

UCLA

American Indian Culture and Research Journal

Title

The Jumanos: Hunters and Traders of the South Plains. By Nancy Parrott Hickerson.

Permalink

<https://escholarship.org/uc/item/1h44158p>

Journal

American Indian Culture and Research Journal , 19(1)

ISSN

0161-6463

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Publication Date

1995

DOI

10.17953

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tion and explains why and how the Fox were able to survive so many knockout blows. Maps and illustrations placed throughout the book make these complex military and diplomatic maneuverings more understandable.

The authors make much of Fox survival and their "regensis." By the time France abandoned its annihilation campaign against them, the Fox had been reduced to about fifty warriors and their families. They found sanctuary among the Sac Indians and have been associated with them ever since. Most of the Sac and Fox Indians withdrew across the Mississippi River to Iowa following the American Revolution. Edmunds and Peyser also discuss their later involvement in the War of 1812 and the 1832 Black Hawk War. Eventually, the Sac and Fox nations found two permanent homes: in Oklahoma and near modern Tama, Iowa. The authors clearly admire—and readers will, too—the Fox people, who "possessed a tough resilience, a heartwood of inner strength that enabled them to cling to their sense of identity. In the face of insurmountable odds, they persisted" (p. 221). The Fox still have a strong sense of identity and a steely determination admired by neighbors. This is part of the Fox heritage and that of all Americans. President Richard Nixon reminded Congress in July 1970 that "the story of the Indian in America is something more than the record of the white man's frequent aggression, broken agreements, intermittent remorse, and prolonged failure. It is a record also of endurance, of survival, of adaptation and creativity in the face of overwhelming obstacles."

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The Jumanos: Hunters and Traders of the South Plains. By Nancy Parrott Hickerson. Austin: University of Texas Press, 1994. 270 pages. \$40.00 cloth; \$17.95 paper.

My curiosity about the Jumanos was aroused long ago in Dr. Herbert E. Bolton's seminar, when he mentioned their unexplained disappearance after 1700. Many writers have discussed the "Jumano mystery" without attempting to explain it. Ethnohistorian and linguist Nancy Parrott Hickerson of Texas Tech University has made an extensive study of Spanish colonial documents in order to resolve the matter.

Spanish explorers encountered friendly and helpful Jumanos in many widely separated locations. They are mentioned frequently in documents that concern New Mexico—where they occupied three eastern pueblos—Nueva Vizcaya (modern Chihuahua), Coahuila, and Texas, where they were nomadic buffalo hunters and traders. The explorers also found a network of trails and trade routes.

Cabeza de Vaca and his companions were probably the first Spaniards to encounter the Jumanos, for the explorers passed through their territory. Coronado met hunters and traders on the Plains east of New Mexico; he called them Teyas, but they probably were Jumanos. They furnished him guides and told him of their war with the Querechos, who have been identified as Apache people. Other sixteenth-century Spanish expeditions also met friendly Jumanos.

Because none of the Spaniards identified the Jumanos' language, it was part of the mystery. The first of the early twentieth-century scholars to study the Jumanos was Adolph Bandelier. He pointed out that there was a southern farming branch and a northern buffalo-hunting division, but he did not speculate on their language. Frederick W. Hodge placed them in the Caddoan group, while Bolton reached no conclusion as to their language. Geographer Carl O. Sauer considered them part of the Uto-Aztec linguistic family.

Historian France V. Scholes concluded that the name *Jumano* was applied to all *indios rayados*, people who painted stripes on their faces or bodies, as well as to a particular group. He did not identify their language but noted that the pueblo-dwelling Jumanos and the Piros, whose language was Tanoan, understood one another. On this and other evidence, the author reached the reasonable conclusion that the Jumano language was also Tanoan.

Throughout the seventeenth century, warfare was continuous between the southward moving Apache and the Jumanos, forcing the latter out of their traditional hunting territory. Some probably sought refuge with the people in the pueblos; others settled around El Paso del Norte and La Junta de los Rios on the Rio Grande. Their contacts with the pueblo Jumanos became less frequent because of the distance, but they continued their annual trading expeditions to tribes far to the east.

A prolonged drought in the 1660s caused many pueblo Jumanos to perish of starvation. The survivors abandoned their pueblos and relocated at El Paso. In 1683, after the Pueblo Revolt had

driven the New Mexico Spaniards to El Paso, a delegation of Jumanos and other tribes came there from east of La Junta to meet with Governor Antonio de Otermin. The spokesman was Jumano and Cibolo chief and governor Juan Sabeata, a most remarkable individual, to whom the book is dedicated. He requested ministers for his people and the Julimes, aware that the Spaniards always sent troops to protect missions. The Jumanos and their neighbors were desperate for help against the Apache, who, by this time, were being pressured by the more numerous Comanche people. Sabeata also informed Otermin that the Tejas (Hasinai) of east Texas, with whom he traded regularly, had told him that Spaniards in "wooden houses" came to the coast to trade with them. They were Frenchmen, not Spaniards.

This visit was followed by a small expedition to the area around modern San Angelo—three Franciscans and twenty citizen-soldiers under Captain Juan Dominguez de Mendoza. The priests' goal was to save souls. Dominguez de Mendoza's was to collect buffalo hides to sell.

