Such studies have proved effective on myths, rituals, and kinship terminologies—generally where the significance of a detail depends on its place in a structured context. Thus, certain of Skinner's Ioway details might be illuminated from neighboring materials and vice versa. For this reason I don't object to Blaine's subordinating the available ethnography to her real story which is couched in the basically non-ethnographic yet still highly interesting language of White-Indian negotiations.

Donald Bahr
Arizona State University

Black Drink: A Native American Tea. Charles M. Hudson, Editor. Athens: University of Georgia Press, 1979. VII–175 pp. With 11 fig. and 2 maps. $11.00 cloth

"Black drink," or yaupon tea, was used in ritual and social contexts by the indigenous populations of southeastern North America. It passed into disuse when those populations were displaced westward beyond the geographic range of the plant from which it was brewed. Charles Hudson has now given us a competent study of the use of this caffeine-containing beverage in the times before "contact" and its surprising fate in the years since.

Shiu Ying Hu, the first contributor, provides an excellent chapter on the botany of *Ilex vomitoria* and other *Ilex* species. William L. Merrill follows with a meticulously documented review of the use of yaupon black drink among the Creek Confederacy, the Cherokees, Yuchis, Alabamas, Chickasaws, Choctaws and peripheral tribal groups. Jerald T. Milanich describes the origins and prehistoric distribution of black drink, for which there is a wealth of data in the Archaic, Hopewellian, Mississippian and early historic periods. Charles H. Fairbanks focuses on the historic and prehistoric use by the Creek Indians, where the use of *yaupon* was especially important, and follows its continued but declining popularity in the White agricultural South until cultural and economic pressures led to its virtual demise.

Fairbanks's account is interesting especially in the description of the development of Coca Cola, another caffeine-containing drink which is traceable to the innovative and spectacularly suc-

cessful cavalry techniques of General Stonewall Jackson. His troops developed a formidable hit-and-run method of warfare, with a ten-minute rest period in each hour of hard marching and campaigning. Picked up by French military observers during the American Civil War and soon adopted by the French armies, a liquid refreshment was added to this schedule. At first this was an elixir of coca leaves in sherry. Later, extracts of *Cola nitida,* to which French Sudanese troops were addicted, were added. After 1865 caffeine and sugar drinks had a growing popularity. Technology brought the process of carbonation, mass production, and aggressive marketing. Coca was eventually prohibited by federal narcotic controls, but a great change in the dietary habits of a large part of the world had begun.

The final chapter by William C. Sturtevant is a comparative study of black drink and other caffeine-containing beverages among non-Indians. Chocolate, for example, was introduced into Europe soon after 1528 by the invaders of Mexico. Asian tea from Persia and China reached Europe about 1559, coffee about 1582. Maté, which has (like *yaupon*) never travelled far, was found and adopted by the Spanish in Paraguay beginning soon after the invasions of 1540.

This is a well-written, well-researched, authoritative book on a subject of interest to botanists, cultural anthropologists, and students of American ethnology and history.

Thomas H. Lewis, M. D.
Billings, Montana

Anapao: An American Indian Odyssey. By Jamake Highwater. Illustrated by Fritz Scholder. Philadelphia: J. B. Lippincott, 1977. 256 pp. $3.95 paper.

Most of the Native American historical, cultural and religious heritage which reaches White audiences is based not upon Native American interpretations of their past and their present, but upon the European understanding of those Indian thoughts which they have shared. Much of the information presented is little more than folklore. Often it is based upon White society's popular myths about the Native American. Concerned White