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Analysis of Selected Young People's Books on Native Americans

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ANALYSIS OF SELECTED YOUNG PEOPLE'S BOOKS ON NATIVE AMERICANS

THESIS

Submitted to the Graduate Committee of the
Department of Curriculum and Instruction
Faculty of Education
State University College at Brockport
in Partial Fulfillment of the
Requirement for the Degree of
Master of Science in Education

by

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July, 1979

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I. INTRODUCTION

This study consists of an analysis of over sixty randomly selected books on Native Americans which might normally be found in many elementary and junior high libraries. It evolved from my curiosity as a teacher to know just how accurate these materials are. The actual reviews are based on the subsequent criterion list which was devised after a year of painstaking research of Native American source material.

In order to aid the reader, I have purposely kept these analyses as simple and understandable as possible. There is one concept, however, which is of such paramount importance that it can neither be understated nor simplified, and demands immediate mention; the tremendous cultural diversity of Native Americans. Hence, the reader should comprehend how European derived phrases like "American Indian" are myths that homogeneously group all Native Americans into a single entity. They ignore a reality which comprises hundreds of completely different cultures, forming one of the richest and most dazzling displays in all the world. To characterize Native Americans in any other way, especially to impressionable young students who may believe everything they read as the truth, is both inaccurate and very damaging.

It is the exposure of such stereotypic falsehoods, both historical and cultural, that forms the basis of this study. The results are truly amazing, ranging from genuine excellence to almost criminal distortions of fact. Unfortunately, due to limitations of space and time, important research detailing the effect of these materials on young people's perceptions of

Native Americans must be saved for some later project.

There is one more point worthy of note. As author I fully realize that our country is a "melting pot" of many races, yet I have continually used the words "white American" throughout the text. This certainly does not come from any desire on my part to stereotype all Americans as white, but from the valid realization that it was Americans from this racial group who had the greatest contact with Native Americans within the context of this study and who largely shaped the image of Native Americans.

II. SOME HISTORICAL AND CONTEMPORARY CAUSES OF INACCURATE NATIVE AMERICAN IMAGING

Since this paper deals with the multiple inaccuracies that plague America's perceptions of its native citizens, it is necessary to briefly discuss their historical roots and continued perpetuation through present day society. This section, however, should by no means be viewed as an all-encompassing research project. Rather, it is simply a convenient tool to help the reader comprehend the book reviews that follow.

In the most basic terms a stereotype is a generally oversimplified picture in the mind of an individual, which can be further distorted by that person's particular experiences. Witches, clowns, cops and robbers are among numerous stereotypic roles in our culture which perfectly adapt themselves to the imagination of young children. Likewise, ethnic images inundate the youthful mind from a multitude of sources. Literature, films, and television present stereotyped descriptions of Germans, Irish, or Italians for a variety of reasons ranging from humor to advertising. The dominant role of such European groups in our society, where children regularly view them in real life situations, greatly nullifies the detrimental effects of these inaccuracies. (Hirschfelder and Moore, 1977)

The vast majority of children, however, meet the Indian only through the distorted images displayed in print and film. In a survey of kindergarten to fifth grade students in Minnesota, for example, only thirteen percent of the participants had ever seen a genuine Native American. (League of Women Voters, 1975)

This was in a region which boasted a fair sized Indian population. Their attitudes regarding Indians, therefore, are not largely influenced by direct contact. Instead, the traditional stereotypic viewpoint of the white majority, already molded by the various elements of the mass communications media, becomes the prime example. (Hirschfelder and Moore, 1977)

The results of this trend can hardly be termed encouraging as many of the artificially created images are of the most stereotypic or derogatory nature. The students in the Minnesota survey, which was later expanded to include high school, have proved very representative of the entire Euro-American population. They displayed an outstanding ignorance concerning the rich cultural diversity of Indian life. All natives, regardless of tribe or location, wore the ceremonial Sioux feather head-dress and lived in tepees, while hunting the buffalo for food. Predictably, they were viewed by many of the younger children as savage hostiles who glorified war. "What would your attitude be," bitterly asked a Navajo chief, "if you and your family went to a movie or watched television and the Indians you viewed were portrayed as drunken savages who attacked wagon trains and tortured settlers?" (Newton, 1976)

Hence, the United States is a nation massively uninformed and misinformed about its native citizens. Since the very outset of European exploration a vast body of myth surrounding the Indian has evolved, and been incorporated into the systematic enculturation process of American youth. From the beginning white perception of the Indian lacked realism. Disregarding

the truth, it bred for the natives whatever traits needed to expedite European interests. Is it a coincidence that the ancestors of Columbus are Americans, while those who lived here for centuries before him were dubbed "Indians"? The earliest settlers would have perished without help from the "noble red man." These same Indians, however, were miraculously transformed into "bloodthirsty savages" when they threatened white expansion. In the process of this change it was conveniently forgotten who developed the country's most suitable foods, or how the British and French introduced the very profitable practice of scalping to North America. The substitution of one country in place of various colonial powers brought no improvement, as Native Americans were ruthlessly sacrificed to American westward expansion. In order to justify the thievery of their land, diverse Indian nations were erroneously stereotyped by United States policy as nomads. (Sando, 1971) Journalistic accuracy was scorned and replaced by the grisly falsehoods which proved most popular, and profitable. By exaggerating both Indian malice and white virtue, the media became tremendously effective in the formation of a negative public opinion. It is incomprehensible how the defeat of a fully armed cavalry regiment could ever justly be termed Custer's "Massacre," while the merciless slaughter of helpless innocents by this same officer at the Washita was a "battle." Even the nation's most veteran Indian fighter, General George Crook, denounced this outrageous propaganda.

It is too often the case, that border newspapers... disseminate all sorts of exaggerations and falsehoods about the Indian, which are copied in papers of

high character and wide circulation in other parts of the country, while the Indian side of the case is rarely ever heard. In this way the people at large get false ideas with reference to the matter. Then when the outbreak does come, public attention is turned to the Indians, their crimes and atrocities alone are condemned, while persons whose injustices had driven them to this course escape scot-free and are loudest in their denunciations. No one knows this fact better than the Indians, therefore he is excusable in seeing no justice in a government which only punishes him, while it allows the white man to plunder him as he pleases.... (Brown, 1970)

To characterize these actions as history which should be forgotten would be a gross mistake, for they are the foundation of a problem which continues into the present. Racist stereotypes, which were invented to justify European and American misdeeds at the Indian's expense, have evolved as part of a white "egotism" about the nation's past which remains stronger now than ever before. Since the truth hurts, the most expedient remedy is to hide it in a fantasy world that never really existed. Vine DeLoria, the distinguished Indian author and spokesman, has written that

...the American public feels most comfortable with the mythical Indians of stereotype-land who were always there. Both whites and Indians were buried under the weight of popular pseudo-history in which good guys dominated the scene and tribes were indiscriminately scattered throughout the West in an effort to liven up the story. Contemporary problems were brushed aside in favor of the convenient and comfortable pigeonhole into which Indians had been placed. (Troy, 1975)

The imaginary world of the western comic book is a direct outcome of this irrational history. Their overall theme is a very commendable "good shall triumph over evil." Unfortunately, the Indians were the evil to be triumphed over most of the time. The cowboys proved to be "industrious"

and "alert" heroes immersed in the "pursuit of justice," who regularly saved the ignorant and dependent savages from insurmountable problems of their own making. Of course, the red men are pictures as grim faced and half naked, with moccasins, loincloth, and feathers flowing in the wind. None were intelligent enough to speak good English, but most lived in tepees, and all depended on raiding and hunting for a living. Obviously, these popular comics reinforce inaccurate historical stereotypes. Moreover, their verbal-pictorial format dangerously exerts a considerable influence upon the young non-reader as well. + (Green, 1975)

The process, however, begins long before the child is old enough even to look at comics. From the cradle he is taught about Indians by toddler sleeping pajamas, which are covered with wild grinning warriors. Nursery rhymes reinforce this image, while presenting the Indian as unusual in the least and ridiculous at the extreme. "Indian braves in Indian shoes steal along the ground. Indian braves in Indian shoes never make a sound." (Hirschfelder and Moore, 1977) Naturally, an illustration shows them creeping to an ambush with weapons held high. While this may seem innocent enough it begins at a very young age the image of the Native American as all male and always warlike. Furthermore, in many stories the object of that violence is a character whose personality closely corresponds to the child's dearest kin. In Granny and the Indians the old woman lives in the woods, and uses

+ In her study Miss Green analyzed the forty-four most popular western comics. The quoted words "industrious" and "alert" were among the adjectives most repeated to describe whites. The Indians were aggressive, revengeful, cruel, treacherous, and cowardly.

a gun to "frighten off Indians."

Granny Guntry walked along a path through the woods. "Those people... wanting me to move to town. Telling me the Indians are going to get me. Pooh! They won't bother an old lady like me. And I have my gun. Of course it doesn't shoot. But the Indians don't know that."

During the story Granny is watched constantly by "eyes, those Indian eyes. Angry Indian eyes." It is possible that many pre-school children, as yet unable to fully distinguish between past and present, may view the Native American as a real threat to their families and themselves. (Bell, 1971)

Many books which do not emphasize danger are degrading in other ways. The ultimate humiliation appears when the Native Americans are continually dehumanized by coloring books and dictionaries who portray Indians as animals. (Hirschfelder and Moore, 1977) Moreover, some prove to be a very effective form of propaganda. Little Chief, for example, prints an even more ridiculous picture of the frontier than the western comic. In it a small Indian boy encounters a wagon train full of blond, smiling whites. He befriends the children, and bravely rescues them from a deadly buffalo stampede. In gratitude, the people decide to stay forever in "green valley." Ironically, Little Chief replies with a smile. "I am glad. We will be good friends." (Bell, 1971) Such obvious misconceptions have forced many Native American leaders to howl with disbelief. Mary Gloyne Byler, a Cherokee and the editor of Indian Affairs angrily replies

There are too many stories for very young children about little boys running around in feathers and headbands, wearing fringed buckskins, moccasins and carrying little bows and arrows. The majority of these books deal with the unidentified past.

The characters are from unidentified tribes and they are often not even afforded the courtesy of personal names. In fact the only thing identifiable is the stereotyped image of the befeathered Indian. ...The device of repeatedly referring to people in this impersonal and anonymous way, and then reinforcing the anonimity with illustrations that are nondescript, creates the impression that one is not dealing with fully-fledged human beings. (Byler, 1973)

One must wonder how much a Wampanoag, Madoc or Sac would enjoy reading Little Chief. Moreover, most Americans probably know nothing about any of these tribes. They have been shown so many inaccurate and biased depictions as to believe in only four tribes: the Sioux, Cheyenne, Navaho, and Apache. Due to financial considerations the media has tended to publicize only the most vivid aspects of Native American history and culture. The Native Americans are seldom represented in motion pictures apart from their physical contact with the whites. Hence, while native leaders hope for coverage of contemporary issues, they get a continued rehash of old stereotypes. Desperate problems of poverty, discrimination, and co-existence with white civilization remain untreated. "The only true Indian is a Hollywood Indian.... One can only tell an Indian if he wears a feather and says 'ugh' because his cultural traits have not been exposed to most people." (Hartman, 1976) The problem has been buttressed by the popularity of dime novels like Zane Gray, whose low price adds immeasurably to their circulation. Ralph and Natasha Friar, who analyzed hundreds of films about Native Americans, have written that:

No other race or culture depicted on film has been made to assume such a permanent fictional identity Thanks to the moving pictures, we can, let us say, lump the Apache tribes with the Mohawk Nation, call them 'Indians' and assume not only a racial but an

ethnic relationship as well....Hollywood has continued to be a co-conspirator in committing cultural genocide by subverting the Native American's various ethnic identities and retaining him as a racial scapegoat.

