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A History of Dogs in the Early Americas. By Marion Schwartz.

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epochal warfare were haunting, but the depiction of Sky Woman standing alone on the back of Turtle as Turtle Island (North America) was being formed in the first epoch of time was breathtaking. The effect of that and subsequent paintings, coupled with the overvoice of Marge Henry, Turtle Clan of the Cayuga Nation, reciting creation tradition, lingered long after the creation screens had dissolved. This is how tradition is meant to be relayed, not through dead bugs on bark, stuffed into the dry maw of books.

A very pragmatic feature of *The Great Peace* allows users to select the level of intellectual sophistication they desire. As a result, viewers may begin at almost any level of knowledge and still be accommodated, making the CD-ROM right for use by elementary and secondary school teachers, as well as by students and scholars in university libraries and museums.

*Barbara A. Mann*

University of Toledo

**A History of Dogs in the Early Americas.** By Marion Schwartz. New Haven: Yale University Press, 1997. 233 pages. \$32.50 cloth; \$15.00 paper.

This rather ambitious project analyzes the history of the dog in North and South America. Marion Schwartz, a research assistant in the department of anthropology at Yale University, relies on ethnographies, archaeological findings, canine biology, and art and literature in presenting a compelling view of dogs as a distinct cultural player in the history of the Americas.

Chapter 1 establishes the link between the dog and the wolf and the genetic disparity between dogs and coyotes. Schwarz defends this view using fossil records, geographic evidence, and behavioral characteristics. Once he establishes this genetic link to the wolf, Schwartz moves forward, considering the unique place of the dog in early American culture while drawing from many detailed sources to identify the dog in the context of indigenous creation myths. Then Schwartz intelligently sets up a dialectic between the dog as myth and the dog as a real-life participant in development of the American landscape.

The history of hunting, hauling, and herding dogs begins chapter 2, with a detailed discussion of North American hunting-and-gathering peoples and their dogs. Here it is quite obvious that Schwartz is retracing old ground and examining Native American dog myths without being dull. There is plenty of new information in this book for scholars interested in dogs and their relationship to specific cultures, especially the Native peoples living in the Pacific Northwest. The particularly interesting section entitled "The Hunt and the Ritual of Hunting" presents the author's argument that dogs, women, and men are given distinct roles in Native social strata. She argues that work joins dogs and women, hunting links canines and men, and sexuality unites men and women.

Chapter 3, "The Edible Dog," is probably of little interest to dog lovers but offers much in the way of analysis of the treatment and perceived value of

dogs in American culture: Schwartz has a knack for dispassionate analysis. Through the chapter, she presents the case for dog eating as nothing more than a logical outgrowth of either food scarcity or—more often than not—a ritualistic embrace of pre-war superstition. Clearly, Schwartz is a focused researcher who can find the right source to present a cogent argument in defense of a reasoned hypothesis.

Most of the fourth chapter, “Dogs in the Land of the Dead,” deals with the importance of dogs as a metaphysical force bridging life and death, and the mundane world of reality versus the murky waters of eschatology. Of all the sections in *A History of Dogs in the Early Americas*, this is the most interesting to read and the most compelling to study. It would be of interest not only to scholars who have an interest in canine divinity, but also to scholars simply interested in divinity in general. This section is of particular interest to researchers looking to disinter information about the role of dogs in the Mayan underworld and those trying to get a better grasp of the Aztec worldview as seen through the canine factor.

The final two sections—the first on dogs depicted in early American art (chapter 5) and the second on the effect of colonization on the treatment and socialization of dogs (the epilogue)—are interesting to read; however, they to offer less insight into the overall understanding of dogs as symbols of culture and civilization than does the rest of the book.

I recommend this book to every librarian whose book collections focus on Native American cultures and issues. In addition, any scholar with even the remotest interest in the connection between animals and Native American culture and the distinct religious and social beliefs endemic to the true settlers of the Americas should pick up *A History of Dogs in Early America*. Finally, any course on the Americas, be it focused on history, religion, or culture, could be improved by the inclusion of this meticulous study.

*Jim Rosenthal*

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**In the Beginning: The Navajo Genesis.** By Jerrold E. Levy. Berkeley: University of California Press, 1998. 265 pages. \$45.00 cloth; \$16.95 paper.

With *In the Beginning*, Jerrold Levy consolidates his reputation as a revisionist anthropologist working in the classic tradition of social science. Like his earlier monograph, *Orayvi Revisited* (1992), in which he skillfully takes apart the ethnographic myth of Pueblo egalitarianism, *In the Beginning* offers a broad reinterpretation of Navajo culture, religion, and mythology. It provides a long-needed synthetic analysis of a corpus of primary sources that have never received the critical attention they merit. As revisionist anthropology, *In the Beginning* is first-rate social science and should not be ignored by anyone with an interest in the Navajo specifically or the study of American Indian religion and mythology generally. It represents another in a long line of scholarly achievements for its writer, an emeritus professor at the University of Arizona