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"Fourth World" paradigm she is supposedly explaining to posit a "Fifth World" of "biodiversity"—a weighty concept to which she commits an entire paragraph—as if this were not a fundament of indigenism itself. May we next expect her to trot out a "Sixth World" of pure energy states? It is an altogether bewildering performance from a woman whose earlier work was often tightly written, carefully thought out, and directly to the point.

This brings up a final, overarching problem with *Issues in Native American Cultural Survival*. Not only did Michael Green, as volume editor, not bother to pull together a coherent collection of materials, treating the project more like a periodical than a book; he also did not bother to give these essays even a cursory copy edit, or, in the last case, a rewrite. But, then, what can we expect from a guy who plays it so loose with his own writing that he manages to miss the fact that he ended three consecutive sentences in the third paragraph of his own introduction with the phrase *within its borders*? Somebody needs to explain to him that there is more responsibility involved in this kind of publishing than simply acquiring another résumé blip. Before this volume was released, we were in need of a solid work on cultural identity. Plainly, we still are.

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The Lightning Stick: Arrows, Wounds, and Indian Legends. By H. Henrietta Stockel. Reno: University of Nevada Press, 1995. 131 pages. \$24.95 cloth.

At first glance, readers might not recognize several important aspects of this work. Indeed, it is a brief book written in an informal—perhaps too informal—style. Nevertheless, upon careful examination, students of United States and Indian military history, particularly those with an interest in the study of bows and arrows, will find this book useful in explaining various details about this effective Indian weapon.

H. Henrietta Stockel, a special projects bibliographer with a concentration in Indian health at the University of New Mexico School of Medicine Library and author of other works on Native Americans, describes the relationship of the bow and arrow to certain tribes and tribespeople and to their religious ceremonies.

In addition, she analyzes the medical treatments of arrow wounds to different parts of the body.

After tracing the origins of and improvements in the bow and arrow from the Paleolithic era through the seventeenth century in Asia and Europe, Stockel focuses on Indian America, believing that “a completed understanding of the westward expansion movement is impossible without considering the topic of weaponry,” especially the bow and arrow (p. xviii). She explains how information gleaned from Ishi, the famous Yahi who was the last of his people, about the bow and arrow enabled non-Indians to comprehend and appreciate better the importance of the weapon. Not only were Indians quite effective with this weapon in their initial efforts to resist other Indian tribes and non-Indian invaders, but many tribes regarded the bow and arrow as sacred. Indeed, in many Native American creation stories, the bow and arrow is a gift to the tribe from special beings.

For example, the Chiricahua Apache received the bow and arrow from their Creator, who sent an eagle as his messenger with the weapon. One of their revered cultural deities—White Painted Woman—is worshipped because of her son’s skills with the bow and arrow, which saved the tribe from disaster. Among the many other tribes that respected the weapon as a sacred object were the Seminole, the Navajo, the Cheyenne, the Klamath, the Paiute, and the Sioux. Among the Oglala Sioux, the Sacred Bow Society kept the four holy bows, constructed from different kinds of wood and used symbolically to prepare for war. Stockel relates how the Cheyenne tried in vain for many years to retrieve their four sacred arrows taken by the Pawnee in 1830. Through these examples and others, Stockel explains the actual and symbolic power of the weapon.

Other interesting topics include the ways in which Indians released arrows from their bows and the treatment of people suffering from arrow wounds. There are five forms of arrow release, relating to how the arrow is gripped by the fingers and thumb. Although all releases brought results, the use of the index and middle fingers was considered one of the most effective ways of releasing an arrow. (One estimate claims that Indians could skillfully fire six arrows a minute at their enemies).

The location of an arrow wound in the body determined the method of medical treatment. If an arrowhead struck a muscle or a bone, removal was very difficult. Stockel explains how army doctors and Native Americans used similar techniques to extract arrowheads. Arm injuries were the most numerous, because

people have a tendency to use their arms to protect themselves from flying objects.

Because stomach wounds are among the most serious, Indians often aimed at this part of the body. Wounds to blood vessels and vital organs, especially perforation of the intestines, frequently caused fatal infection. During one battle between the Navajo and U.S. soldiers, twenty-one cases of arrow wounds to the stomach resulted in seventeen deaths. U.S. soldiers failed to protect their midsections adequately from wounds, whereas some Indian warriors wore a cuirass of animal hides around their bellies, and Mexican troops protected their stomachs with wrapped blankets. Both methods helped prevent arrows from penetrating the abdominal region deeply.

Finally, skull injuries were not necessarily as deadly as some might think, unless the arrowhead was deeply embedded. In such cases, a procedure known as trephining, or opening the skull, was used by both army doctors and Indians. During the Indian wars of the latter half of the nineteenth century, the survival rate of soldiers who underwent trephining was about 50 percent.

Although the concluding chapter is rather weak, *The Lightning Stick* provides a number of intriguing facts to readers interested in Indian tribes' uses of bows and arrows, and it contains several pertinent illustrations.

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Native American Communities in Wisconsin, 1600–1960: A Study of Tradition and Change. By Robert E. Bieder. Madison, Wisconsin: University of Wisconsin Press, 1995. 288 pages. \$37.50 cloth; \$17.95 paper.

Writing in the *Journal of American History*, anthropologist Bruce G. Trigger reminded readers, "Native societies became increasingly dependent upon European ones and were dominated by them because they lacked time to develop the human and material resources required to compete with them, not because of their incapacity to understand in rational terms what was happening to them" (March 1991, vol. 77). The book under review is a case history of how Trigger's generalization played out in Wisconsin. Here native communities struggled valiantly and creatively to