" by Don José Torre Revello (pp. 113-180).

The range of the study is indicated by the general index. Sr. Noel begins with a brief statement regarding documentary material related to his subject found in the Archivo General de Indias in Sevilla and in his notes gives valuable bibliographical information as to previous work in this field of research. He then evaluates the documents presented in the work of 1829 by Eugenio Llaguno y Amírola: *Noticias de los arquitectos y arquitectura de España desde su restauración* . . . In two other chapters Sr. Noel discusses "Character of the Spanish architecture which influenced the viceregal arts" and "Creole reactions and other esthetic currents which exercised their influence on Hispanic-American architecture."

Sr. Torre Revello presents his discussion of documentary material in three parts. "Religious architecture" illustrated by the cathedrals of Panamá and Concepción (Chile) and the church of Our Lady of the Forsaken (Lima) and that of Quillota (Chile). Under "Cities and plazas" he discusses the cities of Panamá and Quito, and the *plaza mayor* of Panamá. For "civil architecture" he finds material in the various municipal buildings of San Martín de la Concha, Arequipa, and Valparaíso. His nineteen plates are taken directly from the archive, the twenty-five plates with the text of Sr. Noel are beautiful half-tone reproductions.

L. B. B.