

some analogous earring types from Phase I at the Halimba-Cseres cemetery, but even more by the fact that here was buried a population with grave goods and burial customs indicative of an autochthonal population such as that represented at the Avar cemetery of Halimba-Belátódomb; e.g., the gathering and placing of Roman bronze coins in the graves. There are, furthermore, strings of beads of similar composition (cf. Grave 20 at the Belátódomb cemetery and Grave 878 at the Cseres cemetery). It is noteworthy that the melon-seed-shaped beads characteristic of the late Avar period and present in great numbers at the Belátódomb cemetery also occurred in Graves 438 and 370 at the Cseres cemetery. In this respect, further study of the bead material from the Belátódomb cemetery would yield even more evidence. (The bead material from the Halimba-Cseres cemetery has been analyzed and published in several articles by the reviewer, including one in this journal [vol. 7].)

Török elaborates on the finds from the well-separable upper and lower chronological phases at Halimba-Belátódomb. Unfortunately, one has to search back in each case from p. 66 to see whether they belong to the earlier or later phases. This is not the fault of the author, but that of the editors who did not follow his instructions. Also contrary to the author's wishes, the editors placed the grave descriptions at the beginning of the book instead of at the end where they are best suited. It is also regrettable that the drawings and photographs were published in a reduced state.

Besides proving an Avar continuity until the Hungarian conquest, the Halimba-Belátódomb cemetery reveals that ten generations of Avars lived in the area continuously. This is an important contribution to our knowledge of the Avar common people, as well as to that of the Hungarians. The Halimba-Cseres cemetery reveals that the two groups initially lived together and then slowly integrated, events that can be traced back to the time of the first Hungarian kings. Therefore, there *were* Avar-Hungarian common-people's cemeteries, an observation that Gyula Török had already made when the official attitude spoke only about Slav-Avar cemeteries. It is regrettable that the editors have hidden this historic conclusion in the last footnote on pages 131-132.

Pages 137-142 list Gyula Török's collected works. An evaluation of these reveals that throughout his

career he remained faithful to his scientific conviction that the Avars living in the Carpathian basin were organically integrated by the conquering Hungarians. He did not deter to speak about separate Avar blocks (Sopronkőhida). Gyula Török has regularly emphasized the importance of the organized settlement of people by might of the ruling class in both the Avar Age and the early Hungarian period. The results of the latest archaeological excavations have justified him in this respect; e.g., the 10th-century common people's cemetery of Ibrány-Esbóhalom in county Szabolcs-Szatmár-Bereg. His opinion, drawn from his excavation experience, that the most important social entity both in life and death was the joint family of Avars, Slavs, and Hungarians as well, has also proved to be durable. His interpretation of the archaeological evidence has resulted in an authentic historical picture of these people.

This volume deserved to be produced by a well-known publisher and placed in wider circulation. Nevertheless, according to standard Hungarian practice, it received only modest support from the Hungarian Academy of Sciences, and is being circulated only in professional circles. It is, therefore, fortunate that the Harrassowitz Publishing Company of Wiesbaden has undertaken its distribution abroad.

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Little Chief's Gatherings: The Smithsonian Institution's G.K. Warren 1855-1856 Plains Indian Collection and The New York State Library's 1855-1857 Warren Expeditions Journals.

James A. Hanson. The Fur Press, 303 Paddock Street, Crawford, Nebraska 69339. 1996. xii + 203 pp., 34 color figs., 47 b&w figs., 3 appendices, bibliography, index. \$75.00 (hard cover).

Among the Smithsonian Institution's vast holdings is a sizeable collection of zoological, botanical, paleontological, and ethnographical specimens donated in 1856 by Gouverneur Kemble Warren, a lieutenant in the U.S. Corps of Topographical Engineers who was known to the

Western Sioux as Little Chief. The ethnographical material is of especial interest as it comprises one of the largest and earliest assemblages of Plains Indian artifacts. As many of the items are beaded, there is much of interest to those researching Plains beadwork or analyzing and interpreting beads recovered from mid-19th-century archaeological sites in the Great Plains region.

Based on 20 years of research, the present volume brings together all that is known about G.K. Warren and his superb collection. In Part I of the book, Hanson chronicles Warren's life (1830-1882) with emphasis on his exploits during the Civil War, a time that saw his greatest achievements... and his greatest humiliation. The author then presents background information on the ethnographic material, concluding that it was collected following the Battle of Blue Water Creek in what is now western Nebraska. Here, on September 3, 1855, General William S. Harney's Sioux Expedition attacked and plundered a Lakota (Sioux) village of some 42 lodges. While much of the material left by the fleeing Indians was either destroyed or appropriated for use by the Army, Warren was able to collect a representative sample of Lakota material culture. Apparently because he was subsequently ashamed of his participation in the looting, Warren never officially informed anyone of the circumstances under which the collection was made. All that was previously known was that the material was "Sioux." Hanson's findings make the Warren collection even more valuable for researchers as we now know exactly when and where the artifacts were collected, as well as the cultural groups that were involved (Brule, Oglala, and Miniconjou Sioux, as well as the Cheyenne).

The final section of Part I is a detailed catalogue of the artifacts, most of which are beaded to some degree using "pony beads" (defined by Hanson as over 2mm in diameter). Described in the order they were accessioned by the Smithsonian, the beaded objects include garments such as dresses, shirts, leggings, moccasins, and a sash. Accouterments consist of a knife sheath, pouches, hair ties, a deer-hoof rattle, a bow case and quiver, and a horned headdress. There are also paint and storage bags, as well as strings of

pony beads, and beaded bands which were apparently being recycled. Of an unusual nature are two miniature objects (a baby carrier and a storage bag), several bladder bags filled with quills, and a doll, the oldest one known from the Plains. An entire outfit for a horse completes the inventory of beaded objects. Among the non-beaded artifacts are Pueblo blankets, stone pipe bowls, a pipe stem, bison robes, feather ornaments, a lariat, a whip, and a bow and arrows. The detailed descriptions of the artifacts are supplemented by both color and black-and-white photographs.

Part II of *Little Chief's Gatherings* presents the verbatim transcripts of the Warren expedition's journals for 1855, 1856, and 1857. Never before reproduced, they are a valuable source of information on the geography, history, and anthropology of portions of what are now the states of Nebraska, North and South Dakota, Wyoming, and Montana. There is information on the size and distribution of the various tribes, as well as on the Battle of Blue Water Creek and the cholera epidemic of 1856. Also dealt with are the fur trade, the steamboat system on the Missouri River, and the various trails that crossed the region.

While the book is a bit expensive, it is well worth the money as it thoroughly documents one of the earliest and most significant assemblages of Plains Indian artifacts in existence, an assemblage derived from a known village over a space of only a few days. One cannot ask for a better provenience. When the artifacts are viewed in tandem with a reading of Warren's description of the events that took place at Blue Water Creek on September 3, 1855, the outcome is a poignant picture of what Lakota life and material culture was like at a time when their traditional ways were beginning to crumble as America advanced westward, pushing them from their lands.

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