(Hirschfelder and Moore, 1977)

Unfortunately, our schools do not deter the prejudicial imaging which the child is exposed to at home and in the media. Teachers are largely untrained insofar as Indians are concerned. This absence of instructional expertise breeds a heavy reliance upon history texts loaded with biased and misleading information. (Mallam, 1973) Jeannette Henry, of the Indian Historical Society, examined hundreds of these while writing Textbooks and the American Indian, and found none to be error free. "A person has a right to be wrong," she says

But a textbook has no right to be wrong, or to lie, hide the truth, or falsify history, or insult and malign a whole race of people. That is what these textbooks do. At best, these books are extremely superficial in their treatment of the American Indian, oversimplifying and generalizing the explanation of our culture and history, to the extent where the physical outlines of the Indian as a human being are lost. Misinformation, misinterpretation, and misconception - all are found in most of the textbooks. A true picture of the American Indian is entirely lacking. (Henry, 1970)

The role of the Native Americans in our history is conveniently relegated to a special section, and then largely ignored throughout the remainder of the text, giving the impression that they never really existed. Despite the presence of millions in the Western Hemisphere prior to 1492, for example, publishers continue to propagate the myth of European discovery. Daniel Boone is proudly introduced in The Challenge of America as "Among the first men to make their way through the Appalachian Mountains and look longingly at the land to the west." (Council on Interracial

Books For Children, 1977) This saga is continued in The Story of Our Heritage, which is used in both public and Bureau of Indian Affairs Schools. Here Boone's descendants have continued their trek westward, and stop to survey the vast "uninhabited" wilderness stretching before them.

The prairies and the Great Plains which lay west of the forest remained unsettled for three hundred and fifty years after Columbus' discovery. This wide open country belonged to the millions of buffalo which grazed on the grasses.... Beyond the Great Plains, far to the west, were mountains and valleys covered with forests and inhabited by an abundance and great variety of wildlife. (Henry, 1970)

The humor of this fantasy is only surpassed by its bitter injustice. Few textbooks bother to mention that little white exploration on this continent took place without Indian help, or how European survival in North America was so heavily dependent on the technology and skills of the Native Americans in agriculture, transportation, and hunting. Plymouth, for example, would most certainly have perished without the Wampanoag tribe. Sentences like the following in Your People and Mine, which describes the first Thanksgiving, illustrates our gratitude: "Peter sat at the table eating quietly with the other Pilgrims. But not the Indians! They tore big hunks off the deer and smacked their lips loudly over each bite." (Henry, 1970) Improper and insulting comparisons with the niceties of European culture are also made when textbooks erroneously use the diaries of prejudiced settlers. "The manner of their (the Indians) living is barbarous," quotes the New Land, New Lives, Our Country's Beginning. (Henry, 1970) "They do not eat at certain hours. They eat as often as they want to and at all hours. They eat upon the ground without a

tablecloth or any covering." (Henry, 1970)

Valid cross-cultural comparisons, however, are expeditiously omitted, to the detriment of the Native American. In most books, for example, the Iroquois are described as having "...noble qualities of dignity, courage, and endurance, but they often tortured captured enemies." (Hirschfelder, 1975) It is not mentioned that torture was the norm for both the Indian and non-Indian at that time. Hence, the impression that, during the same period as the Inquisition and Henry VIII, only the Indian was vicious and brutal. Furthermore, there is little mention of the high position of Iroquois women or their political system, both of which far transcended any European counterparts. Two authors even described the Iroquois Confederacy as "a crude sort of government." (Hirschfelder, 1975) The question must be asked, then, why no less an American leader than Ben Franklin upheld the Iroquois League as a model of unity to politically naive colonial leaders, at the Albany Conference in 1754. "It would be a very strange thing," argued Franklin

if six tribes of ignorant savages would be capable of forming a scheme for such a union and be able to execute it in such a manner as that it has subsisted ages, and appears indissoluble; and that a like union should be impractical for ten or a dozen English colonies, to whom it is more necessary, and must be more advantageous, and who cannot be supposed to want an equal understanding of their ignorance. (Hirschfelder, 1975)

Of twenty-seven textbooks that were investigated in one study, six completely ignored the Iroquois. (Hirschfelder, 1975)

In this way, textbooks erroneously display the "discovery" of America as a confrontation between an advanced culture and a primitive one. European criminality is, therefore, subconsciously justified in the name of progress, while legitimate Indian rights are nothing more than a temporary impediment. The Rise of the American Nation, for example, characterizes the Native American as simply a barrier to advancement, rather than people bravely resisting an invasion of their lands and culture.

Traders and pioneers who crossed the plains on their way to California and the Pacific Northwest reported that much of the plains country was good for settlement. But a tremendous obstacle to settlement remained - the Plains Indians. (Council on Interracial Books For Children, 1977)

This is a blatantly ethnocentric approach, which has no basis in historical fact. As previously mentioned, many Indian societies were far more democratic, sexually equal, and in some cases technologically superior to the early colonists. European dominance is largely attributable to epidemics and greed, neither of which reflects an "advanced" culture. (Council on Interracial Books For Children, 1977) Furthermore, at a time when Native American leaders desperately struggle to maintain control over what little Indian land remains, textbooks continually imply that the conflict has long since ended.

What compounds the immorality bred by this prejudicial treatment of the Indians, however, is that their children are required to read those very texts which so unjustly tarnish their ancestors. "There is not one Indian in this

country," declared the Native American Historical Society during Senate testimony in 1969,

...who does not cringe in anguish and frustration because of these textbooks. There is not one Indian child who has not come home in shame and tears after one of those sessions in which he is taught that his people were dirty, animal-like, something less than human beings. We Indians are not just one more complaining minority. We are the proud and only true natives of this land. (Henry, 1970)

It is this biased and largely inaccurate situation which desperately cries out for revision. American history cannot justly neglect the views of the First Americans. Hence, the student should see the frontier from both sides, and understand why the winning of the West also implies its loss. They should realize how the "Trail of Tears" happened for no excusable reason than avarice. Since they are so consistently and universally used throughout a child's educational career, however, inaccurate textbooks and library books are a major impediment to this reform. Unfortunately, students see what they read as inviolable and rarely question what is on the printed page. In this way, the authors give historical basis to the collection of stereotypes that the young have acquired about Indians.

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III. CRITERION FOR THE ANALYSIS OF SELECTED LIBRARY BOOKS

Although the following reviews are largely self-explanatory, this list is included to help the reader understand how the books were judged. It should be noted that each book will relate only to specific parts, and not all, of the following.

A. Cultural Accuracy - Does the book portray the richness and diversity of Native American cultures? As we have seen, studies show this is not recognized by many students.

1. Are tribal names, locations and time frames specified?

On the other hand, does the book use only the word "Indian" to denote its characters, thereby lumping all Native Americans together?

2. Are only the exciting parts of native cultures such as war or hunting emphasized, while such other important aspects as skills and religion ignored?

3. Does the book ethnocentrically evaluate native cultures through invalid cross-cultural comparisons, biased sources, or the use of such adjectives as "primitive" or "crude?" Likewise, are native habits described in a primitive vein? For example, homes are "huts," Indians "roamed" not travelled and crops were "gathered" not harvested.

Are Native American societies justly credited as ingenious users of nature's bounty?

4. Does the author make Native Americans look stupid, stone-faced, or humorless through the use of broken English, or stereotyped speech and mannerisms?

5. Are certain Native American societies such as the Iroquois given credit for developing and using democratic principles of government?
6. Are the lives and work of native women given equal exposure as that of the men? Moreover, is the predominant role of women in certain cultures accurately presented?

B. Historical Accuracy

1. Are reasons for Native American hostility to the white man in terms of stolen land, broken promises, fraudulent land treaties, brutal massacres and the underlying European/American racism fairly treated? Are white settlers presented as innocent victims of Indian brutality?
2. Does the book reinforce the stereotype "savage" Indian by calling Native Americans "bloodthirsty" or "savage?"
3. Are tortures and scalping equally attributed to the white man?
Are the whites credited with the responsibility of starting widespread scalping?
Are the massacres of Indians by whites given as much attention as whites by Indians?
Does the book continue the myth that men such as George Armstrong Custer were heroes?
4. Does the book alter history by revising or completely disregarding such misdeeds as the "Trail of Tears?"

5. Do fictional stories give youngsters the wrong impression by showing Indians welcoming settlers as permanent friends, or by depicting whites as benevolent saviors who rescue incompetent Indians?
6. Is the author trying to justify white misdeeds by painting Indians as savage impediments to progress? Are Native Americans justly cast as defenders trying to stop an invasion by overwhelming forces?
7. Does the book ethnocentrically label Native Americans as "friendly" or "unfriendly?" Remember that modern Indians would view Sitting Bull as a hero and Pocahontas a traitor.

C. Concerning Books that Deal with Modern Day Native Americans

1. Are modern Native Americans incorrectly shown as participators in the prosperity produced by their land or is the truth about the deficiencies of reservation life revealed?
2. Is the stereotype lazy and drunken Indian reinforced or are the strains of living in two cultures correctly cited?
3. Are Native Americans made to look white or wanting to be white? Does the book seem to indicate that Indians should become like white men?
4. Does the book characterize the white/Indian conflict as past, or does it show how modern Native Americans are still fighting for their civil and physical rights?

IV. REVIEWS OF SELECTED LIBRARY BOOKS ON NATIVE AMERICANS

Makon and the Dauphin
by Nan Hayden Agle

Charles Scribner's Sons
New York 1961
Elementary 128 pages

This tale of an Indian boy who was captured by the explorer Verrazanno and carried back to France was obviously written for amusement and not accuracy. The main character, Makon, supposedly lives in the village of Nessawango, along the Pocomoke River. At no time are the exact locations of these areas, nor the identification of any distinct tribe ever mentioned. Therefore, very little value is realized in the display of any Native American culture traits.

There are, however, several basic inaccuracies. The personality of Makon is itself stereotypic and lacks realism. He is the proverbial "noble savage" who suffers horrible treatment at the hands of his European captors, but manages to triumph in the end with the help of some white friends. Yet, the author's continued reference to Makon's "naked body" among the well dressed French constitutes an unfair cultural comparison which, combined with their numerous references to him as a "wild animal," may serve to convince young readers that he is more savage than human. Moreover, Indian speech is very abused and seems to imply an acute lack of intelligence. "Hyenas smile on you and eat you" is one of Makon's favorite insults. Where a Native American would ever have seen or heard of such an animal is never mentioned.

The Grey Eyes Family
by Edith J. Agnes

The Friendship Press
New York 1952
Elementary 127 pages

In this fine, easy reading story students see a Navaho family that is caught between the desire to retain the old way of life and the need for certain elements of white culture. When tribal medicine fails the family is forced to send the eldest boy to a hospital. Later, Tom Grey Eye's parents agree to his wishes to go away to school. The problem of an Indian within white culture is illustrated when Mr. Grey Eyes finds a good paying job off the reservation, which he loses when tradition demanded he leave to attend the medicine man with his son.

Navaho culture, with its emphasis upon sheep herding, using desert plants, and living in the hogan is well documented. There is even some mention of tribal kinship, where cousins are considered sisters and brothers. The Grey Eyes Family deals with the poverty and illiteracy of many modern reservation dwellers, while showing the difficulty faced by those who leave it.

Sunrise Island
by Charlotte Baker

David McKay Co.
New York 1952
Junior High 178 pages

The major value of Sunrise Island lies with the fact that it represents the only fictionalized account in this collection of the Northwest Indians before the coming of the white man. It is, therefore, a major departure from the

stereotype of the average Indian held by many young people, namely that of the Plains Sioux. With the help of good illustrations some segments of Northwestern Pacific life are excellently reproduced for young readers. Here they see the fine cedar houses, exquisite totem poles, and skillful craftsmen making huge cedar canoes. There is even an appendix to explain the meanings of many unfamiliar words like "handadze," along with a map showing the exact locations and names of the major tribes. All of this can only reinforce the concept of cultural variation.

Unfortunately, the potential of this book is not fully realized. Sunrise Island is an adventure story that tends to ignore many other aspects of culture which do not readily fit into its plot. Consequently, the role of women in the culture, the importance of the well-known Northwest Pacific Potlasch, among others, are hardly mentioned. This leads to an overemphasis upon warfare and brave deeds. Hence, while Sunrise Island disrupts one stereotype, its unbalanced view of this lifestyle leans toward promoting another.

