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Pronunciations, spellings and meanings needed greater attention throughout the book. Tito Naranjo notes that Winter Laite, who prepared the phonetic table and explanation, recommended that native speakers of Santa Clara be asked to pronounce Tewa words and names so that inaccurate spellings, pronunciations, and interpretations could be avoided. Examples of errors include the following: Hill gives variants of spelling and interpretations for the name of Santa Clara Pueblo, an important gesture in a work of this kind. Many pronunciations and one translation, "where the roses grow near the water," are given for *Khap'o*, the Tewa name for Santa Clara. However, *Khap'o* translates as "song water," meaning "singing water." Tessie Naranjo suspects that, when Hill refers to the tea given to parturient women as *koyaya* (127), he is recording a San Juan Pueblo Tewa pronunciation, since *kojaja* is the more accurate spelling for Santa Clara's dialect.

The ethnography by Hill and Lange is presently in disfavor at Santa Clara Pueblo because the value on secrecy is still operational. However, both Naranjos suspect that in the future it will, along with Ortiz's *The Tewa World*, assume parallel importance of a secular nature equal to the oral and "rain god" tradition of the origin myth. It is the first written, primary base of knowledge for future generations of Santa Clara people. All scholars interested in the American Indians of the Southwest will find this a valuable addition to their libraries.

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Indian and Jesuit. A Seventeenth-Century Encounter. By James T. Moore. Chicago: Loyola University Press, 1982. 267 pp. and xii Appendices, Notes, Bibliography, Index. \$12.95 Cloth.

The study of Jesuit missions to the Amerindians continues apace without producing much in the way of deeper insights or more critical appreciation. Professor James T. Moore's study shares many of the unstated doctrinal positions of these early Catholic

missionaries, and it is not surprising that he lauds their missionary techniques and objectives. His thesis, briefly stated, is that the disciples of Loyola laboring in New France demonstrated a sensitivity and understanding of Native cultures unique in the seventeenth century. He defines their approach as one of cultural relativism, without stating so explicitly, by arguing that they sought to bring Catholicism to the Amerindians without radically altering the social and cultural features of Native societies. In other words, they consciously set about to implant the kernel of Catholicism in Amerindian cultures. It was they themselves who were required to make the greatest cultural adjustments in compliance with the apostolic injunction to become all things to all men. This, it is argued, they were intellectually and spiritually willing to undertake because they believed that "good already existed in native cultures and provided the foundation upon which native Christianity would be built."

What Moore does not tell us is perhaps more important than what he does recount because his generally skillful selection of texts and quotations from the voluminous *Jesuit Relations*, which support his central thesis, seems convincing on the surface. That the Jesuits often adopted a relativist position in the missionary field is by no means a new insight, as the vast literature on missionary theory and on the "Chinese rites" controversy in particular attests. Ignatius Loyola did insist that his disciples pay attention to the circumstances of place, language, different mentalities and personal temperaments and he did order the superiors to impose penances on those members of the order who did not learn the local languages. But the order as a whole did not adopt a rigorous practice of establishing distinctive indigenous churches reflecting local culture and belief systems. Rather the Jesuits used a knowledge of Native languages, mores and beliefs to convert Natives and introduce them to a basically Euro-Catholic culture. Moore argues, quite correctly, that the Jesuits realized the impossibility of franchising Natives before state officials understood the futility of a policy of immediate assimilation. Yet Jesuit long-range goals remained the same, as a careful reading of the *Jesuit Relations*, especially after 1650, reveals.

Many readers will be dismayed to find there is little said about the American Indians. Their side of the equation as proposed in the title is largely subjective, passive, background and responsive. This study does not attempt to bring their belief systems,

their traditional views and practices, onto center stage. Thus there is no discussion of counter-innovative techniques, of categories of "conversion," of understandings of spiritual concepts and the like. It is almost assumed that an enlightened evangelistic methodology resulted in widespread and permanent acceptance of Christianity.

Moore has little to say about actual results of missionary activity in New France or of the eventual fate of the cultural relativist approach. The Jesuits who tried unsuccessfully to impose their will and European practices on "domiciled savages" on the reserves at Lorette and Caughnawaga certainly did not measure up to the ideals the author admires so unreservedly. Schooling in general produced very discouraging results. Scarcely one student was able to endure the European imposed curriculum for as much as a year and none ever attained a minimum of elementary schooling throughout the entire French *régime*. The same seems true of much evangelization. Apart from the Hurons who were refugees at Quebec, and therefore constitute a special and atypical case, the Micmacs were the people seemingly most completely and consistently (even under British rule and often without clergy) attached to Catholicism—and their missionaries were not Jesuits for the most part! Moore has discovered the passages supportive of his thesis but seems to have ignored numerous accounts of failure and resistance in missionary work which illustrate the wide cultural gap between Jesuit and Amerindian and the efforts of the Jesuits to Europeanize their hearers. In other words *Indian and Jesuit* suffers from a lack of historical perspective. It is narrow-based and written without much attention given to the colonial setting or the evolution of missionary work and religious life in New France.

There would be much to say about factual and interpretive details, but suffice it to warn the reader that the basic weakness of this slim study is its demonstrated lack of familiarity with the relevant historical literature. Many excellent ethnohistorical books and articles have appeared in the last decade which incorporate the Native perspective. These publications are conspicuously absent from the bibliography and conceptual and interpretive framework of *Indian and Jesuit* and, consequently, absent from the author's historical understanding of the subject. It may be an inspiring book for seminarians, but a scholarly historical treatise it is not.

Yet I have read it with interest and involvement. Moore is to be commended for the style and conviction with which he has made his argument.

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The Canadian Sioux. By James H. Howard. Lincoln: University of Nebraska Press, 1984. 207 pp. \$15.95 Cloth.

James H. Howard, who died unexpectedly while still in his fifties—after a brief illness, was an anachronism, an old-style generalist ethnographer in the manner of Alanson Skinner. In an era when participant observation meant sitting around in bars drinking with frustrated American Indian men and women, Howard sat in cabins recording the memories of the elderly. Other anthropologists traced out social networks; Howard trailed the diffusion of dance steps and costumes. In the early 1970s the National Museum of Canada's Urgent Ethnography Programme funds went begging for takers: Howard responded in 1972 by spending two months in Saskatchewan and Manitoba visiting each of the Sioux reserves. *The Canadian Sioux* is the result of those two months, supplemented by ethnohistorical sources and deepened by Howard's lifetime of experience with Sioux communities. Howard's report was submitted to the National Museum but found no publisher at that time (the Mercury Series was just being inaugurated). Raymond DeMallie and Douglas Parks finally opened a publication outlet for descriptive works like Howard's through a new series, *Studies in the Anthropology of North American Indians*, undertaken by the University of Nebraska Press. *The Canadian Sioux* was solicited for the series by DeMallie and Parks, who tragically had to prepare the manuscript for publication after Howard's death.

There are seven Dakota reserves in Manitoba and Saskatchewan and one tiny Lakota reserve in Saskatchewan. The Dakota are descended, for the most part, from refugees from the 1862 Minnesota Uprising; the Lakota are from Sitting Bull's (Tatanka Iyotake) Hunkpapa band, which fled north after the 1876 Battle of the Little Big Horn. Most of the Hunkpapa, including their great leader, returned to the United States in 1881. The Dakota bands who did not return were granted reserves by the Canadian