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a couple of tips of the hat to the late Vine Deloria Jr., the work of indigenous scholars is missing in the references (204). The style of this book remains old-school—all Euro-American scholars, and all male except for one lone female coauthor—but the content reveals the changes that have been wrought by indigenous activism and indigenous scholarship.

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**Missions, Missionaries, and Native Americans: Long-Term Processes and Daily Practices.** By Maria F. Wade. Gainesville: University Press of Florida, 2008. 302 pages. \$69.95 cloth.

Maria F. Wade's *Missions, Missionaries, and Native Americans* sits at the intersection of several fields: Native American studies; colonial and imperial history; religious studies; anthropology; and southern, western, Mexican, and Spanish history. This disciplinary and topical breadth is the book's greatest strength and, ultimately, the root of its weaknesses. Sweeping but uneven, Wade's work attempts no less than a holistic understanding of Native American responses to Spanish missionization from Florida to California during the sixteenth through nineteenth centuries.

The book is not driven by a single overriding thesis but by several intertwining themes. Wade asserts the importance of understanding the cultural worldviews of the Spanish missionaries, especially how Old World conceptions of good and evil, heresy, and witchcraft shaped Franciscan and Jesuit priests' conceptions of Native American religious beliefs. She emphasizes similarities between Native American and European folk practices, such as "vows, pilgrimages, processions, prayers, and exorcisms" as well as a belief in fortune-tellers and sorcerers, which were overlooked by missionaries who with "destructive rage, contempt, and pity" literally demonized Indians' ways (24, 20). She tracks processes of conversion, syncretism, and ethnogenesis at the daily and long-term level, focusing mostly on hunter-gatherer groups in southern Florida, northeastern Mexico, Texas, Baja California, and Alta California. The Calusa of Florida, for example, were at first happy to add some Christian beliefs and practices to their existing cosmology, taking a "best-fit" approach until more aggressive evangelism by the Franciscans ultimately led them to reject Christian theology altogether (54).

To make sense of such an array of Spanish mission campaigns during four centuries, Wade divides missionaries' strategies into three types. In the wilderness-based model, priests traveled with Indians as they followed their subsistence schedules, an approach that the Spaniards eventually rejected as untenable because it did not encourage agriculture or settlement, nor did it create an exploitable labor pool. In the more commonly employed urban-rural model, Spanish troops rounded up local Indian groups into settlements, either urban households or rural haciendas, where they were taught Christianity while constituting an "unfree labor force" (66). By the time the

Spanish expanded into the Californias during the eighteenth and nineteenth centuries, missionaries had developed a third hybrid model under which neophytes typically lived in *rancherías* or sexually segregated dormitories near the missions. Yet, ultimately, Wade demonstrates how all three models generally failed in their primary goal of making Christians out of Native Americans, at least by the missionaries' standards. With plentiful examples of rebellions, mutiny, malingering, forgetfulness, and other forms of Native resistance, Wade shows how Indians negotiated the challenges of missionization as best they could, selectively incorporating elements of Christianity while forging new identities and "yearn[ing] for their life in the wild" (265).

Given the magnitude of its aims, *Missions, Missionaries, and Native Americans* is by necessity a work of synthesis. Wade draws on works published by historians and anthropologists during the last century, intermingling evidence from older studies as well as new scholarship by Tamra L. Walter, James A. Sandos, Robert H. Jackson, Steven W. Hackel, Susan M. Deeds, and others. She also makes selective use of published, translated primary sources (treaties, decrees, letters, and journals) and a few unpublished materials from the Bancroft Library and the University of Texas.