Indians of the Longhouse
by Sonia Bleeker

William Morrow and Company
New York 1950
Elementary/Junior High 160 pages

Several alarming ethnocentric tendencies are exhibited in the Indians of the Longhouse which can only serve to reinforce presently held misconceptions or introduce new ones. The way that the author continually compares the Iroquois unfairly to white culture is very objectionable. Hence, the longhouses are

"poorly made barns," while the village as a whole was "a noisy and untidy place." Consciously or not, the author seems to be suggesting that the Iroquois, who were in reality among the most powerful of all Native American tribes, constituted a particularly incompetent group.

These improper cross-cultural comparisons become intermingled with some very questionable generalizations. The Iroquois "unlike many other Indian tribes, were farmers as well as hunters." In the first place this is an extremely inaccurate statement since it implies that few Indians farmed for food, when many actually did. Moreover, it reinforces the youthful stereotype that all Indians were hunters. Finally, this statement reads as though all the Iroquois farmed, when farming was the specific task of women.

In keeping with this type of negative consistency Indians of the Longhouse misses many opportunities to display the strongest points of Iroquois culture, which seems to have evaded many Americans even to the present day; sexual equality and a very competent political system. Nowhere is the political importance and power of women to control the family and tribal organizations, including the election and removal of chiefs, mentioned. Moreover, their importance is further eroded by subtle suggestions that the women were not capable of speaking for themselves. "The women had their say as well as the men.... Sometimes a woman asked her husband to speak for her. Often a woman's brother spoke for her." Likewise, while the history and workings of the League is awarded several pages, there is no mention of its being one of the most advanced political systems

of the time, or as a model for the yet undeveloped American government.

The chapter organization of this book leaves much to be desired. The final chapter spans twenty pages and is entitled "Indians of Today." Inconceivably, only the last page deals with modern Iroquois. The vast majority of this section concerns itself with Iroquois history after the European settlement, stressing the French and Indians War. Even here the pivotal position of these Native Americans in European politics, and the Iroquois ability to exploit that advantage, is untouched. Rather, we are presented with a white war, in which a simple group of Indians fought. Moreover, in the final page treatment of the present, the poverty and disillusionment of many modern Iroquois is not mentioned even once.

<u>The Mission Indians of California</u> by Sonia Bleeker	William Morrow & Co. New York 1956 Elementary / Junior High 142 pages
<u>The Pueblo Indians</u> by Sonia Bleeker	William Morrow & Co. New York 1955 Elementary / Junior High 155pages
<u>The Seminole Indians</u> by Sonia Bleeker	William Morrow & Co. New York 1954 Elementary / Junior High 155 pages

The extreme similarities in style and content displayed by these three works facilitate their being analyzed together. They all show great improvements over Indians of the Longhouse which was written several years earlier by the same author.

Like Sunrise Island the value of discussing the California Indians and the Seminoles is enhanced because they represent native lifestyles which young readers do not normally read about.

In each of these three selections the specific culture is understandably presented through the eyes of a fictitious family. In this way the student is introduced to the hunting/gathering economy of the California Indians where acorn bread is everyone's culinary delight, sees a Pueblo woman grinding the corn her husband grew on a stone "metate," or watches the Seminoles building their new "chickees" after changing camp.

The author assembles an uncomplicated model of life which is easily comprehensible to the young reader. In it the democratic nature of these particular Native Americans is stressed as chiefs are presented as representatives elected by the majority, who also determined important actions. Furthermore, the woman is shown to be a cornerstone of the culture every bit as important as her male counterpart. In the Seminole Indians, the main character, a boy named Osceola, does not even have a father. The Pueblo woman, meanwhile, is not only the menial grinder of the corn, but is the person entrusted with its total ownership.

All the corn except the seed corn belonged to the women. A man could trade the seed corn as he wished, but he had to ask his wife's permission if he wanted any of the stored corn....Each woman knew just about how much corn her family would need before the next harvest. If she had more than enough she ground more corn for daily use and the family enjoyed bigger meals. If she feared she would not have enough to last until fall, she economized...

The author fully documents the names and locations of the various California and Pueblo tribes, even contrasting the culture of those California groups settled inland with their coastal relatives. There is a good description of the Seminole's

flight to Florida, due to white injustice in their original homelands of Georgia and Alabama. "We are all Creek," said the boy, " but everyone calls us Seminole....It means people that go to another country."

The conclusions of each book seem especially worthy, for after spending much effort describing successful and happy lifestyles, they proceed to honestly discuss the destruction of each at the hands of the powerful white man. In the introduction to Seminole Indians there is fair mention of the former Florida tribes, the Timacuan, Calusa and Apalachee, long made extinct by the weapons and diseases of Spain. This same fate befalls the peaceful Pueblo village when the people refuse the Conquistador's callous demand for their stored corn, an act which would lead to starvation. The alternatives to death, however, were shown to be very uninviting. The following selection from The Mission Indians of California illustrates the author's excellent documentation of the misery and culture shock suffered by these particular Native Americans.

(In the Spanish missions)...the Indians were not used to the continuous labor and care the fields and orchards demanded. The friars forced them to carry water, hoe the fields and tend the orchards. Everyone had to work, even the children, and the work never stopped. There was no longer time for the Indians to get together, or to attend the ceremonies that were so important to them... The food prepared at the mission kitchens was not to their liking. They had never eaten a great deal, but they had a great many feasts, which made up for a lack of plentiful daily food. At the mission they were fed the same diet - stew or mush, and a slice or two of bread day after day. They were given very little meat or fish. The women had very little time to go out to gather berries, plants or acorns as they used to.

The portrayal of the American role in dealings with the Seminoles is every bit as frank and unflattering. Throughout The Seminole Indians permeates an underlying theme of white

racism toward the Native American, reinforced in this particular case because the tribe sheltered escaped Negro slaves.

... The Indians and Negroes of Florida were not considered citizens. They were people of a different color and a different way of living. White men thought that people who were different from themselves were inferior and therefore not entitled to freedom or justice.

Jackson's Indian Removal Act of 1830, the Seminole War, Osceola's treacherous capture under a white flag and other infamous acts are justly presented as a result of this prejudice.

Pinto's Journey
by Wilfred S. Bronson

Julian Messner Inc.
New York 1948
Elementary 57 pages

Here is another example of a book that utilizes Native American characters purely for the sake of enjoyment, while making no effort to be culturally or historically accurate. The Indian is a young boy with a very un-Indian name of Pinto Goodluck, who risks great dangers to save his family. The plot has no time frame and, except for a very vague reference of war or an illustration sporting a railroad in the background, could have been set anytime in two hundred years. While Pinto lives in a village that is clearly Pueblo in construction there is absolutely no attempt made to identify that culture, or even the location of the village in the Southwestern United States. Rather, the word "Indian" is used as the sole means of cultural identification, in complete disregard of Native American diversity, thereby reinforcing the stereotype that all Indians are alike. Reflecting this alarming tendency, an illustration on page 51 inaccurately shows Pinto's friends dancing among the adobes, with flowing Plains headdresses.

Wounded Knee: An Indian History of
the American West

by Dee Brown

Holt, Rinehart, Winston
New York 1974
Junior High 196 pages

Wounded Knee is the youthful adaptation of the monumental best seller Bury My Heart At Wounded Knee, and retells westward expansion from the Native American viewpoint. Its great significance comes from being a counterweight to the stereotypes and misconceptions which excuse white genocide against the Indian on the grounds that they were warlike savages inhibiting American progress. Rather, the Native American is correctly pictured as a patriot, bravely fighting insurmountable odds to repel an invasion by ruthless foes in order to save a culture he dearly loves. "Americans who have always looked westward," writes Dee Brown in the Introduction, "when reading the so-called winning of the West should read this facing eastward. That was the direction the Plains Indians were facing as these terrible events in their history unfold."

Although Wounded Knee is a book largely based on war, the reader is exposed to a rich display of Plains and Southwest Indian culture, as the focus narrows on the destruction of four great nations: the Navaho, Apache, Sioux, and Cheyenne. Unfortunately, the dramatic but truthful, descriptions of events like the Sand Creek Massacre, Custer's brutal slaughter of the Cheyennes at Washita or the demise of Big Foot's Sioux at Wounded Knee may prove too horrible for many students to read. This calls for extreme caution on the teacher's part. As an example I have included the following description of the Sand Creek Massacre of 1864, before which the American commander was quoted as saying, "Nits make lice. Kill em while they're young."

I look towards the chief's lodge and saw that Black Kettle had a large American flag tied to the end of a long lodgepole and was standing in front of his lodge holding the pole, with the flag fluttering in the grey light of the winter dawn. I heard him call to the people not to be afraid, that the soldiers would not hurt them; then the soldiers opened fire from two sides of the camp.... I saw five squaws under a bank for shelter. When the troops came up to them they ran out and showed their persons to let the soldiers know they were squaws and begged for mercy, but the soldiers shot them all.... There seemed to be indiscriminate slaughter of men, women, and children. There were some thirty or forty squaws collected in a hole for protection; they sent out a little girl about six years old with a white flag on a stick; she had not proceeded but a few feet when she was shot and killed. The squaws offered no resistance. Every one I saw dead was scalped. I saw one squaw cut open with an unborn child lying by her side. I saw the body of White Antelope with the privates cut off, and I heard a soldier say he was going to make a tobacco pouch out of them.

Eagle Feather
by Clyde Robert Bulla

Thomas Y. Cromwell
New York 1953
Elementary 87 pages

This very simple reading book is of little value in dealing with Native Americans. To its credit Eagle Feather is identified as a Navaho, lives in a desert area, and herds sheep. Yet, to the young reader the story could be taking place in any of the world's deserts, for no specific area is ever identified. Though there is a picture of a hogan, very little Navaho culture is actually described.

Chief Joseph of the Nez Percé
by Olive W. Burt

Bobbs-Merrill
New York 1967
Junior High 192 pages

Very much in the tradition of Dee Brown, this biography of a great Native American leader forces the reader to look

eastward in heart rending sympathy for his oppressed people. Perhaps the author's deep respect for her subject is best illustrated by the continual use throughout of "Thunder Rolling," in deference to Joseph's repudiation of his Christian name. This book seems accurate in every detail, and would undoubtedly be a positive influence on its readers.

The everyday life of the Nez Percé is retold in excellent fashion through the eyes of Joseph and his family. The author seems to stress the ingenuity of the people in using nature's bounty to their best advantage. The reader cannot help but be amazed to see the men fishing on platforms extending well into the water, and then using the salmon's dried blood to make an excellent all-purpose glue. Likewise, the importance of women to the culture is not ignored, as the chief's mother and sister tan hides, gather roots and sew. In this way a good sexual balance is drawn, even though the major subject is male. Nez Percé religion is recounted by Old Joseph as he relates that tribe's creation myth around a campfire, and by Thunder Rolling as he wanders the mountains during his vision quest.

Olive Burt's biography gains an enormous impact through its treatment of the tribal relationship with the United States. Here is a tranquil people, in love both with life and their beautiful Wollowa Valley, willing to co-exist with Americans while learning the beneficial points of white culture. "There is room for all," declared Joseph's father. "If we dwell in friendliness, we can take the good things and avoid the bad. I have promised friendship and I keep my promises." In response to this cordial proposal Burt then relates the depredations of the settlers with awesome effect. Everywhere whites desecrate

the valley with fences, steal the beautiful painted Apaloosas that the tribe bred for centuries, or murderously provoke incidents with impatient braves whose righteous wrath Joseph is trying to restrain. The climax comes when Washington's representatives, angered by Old Joseph's refusal to abandon tribal lands, bribe another member of the tribe. In this way the young reader is introduced both to the illegal treaty with which the government defrauded thousands of Indians, and to the democratic nature of this tribe.

"I will never sell the land where my father's bones lie," Tu-eka-kas (Old Joseph) said. "Lawyer is willing. The white man will pay him if he goes onto the reservation. He claims to speak for us all but he cannot do that. It is not the way of the real people to let one man speak for all. Each must say what is in his own heart. Each must do what his heart says."

