

hypotheses, without any basis in reality. Unfortunately, a widespread belief that Copernicus had advanced his theory merely as a mathematical device prevailed as a result of this forgery, and Copernicus did not live to correct the error.

The general acceptance of the heliocentric theory was retarded for various reasons. It was claimed that an astronomical system would fit in equally well with observed phenomena if a geocentric view were adopted. Then certain implications of the new theory seemed contrary to the doctrine of the Church, which was prepared to enforce its own views by severe methods, as shown by the fate of Bruno and Galileo. Finally, after the Swedish forces of Gustavus Adolphus had occupied Polish Prussia and Warmia in 1626, Copernicus's books and various documents relating to his life were carried off to Stockholm and Uppsala. There they remained forgotten until the Polish scholar Birkenmajer rediscovered them about the beginning of the present century. In spite of these obstacles the truths first propounded by Copernicus paved the way for those great and far-reaching discoveries which were accomplished by his successors.

THE LIFE-HISTORY OF A PUEBLO INDIAN

Sun Chief

The Autobiography of a Hopi Indian. Edited by Leo W. Simmons. (Published for the Institute of Human Relations.) Pp. xi+460+5 plates. (New Haven, Conn.: Yale University Press; London: Oxford University Press, 1942.) 26s. 6d. net.

THIS book—the story of a Hopi Indian from Arizona—forms an interesting sequel to its predecessor in the same series, which was a similar account of a Kwakiutl Indian from Vancouver Island. In both cases the period covered is one of conflicting cultures—Indian and white—beginning whilst the Indian customs are still holding sway but gradually weakening as the white influence becomes stronger. The cultural setting of the two tribes is quite different, and a good deal of interest is added if both autobiographies are studied.

Don C. Talayesva, the subject of this study, was born in 1890 at Oraibi, a Pueblo village perched on a 6,500-ft. plateau, in constant occupation by the Hopi for at least eight hundred years. In spite of outside influence the Hopi retained their own individuality, both cultural and racial, longer than many other tribes, and therefore provided good material for investigation. Living as they do in a sandy and arid region, water has always been a problem and many of their ceremonies are concerned with making rain and ensuring good harvests, for upon these the Hopi depend for their living. They are a peace-loving, hard-working tribe, but when attacked they defended their mesa-top fiercely and successfully. Conditions of life made transport a never-ending labour, as all food and fuel and most of the water had to be hauled to the mesa top, and all able-bodied members of the tribe took their turn at this task. There is no supreme chief of the Hopi, each Pueblo is independent and the authority, mainly theocratic, is invested in a council of hereditary clan chiefs. Each Pueblo is also organized into exogamous matrilineal clans and every male is a member of a Kiva group, which is a ceremonial organization.

The background, therefore, of Don's life was of an assured and well-defined pattern, and it is all the

more interesting to see the results of the impact on him of white culture. For the first ten years he lived with his tribe and the book gives his own detailed and extremely interesting account of a boy's life from his birth. Very notable is the link between him and his maternal grandfather, who took great pains with his education, both material and spiritual. This fine old man roused the boy before sunrise to bathe and exercise and do useful work for, as he used to say, "Work means life".

According to his own account Don was a high-spirited and mischievous boy for whom ordinary discipline seemed useless. Accordingly his initiation at nine years of age was made extra severe, and the double whipping he received seemed to have a salutary effect. Next year he went to the reservation school to begin his education, which continued until he was eighteen. By this time, as he says, he had learned to "talk like a gentleman, read, write and cipher", work at various trades and "get along with white men". During his last year at school he had a serious illness which he attributes to Hopi witchcraft and during which, as he still maintains, he died and went to the Hopi spirit world in the west. Here he was cautioned by his guardian spirit and allowed to return to life on condition he behaved well in future.

On his return to Hopiland Don renounced his superficial Christian beliefs and resumed his Indian status, taking part in the rituals and ceremonies and marrying a Hopi girl from a suitable clan. He was still troubled by witchcraft, however, and had various illnesses which he attributed to it, as also the loss of each of his children in babyhood. This last was a bitter blow, as Don was passionately fond of children and felt very deeply the stigma of being childless. When he had almost given up his hope for a child his wife's sister brought her two-year-old son, who was very ill and whom Don nursed back to health and then adopted, treating him very well, if somewhat indulgently. But the upbringing of this boy was far less rigorous than was that of Don himself forty years previously, and one wonders how far the clash of cultures will affect this new generation.

The autobiography is written for the most part in Don's own words, edited by Leo W. Simmons, who stayed in Oraibi with Don and became his blood brother. The original document has been much shortened, but is even so almost wearisomely prolonged; the author mentions that Don's sometimes monotonous accounts of his meals had to be cut down, and one wonders if the constant harping on the gratification of his sexual appetite might not have been similarly treated. The description of the ceremonies is intensely interesting, more especially so as Don believed in them so wholeheartedly and constantly refused to relate anything that was considered secret. In fact, this refusal almost led to his breaking off his narrative, and he was only persuaded to continue by being shown accounts of the ceremonies that were already printed.

The book is divided into three main parts: an introduction which outlines the scheme of procedure and then gives a general account of Hopi life in Oraibi. The main portion is, naturally, Don's autobiography, the scope of which is outlined above; whilst in the appendix are an example of situational analysis, some Hopi myths and legends, a guide to kinship, and samples of Don's compositions. There are a few illustrations, and a comprehensive index gives a finish to a valuable if rather lengthy volume.

K. RISHBETH.