Because Sabeata repeatedly urged him to wage war on the Apache, who were also enemies of the Spaniards, Dominguez de Mendoza became angry, for that would interrupt the buffalo hunting. He accused Sabeata of lying and ordered him to leave. When, with the help of the Indians, the Spaniards had gathered more than five thousand buffalo hides, they loaded the hides onto their wagons and departed without waiting for delegations from tribes farther east. The expedition was a total failure, and it alienated Sabeata. The Franciscans were unable to return the following year as promised.

At this time, La Salle sailed from France with four ships to establish a colony on the lower Mississippi, but he landed at the Bay of Espiritu Santo (Matagorda) by error or design late in 1684. In April 1686, having no ships left, La Salle and a small party set out overland for the Mississippi but got only as far as the Hasinai settlements, part of the Caddo Confederacy. Because of the annual trade with the Jumanos, the Hasinai had horses and many Spanish articles. Some Jumano traders there told La Salle that they were now enemies of the Spaniards and asked for help against them.

In 1690 and 1691, Sabeata was still trading with the Hasinai, as he apparently had for some years. He is the principal figure in all historical records concerning the Jumanos in the years between 1683, when he was first mentioned, and 1692. He appears to have

been almost constantly in the saddle during those years, making eight round trips across Texas and many shorter ones between La Junta, Parral in Nueva Vizcaya, El Paso, and other places not documented. He served as intermediary between a number of tribes and Spanish officials, and he was the acknowledged chief and governor of the Jumanos and Cibolos. For a time he helped maintain Spanish authority between La Junta and Parral, where many hostile bands ranged. His people also gathered information for presidio Captain Juan de Retana at La Junta.

In the summer of 1692, the enemy Chisos attacked and killed some of Sabeata's people, and Sabeata organized a campaign against them with some Spanish support. The next year, Captain Retana launched another campaign against the Chisos, but, by this time, the Cibolo chief Don Nicholas had been named governor in place of Sabeata, whose fate is not known.

During the 1690s, the Jumanos, Cibolos, and Julimes served the Spaniards as a native militia against the enemy Chisos and Tobosos. It was also a time of change for the Jumanos and others. The "Jumano mystery" that intrigued Bolton was that, when the Spaniards finally reentered Texas in 1716, they found that a drastic shift in loyalties had occurred. The Jumanos and others were now allies of the Apache against the Spaniards. Bolton noted the gradual incorporation of the Jumanos into Apache bands. By mid-century, there were references to "Apache-Jumanos," but mentions of Jumanos alone were infrequent.

After the clash between Dominguez de Mendoza and Sabeata, the latter had nothing more to do with New Mexico but remained an ally of the colony of Nueva Vizcaya. As the Apache continued to press upon the Jumanos and their neighbors, the Jumano trade routes were imperiled, yet the Spaniards still ignored pleas for help against the Apache. In order to survive, remnant bands, including the Jumanos, somehow made peace with the Apache and joined them.

In conclusion, the author points out that the virtual disappearance of the Jumanos in the eighteenth century can be attributed to the Apache, who overran their territory and cut off their trade routes. The polarization of the northern and southern divisions of the remaining Jumanos was, as Bolton had observed, a byproduct of the political and economic rivalry between France and Spain. Those Jumanos who were in the French trade network because of their long association with the Caddo people apparently were incorporated into the Caddo or Wichita. It is also possible that

Jumanos became the Tanoan-speaking Kiowa, who appeared on the southern Plains in the early decades of the eighteenth century. Some of the Jumanos remaining in the Spanish sphere were swallowed up by the Apache, "while others disappeared in the process of slow genocide of the detribalized Indians of Texas" (p. 208). The final three chapters are "The Jumano Identity Crisis," "The Trade Network," and "From History to Prehistory."

It is not likely that every Borderlands student will agree with all of the author's conclusions, but, in my opinion, she makes a convincing case.

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Keeping Slug Woman Alive: A Holistic Approach to American Indian Texts. By Greg Sarris. Berkeley: University of California Press, 1993. 214 pages. \$35.00 cloth; \$14.00 paper.

Storytelling is a fundamental aspect of culture, Greg Sarris reminds us; it is used in a variety of ways for a wide range of purposes. In this book of finely crafted essays, Sarris tells stories from his own experience to collapse the dichotomy between personal narrative and scholarly argument and to demonstrate "how criticism can move closer to that which it studies" (p. 7). His goal in each of these eight essays is to make his readers think about how stories can be used to interpret and understand culturally complex experiences in ways that expand communication rather than close it down. To achieve this, he contends, we must work from a point of reference grounded in talk, in dialogue, in interactive relationships rather than from observations of text made from a comfortable distance.

Sarris is uniquely situated to demonstrate what this means, because his strategy appears to shape his life as well as his writing. Born to a Pomo-Miwok-Filipino father and a German-Jewish-Irish mother who died shortly after his birth, he never knew his parents and was raised by a series of families, both Indian and white. He grew up experiencing "that uncomfortable borderlands existence": part insider, part outsider; part stranger, part friend; part Indian, part white. His book is as much a personal narrative of his journey to resolve such dichotomies as it is a work of scholarship. The stories he draws on come from his struggles as