

names" (81), he is soon replaced by the newest modern poet, who is then rapidly replaced by an old world poet. Castillo shows the cyclical cycle of modernity and tradition inherent in the artist's creative process.

Rafael Castillo takes us on journeys that are neither so distant nor as strange as they may first appear. In these stories he shows us the commonality of peoples and their struggles for integrity and creative freedom. In the end, *Distant Journeys* is a rewarding read—one that pulls you from simple to complex, mixing the seemingly incongruent until patterns emerge that create new worlds to explore.

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**Stewart Culin. *Games of North American Indians*. 2 Vols. (Lincoln and London: University of Nebraska Press, 1992) 846 pp., \$13.95.**

About a dozen years ago, I had the opportunity to buy Stewart Culin's classic work, *Games of the North American Indians*, published in the 1902-1903 annual report of the Bureau of American Ethnology (BAE), Smithsonian Institution. The original edition numbered 9,682 copies, of which almost half went to the United States Congress. Beautifully illustrated with more than one thousand figures (mainly drawings of recreative artifacts, plus 21 photographic plates), the heavy and gold-embossed volume was offered for \$175 by an antique dealer in Maine. Because I knew the fellow, he was willing to shave \$50 from the price. Although this was still a fortune for me at the time, I made the purchase, and the book continues to serve me as a reference. Today, this original edition is difficult to get and, no doubt, even more expensive. Because of its ongoing significance as a rich source of detailed information about traditional native entertainment, I welcome its republication by the University of Nebraska Press. The moderate price of this new edition puts Culin's treasure within financial reach of many.

The author was a curator of ethnology at the Brooklyn Institute of Arts and Sciences, and wrote several other books on games in Europe and Asia. This particular project began in 1891, when Culin organized an exhibit showcasing games of the world for Chicago's Columbian Exposition. When BAE ethnologist Frank Hamilton Cushing visited this world's fair, he noticed "remarkable analogies" between the games of the Old World and those of the New. He and Culin decided to collaborate on a world-wide study, with Cushing focusing on American Indian games. After Cushing's untimely death, Culin completed the systematic collection of information about

games played in 222 North American tribes.

This study divides these games into two general categories: games of chance (volume I) and games of dexterity (or skill) (volume II). The first includes dice games and guessing games such as stick-, hand-, four-stick-and hidden-ball game, or moccasin game. Among the games of skill are running races, archery, football, and tossed ball, as well as minor amusements such as shuttlecock, snow-snake, quoits, stilts, and bull-roarer. Finally, there are descriptions of various unclassified games, plus those derived from Europeans, including checkers and chess. As Culin's work makes clear, dice games were the most common, traditionally played in at least 130 tribal groups (almost sixty percent of the total). It was not uncommon for Indians to wager "all they possess, and many do not leave off till they are almost stripped quite naked...Entire villages have been seen gambling away the possessions, one against the other..." (106-107).

Culin's detailed study ends with a brief "summary of conclusions" in which he notes that many games are quite similar in form and function and can be classified accordingly. As BAE Chief W.H. Holmes wrote in the book's original Introduction, Culin debunks the "popular notion that games of chance are trivial in nature and of no particular significance as a subject of research," and demonstrates "their importance as an integral part of human culture." Specifically, Culin shows that "while their common and secular object appears to be purely a manifestation of the desire for amusement or gain, they are performed also as religious ceremonies, as rites pleasing to the gods to secure their favor, or as processes of sympathetic magic, to drive away sickness, avert other evil, or produce rain and the fertilization and reproduction of plants and animals, or other beneficial results" (809).

Not surprisingly, Culin's publication did nothing to stop the U.S. Government's assault on American Indian cultures. As Dennis Tedlock notes in his (all-too-brief and impressionistic) introduction to the 1992 edition: "The white world has not been friendly to Native American games, with the notable exceptions of lacrosse and long-distance running. Back in the 1920s, [Bureau of Indian Affairs] agents with vice-squad fantasies staged midnight raids on houses where people gathered for games of chance. Generation upon generation of white missionaries and schoolteachers put out the message that everyone should stop living in the "past" and be just like them" (24).

Games of the North American Indians shows that gambling is deeply rooted in many tribal cultures. Efforts by dominant white society to prevent tribes from capitalizing on such enterprises are paternalistic and self-serving. As Tedlock wryly comments, "There is a certain justice in the fact that today, all the way from the rural towns

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of New York to the urban centers of New Mexico, whites find themselves spending large sums of money in reservation bingo parlors [and casino gambling establishments, HP]" (24). Finally, this book provides unique historical information about traditional games of skill which may serve as an important cultural resource for native groups engaged in rebuilding their communities. Accordingly, it is with pleasure that I recommend this new/old book for continued reading and learning.

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**Michael D'Innocenzo and Josef P. Sirefman. *Immigration and Ethnicity, American Society—"Melting Pot" or "Salad Bowl?"*. (Westport, CT: Greenwood Publishing, 1992) 360 pp., \$45.00.**

"Salad Bowl" best describes the American Immigration experience, as the editors of this volume aptly picture it. Like a salad bar, this volume offers a variety of articles for academics and the general public to pick and choose, if interest in immigration concerns them in the least. Overall, this book is divided into three major sections, with a theme underlying each division of essays and research pieces. The offerings include: a select study of ethnic minorities and their history with varieties of social-cultural experiences of ethnic groups; a look at the impact of ethnic challenges to the United States; a focus on the inflow of new migrants into the country, with discussions of government policy matters at both Federal and State levels; and arguments over assimilation/acculturation. Also included is a brief index, plus short profiles of contributing writers. Each article provides updated current literature on migration helpful as resource information.

This volume conveys clear evidence that American immigration never melted together with assimilation the outcome, but suggests that cultural pluralism is at work, covering three generations of immigrants coming into the country as distinct ethnic groups. Moreover, studies indicate even European immigrants still maintain an identity after years of residence (i. e., Dutch and Swedes, etc). Additionally, cohesion of ethnic groups is maintained not only by racial identity, but political, community, religious, and symbolic ties.

However, in this eclectic essay presentation, several other dimensions of the immigration/ethnicity issue tend to be ignored or briefly mentioned in passing, such as: amalgamation and structured inequality and extermination, since they are patterns of race and ethnicity relations, linked to assimilation and pluralism. Also, the