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resources, the culprits in Washington probably put the needs of Indian Territory people low on their list of priorities. The author does not examine even secondary sources, let alone War Department or Indian Office records to determine systematically the assessment military strategists made of their priorities in Kansas, Missouri, and Indian Territory. In war, as in its surrogate, chess, focusing on protecting one's pawns is rarely a winning strategy. John Ross and Opothleyahola, both old men with a lifetime of experience in dealing with white military officers and other bureaucrats, understood their strategizing, and that is why they would have preferred neutrality to the sweetest opportunity for revenge.

Mary Young
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Our Hearts Fell to the Ground: Plains Indian Views of How the West Was Lost. Edited by Colin G. Calloway. Boston: St. Martin's Press, 1996. 226 pages. $39.95 cloth; $7.50 paper.

Colin G. Calloway, editor of *Our Hearts Fell to the Ground,* offers multiple reasons to explain how the Plains Indians lost their homelands: diseases, warfare, near extermination of buffalo herds, white technological superiority, white desire for land and natural resources, and forced acculturation and assimilation. The editor adds the views of Indian tribes living in the Missouri Basin and Rocky Mountains to those of the Plains Indians.

Our Hearts Fell to the Ground contains four categories of documents, all either in print or reproduced. They are Indian speeches that have been translated and recorded by white observers, recollections of events told to whites; autobiographies written by Indians or based upon interviews conducted by whites; and winter counts, hide paintings, or ledger book art. The editor properly warns the reader that there are flaws in the translation of the Indians' language arising from a different understanding of concepts and "mutually exclusive ways of life" (p. 23). Flawed though these documents may be, they are the best sources for Indian perspectives about relations with whites or important events in the history of their tribes.

Diseases for which Indians possessed no immunity weakened the Plains tribes long before confrontation with United

States troops began. Smallpox is the primary example used to illustrate the devastating impact of diseases introduced by Europeans and Africans. The smallpox epidemics of 1779, 1783, 1801 to 1802, 1816, and 1839 followed the horse and fur trade routes. From smallpox alone, tribes suffered population losses of 50 to 90 percent. The eighteen or more Arikara villages declined to two or three by 1804. Omahas numbered 3,000 in the late 1700s, but there were only 300 by 1802; similarly, while in June 1837 there were between 1,600 and 2,000 Mandans, by October of that year there were only 138 left alive. Deeper into the plains and mountains, Blackfeet and Shoshoni in 1781 lost from one-third to one-half of their populations to smallpox. Saukamappee, a Cree living with Blackfeet in the 1780s, remembered attacking a Shoshoni village and finding tipis filled only with "dead and dying, each a mass of corruption" (p. 46). Two days later, smallpox spread through the camps of the Blackfoot Confederacy.

Cholera, or "big cramps," was almost as deadly as smallpox. In 1849, Cheyennes contracted cholera along the Platte River road. Some fled to the Arkansas River, spreading the contagion to Cheyenne and Arapaho camps, killing perhaps 50 percent of the two tribes' population. There is some doubt that syphilis, tuberculosis, malaria, and yellow fever were introduced by Europeans and Africans, but without a doubt smallpox, cholera, measles, and other contagious diseases came from those peoples.

Losses of warriors and hunters in warfare also weakened Plains tribes. Even tribes that did not have major confrontations with United States troops actively engaged neighboring tribes in warfare. Crows, for example, fought Sioux, Blackfoot, Shoshoni, and Cheyenne and Arapaho, while the Pawnee fought Sioux, Cheyenne and Arapaho, and Kiowas. How many warriors were killed in intertribal warfare or wars with the United States is not known. The loss of any warrior caused consternation and sorrow in camps, and victory dances were not held when a war party returned with a killed member. Men reveled in warfare since it brought honor, glory, booty, and political status. Women, however, did not. Pretty Shield of the Crows protested, "We women did not like war, and yet we could not help it, because our men loved war. . . . [W]hen we women lost our men, we lost our own living, and our children's living. I am glad that war has gone forever. It was no good—*no good!*" (p. 85). Few men ever became chiefs without

an impressive war record. Four Bears of the Mandans possessed many talents, yet the buffalo robe he painted depicted only his war exploits and they account for his rank of second chief of his tribe.