Chief Joseph of the Nez Percé concludes with the brilliant, but vain, retreat to Canada. The reader is not spared the chief's disgraceful treatment after surrender, and death as a man broken by empty promises from Washington.

Little Turtle: Miami Chief
by Jean Carper and Grace Dickerson

Albert Whitman and Company
Chicago, Illinois 1959
Elementary/Junior High
173 pages

Little Turtle was an Indian patriot who, for a while, successfully repulsed white encroachment during the post-Revolutionary period. To its credit, this particular biography acknowledges that the Native Americans were justifiably fighting invaders. It attacks a basic misconception by exposing white responsibility in the advent of widespread scalping. In particular, Hamilton, the "hair buyer," is portrayed urging

the Miamis to take American scalps for which the British would pay. The evils of white liquor also receive adequate coverage. Moreover, Little Turtle turns the stereotype by vividly depicting the ravages of settlers upon Indians. Fully described was the disgraceful butchering of Christian Moravian Delawares:

They fell upon the prisoners with knives and tomahawks. The victims prayed until the very last, when they tumbled to the floor, their lips forever silent. Only the little children screamed when they felt the white man's blade at their throats. Within a few minutes even the screams died away. A ghostly silence entered the cabins. On bloodstained floors were the mangled bodies of forty men, twenty women, and thirty-four children.... Colonel Williamson and his men were not in disgrace. On the contrary they were heroes. Settlers weren't indignant, they were pleased!

There is excellent clarification of location in this biography, obtained through the identification of older place names with modern areas. "Kekionga, where Fort Wayne, Indiana now stands, had been the grand capital of the Miami Indians..." Also, there is exposure to a large number of Indian tribes. Other than the Miami, for example, the Shawnee, Delaware, Patowatomi, Wyandot, Ojibwa, Osage, and Chippewa were among the many mentioned. Unfortunately, while this does enhance the concept of variety, there was little actual depiction of culture outside of warfare. Moreover, some pages actually seems sexist as squaws are pictured as ugly and incompetent. Little Turtle "did not like other squaws who seemed stupid."

Charley Brave
by Edna Walker Chandler

Albert Whitman & Company
Chicago 1962
Elementary/Junior High 139 pages

Here is a welcome departure from the vast majority of books

which depict Indians as living only in the past. Charley Brave's setting on a modern reservation, therefore, could have greatly enhanced its usefulness. Unfortunately, this potential is destroyed by a multitude of errors.

The plot centers around Dr. Brave and family, who are returning to the Sioux Reservation after a long absence. His son, Charley, must prove to the other boys that he is not a "white" Indian. Yet, conversations between the parents reveal two people who use the word "Indian" like detached Americans. In the following quote, which is quite typical of the entire book, Mrs. Brave paints an enjoyable, carefree, and very inaccurate picture of reservation life. No mention is made anywhere of the dire poverty and unemployment that have always plagued the modern Sioux. Far worse, her words subtly form images of laziness and irresponsibility, thereby encouraging two of the most damaging stereotypes of Native Americans by white society.

The Sioux will go to other Indian dances. They will visit friends in other Indian villages and go anywhere for something to eat. By the end of the summer their money and food will be gone and they will be back. They will be glad to go to work and send their children to school.

Not surprisingly, she never explains where the Indians are going to find work on reservations plagued by unemployment. Furthermore, in what is perhaps the greatest insult, the white workers on the reservation are cast as saviors, struggling to save the incompetent Indians. They are treated like submissive children, to be rewarded with each progressive step toward becoming white. This is apparent in the following speech by

the agency head at the beginning of a feast. Significantly, there is no mention in it, nor in any section of Charley Brave, about the past misdeeds of his ancestors. It is also very doubtful that the Sioux would have reacted with the kind of blind enthusiasm pictured here.

"Your people hunted the buffalo, that was all they had to eat sometimes. They made their tents from the skins of the buffalo. They sang songs and prayers about the buffalo. Now today you shall be the first to eat the meat from this buffalo.... Well, those potatoes came from the school garden. So did the beans in the baked beans. That cold milk came from the goat dairy. I know you will do even better now with your garden and dairy." Again there were nods and "Ha, ha!"

The Desert People
by Ann Nolan Clark

Viking Press
New York 1962
Primary 59 pages

The Papago Indians form the subject of this very simple and short selection. At a primary level, the culture of this obscure group is treated fairly well. In particular, there appears to be a good division between the roles of men and women. One major drawback, however, occurs from the lack of a secure time frame. Illustrations seem to focus on a story taking place in modern times, but there is no way to be sure. Another problem appears through obscure location. The author mentions that the Papago live in a desert, but no particular area is cited.

The Life of John Ross: Cherokee Chief
by Electa Clark

MacMillan Company
New York 1970
Junior High 114 pages

Rather than just a simple biography, The Life of John Ross

quickly evolves into a history of the Cherokee Nation from 1812 to 1870 detailing the outrages perpetrated by the government, particularly the infamous "Trail of Tears." In this sense it is not unlike Bury My Heart at Wounded Knee.

Electa Clark rightly seems to stress the Cherokee's determination to live peacefully with their neighbors. Ironically, the book begins by showing the tribe to be the decisive factor in Andrew Jackson's victory over the Creeks at Horseshoe Bend in 1814. From there she assaults the stereotype lazy, conservative, and savage Indian by exposing young readers to the amazing Cherokee ability to adapt the beneficial aspects of white culture, to the point of building a nation based on the United States Constitution. Some fairly complicated cultural analysis is utilized in building to this climax. While visiting Washington, for example, Ross voiced a desire that blacksmiths be sent to the nation.

Ross wondered if President Madison would see the significance of their request for blacksmiths. Other Indians had no need for smiths. But Cherokees were becoming farmers who worked with hoes and plows and used shod horses. Cherokee Women used Cherokee cooking ware. When smiths were needed, it was a sign of advancing civilization.

While accenting Cherokee virtue, an underlying theme of white racism is steadily reinforced. One Georgia Congressman is quoted in a speech calling the Cherokees "savages living on roots, wild herbs, and disgusting reptiles," while many soldiers and Georgia citizens believed, "An Indian has no more soul than a buffalo. You kill either one, it's the same thing." Based on this foundation the reader is exposed, in shocking detail, to the unruly white land grabbers, the illegal Georgia laws that actually did degrade the Cherokees to the level of an

animal and, finally, the "Trail of Tears."

Black Hawk: Young Sauk Warrior. Bobbs-Merrill Company
by Catherine Seward Clevern New York 1962
Elementary/Junior High 192 pages

Black Hawk gives many readers their first look at the Sauk Indians, a group which played a major, but unheralded role in American history. Geographical and time setting is excellent, with several pages even detailing the tribe's original habitat and its migration to the present location.

A good replica of Sauk religious thought is synthesized through various sections of the story including creation, vision quest, and life after death. When Black Hawk's father is killed by a Chippewa war party, and goes to the "land of rest," it is easily seen that the Sauk concept of the hereafter is not dissimilar to our own.

They knew that his father first must travel through the blue cloud of woodland to reach the land of happiness. Next he must cross a fast stream on a pole high above it. Good souls crossed over the poles easily. They entered beautiful woods with plenty of game and lived happily with the good spirits. Bad souls fell off the pole. They were swept down the stream to the land of the evil spirits.

The major orientation in this selection is towards the male warrior, allowing only a minimal coverage of the female role. While this may seem stereotypic, it is not totally inaccurate as warfare was an important part of Sauk culture. Moreover, the author notes that the tribe fought only for two justifiable reasons, namely protection of their hunting grounds and to revenge a dead relative.

The deceitful dealings of American leaders with the Indians

is honestly treated. Several chiefs visiting St. Louis are gotten drunk and tricked into signing a treaty relinquishing the tribal capital of Saukenuk. The final chapter deals with Black Hawk's attempts to forestall this, and culminates with the terrible massacre at Bad Ax, where the settlers ignored a white flag to spare only one hundred and fifty of the two thousand Sauk assembled there.

Bread and Butter Indian
by Ann Colver

Holt, Rinehart and Winston
New York 1964
Elementary 109 pages

This story exposes young children to several damaging misconceptions. The plot concerns a little girl in a post-Revolutionary Pennsylvania frontier settlement who befriends an Indian by giving him bread and butter. If Native Americans were pets then Bread and Butter Indian might have some validity, but since they are not it borders on the ridiculous. Furthermore, they are pictured as very dangerous animals indeed, as the settlement is frantic over the prospect of brutal slaughter by these wide-eyed savages. While there is never any mention as to why the Indians might be hostile, passages like the following can only serve to reinforce uncomplementary stereotypes of the barbaric red man.

Barbara had never seen an Indian near the settlement, but she knew they were fierce and frightening. She heard stories of Indian raids on settler's houses and of war whoops and tomahawks and scalping. At night they could see Indian campfires flickering in the dark mountains.

"Never go far from the houses," Papa often warned Barbara. "There are Indians in the woods."

"What should I do if I see an Indian?" Barbara asked.

"Run, child," Mama said with a shudder. "Run as fast as you can!"

The author makes no attempt to identify which particular Native American group is involved. Rather, the word "Indian" is used as though all are the same, in complete disregard of Native American cultural diversity.

Tucumseh: Destiny's Warrior
by David C. Cooke

Julian Messner, Inc.
New York 1959
Junior High 192 pages

While the main topic here is warfare, many Indians are portrayed as honorable fighters who fought for a just cause. In a scene that does much to dispel the image of a savage Indian, Tucumseh's father is pictured instructing him about war: "Make me a promise which my other children have made... to carry the knife and bow with honor, to be brave, but to be generous and kind as well. Always remember that an enemy is also a man who laughs and cries as you do." Likewise, at another time Tucumseh's brother "found the corpse of a warrior who had been a special friend. He vanished somewhere beyond a ruined batch of succotash beans, horribly ill."

In contrast to this very human treatment of the Native Americans, the white settlers are honestly credited with the murders and scalplings of many Indians, including Tucumseh's father. The Shawnee code of honor is compared with that of a white hero, Daniel Boone, who says to Tucumseh, "Why, boy, the only way to fight any kind of battle is with every trick you know.... Don't stop till they're dead."

It is ironic, and unfortunate, that in several rare cases the author's very effective treatment of this particular stereotype is nullified by his choice of adjectives. The word "primitive," for example, is used several times. Much worse,

after describing most Native Americans in complimentary terms, there came the "savage Sauk and Fox," and "roving bands of bloodthirsty Wyandots and Potawatomi."

Indians on the Warpath
by David C. Cooke

Dodd, Mead and Company
New York 1957
Junior/Senior High 206 pages

Indians on the Warpath is a straight historical narrative of ten famous warrior leaders. It is limited geographically to the eastern half of the United States and, in time, to no later than the 1840's. Opechancanough, Philip, Pontiac, Tukumseh, Little Turtle, Black Hawk, and Osceola are among the leaders whose exploits are discussed.

To its credit this book presents a very accurate view of Indian/white relations, particularly in areas where children do not often realize the truth. In Jamestown and Massachusetts Native Americans are given ample credit for the survival of white settlers, to be repaid only by greed and prejudice.

Powhatan ... helped (Jamestown) by giving them corn and tobacco, and tried to treat them as friends. But these paleface intruders always wanted more and, on one occasion, just a few months after they landed, they invaded the main Indian village with guns and swords and threatened to kill the red men unless they supplied them with more food.

From this evolves an effective treatment of Native American reaction to both European and American maltreatment, particularly corrupt treaties in which drunken chiefs signed away land the Indians believed belonged to all. Several excellent examples are used to illustrate the double standard by which Indians were treated. In the chapter concerning Tukumseh, for example:

...conditions grew steadily worse in the Northwest territory. A great number of Indians were killed by hunters who shot them merely for sport, as though they were killing wild animals. Apparently this wanton killing was permissible as long as Harrison was concerned, for not one of the murderers was ever punished. However, the situation was reversed when two Potowatomies attacked a group of four white hunters and killed them. Harrison sent a message to Tukumseh demanding the guilty warriors be handed over to stand trial.

