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In conclusion, Steven Newcomb adds an interesting new analysis into the religious aspects of American Indian law. Indian people and nations continue to deal with the everyday impact of discovery on their lives and assets. This feudal, ethnocentric, and religiously inspired doctrine of Euro-American superiority and dominance over Indigenous people should not and cannot be allowed to remain the law. Newcomb has made a major contribution toward helping Native peoples to counteract the doctrine of discovery.

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Poison Arrows: North American Indian Hunting and Warfare. By David E. Jones. Austin: University of Texas Press, 2007. 113 pages. \$29.95 cloth.

In this short book David Jones aims to show that the use of poison arrows in traditional Native American warfare was more frequent and more widespread than has been appreciated by those interested in Native American traditional cultures. The introduction begins with brief remarks on the recent use of biological and chemical weapons in warfare in Western societies and then marshals some examples of treatments of Native American use of chemical weapons that are said to downplay their importance. Chapter 1, "Plant Poisons," is a modestly technical discussion of some of the plants and their poisons that were used on projectile points by Native Americans. Also included is a brief discussion of snake venom. Chapter 2, "Nonmilitary Poisons," surveys Native American uses of plant poisons as suicidal agents and in hunting and fishing. A few of the examples are cited at modest length as illustrations of what was done, but mostly the text is merely a listing of plant poisons and the groups that can be identified as using particular plants from a survey of the available literature.

Chapter 3, "World Survey of Arrow Poisoning," briefly surveys the military and nonmilitary use of arrow poisoning outside of Native North America. As in the preceding chapter the approach is a wide-ranging listing with a few illustrative examples. This chapter is said to "present a world context in which North American Indian practices can be evaluated" (31). Chapter 4, "Arrow Poisons of the North American Indians," organizes the information that Jones has been able to locate in terms of culture area and continues the list format with an occasional more detailed example. Chapter 5, "Other Uses of Poisons in Warfare," notes that in postcontact times bullets were sometimes coated with traditional poisons and describes a few other uses such as poisoned stakes as booby traps.

Chapter 6, "Paleo-Indian Poison Use," argues that the successful hunting of mammoth and other large species by Clovis people may have been due to the use of poisoned projectile points. Jones acknowledges that there is no direct evidence of poison use by Clovis or Folsom people, but he does suggest that the design of their characteristic artifact is highly suitable for poison delivery. The conclusion sums up the book's findings and arguments by asserting that "ethnobotanical and ethnohistorical sources clearly refute claims, proposed

as recently as the late-twentieth century, that North American Indians rarely used arrow poison" (63).

The seventy-six pages of prose that make up the introduction and main body of this book are followed by a six-page appendix in tabular form of "Native American Indian Tribes That Used Arrow Poison and Types of Poison Used," seventeen pages of reference notes, a ten-page bibliography, and a good eleven-page index.

As the preceding summary may have already suggested to some readers, it is difficult to suggest the intended audience of *Poison Arrows*. Few of those with scholarly interests in Native American life and culture are interested in what many will see as an old-fashioned (or out-of-fashion) topic, and many other potential readers will probably not be interested in the catalogue-like style of most of its pages, except to check and see if their favorite people used poison arrows. In terms of its methodology and style of presentation this book could have been written one hundred or even one hundred and fifty years ago. One obvious difference from works on similar topics written that long ago is the appearance in the reference material of many twentieth-century publications, especially those about ethnobotany. This book also avoids uses of the major theoretical framework employed in anthropology during the earlier period, cultural evolution.

Jones has assembled his information from a considerable array of ethnohistoric and ethnographic sources. But every source seems to be treated as being of equal value to every other source, with only the occasional hint that some sources are likely to be less reliable than others. The author uses the names for groups as he finds them in his sources, so that some groups will be hard to track down. This offers some clues as to how vague and loosely located in time and space some of the data that he uses are. For example, in the appendix table of groups that used poison arrows, some of the specific "groups" are given as "California Indians," "Interior Salish," and "North Carolina Indians." There are a large number of endnotes, but many unreferenced empirical statements remain, and there are enough typographical errors, misnumbered endnotes, and inaccurate citations to make it difficult for inquiring readers to track down all the references that may interest them.

Jones treats arrow poisons as a straightforward piece of hunting or warfare technology. Except for a few asides, he does not acknowledge that Native American hunting and warfare practices tended to combine empirical, magical, and ritual ideas and practices into a coherent whole. It is unfortunate, given the amount of effort that obviously went into compiling the information used in this book, that he did not explore the role of arrow poisons in these complex cultural systems, rather than contenting himself with merely listing the groups that his highly varied sources claim made use of them.

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