The primary value of the book lies in its wide scope and comparative framework. Wade's integration of Spanish, Mexican, and South American history provides a transnational context often absent in the local- or state-focused monographs she utilizes. Her sustained comparison of the Franciscans and Jesuits, as well as the geographical and temporal sweep of her analysis, makes the book an ideal starting place for scholars looking for an intelligent overview of the Spanish mission system. Had Wade chosen to include more discussion of mission work among agricultural-based Native groups in such places as New Mexico, the book's potential as a primer would have been even higher. Furthermore, Wade has a terrific eye for the elucidating example; when Wade narrows in on her case studies, they are almost always fascinating. For example, when discussing the many Native rebellions that occurred in Alta California, Wade emphasizes their sexualized nature: murdered priests were often disrobed and, in the case of martyred Father Andrés Quintana, castrated while the Indians "had their pleasure" together in an act of violent sexual liberation. "The killing opened doors to sites that were forbidden and were controlled by the friar: it was a release," Wade notes (179). Her analysis is especially strong when exploring the cultural biases of the missionaries, who willfully ignored abundant signs of Native recalcitrance and loathing while scrutinizing their "prompt attendance, proper attire and demeanor, and appropriate body movements and emotional responses during religious ceremonies"—rather than actual comprehension of theology—as proof of conversion (232).

Yet this book is also frustrating in some ways. Its lack of a central argument robs it of its propulsion. Wade's extended close readings of select primary sources, such as Andrés de Olmos's 1553 treatise on witchcraft or King Phillip V's 1715 legislation regarding Indian Pueblos in Nuevo León, feel arbitrarily chosen and belabored. The book's reliance on existing scholarship and bird's-eye-view approach to the subject make it a work that sums up a field more

than advances it. Given its synthetic nature, it would have been immeasurably strengthened by the addition of a historiographical-bibliographic essay or an identification of areas of needed new research. Wade remarks in the acknowledgments that “every book is an overt dialogue with many authors”; readers will wish that she had made the dialogue more overt (xi).

Though not the standard reference it might have been, *Missions, Missionaries, and Native Americans* provides an excellent interdisciplinary overview of a complex and crucially important topic. Summing up the effects of the Spanish missions, Wade observes that “they left behind festering wounds and scars, but it is also true that they left behind valued traditions and markers of identity” (267). This paradox, borne to all corners of the globe by missionaries of all kinds, makes the history of the missions a continually compelling story with wide reverberations for Native peoples today.

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**The Nature Way: Wisdom from a Western Shoshone Elder.** By Corbin Harney, as told to and edited by Alex Purbrick with a foreword by Tom Goldtooth. Reno: University of Nevada Press, 2009. 136 pages. \$18.95 paper.

Corbin Harney (Dabashee) was born in 1920 to a Western Shoshone family living near Bruneau in southeastern Idaho. Raised by his grandparents and later by extended family members among the Duck Valley Shoshones of Nevada, Harney’s life illuminates the endurance of Native peoples making their way in a rapidly changing world. As a child he learned about the natural world from his grandmother and applied those traditional lessons in later life as he became aware of his calling as a spiritual healer. Harney went on to become an internationally recognized leader in the antinuclear movement and founder of the Shundahai Network, all while operating Poohabah, a traditional healing center in Tecopa, California, until his death in 2007.

*The Nature Way* is Harney’s posthumous treatise on the land wisdom and spiritual knowledge of the Newe, the Western Shoshone people. Harney’s narrative was recorded as a series of interviews conducted during several months in 2000 by Alex Purbrick, Harney’s media manager and secretary, while the two traveled across the Great Basin visiting Shoshone sacred sites, camps, and mineral springs. According to Purbrick, Harney envisioned this book as a whole and had a clear sense of what he wanted to say. “I rarely had to ask him any questions or remind him of places we had been,” writes Purbrick. “I simply pressed Play on the tape recorder and listened to Corbin’s voice until the tape ran out.” In the years that followed, Purbrick transcribed the tapes and then “rearranged everything into sections so that his thoughts would flow in an orderly sequence.” She edited sentences for clarity but tried “to keep the essence of his stories” intact, with “most accounts being word for word as they were recorded” (xii). Purbrick shared her draft manuscript with Harney who expressed his satisfaction even as he added comments