Apache Warrior
by David C. Cooke

Dodd, Mead, & Company
New York 1958
Junior High 233 pages

A fair degree of Apache culture, including life on the rancheria, building a wickiup, marriage customs and religion is featured in this wartime biography of Chief Mangus Colorado. There are also several maps providing excellent documentation of Apache territory.

Apache Warrior, however, deals mostly with warfare, and in doing so exercises a great degree of fairness. Whites are correctly blamed for the conflict, particularly the atrocities of American scalp hunters. Especially vivid, in this regard, is a description of the massacre at Santa Rosa, New Mexico. Here, Mangus' peaceful tribe was treacherously invited to a celebration and ambushed, men, women and children, with hidden cannon to get the bounties their scalps would bring. Concurrently, the notorious Apache mannerisms are also not excused. This inherent impartiality is apparent in the following passage.

They (Apaches) have committed atrocities that devils alone would seem capable of, and have been subjected to atrocities that devils might blush to commit. The white men who encountered Mangus either praised him or cursed him.... However, it must be remembered that the Indians looked upon the whites as people who were trying to steal their lands, and one rarely feels kindly, or acts kindly, towards another whom he considers a thief.

Several important points are noticeable here. While the Apaches are shown using torture, that practice is equally attributed to the Americans. At least the Indians were fighting for a just cause, and not killing for the blood money gained from a child's scalp. Hence, the student is able to judge which group is more savage. Also invalidated is the misconception that scalping was a purely Native American phenomenon. Finally, the author is careful to delineate just which tribe is involved, even to the point of excluding other Apache groups through the use of maps, so all Native Americans are not stereotyped in the mold of those in this book.

The Courage of Sarah Noble
by Alice Dalgliesh

Charles Scribner's Sons
New York 1954
Primary 57 pages

In this very elementary selection a little girl is forced to stay with a very amiable Indian family while her father is away. These Indians are presented in a very warm and human light, but are also given some very stereotypic mannerisms. Reference is continually made to the "almost naked" bodies, while their speech is spiced with an unintelligible English vocabulary, modified with an occasional "how."

While we know that the story takes place in Colonial Connecticut, there is absolutely no mention of Indian tribal names. They are identified only as "friendly" Indians, along with some vague references to some threatening "Indians of the North." This greatly understates the complexity of native cultures, while exposing young readers to the inaccurate concept that all Indians are alike. Furthermore, use of terms

like "friendly" and "unfriendly" constitute an unfair description of Indians through white values. Many times Native Americans seen as "friendly" by early settlers, could justly be considered traitors by their own people.

Cliff Dwellers of Walnut Canyon The John Day Company
 by Alice Epstien and Carrol Fenton New York 1960
 Primary/Elementary
 63 pages (half are full-page illustrations)

Cliff Dwellers outlines the culture of the Sinaqua Indians, who dwelt in Walnut Canyon, Arizona, before the white arrival. There is excellent time and geographical setting, complete with maps of Northern Arizona around 800 A.D. The introduction also connects the Sinaqua to the later Pueblos, thereby making them more recognizable to young people.

This is an excellent cultural presentation in which each page discusses one aspect of living, from building houses and gathering food to songs, dances and crafts. An imaginary family is used as the basis, and the importance of its female members is stressed as much as the men. The effect is greatly reinforced by full-length illustrations, which appear opposite each page of narrative to help explain what is written. These seem particularly useful when speaking of activities that might be unfamiliar to many young people. An example would be the gathering of desert plants, of which the agave and penyon are used for food, and the yucca for soap, sandals, and baskets. In this way the children also become aware of how brilliant many Native Americans were in utilizing the gifts of nature.

Indians, Indians, Indians: Franklin R. Watts, Inc.
Stories of Tepees and Tomahawks, New York 1950
Wampum Belts and Warbonnets, Elementary/ Junior High
Peace Pipes and Papooses 287 pages
 by Phyllis R. Fenner

As the sub-title may suggest, this anthology of short stories is literally constructed with damaging stereotypes, misconceptions, and inaccuracies. The Native American is exploited as a means of generating excitement, thereby resulting in an unacceptable alteration of actual historical and cultural fact.

In several selections, the words "savage" and "Indian" are used interchangeably as synonyms. The Native American is, therefore, depicted as bloodthirsty and primitive, while the reasons for this hostility go unmentioned. "Tonight, when the moon is high," cried a Shawnee chief

"depart with those warriors who came with you. We go from here in small parties to burn scattered cabins and kill all those who dwell in them. In six days we meet at the fort the white men call Boonsborough. We shall burn the fort, and kill its defenders - all!"

Very little information dealing with cultural lifestyles is included anywhere in Indians, Indians, Indians. When this is done, inaccuracies abound, to the detriment of Native Americans. Pemmican, is here described as simple, dried buffalo meat. In actuality, it is a very nourishing mixture of meat, fat, and berries, and is an excellent testimonial to the ingenuity of Plains Indian women.

More serious than these simple inaccuracies is the fact that many of the stories appear in a setting which lacks any description of tribe, location, or time. Not only does this

lead students to believe that all Indians form a single homogeneous group but, thanks to the uncomplimentary means of presentation, that they were completely barbarous. Moreover, white settlers are many times depicted as the innocent victims, rather than the actual perpetrators, of this savagery. The following passage is a typical example of this, and deals with the "Kent Family From the Other Side of Dunnville." The location of this town goes completely unmentioned throughout the story, while the author's description of our Native Americans proves extremely interesting.

"I'll call Katie Conroy and we'll begin to bake," (Mother) cried. "No telling how long they'll be here, and they'll be hungry.... The men can bunk in the hay, if those wicked redskins don't fire it before they have a chance to bunk.... We can use up some of the turkeys on the neighbors.... Heaven knows if the savages come, I wouldn't have them eat my turkeys." (Underlining is mine)

Amazingly, in the few instances when Indians are not the wicked villains, they are pictured as ignorant fools whose salvation is earned only by white benevolence. In one selection, a little girl risks life and limb to warn a group of exceptionally dull-witted Indians of an impending attack. Please note the stereotyped speech.

"You lost, Misse Red Hair?" inquired Indian John.
 "No, no," said Caddie, "I am not lost, John. But I must tell you. Some white men are coming to kill you..."
 "No unerstan," said the Indian. "You hungry?"

The ultimate insult comes during the adventures of a youngster named Little Star Brother. Again, while he lived in a buffalo hide tepee and the men continually hunted that animal, there is no tribal name, no date for the action, and not even a single mention of the Great Plains. In the most

absurd travesty of historical justice, Little Star Brother saves a locomotive that had been scaring the buffalo from his own people. He is then congratulated by a chief whose remarks accept white superiority, and an end to Native American culture.

"Little Star Brother is only a little boy, not yet brave. He will grow up in a new time when the Indian will learn the way of the white man. His children and his children's children will learn to speak the tongue of the white man, and will fight by his side."

The Life and Death of Yellow Bird
by James Forman

Farrar, Straus and Giroux
New York 1973
Senior High 215 pages

Although it is suitable only for the best readers at the junior high school level, this sophisticated full-length novel can justly be termed the historical-fiction counterpart to Dee Brown's Bury My Heart at Wounded Knee. Set in the time between Little Big Horn and the Wounded Knee Massacre, Forman describes with a comparable heart-rending effect the life and death of Plains culture.

The nomadic lifestyle of these Native Americans in all of its aspects, ranging from the sun dance and vision quest to hunting and using the buffalo, is painstakingly treated as an intricate part of the plot. Cultural variation is stressed to such a minute degree as to merit even a description of the difference between Sioux and Cheyenne tepees.

In recounting that which proves most valuable to the Plains Indians, the author appeals to high levels of reasoning. The concept of community ownership is clarified through the main character's thoughts. "Yellow Bird loved the woods. He owned

none of the land and wished to own none, any more than he would consider owning the wind or sunshine. The earth belonged to no man." This idea is then used as a foundation to prove the land treaties signed by some chiefs illegal, since they did not own the land which was given away.

Other relationships between the whites and Plains Indians are honestly treated in like manner, and with profound effect. Native American leaders like Crazy Horse and Sitting Bull are justly depicted as patriots bravely fighting for their country, whose efforts eventually end in treacherous death. In contrast, students are exposed to the truth about "heroes" like George Armstrong Custer, who the Sioux aptly nicknamed the "squaw-killer." His exploits at Sand Creek and Washita are very accurately presented. Yellow Bird's grandfather was Black Kettle, the naive Cheyenne chief who inadvertently allowed both massacres, dying in the second one. Forman presents him as the perfect example of a Native American who trusted the white man, and who would be called by them a "good Indian." Yellow Bird's mother, like most of her people, was not quite so willing to agree:

"Black Kettle, your grandfather, believed the white men meant well, that he would move on, that the land was big enough for all. So he gave away our land and we were massacred not one time, but twice, by the bluecoats, and for this they call him a diplomat among us."

Sacajawea: The Girl that Nobody Knows
by Neta Lohnes Frazier

David McKay Company
New York 1967
Junior/Senior High 182 pages

After reading it becomes obvious that this book has been misnamed, since the majority of it deals with Lewis and Clark

rather than Sacajawea. Moreover, it seems to be based on white supremacy, resulting in numerous prejudicial and stereotypic statements about Native Americans.

The first several pages contain a brief scan of Sacajawea's early life, along with some exposure to the hunter/gatherer culture of her Shoshone tribe. An even greater expenditure of time is spent, however, in dealing with the backgrounds of Meriwether Lewis, William Clark, and the Louisiana Purchase. Although the names of many tribes are mentioned, among them the Gros Ventre, Minitaree, Mandan, Hidatsa, Nez Percé and Chinook, very little cultural information is offered. Yet, the author spends several pages detailing mini-biographies about each white member of the expedition. Sacajawea is treated as if entitled to only secondary importance. She is mentioned only in relation to the journal entries of Lewis and Clark, while several pages frequently pass without even her name. At times, the importance of Sacajawea to a successful conclusion of the expedition is purposely minimized. Typical statements like the following quote not only illustrate this point, but form a distasteful example of a white author writing about a white man generously patronizing a poor Indian. "It (Sacajawea's advice) is useful to Clark, but since he sees the gap himself, he would have no trouble finding his own way there without her help. He merely wants to be nice to her"

Whether intentional or not, Sacajawea: The Girl that Nobody Knows seems intent upon unjustifiably placing the Native American one notch below the white American. Many

times Indians are called savages by the author, despite the fact that Lewis and Clark received invaluable assistance from them. Sacajawea is described as "fifteen years old, according to legend, rather small and pretty in her own Indian way."

This seems to indicate that being "pretty" does not hold the same meaning if the person is Indian rather than white.

Furthermore, when Sacajawea has a baby boy Clark describes him as "beautiful and intelligent." The author then nonchalantly adds, "Perhaps he shows his French blood more than the Indian." Apparently, all Indians must be dumb and ugly.

Finally, students are exposed to the misconception that Native American men treated their women like beasts of burden. Sacajawea is called "lucky" because she is an Indian woman among whites. "He (Clark) thinks of her as a person, a human being, rather than an animal, the usual estimate of Indian women." It is conveniently forgotten that, in many Indian cultures, women held greater prestige and power than their nineteenth century white counterparts could ever have hoped for. The sharpest young readers might realize that the only times when Sacajawea was treated like an animal it was by her husband, a white man.

Red Eagle
by Shannon Garst

Hastings House
New York 1959
Elementary 121 pages

At a more simplified level, this fictionalized adventure of a young Sioux boy offers an excellent reconstruction of Plains culture. Spread evenly between men and women this includes, among other examples, descriptions of the vision

quest, travois, nomadic existence, buffalo hunting, food preparation, hide tanning, tepee making, and eagle catching. The author makes sure to mention that the ceremonial Sioux headdress, which is greatly overused in many stereotypic images, was worn by chiefs only during ceremonial occasions. There is, however, no direct reference to location or time frames, only vague allusions to Crazy Horse and Red Cloud, which might well mean nothing to the youngsters who read this book.

