

dents. The detail, however, becomes cumbersome because of McClellan's organization of his material. In his chapter on the Dayton Triangles, for instance, he uses a full page (p. 124) to describe a game between the Triangles and Detroit Heralds played in 1916. Then in the chapter on the Heralds, he spends nearly a full page (p. 147) on the same game. Similar repetition occurs throughout the middle chapters. The mass of detail on games and scores inevitably invites errors. On page 92, for example, the Columbus Panhandles led the Toledo Maroons 7-6 but won 23-0. In the appendix (pp. 415 and 453), the Panhandles won 23-7. Other such discrepancies appear elsewhere.

Despite the doubtfulness of his principal argument and organizational problems, McClellan has made a substantial contribution to the literature on professional football. No other work deals with the game in the second decade of the twentieth century in such a comprehensive way, and no other work is likely to supplant it.

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An Archaeology of the Soul: North American Indian Belief and Ritual. By Robert L. Hall. (Urbana: University of Illinois Press, 1997. Pp. xiv, 222. Illustrations, notes, references, index. Clothbound, \$49.95; paperbound, \$24.95).

Robert Hall's fascinating and provocative book is the sort of work that indulges in speculation and creatively crosses disciplinary boundaries. Although the book is written by an archaeologist with a deep knowledge of native North American cultural history, nonspecialists can read it with great interest, even if not equipped to fully grasp all the fine points. The title effectively expresses Hall's late-career turn "away from conventional field archaeology toward a more humanistic, noninvasive archaeology emphasizing Native American spirituality" (p. x). The fact that his maternal ancestors include Mohicans, Menominees, and Ottawas grounds the book in a personal sense of connection to his materials and enhances its expressive as well as its scholarly quality.

To do "noninvasive archaeology" is to work with museum and documentary collections. The archaeologist "reads" them as one would read texts: to elucidate the stories that they can tell. One can do amazing things with what lies in museums, archives, and libraries, or is embedded in native languages and vocabularies, without having to dig and destroy more sites, or remove still more heirlooms from native communities. This is Hall's moral and methodological double message: take seriously and analyze deeply what is already at hand.

The content of the book is remarkably rich. Hall's starting point is the Calumet ceremony or the rites surrounding the pipe and the long pipestem. He analyzes meanings through archaeological, his-

torical, and linguistic studies and comparisons across North America. In nineteen chapters, Hall shows how the ceremony is intertwined with mourning, consolation, adoption, reincarnation, ideas surrounding spirit bundles, soul release, cosmogony, and sacrifice, particularly the Skiri Pawnee Morning Star sacrifice, in which Hall also finds relationships with Mesoamerican cosmology. He argues that cultural diffusion and integration of motifs and artifacts into various communities across the continent are very old and pervasive processes in native North America. In short, the spread of modern powwow dances or other contemporary observances has analogues going back two or three thousand years.

The work is handsomely presented and printed, with numerous linecuts and diagrams. Readers would benefit if the illustrations and their titles were listed at the front. Given their importance, they deserve as much. The book could have used some further editing to reduce repetition and enhance clarity. But it is a creative and path-breaking contribution worthy of attention from all readers interested in native North American history and culture.

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David Zeisberger: A Life among the Indians. By Earl P. Olmstead. (Kent, Ohio: Kent State University Press, 1997. Pp. xxiv, 441. Illustrations, maps, appendices, tables, notes, selected bibliography, index. \$39.00.)

The life of the Moravian missionary David Zeisberger (1721–1808) is a subject rich in primary sources and worthy of study. Zeisberger's writings are a major source of information for anyone interested in Algonquian and Iroquoian peoples in the eighteenth century. As a missionary for sixty-three years, Zeisberger became a noted linguist of the northern Unami Delaware dialect. He also compiled an Onondaga dictionary and studied Mohawk. His letters, diaries, and other manuscripts provide detailed accounts of life among the Indians of New York, Pennsylvania, Ohio, Michigan, and Ontario.

In writing *David Zeisberger: A Life among the Indians*, Earl P. Olmstead has taken on a daunting task, given the range of Zeisberger's writings and the longevity of his mission. This task is complicated because, as Olmstead is aware, Zeisberger himself is not the whole story. The Moravian missions were hardly a one man operation. Many other Moravian missionaries labored alongside Zeisberger, and Moravian church authorities directed his efforts. Olmstead goes into much detail about these individuals and their activities. As a result, this book sometimes reads like a biography of Zeisberger and other times like a narrative of Moravian missions in general. The