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Feast of Souls: Indians and Spaniards in the Seventeenth-Century Missions of Florida and New Mexico. By Robert C. Galgano.

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claim some sort of Indian ancestor. Frank has given us an intimate portrait of an important population at a critical moment in Creek and Southeastern Indian history. His work makes an important contribution to the burgeoning field of Southeastern Indian history that should be read by students of ethnohistory, Southern history, and early American history.

Greg O'Brien

University of Southern Mississippi

Feast of Souls: Indians and Spaniards in the Seventeenth-Century Missions of Florida and New Mexico. By Robert C. Galgano. Albuquerque: University of New Mexico, 2005. 248 pages. \$32.50 cloth.

Among the oldest publications dealing with Native Americans are books and articles that focus on Catholic missions in the New World. As evidenced by *Feast of Souls* and the appearance of recent studies such as *Missions and the Frontiers of Spanish America* (2005) by Robert H. Jackson, the lure to study missions remains strong. Manned by individuals who were literate and convinced that good deeds needed publicity, Christian missionaries left a paper trail that entices, delights, and provokes scholars centuries later. Nevertheless, scholarship concerning missions follows fashions popular in academe. No longer are the missions and missionaries the center of attention. Instead, it is the newly converted Christians who garner the lion's share of ink.

Robert C. Galgano, adjunct professor of history at the University of Richmond, has turned his 2003 dissertation at the College of William and Mary into a serious and thought-provoking look at seventeenth-century missions in Florida and New Mexico. These two areas are linked by the modern mind because eventually both became part of the United States. These missions are also connected historically through the labor of the Order of Friars Minor, the Franciscans, who staffed both endeavors. Many other factors encourage comparative studies of the two areas. Spanish military *entradas* preceded the missions and subdued indigenous resistance to the new neighbors and residents. Moreover, the crown had few economic incentives to encourage its subjects to control these areas, leaving religious motives as the principal inspiration behind occupying such marginal and distant lands.

Galgano finds many other suggestive topics to pursue. The religious outsiders did not arrive alone nor were they isolated from a greater European world. Fellow Spaniards, usually soldiers and officials of the crown, took up residency nearby or in the same locations. These other Europeans often worked with missionaries, but just as often toiled in opposition. European society rarely worked in perfect harmony and the conflicts between the ecclesiastical and civilian worlds of Spain greatly affected indigenous Florida and New Mexico. Because this discord among Europeans was usually caused by disputes over how to use Native labor, it presented Native villages and leaders with an opportunity to exploit such cleavages for their own benefit. Galgano is at his best when demonstrating that shrewd politicians could be found in any mission group.

Among the classic questions asked about the spread of any religion is one in regard to dealing with perception. It is fairly clear what the Franciscans thought they were doing with Native Americans. But what did conversion mean to those being converted? Superficially, it meant one or more outsiders living in close proximity. Following closely upon this was the creation of new religious structures, namely churches. Frequently these were not located at the center of villages, but symbolically at the edge of villages. Did architecture and geography mirror the indigenous religious heart? Was Christianity ultimately at the fringe of their lives? Marginal or not, new Christians had to adjust to a strange and not necessarily logical religious calendar. Yet the old seasons never disappeared. Christianity even meant new daily sounds with the arrival of the metal bell at every mission site.

In the long run, "in with the new" did not mean "out with old." Christianity did not replace what had been; rather it mixed with, supplemented, and added to indigenous religious practices. This is certainly not a new observation, but *Feast of Souls* provides many new ways of defending such a conclusion. Enough changes followed proselytizing that the good friars could rightly claim great success while enough remained from the old that indigenous holy men could continue their good works. Yet there were times when the competition was provoked by either the old or the new practices. As with religious turmoil today, these explosions of the divine forces frequently ended in violence.

If there is any valid criticism of *Feast of Souls*, it rests with several larger questions about writing history. Comparative history can enlighten, but it can also obscure by raising the wrong questions. Florida simply was not New Mexico, and the Timucuan were not the Pueblos any more than the Spaniards were Finns or Hungarians. The Timucuan disappeared from history while the Pueblos did not. At times, Galgano struggles to compare events important in the workings of Florida missions with those in the Southwest and vice versa. Sometimes the result is thin soup.

In a different direction but ignored in Galgano's book is the effect of these mission societies on the Franciscans and Spaniards. Even modern studies such as the *Feast of Souls* assume that the important part of the process is essentially one way, a measurement of how much or little the Europeans changed indigenous societies. Why not question how much indigenous life influenced the Franciscans or missions? If time, effort, and resources expended mean anything, surely some influences went the other direction!

Missions made their parishioners people of the border. Of course, they already were border people in the indigenous world because they shared and contested space with nearby neighbors. As with the fascinating tapestry that comes out of the weaving of two religious worlds together, a superimposed European border magnified the dangers that borders always presented to their residents. New and lethal enemies were added. For the Florida missions, a vulnerable geography exposed their Catholic converts to exterminating blows from Protestant England and allies who were pushing into the soft and accessible fringes of the Spanish empire.

Scholarly works do not reach perfection nor do they answer all questions. The merits of Galgano's book are that it surpasses and replaces much of the

earlier historiography about North American missions and stimulates many new questions about the subject. For students and scholars interested in the early contact period, *Feast of Souls* will be a must-read for some time to come. Galgano's sophistication in revealing new problems and issues about this subject makes this book a splendid example of modern scholarship.

James A. Lewis

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Foot of the Mountain and Other Stories. By Joseph Bruchac. Duluth, MN: Holy Cow! Press, 2003. 188 pages. \$14.95 paper.

Joseph Bruchac is probably best known as a poet and as a storyteller whose written work reflects traditions of Native American storytelling. He is also a widely traveled teacher and storyteller who follows the oral "tradition" in both traditional and nontraditional ways, but his live storytelling is not the subject of this review, nor is his poetry. Likewise, Bruchac has performed important scholarly work in anthologizing the poetry of prisoners and other "third world Americans," work that is beyond the scope of this review.

Foot of the Mountain is primarily an anthology of some of Bruchac's recent short fiction, though it also includes a few reflective essays on his life and his craft. Some of the stories are recognizable, acknowledged variations on traditional Native American stories whereas others are more uniquely "Bruchacian." The book starts with a story set during the Civil War that recounts an encounter between two youths, one Abenaki and one Mohawk, in a New York combat regiment. The next story moves forward to the late boarding-school era, and subsequent stories range back and forth from the past through the present, into the future on another planet and back again.

The second part of the book is more autobiographical and reflective, starting with an essay on the importance of sharing old stories. The pieces that follow take us to Bruchac's childhood in the Adirondack mountains: trout, deer, owls, turkeys in blueberry bushes, turtles in tomato patches, the earth feeding them, the *dodems* overseeing them.

Reading these stories leads to stories within stories. A boy who is running away meets with a situation that ends differently, at least in the immediate sense, than the boy who lived with the bears in the traditional story. At the same time, the stories tell stories about stories. In another story, Bigman sabotages an environmentally destructive construction operation. And a man worries that "people like [Bigman] eat [people]." The elder replies, "Those are just old stories." The man says, "Auntie, you are the one who told me those stories" (39).

Bruchac's prose fiction is much more accessible than that of writers such as Gerald Vizenor or Leslie Marmon Silko and as such may be mistaken for children's literature. Many of his books are packaged and marketed as children's literature or juvenile fiction. But a work such as this would be more accurately characterized as "all ages" literature, similar to the old stories. There is coded sexual humor at times for the amusement of the elders. It is generally too subtle