American Indians: Yesterday and Today
by Bruce Grant

E.P. Dutton Company
New York 1960
Junior High 351 pages

This is actually a unique encyclopedia of the American Indian, and can be an invaluable instructional tool. Readable and unbiased accounts regarding all aspects of Native American history and culture are listed in alphabetical order. These include short biographies of leaders from Pocahontas to Russell Means, tribal information on both important and lesser known groups, along with reports on a wide variety of cultural paraphernalia from tools to food and housing habits. The exhaustive nature of this effort is illustrated by the following excerpt on the Cheyenne:

...The Cheyenne formerly lived in what is now Minnesota and later moved to the state of North Dakota. From here they were driven west by the powerful Chippewa... and are believed to have joined with the Arapaho with whom they were ever allied....The Cheyenne, divided into what are called the Northern and Southern Cheyenne, were a powerful, athletic race, and of a superior mentality. The men were noted for their bravery and the women for their virtue. They were horse Indians and buffalo hunters and lived in tepees.

The only criticism of American Indians: Yesterday and Today is one of omission. There is no mention of many of the historical misdeeds of white men. The author praises the Cheyenne, for example, but never speaks of their destruction at Washita or Sand Creek. Space is given to such minor figures as Shabonee, Tukumseh's lieutenant, but not to the famous Cheyenne Chief, Black Kettle, who trusted Custer, and was killed by him.

Indian Tribes of North America
by Marion Gridley

Hubbard Press
Northbrook, Illinois 1973
Elementary/Junior High 63 pages

Books like Indian Tribes of North America are among the most effective means of teaching the truth about the Native Americans. It seems purposely written to attack the misconceptions and stereotypes produced by our society. The American Indian is presented here, not in the biased form of a savage or as an exciting means of entertainment, but as a genuine human being.

The Indian was not a wild man as we are accustomed to think of him. The mark of any civilization is its songs, its stories and its arts, and the Indians had all of these. He had a rigid code of honor, and he was sincerely and deeply religious. He was not the serious, stolid person that we imagine him to be, but was happy, gay and laughing...

The great richness and variety of native lifestyles is greatly reinforced by the author's organizational structure. There are five chapters based on cultural similarity, which are further divided into several sub-sections, each concerning a single particular tribe. These chapters are:

1. "Dwellers Among the Leaves" dealing with the Northern Woodlands, with the Iroquois and Winnebago as particular examples.

2. "Dwellers in the Southland" or Southern Woodlands, with the Creeks.
3. "Dwellers on the Plains" with the Blackfeet and Pawnee.
4. "Dwellers on the Desert" about the Southwest and the Hopi.
5. "Dwellers along the Sea Coast" of the Northwest Pacific and the Kwakiutl..

Furthermore, the beginning of each chapter is a full-page chart containing the names of all the major tribes in that region, where they originated and their present location.

In each case a splendid presentation of the specific culture is made based on foodgetting, games, kinship, and technology. While realizing that Indians are not all alike the student is exposed to a Kwakiutl potlasch, the kwas and katchinas of Hopi spiritual life, or read descriptions of Plains women building a tipi, the famous Winnebago canoe makers, or cedar house building in the Northwest. Cross-cultural comparisons, like the following about tipis, are continually made throughout.

Tipi poles were made of lodge-pole pine, of spruce, or cedar. The Indian of the Plains could not use the flexible saplings of the Woodlands Indians. His poles had to be straight slim trees that would stand erect with strength.

Furthermore, the influence of environment upon cultural variation is excellently stressed, along with the Indian's brilliant ability for adapting to it.

America is a land of many natural features. It has three climates - cold, moderate and warm.... In each of these different sections the Indian lived, and the place in which they lived had its influence on the way they lived, affecting also their music, their crafts, their costumes and their traditions.... Some were hunters and moved with the game, others were agricultural people and lived in permanent villages. In each section of the country, nature had placed the means for men to live. Man had only to learn and develop uses for these gifts of nature. Whatever place he lived the Indian knew the ways of nature and how he

could best turn them to his ends. By his cleverness in doing so he was able to create for himself that answered his needs and through which he progressed.

Historical inaccuracies are assaulted as vehemently as cultural ones. The Native Americans are fully credited with saving the earliest European settlers, who were then unable to exploit nature's bounty, only to eventually fall victim to centuries of prejudice and greed. In doing this Indians are justly relieved of hated and unfair misconceptions.

Of scalping, for example, the author writes

The scalp lock was left as an ornament.... It was not left for the purpose of scalp taking for, with the exception of a very few tribes, the Indians did not scalp until the coming of the white man. Rival governments in early American history paid bounties for the scalps of enemies...and with this encouragement, the practice spread rapidly.

Finally, the American Indians are given their rightful place in the actual formulation of American history. Rather than being treated as naive pawns caught unwittingly in a European war, New York's Iroquois are displayed as a powerful force whose presence demanded careful consideration on both sides, and whose advanced political system effected even the evolution of modern American government.

The Iroquois were famous for their political unity, and for their abilities in this direction. They were great statesmen and possessed great genius for politics and organization.... Later, those who framed the United States Constitution drew inspiration from the people of the longhouse.

The Iroquois Trail: Dickon Among
The Onondagas and Senecas
by M.R. Harrington

Rutgers University Press
New Brunswick, New Jersey 1965
Junior High 211 pages

This historical fiction features a white hero named

Dickon from the Jamestown of 1616, who adopts Indian ways and travels extensively among the villages of the Iroquois, while looking for his Lenape blood brother. Students are also exposed to many other eastern tribes that chance to cross his path, including the Susquehannock, Erie, Lenape, Huron, and Powhatan. In each case there is a brief account of the group's lifestyle, while various maps give accurate locations.

The author's respect for Native Americans, and penchant for steadfast accuracy, is highlighted by his use of only Indian names when speaking of famous native leaders. Powhatan, for example, is called Wahunsonacock and Pochahontas, Matoaka. Moreover, although Dickon is white he deeply respects the natural purity of Indian life and becomes a spokesman for them. The greed and prejudice of European settlers that caused Dickon to forsake Jamestown is immediately apparent, giving a correct picture of why friendly Indians turned to a deep hostility that would eventually span three centuries.

The Iroquois Trail involves such superb research into the Five Nations, that it would make an excellent textbook in novel form. The hero, and the reader, explore in amazing depth all aspects of Iroquois culture. While being adopted by the Seneca, Dickon learns tribal history, memorizes the Creation Myth, takes part in religious festivals, and joins the False Face Society. He travels to meet Deganawida and Hiawatha, legendary founders of the Confederacy, watches the women fertilize their cornfields with dead fish or tan a deerskin by using the animal's own brains, and is then instructed on how to make fishhooks from the bone. Flawless illustrations describing everything from

how to stitch a moccasin, to the inside of a longhouse and outside of a village prove an invaluable reinforcement to the structure of this brilliant narrative. Its thoroughness is amply demonstrated in the following sketch of Iroquois women preparing food. Moreover, such numerous examples of ingenuity ranging from politics to the effective utilization of nature's generous bounty, helps to nullify the misconception that Native Americans were intellectually inferior to the early Europeans.

I (Dickon) watched the women while they dragged hot coals out of the fire with sticks, and set over them large pieces of broken earthen pots. Into these shallow bowls they poured the shelled corn, and stirred it around until it was toasted. Then they poured it into a big bowl and repeated.... They pounded the toasted corn in big wooden mortars with long wooden pestles until it would run through a fine basket sieve. The last thing they did was to mix a little maple syrup and pour the mixture into a deer skin sack which was tied up tight to keep out the ants.

One final strong point of The Iroquois Trail lies in its treatment of Indian women. Contrary to commonly held stereotypes that they were unimportant, and no better off than slaves, the book correctly portrays Iroquois females as the brilliant cornerstones of that culture, who wielded vast economic and political power. Passages like this one, which compares Native American women to their European counterpart; are fairly typical. "If old Tadoda'ho is so mean, and powerful, and is so bitter against us, why doesn't he have us killed outright and get rid of us?" questioned Dickon.

"The old man is afraid of losing his horns. If he could put us out of the way without anyone knowing about it, no doubt he would try. But if his head matron heard of it, his horns would be gone."

"Do you mean to tell me that a woman can pull down the Grand Chief of the Five Nations?" It seemed to me very strange; I knew women in England had no such power.

"Truly!" he replied. "The women of an oh-wah-jee-yah, of whom the head matron is leader, not only have power to throw out an old chief, but to name a new one in his place."

Indians at Home
by Robert Hofsinde

William Morrow and Company
New York 1964
Elementary/Junior High 96 pages

From the beginning Mr. Hofsinde takes aim on the basic stereotypes that Native Americans were all rugged and warlike individualists, who formed a tepee dwelling culture based on the Plains model. In the introduction he states that

When the white man settled the American continent, he pushed the Indian from his home and homeland. He discovered that the Indian was a family man and would fight to protect his home. We usually think of this home as a picturesque, stately tepee, with a buffalo hide covering, smoke flaps, and graceful poles extending to the sky. However, the tepee was the home of the Plains Indian only.

To counteract these misconceptions the author chose to review the dwellings of several diverse groups: the Algonquin (Ojibwa) wigwam, Iroquois longhouse, Seminole chickee, Mandan earth lodge, Pueblo adobe, and Northwest plank house. The greatest value is derived from the fact that the accompanying culture, including geographical information, technical expertise and historical accomplishment, is described in every bit as much detail as the house. Typically, the first chapter on the Algonquins begins with the statement that "The great north woods of the United States and Canada had been home of the Ojibwa

for at least five thousand years..." Such knowledge is also dispensed for each of the six Iroquois tribes, while more than a full page is used giving them richly deserved credit for the political advancement of the Confederacy. In every case, Indian technology is particularly well stressed. Students cannot help but be impressed, for example, by the ingenuity of the Nootka in felling huge Pacific cedars for use in the construction of their plank houses and canoes. Furthermore, Indian women are recognized as co-equal partners in all these accomplishments. Inside the Mandan earth lodge

All women sharing a single lodge owned it jointly. To them also belonged the household items such as bedding, clay pots, baskets, and garden tools. Even travois dogs, gardens and the mares and colts from the horse herds were theirs. The men owned their own weapons, as well as the stallions and geldings.

The extremely thorough approach used in writing

Indians at Home accurately reflects the richness and diversity of Native American culture. This is an important concept which is reinforced to an even greater degree by the author's propensity for continual cross-cultural comparisons. "While the Ojibwa lived in single family wigwams," he states while starting the second chapter, "the Iroquois built large community dwellings known as longhouses and lived together in great villages."

Indian Warriors and Weapons
by Robert Hofsinde

William Morrow and Co.
New York 1965
Elementary/ Junior High 96 pages

As in Indians at Home Hofsinde avoids established stereotypes that young readers may hold about Native

American warfare. Rather, he concentrates upon placing it within the overall cultural context. The basic premise upon which this book was written is that Indians did not fight because of a savage bloodlust, but for various reasons not unlike the causes of war among white nations, such as protection of hunting grounds and the need for horses to survive. To this end there is absolutely no mention of torture anywhere in Indian Warriors and Weapons, and killing an enemy in battle is shown to be, in many cases, undesirable. Of the Apaches, who have among the most bestial reputation, Hofsinde writes

At all times he tried to raid in silence, and to obtain his objective without losing a tribesman's life. He tried not to kill those he raided.... Whenever he killed in a fight, a warrior had to purify his body in a sweat lodge before he could re-enter his own encampment.

Also in keeping with Indians at Home students are effectively exposed to an excellent variety of diverse tribal groups, including the Ojibwa, Iroquois, Sioux, Blackfeet, Crow, and Apache. Moreover, valuable cultural information on dances, religion, foodgetting, technology, and clothing is an integral part of the narrative. Native American ingenuity, particularly in making weapons, is stressed. Ojibwa bowstrings, for example,

...were usually made from twisted sinew of deer or moose. Some bows were strung with the skin from a snapping turtle's neck. The skin was cut into a long spiral, and the strip thus produced was twisted into a cord. Such a bowstring lasted a very long time, and it would not stretch or shrink, no matter what the weather was.

