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American Indian Culture and Research Journal

Title

Paper Medicine Man: John Gregory Bourke and His American West. By Joseph C. Porter.

Permalink

<https://escholarship.org/uc/item/4qm115d4>

Journal

American Indian Culture and Research Journal , 14(2)

ISSN

0161-6463

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Publication Date

1990-03-01

DOI

10.17953

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First, what theoretical and methodological means do archeologists use to recognize nonfunctional characteristics of projectile points? Second, under what conditions do we expect hunter-gatherers to use nonfunctional versus functional attributes to convey information? As Wiessner discovered, hunter-gatherers may arbitrarily utilize singular, multiple, or combined sets of functional and/or nonfunctional attributes to reflect emblematic or assertive style. Third, when might archeologists expect that stylistic variation would be reflected by other components of hafted tools and weapons? For the !Kung San, information is also conveyed by individualized markers' marks engraved on the link shafts and not the points of hunting arrows. These questions are not adequately addressed in Wills's study.

Wills's book provides archeologists with an innovative account of why and how past hunter-gatherers initially expanded their food-getting activities to include the cultivation of domesticated crops. His study makes use of a variety of subjects including r- and K-selection, density-dependent responses, risk minimization, the forager-collector continuum, maize phenology, Holocene environments, technological change, stylistic variation, social boundaries, and mating networks. Wills also offers new information and reassessments of the archeological record at Bat, Tularosa, Cordova, and Cienega Creek caves in the Mogollon highlands. He approaches the archeological literature for the American Southwest with healthy skepticism. And he challenges many basic assumptions and archeological "facts," including the reliability of radiocarbon dates for Southwestern and Mexican maize, cultural-historical classifications, and the severity of altithermal climate. His explanation for early use of domesticated plants in the Mogollon highlands is an interesting departure from other models. Wills's book offers ideas, insights, and questions that seriously challenge archeologists to reconsider contemporary thinking about prehistoric agriculture in the American Southwest.

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Paper Medicine Man: John Gregory Bourke and His American West. By Joseph C. Porter. Norman: University of Oklahoma Press, 1989. 352 pages. \$14.95 Paper.

The book here under review is a paperback reprint of a book first published in 1986—to the plaudits of a series of distinguished reviewers. In addition, it won three major prizes, among them the best book award from Westerners International and from the Western Writers of America. In the judgment of the present reviewer, Mr. Porter's work richly merits all such accolades. It is carefully researched, very nicely written and, in its new soft-cover edition, quite reasonably priced. In addition to the well-composed text, the University of Oklahoma Press has included two features which contribute measurably to the volume's worth—a selection of artwork (Northern Cheyenne pictographs, watercolors by Bourke himself, and historic photographs) and half a dozen nicely designed and presented maps. This is indeed a hard combination to beat!

In his forty-nine years, John Gregory Bourke, a soldier by profession, ranged over an incredible amount of territory from Montana to Mexico. He came into contact with a veritable legion of the famous (and not so famous) figures of the frontier, from Philip Sheridan, George Crook (whose place in the military history of the West he resurrected with his own most famous work, *On the Border with Crook*), and "Buffalo Bill" Cody, for example, to Calamity Jane and John "Portugee" Phillips, to Crazy Horse, Red Cloud, Spotted Tail, Cochise, and Geronimo, among many others. It was, of course, his contact with the latter group and, more importantly, with their people that provided Bourke with his claim to historical importance. While he spent the early part of his military career fighting Indians, the remainder of his all-too-short life was largely absorbed with ethnological studies of the Indians of the Southwest conducted in the field, in the course of which the Apaches bestowed upon him the sobriquets "Paper Medicine Man" and "Captain Cactus." Because Bourke had a nearly lifelong interest in ethnology, this book should be especially interesting to readers who are concerned with the status of ethnology in the last half of the nineteenth century, the development of the field, and, of course, Bourke's contribution to it, resulting primarily from his work among the Apaches, Zunis, and Navajo.

One of the tragedies of cross-cultural contact, and perhaps a commentary on human fallibility, is the apparent shortage of men and women as willing to learn from experience as did John

Bourke. The slow shift in attitude toward the Indians which Bourke experienced with increasing contact was much too frequently absent among the rest of the white population. The need for knowledge of other peoples, even when they are considered enemies, was never more apparent than in the area of Indian-white contact. The need was early recognized by such "field experts" as Thomas Fitzpatrick, but that need generated little positive reaction. Porter's study of the career of John G. Bourke suggests why such a lack of knowledge marked most of the nineteenth century: Meaningful efforts to acquire information and knowledge require a willingness to learn, and a willingness to learn presumes an attitude that one's opponent/enemy is worthy of study. This presumption surfaced with a rarity sufficient to make someone like Captain Bourke an anomaly in the higher echelons of society and politics.

In spite of the changes in his attitude, however, Bourke remained very much a man of his times. He never seriously questioned the complete superiority of the culture of which he was a part in comparison with that of other societies, nor did he significantly depart from the notion that Indian tribal culture had to be replaced with attitudes and values more congruent with those of the dominant society. Unlike most of his compatriots, however, Bourke did recognize that Indian respect, loyalty, and obedience were personal rather than institutional. That is, Indians respected specific people (such as Crook, Crawford, and Bourke himself) because of the relationships that had been established; an individual was not respected simply because he held a particular office. And, as Porter makes clear, there were precious few in the Indian service and elsewhere whose relationship with Indians merited such respect!

In John G. Bourke, the ethnocentric prejudices of his day (which, as noted, he shared to a substantial degree) were modified by both intellectual capability and curiosity. While education may not eliminate bigotry, in his case continuing, self-motivated intellectual activity clearly reduced both its reach and its impact, thus providing some measure of the possibilities and of the limits of education as a program with which to confront prejudice.

Although today John G. Bourke is remembered primarily as a military historian and ethnologist specializing in the tribes of the Southwest, Porter makes it clear that he was also a very good

cavalry officer. His career involved field assignments from the Battle of the Rosebud on the northern Plains to pursuing the "Garzistas" through southern Texas. (As a result, controversy attaches to his name to this day!) In connection with such events as the rescue under fire of Private Snow, Bourke showed a mettle that easily bears comparison with the fictional cavalymen of John Ford films.

This carefully constructed volume displays no serious weaknesses apparent to this writer and raises only a handful of "nit-picking" questions. On page 24, for instance, the author refers to "Lieutenant Colonel William Fetterman." An author should be consistent in the use of military titles: Fetterman, a brevet colonel during the Civil War, was a captain at the time of the military disaster that bears his name; on the next page, George Armstrong Custer is properly designated a lieutenant colonel, although he had, of course, been a brevet major general during the Civil War.

On pages 61 and 62, Porter refers to the Arapaho chief "Friday" and notes that Bourke made friends with him. If the Friday in question is the man who, as a boy, had been rescued by Thomas Fitzpatrick and his party of mountain men in 1831, then his friendship towards whites had already been well established.

One final point: Although Bourke's life and career were dominated by hard work which, with some frequency, was carried out under demanding circumstances, there were other elements of importance. One of the most significant was, of course, his marriage to Mary Horbach. The author devotes relatively little space to Bourke's marriage, but it apparently was a source of both support and solace for him.

On the day he began the last year of his life, John G. Bourke wrote in his diary that he was "the author of a few writings, which altho' true and exact, will not long survive me" (p. 307). This admirable work by Joseph Porter is an eloquent refutation of Captain Bourke's pessimistic assessment. It will appeal to anyone interested in the history of the American West, from military to Indian history, from ethnology and anthropology to politics and bureaucratic behavior.

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