After buffalo herds were nearly exterminated, the Plains Indians were doomed to reservation life. The Plains Indians' economy depended upon buffalo for food and hides for tipis, barter, clothing, and implements. In little more than a decade, buffalo herds virtually disappeared from the Plains. Between 1872 and 1874 more than three million buffalo were killed annually so that the southern Plains herd was gone by 1878 and the northern herd by 1883. Railroads had penetrated the Plains, making transportation available to ship the hides east where a commercial tanning process converted them into robes. Buffalo were woven into the social and ceremonial structure of the Plains tribes. Two of the four Sacred Arrows of the Cheyennes are "buffalo arrows," which symbolize the procurement of food; the others are "man arrows" representing war or the means of succeeding in war. Cheyennes attribute the misfortunes the tribe suffered in the nineteenth century to the 1830 loss of the Sacred Arrows to the Pawnees. Slaughter of the southern buffalo herd by white hunters in large part led to the 1874-1875 Red River War, the last significant confrontation of Indians and troops on the southern Plains.

Once confined to reservations the Plains Indians were subjected to a policy of forced acculturation and assimilation. Children were chosen as the targets of a policy intended to destroy tribal culture, replacing it with white values and skills that would allow Indians to survive on the Plains as farmers and ranchers. Education of children in camps by elders was replaced by education in government boarding schools, on and off reservations. First, children were sent to a mission or government boarding school for four or more years; then the most apt were sent to off-reservation schools like Carlisle, Hampton Institute, or Haskell. Often for fifteen or more years, young boys and girls were subjected to rigid, military style discipline and corporal punishment. One-half of each school day was devoted to manual training for boys and domestic arts for girls. Those who completed all of the Carlisle or Haskell courses often did not return to their reservations until they were in their early twenties. They were employed in agency offices and reservation schools where they were expected to become role models for other tribal members with no or limited white edu-

cation. Many with the most boarding school education retained the values of their tribes, continuing to participate in sun dances, and some even became key leaders in the peyote religion. One returned Haskell student, Baldwin Twins, "Black Bob" in the Cheyenne tribal rolls, became one of the most respected keepers of the Sacred Arrows. Plains Indian artists like Carl Sweezy of the Arapahos and Dick West of the Cheyennes, both of whom attended off-reservation schools, almost exclusively used tribal themes and events in their artistic productions.

Our Hearts Fell to the Ground is intended for instructional use. The editor's selection of documents is excellent, all reflecting the book's themes. The introduction and headnotes synthesize a vast amount of information clearly and intelligently. Each of the book's fourteen content chapters could easily serve as reading for a class discussion or be combined with others devoted to the same theme. There are relatively few errors or misstatements in the editor's introductions and headnotes, and they can be easily corrected in subsequent editions. I regret that this volume was not available when I taught an undergraduate course on Plains Indians.

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Paleoindian Geoarcheology of the Southern High Plains. By Vance T. Holliday. Austin: University of Texas Press, 1997. 297 pages. $50 cloth; $24.95 paper.

Vance T. Holliday has done archeologists, as well as geoscientists, an immense favor. He has chosen to synthesize "the available data on the stratigraphic, geomorphologic, chronologic, and paleoenvironmental contexts of Paleoindian occupations in the Southern High Plains," or the Llano Estacado of eastern New Mexico and western Texas. Holliday also summarized much of the extant information about the paleoenvironment of this very important region—a region that not only contains an invaluable record of Paleoindian occupation but also has been subjected to fairly intense scrutiny by archeologists since the early discoveries at Clovis and the "nearby" Folsom site.

These objectives are accomplished within five chapters and two appendices. The chapters include an introduction to