The Indian and the Buffalo
by Robert Hofsinde

William Morrow and Company
New York 1961
Elementary/Junior High 96 pages

This is an exciting book about Plains Indians that does not once mention warfare. The author begins by calling these Native Americans "courageous and cunning," and proves it by showing the novel ways of hunting and using the buffalo. In this effort women are considered complete equals, as they must tan the skins, make tepee covers and parfleche containers, or use the stomach as a pot for cooking. Moreover, all of the Native Americans are painted in a very human light. The author makes a point, for example, of how hunters always gave a portion of their catch to the elderly and infirm. While discussing how the Pueblo adopted some Plains habits, he correctly describes them as "dignified and peaceloving."

Unfortunately, for all its strong points, The Indian and the Buffalo contains a major error of omission. In a book dedicated to this animal as the life's blood of Plains culture, there is less than a half-page discussing its death at the hands of greedy white men. Yet, three pages are expended praising the efforts of Theodore Roosevelt and white "Bison" societies to save the nearly depleted herds. It seems extremely unrealistic to expose students to the majesty of a native culture, while hiding the reasons for its destruction. In this context, the following conclusion does not reflect actual historical events.

And so the buffalo is still with us. The prophecy of the first white buffalo of Indian legend has not come to pass. The buffalo and the Indian have not vanished.

The mere fact that either survived at all was certainly in spite of, not because of, American efforts.

Apaches
by Marion Isreal

Melmont Publishers, Incorporated
Chicago, Illinois 1960
Primary 31 pages

This is an account written for the earliest grades and, therefore, the information listed in it is quite sketchy. There are, however, several strong points. The first sentence confirms that the Indians, not Columbus, founded America, a good thing for young children to learn. The same introduction explains how the Apaches really comprised several bands, and includes a map of the early Southwestern United States to show where these lived. Finally, the author makes an excellent point by trying to show why the Apache fought, rather than simply accepting the belief that they were savage.

Life in a hunting tribe was never safe. Hunters from two tribes might try to hunt in the same place. The women might try to gather food in the same spot. Then there was sure to be a battle.

Buffalo Woman
by Dorothy M. Johnson

Dodd, Mead and Company
New York 1977
Junior/Senior High 247 pages

This is a truly outstanding novel about the life of a fictional Sioux woman who was born on the Great Plains in 1820, and died during Sitting Bull's trek to Canada after Little Big Horn. The time span allows the reader to witness the beautiful Plains culture before American expansion, and then

follow its ruination as the westward movement intensified. Every aspect of that culture is flawlessly reproduced through the eyes of Buffalo Woman, from childbirth, to the painful sun dance and vision quest, finally concluding with death and burial. Moreover, the author highlights the respect for generosity held by the Sioux. One typical example occurs when a strange woman and child stumble into the tepee, after being beaten by her whiskey-crazed husband.

Pine Top suggested, "Brings horses, you go to my lodge and tell my little girl to find the new moccasins I just finished. They will be about the right size for Pemmican's boy. There must be a buckskin shirt he can wear too, - good thing I didn't throw it away when my boy outgrew it..." Other women, attracted by the excitement, looked in to see what was going on and offered to help. They had their own work to do, packing up, but their hearts were full of pity for Pemmican and her children.

The white arrival occurs half-way through the story, and its detrimental effects upon the Lakotas are immediately obvious as many of the heroine's relatives die from cholera or smallpox. The historical events which follow are accurately described, and become an indispensable part of the plot. These include the Sand Creek and Fetterman Massacres, along with the Battles of the Rosebud and Little Big Horn. Typical of the author's effective treatment of American misdeeds is the following quote about unfair treaties, signed by chiefs who had no right to do so.

The Grandfather's (President's) representatives were satisfied, even quietly triumphant, refusing to understand that all the Lakotas could not be bound by the promise of only one chief...

Buffalo Woman combines an interesting and exciting plot with a well researched treatment of Native Americans as warm human beings. During this process major stereotypes fall by

the wayside. The heroine of the story is an Indian woman, whose ability and importance are unquestioned, while the rest of her brethren are articulate, intelligent and not at all savage. The only warfare was forced on the Lakota by invading whites, whose penchant for violence was only surpassed by their dishonesty. This is one book that would prove invaluable to any student who wished to learn the truth about the life and death of the Plains Indian.

The Indians and the Strangers
by Johnna Johnston

Dodd, Mead and Company
New York 1972
Primary/Elementary 109 pages

Using a flowing and easy to understand script, The Indians and the Strangers is fine non-fiction meant for younger readers that traces the history of white/Indian contact. Chapters are arranged according to a biographical format, exposing students to a large variety of tribes and leaders. Among these are Squanto, Powhatan, Massasoit, Philip, Tammany, Pontiac, Joseph Brant, Tukumseh, Black Hawk, and Crazy Horse. All of the stories portray proud and courageous Indians struggling to preserve their way of life from selfish, ethnocentric white men, who obviously felt that only they were entitled to nature's bounty. This is illustrated in the two following quotes. In the first, Powhatan bemoans the seemingly limitless English greed for land, while the author subtly introduces the Native American adherence to community ownership. In the second, Massasoit cannot understand why the English will not accept Indian religion, as he does theirs.

Powhatan looked at the crown.
 He had been pleased by such glittering gifts
 when the white men first came,
 but now he knew the gifts generally meant
 the white men meant to get more land from
 Powhatan's people.
 And once they had decided the land was theirs,
 they did not want anyone else to set foot on it,
 even to hunt.
 Powhatan thought they were very ignorant
 not to know that land was meant for everyone to use.

Massasoit and the braves who were with him
 watched and listened.
 Massasoit's dark, handsome face showed nothing,
 but he was not happy with what Winslow had said.
 Winslow had no right to speak as though
 the Great Spirit were not true.
 The Great Spirit was at the heart and center of everything-
 earth, sun, water, animals, people, the whole world.
 Indians had believed so for centuries.
 If the white men wanted to believe something else,
 Massasoit would say nothing.
 That was their business.
 But the white men should show the Indians the same
 politeness.

Beaver Trail
 by Regina Z. Kelly

Lathrop, Lee and Shepard Company
 New York 1955
 Junior High 237 pages

This entertaining fiction recounts the adventures of a
 boy named Billy Russell and his uncle who are moving from their
 New Hampshire farm to early Fort Dearborn in the days of
 Tucumseh. The book is indeed a dichotomy. Its correct
 treatment of white injustice towards the Native American is
 amply counterbalanced by the continual use of stereotypic
 narrative techniques.

Beaver Trail exposes students to a good variety of Indian
 leaders and tribes, including Tucumseh, the Prophet and Black

Hawk of the Sacs. Moreover, their grievances against white mistreatment are fairly treated. In particular, the evils of fur traders in using whiskey to strike unfair bargains are stressed. In the end, for example, Billy decided to become a fur trader.

"But not like the ones whose greed and ruthlessness had brought about this hatred. Tucumseh was right. The Indians had been cheated of their furs and lands. There'll be no bargaining by me for skins with a barrel of rum on hand to befuddle the Indians," thought Billy. He would have no cheap and shoddy merchandise to exchange for the rich furs. He would be honest in his dealings with the Indians. There was dignity and honesty among the red men when they were treated fairly. They kept their bargains. They were faithful to their friends. They were loyal and courageous and they admired these traits in others.

Unfortunately, Beaver Trail lacks consistency. The value of this historical accuracy is destroyed by a characterization of the Native American that strongly reinforces popular misconceptions of the unsanitary, ignorant and savage Indian. In the following quote, please note the stereotyped speech which seems to indicate stupidity, while at the same time drawing attention away from the real culprit, whiskey.

A sullen-looking Indian thrust in a bundle of matted skins.

"Heap much fur. Want plenty money," he said boldly.

"Maybe I don't want to buy now," said the clerk.

The Indian looked alarmed.

"Indian heap hungry," he whined.

"You mean heap thirsty," commented the clerk. He dropped the pile of tokens into the Indian's hand.

This subtle aura of inferiority to the white American is enhanced when Billy is endowed with such athletic prowess that he beats all the Indian boys in lacrosse. Not bad, considering that Billy was fresh from New England and had never seen the game before. The admiring natives then proceed

to shower him with gifts. In the feast that follows, improper comparisons with white table manners add slobbishness to the already established image of ignorance.

Mon-gose brought Billy a bowl of food and he ate ravenously. The other boys who sat around him did the same. When they had finished, Billy saw the Indians wipe their hands on their bodies or in their hair, then pick up raw pieces of food from the ground near the fire and throw them into the kettles. Suddenly, Billy's desire for more food was completely gone....When all the visitors had been fed, the Ojibways dipped more food from the kettles, and for a little time there was nothing heard except their loud gulps and belches and the smacking of their lips.

The Indians on the Bonnet
by Elizabeth Ladd

William Morrow and Company
New York 1971
Junior High 187 pages

Indians on the Bonnet is one of the few books in this collection that effectively deals with the prejudice and misconceptions faced by modern Native Americans. It is the story of the Ravens, an Indian father and daughter, who attempt to make a living off the Passamaquoddy Reservation in Maine. In doing so they are confronted by many of the stereotypes which are held by Americans. When Mr. Raven is hired to help repair a beach house the other workers continually deride him as a loafer.

"Where's Mr. Raven?"

"The injun? Off skulking somewhere. You know, the noble red man doesn't like to have a paleface giving him orders."

"I like the Ravens."

"Sure you can't help liking them. But Indians are dumb and lazy, and they never make good workers."

(Underlining is mine)

The author makes it obvious to the young reader, however, that this "injun" is more than capable of outworking the entire white crew. The prevalence of these unfair attitudes

is highlighted when even Jess, the lovable lad who becomes the Ravens' closest friend, is guilty of stereotypic imaging.

"Why are you called Cory?" Jess asked between mouthfuls.

"It doesn't sound Indian."

Cory's black eyes glowed at him.

"What do you mean?"

"I thought Indians always had names of plants or birds or animals."

"You think maybe I should be called Little Skunk Cabbage?"

While portrayal of the Ravens as very loving and capable human beings greatly nullifies many stereotypes, they face a far more serious problem in the presence of unreasonable racist hatred. In this young Cory is doubly cursed, for she is both an Indian and a Catholic. In a typical example, at a church fair she is insulted and expelled.

"...we don't want Indians, and Catholics at that, to come to our fair." A low murmur of approval followed the words...

Jess's grandmother proves an excellent example to young students in handling this prejudice. It is she who saves Cory from the affair in church. Moreover, she offers an excellent reason for prejudice to the reader, as the author artfully introduces memories of the white man's unflattering past.

"Why don't people like Indians?"

"What makes you think people don't like them?" asked Grandmother.

"Oh, at the store I hear things. People call Mr. Raven an injun and wonder why Mr. Barnes hired him."

"I don't want you listening to such talk, Jess.

White men fought Indians and took their land. I guess you never feel kindly towards those you rob."

(Underlining is mine)

Cochise of Arizona
by Oliver LaFarge

Aladdin Books
New York 1953
Junior High 191 pages

This biography of Cochise during the Chiricahua wars in the 1860's and 1870's portrays the Apaches as a totally war-like people. All aspects of culture, with the exception of religion, that do not deal with conflict are ignored. To his credit, however, Mr. LaFarge places the blame for these wars directly on white expansionism, and on greed that reaches such excess as to warrant bounties on Apache scalps. In particular, the "Tuscon Ring," important whites who opposed peace because of the profits earned supplying troops, is well documented.

Indian Adventure Trails
by Allan A. Macfarlan

Dodd, Mead and Company
New York 1953
Junior High 228 pages

This is a good anthology of short stories and actual tribal legends. The selections tend to stress the Woodlands and Plains, but contain enough of other groups to provide for good variation. Furthermore, while these fictional accounts furnish a good cultural background, they are also well supplemented with actual historical, political and geographic information. In one adventure concerning a Seneca boy there is a map of New York showing that tribe as the "Western Door" of the Iroquois. Concurrently, the narrative details the formation, operation and importance of the Confederacy in making the Iroquois among the most significant Native American groups. Iroquois culture, with its emphasis on politics,

women's rights, religion, and clan structure are interwoven as an integral part of the plot.

