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Author

Hall, Roberta

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A more subtle reading of the mascot issue throughout the volume points to the argument that the problem lies more in “the production of whiteness” than in any other factor. All the other approaches (psychological, historical, political) as a whole appear rather weak and obvious in light of the revelation that this is a dilemma concerning the majority’s understanding of themselves. What bearing does this conclusion have in light of those interested in resolving the issue? Although a majority of the authors issue a call for a vast reeducation of the public, a consideration of the burden this expectation places on the already-scarce resources available to Native communities is overlooked. The editors argue in the epilogue that this is not simply an American Indian struggle, yet an effective approach should ideally include Native representation. What is particularly disturbing to me, as an educator, is that our students in higher education who are faced with the insults Indian mascots perpetuate should not be responsible for educating others, but should be allowed to receive an education themselves, which is why they are enrolled in school. The expectation that a person should relieve others of their ignorance at the expense of addressing the problems in their own community often reveals an overexaggerated sense of self.

Readers may be stunned when presented with the dates at which many of the mascot controversies transpire. These profoundly disturbing comments and events are still very much alive. In King and Springwood’s chapter “The Best Offense . . . Dissociation, Desire and the Defense of the Florida State University Seminoles,” a Kiowa tribal member and FSU alum Joe Quetone, overheard a father in mid-1999 warning his son that the FSU football fans running amuck in war paint and feathers were “real Indians”: “You’d better be good or they’ll come up and scalp you” (p. 153). In an excellent introduction, Vine Deloria Jr. concludes, “This kind of racism is buried so deeply in the American psyche that it may be impossible to resolve” (p. ix). Deloria’s pessimism may have the (intended or unintended) effect of forcing readers to find optimism in the narratives themselves. Those energized by the stories told in *Team Spirits* will most likely insist that the mental illness of racism, as demonstrated in the perpetuation of Indian mascots, may not be completely curable, but is, at least, assailable.

Nancy Marie Mithlo

Institute of American Indian Arts
Smith College

Tobacco Use by Native North Americans: Sacred Smoke and Silent Killer.

Edited by Joseph C. Winter. Norman: University of Oklahoma Press, 2000. 454 pages. \$65.00 cloth.

Tobacco use is the subject of intense study currently and a number of authors have addressed various aspects of its history and its importance to peoples of the Americas who first used and managed it. However, I am not aware of any other book that examines tobacco’s history both as a botanical element and

an integral part of the Native experience in North America. Commendable interdisciplinary breadth is brought by the editor and principal author, Joseph Winter, an anthropologist formerly with the University of New Mexico. According to the book's jacket, Winter is director of the Native American Plant Cooperative. The respect that Winter and other contributors feel for tobacco and its historically crucial role in American Indian cultures—including its use as mediator between and among individuals and tribes—is evident. The authors also provide much information on the negative impacts of tobacco upon people, both Native and non-Native, who use it without understanding or respect. In this way Winter provides background that can help a reader truly appreciate the book's subtitle.

The book consists of six parts entitled: Traditional Uses of Tobacco; Description of North American Tobaccos; The Archaeobotanical Study of Tobacco; The Identification of Tobacco Pollen; Evolution of the Use of Tobacco by Native Americans; and The Negative Health Effects of Tobacco Use. These six headings organize eighteen chapters, many of which drift across these topical borders, as might be expected in an edited volume, and there is some repetition. This result, however, is not necessarily negative, because in any edited volume, readers who choose only certain chapters need a background to understand a topic as many-faceted as tobacco use.

One of the ambitious tasks this book undertakes concerns classification of the many species and subspecies of the genus *Nicotiana*. Social scientists who think that humans and their cultural variation are unusually difficult phenomena to categorize will enjoy discussions concerning the species and subspecies of *Nicotiana*. Botanists have developed many techniques using low and high technologies to determine which plant grew where and when, but borders blur. Much of this information is summarized in Winter's chapter five, "Botanical Description of the North American Tobacco Species." This chapter and others contain photographs and drawings that will help readers identify tobacco varieties. Other chapters also include information on varietal distribution. As a non-botanist, I did not attempt to check whether all the data agree, but my suspicion is that they largely do, although some differences of opinion exist. An important general point that emerges from the efforts to describe tobacco variation in the past and present is that tobacco is in many ways a pioneer species, one that is "highly adapted to move into recently opened habitats" (p. 143). This and other facts about tobacco lead to the opinion given by authors Karen R. Adams and Mollie S. Toll, writing on tobacco in the Southwest, that "tobacco and humans are well adapted to each other" (p. 312).

Tobacco has a long history of use in North America, though Winter indicates not all experts agree on how long. His own view in chapter fourteen, "Food of the Gods," is that "tobacco use is a very ancient and far-reaching cultural complex that formed or at least became part of the foundation for other kinds of plant manipulation, perhaps even of agriculture" (p. 313). He cites authors who believe that Asian ancestors of Native people used various psychotropic plants to induce visions; in the Americas, they believe, wild tobacco was added to this complex. Winter thinks that plant husbandry likely was

practiced “as far back in time as the Pleistocene, when the digging of roots, harvesting of seeds, burning of old plant patches to improve the next year’s growth, and other intensive gathering techniques began to affect the nature and distribution of plants” (p. 314). Surprisingly, many introductory texts that include chapters on the origin of agriculture do not list tobacco among the cultigens of the Americas. This book thus offers intriguing new perspectives concerning the origins of food domestication.

In addition to interpreting past patterns, the book offers ideas concerning traditional plant management that can be used today. Its insights should be examined by the growing number of scholars who have become interested in indigenous plant and animal management systems as repositories of knowledge about how ecological systems work. These scholars are critical of contemporary industrial/monocultural approaches to cultivation and seek more sustainable means of managing the environment to meet human and ecological needs.

The editor tries to make the book geographically comprehensive and in part succeeds. However, available research on tobacco and on Native tobacco use is unevenly distributed across the continent, and the book is strongest in what appears to be Winter’s primary research area, the Southwest. On the Pacific Northwest, the book provides some descriptive historical information on tobacco use, but few details and references. The book does not discuss research conducted from 1990 through 1995 by the Northwest Portland Area Indian Health Board, the Oregon Research Institute, and Oregon State University, even though a number of publications exist. I believe that a number of researchers would take issue with the representation of low cancer and low cardiovascular-disease prevalence presented in chapter fifteen, “Health Effects of Tobacco Use by Native Americans Past and Present,” by Jonathan M. Samet (pp. 336–338). Samet offers older data indicating low cancer rates in American Indian populations in comparison to other populations and gives limited explanations for these apparent lower rates. Researchers interpreting these data reach other conclusions that indicate that cancer is a significant risk for American Indians. Several chief factors they point to include: problems with categorizing American Indian patients and hence inaccurate tabulation of health data; low life expectancies of American Indians compared to other groups; and a poor survival rate of American Indian patients diagnosed with cancer. Although I agree that more data are needed, I believe that the author may have overlooked recent papers and studies, some of which admittedly may be difficult to find as they could exist in the “grey literature” of agencies involved with American Indian health.

Altogether this book is a remarkable achievement. It opens some possibilities for scholars seeking to understand how American Indian communities adapted culturally and ecologically and will become a baseline for further studies throughout the Americas.

Roberta Hall

Oregon State University