The strongest point in this book, however, lies in its assault on several lightly regarded, but important, misconceptions. Nearly all the major characters are warmly human, intelligent, articulate, and equipped with a well-developed sense of humor. This is in contrast to the ignorant, stonefaced savage of stereotype, whose limited intellectual capacity permits only an inferior, unintelligible language, spiced with a few words of broken English. This reflects important principles which the author mentions in his introduction.

The idea that the Indians were a silent, savage people without a sense of humor, is entirely wrong. They had a wonderful sense of humor and enjoyed a joke - even at their own expense....Our red brothers also delighted in picturesque, unhurried, descriptive conversation. They were blessed with a great awareness of the wonders and beauty of nature. Noting every phase of wildlife as they did made their talk of animals and birds, trees and flowers, mountains and countryside, beautiful, colorful and vibrant.

These firm convictions permeate the author's entire writing style, as the Native American languages seem to jump with life. In this final example, a Seneca boy is admonished by his elder for boastfulness.

"Your words are true, O boy of the Seneca, but when wisdom comes you will know that it is better for me to tell you that you have a skill than for you to tell me."

Indian Annie: Kiowa Captive
by Alice Marriot

David McKay Company
New York 1965
Junior/Senior High 179 pages

Indian Annie is the story of a young girl who, while travelling west from Tennessee after the Civil War, is

kidnapped by a Kiowa brave. In his turn, the warrior believed she was badly wounded and sent by the Great Spirit to replace a daughter recently dead of smallpox.

Despite the stereotypic title, this book was written by an anthropologist who had lived and researched for several years among the modern Kiowa. The result is a remarkably accurate and human portrayal of that tribe's way of life during the white settlement. In doing so the author effectively demolishes stereotypes that display the Plains Indian as savage impediments to white progress. Almost immediately, Annie experiences a kindness rarely seen in her former life as, nearly a century before the advent of our Social Security System, capable hunters provide for the old and infirm. She, and the reader, are amazed to spy a washing bowl inside the tepee, her new family saying grace before meals, or learn the complex set of Kiowa social mannerisms which range from not pointing, to never looking directly at anyone. Native American ingenuity is highlighted with every page as the girl learns how to make a water bag of cow's stomach, tan hides, or stitch together a tepee cover. Moreover, the very completeness of this cultural reconstruction adds to its excellence. It is not enough, for example, to simply describe the dreaded sun dance, which does indeed sound savage, without detailing the very human need to thank the divine for some favor, which is its primary cause.

Indian Annie exposes American treatment of the Kiowa with devastating effect. The tribe slowly starves as whites ghoulishly butcher thousands of buffalo for that exact purpose. Fully described are the horrible conditions at the various cavalry

posts where the once-proud Native Americans were corralled like cattle, forced into reliance on white handouts, and fed rotten bacon. Throughout, the Kiowa are justly cast as defenders, fighting overwhelming odds to protect a culture that had always provided their every need. This is beautifully summarized in the following dialogue between Annie and a Quaker who had lived for years among the tribe. Please note how he, and then Annie, repudiates the stereotype of the savage red man.

"And think about this," William George went on. "Once these people lived wherever they chose in this wide country. They came and went, free as the wind, and no man said them nay. But when the white man came into this land, they put fences across the country and barred the red man from places where they were accustomed to go."

"Well, you have to have fences if you are going to farm."

"So thee does, but these people knew nothing of farming. They lived by hunting the buffalo, and when farmers came the buffalo and Indians must go. Now the railroads are building across the country, and they have sent out white hunters to shoot the buffalo so the beasts will not damage their tracks. Soon thee will see buffalo only in menageries and zoological gardens."

"I didn't know about that," Annie said in a low voice. "Father and everybody we knew called them red devils, and not worth the powder and bullet to shoot them. I never thought of how the Indians felt."

"Thee knows now they are people and they can be kind. They in their turn think all whites are bad, because cruelty and injustice are all they have received from them."

It is only fitting that in the end, after Annie is reunited with her white parents several years later, she chooses to remain with the Kiowa.

Indians on Horseback
by Alice Marriot

Thomas Y. Cromwell Company
New York 1948
Elementary/Junior High 131 pages

Both this book and Sequoyah: Leader of the Cherokees, which follows immediately, were written by the same author as the excellent Indian Annie: Kiowa Captive. Unfortunately, they

are far older and display none of its genius.

In particular, Indians on Horseback is loaded with stereotypes, inaccuracies and misconceptions. Although it offers a fairly comprehensive overall view of Plains culture, including the chief's role primarily as a counselor and the excellent utilization of nature, there is little mention of specific tribal names. Despite the fact that several chapters are devoted to women, their importance is demeaned by poorly chosen sentences like "The women did not work as hard at any one time as the men did while they were hunting." Besides propagating the myth of male Indian superiority, the author had just finished describing how horses had greatly simplified hunting while, at the same time, detailing the grueling ordeal of women tanning the skins.

Completely unlike Indian Annie, this book, whether intentional or not on the author's part, seems to defend white destruction of Native American cultures as an inevitable precondition of progress. Concerning the horrid extinction of buffalo, for example, it states

So that the planted fields could grow, the white men drove away the buffalo, and fenced their land to keep out the wild animals. When the buffalo came back to graze on the young grain, the white men killed the big animals to protect their lands and crops.

Completely ignored here are the untold millions of buffalo slaughtered for sport, or simply to starve the Native Americans into submission. The author also forgets to mention how the fences were placed on lands the Indian had considered his home for centuries. Yet, in a terrible inversion of historical fact, when they fought to repel the invaders she writes that "The whites were fighting to protect their lives and their

way of living, and they fought to kill."

Equally as disastrous is the treatment of modern Native Americans. They are depicted as well-to-do white farmers, while the reality of poverty-stricken reservations are again completely ignored.

Nowadays, when you go into the Great Plains, you see a farming country that is so rich and famous that sometimes it is called the "Breadbasket of the World." Every farm on the plains has its house and barn and chicken coops, and at first sight all the farms look alike. If you come closer, though, you may see a house with a brush shelter built in the back yard. You may even find in a pasture near the house, that a tepee is still standing. Then you will know that you have found a Plains Indian home.

(An illustration then shows an Indian asleep in front of a tepee in the foreground, a hammer sticking out of his pocket. In the background is a fine farm, complete with tractor.)

Historical fact makes the above scene impossible, as white settlers took all the good farming land, leaving the Native Americans only the dregs. Indians on Horseback ends with the extremely racist impression that today's Plains Indians have abandoned their culture and are working hard to be like their "white friends." "The best thing to say would be that these First Americans are trying hard, now, to be like other Americans."

Sequoyah: Leader of the Cherokees
by Alice Marriot

Random House
New York 1956
Junior High 175 pages

Although it is a better and more sophisticated work, this biography of the great Native American scholar continues some of the alarming tendencies displayed by the author in Indians on Horseback. Very beneficial is an excellent effort of inter-

twining Cherokee culture into the plot as Sequoyah grows up, including religion, adult initiation, clan organization, and sports. This also makes it easy for the young reader to realize just how much white culture had been assimilated by these amazing Indians. To this end there also are excellent descriptions of the Cherokee political system, which was based on the American model, capital city of New Echota, and newspaper, The Cherokee Phoenix.

For all its good points, Sequoyah: Leader of the Cherokees suffers from a Dr. Jekyll- Mr. Hyde complex. It is written from a completely white perspective and attempts to justify the illegal and immoral actions of the United States. Exactly one paragraph is devoted to the infamous "Trail of Tears," in which American avarice unnecessarily destroyed half the Cherokee nation. Much more time is spent making that event look like an inevitable consequence of progress. A good example is this passage, in which the author seems to reflect the prejudicial sentiments of settlers that Indians wasted good land. Not once is the reader reminded that the Cherokees had actually become very efficient farmers, while unjustified reference to these brilliant Native Americans as "savages" reinforces stereotypes.

For the time there was land enough and to spare, to be had for the taking. Indians - red savages - noble perhaps, but savages all the same - lived upon it, but they made no use of it in the sense the white man would. It was a shame said Europe's landless, that this land should be wasted. They followed the trails and beyond, and if the Indians objected, let them object.... The Cherokees could not hold the old nation forever; they could not even hold it much longer. White men were pushing against them constantly, and no laws of the nation nor treaties with the United States could hold them back.

Perhaps the most ironic twist of reality comes when these events are blamed upon the tribe's friendship with England during the Revolution. Yet, the reader is not even told how Cherokee warriors helped Jackson's army at the Battle of Horseshoe Bend, or about the barbaric actions of Georgian land grabbers.

...because the Cherokees had allied themselves to the British during the Revolutionary War, they were under suspicion by American citizens of the new, neighboring states. Particularly, they were suspected by the Georgians, who were convinced that no Cherokee should ever be trusted.

Indians, The First Americans
by Patricia Miles Martin

Parents Magazine Press
New York 1970
Primary/Elementary 63 pages

The Indians were the First Americans.
They did not call themselves Indians.
They called themselves THE PEOPLE.

In themselves the rejection of a historical inaccuracy, that Europeans discovered America, these first sentences are followed by several more strongly declaring that many Native American groups were exceedingly peaceful, and not at all the untamed barbarians of stereotype. Together, they form the introduction to Indians, The First Americans which, like Marion Gridley's Indian Tribes of North America, seems purposely written to attack these various stereotypes and misconceptions produced by our society before they become ingrained in young minds. Therefore, it becomes a very effective instrument in the revelation of truth about our Native Americans.

Indians, The First Americans is basically divided into three sections covering life in Pre-European times, relations

between the Indian and white man, and the trials of modern Native Americans. Fairly detailed exposure to various tribes of the Great Plains, Woodlands, Deserts and Pacific Coast reveals the richness of early Indian life. This excellent cultural coverage concentrates on how both men and women made excellent use of nature's bounty, and skillfully dispels the myth that Native Americans were a single, primitive people. The effect is heightened by fine illustrations, which grace nearly every page.

Just as effective is the author's brutal honesty in dealing with America's unflattering past. Page after page tells about the steady elimination of Indian homelands through the use of crooked treaties and broken promises, to be followed by an accurate accounting of the decrepit conditions on early reservations which faced the survivors. In the following quote note the introduction of two important concepts, community ownership and the very democratic idea that chiefly power is limited by the people.

Sometimes the white men offered to buy the land where the Indians lived, but the Indians believed land belonged to all people. Like the air, sun and moon, the land was not something to sell. The white settlers had come to stay. Sometimes they tricked the Indians into selling the land. When the Indians realized what had been done they fought to keep their land....Sometimes the treaties were broken by the Indians. They did not understand that they had promised to leave their homeland. Sometimes the chiefs who signed the treaty did not have the right to sign for all the tribe. Treaties were broken again and again by white men who took the good land that had been given to the Indians.

Finally, the effectiveness of Indians, The First Americans is greatly enhanced by time devoted to the lives of modern Indians. Chapters on the Navaho and Havasupai of Arizona show modern Native American culture to be a mixture of white

characteristics needed for survival, combined with the tenacious desire to maintain as much traditional life as possible. The harshness of reservation life, reinforced by poor land and a lack of water, is well documented.

Even more impressive, however, is the author's treatment of those Indians who attempt to escape the poverty of reservations by moving to the city. This is a heart rending analysis, skillfully written at a level comprehensible to young readers, of the clash between Native and white American values.

But the ways of the people in the city are strange to the Indian from the reservation.

Maybe the Indian comes from a place where time is measured by the sun and by the harvest of corn. Maybe he comes from the quiet lands. He finds in the noisy city great buildings rising as high as his hills. He has a new and strange trail to follow. He finds it hard to learn the ways of people outside. He is bewildered and he is proud.

If he finds work that he can do, he has yet to learn that when a man works in the city, he must work every day, and at the same hours. He must learn many new ways.

When he earns money, he buys his first television set. Often the money that he earns is quickly gone, for if a friend is hungry, he gives him food. If a friend needs shelter, he gives him shelter.

Many Indians go back to Indian Country. If he decides to go back, the Indian knows that his life will be hard on the reservation. He may be hungry. But perhaps trying to learn new ways in a city of strangers is even harder than life on his reservation.

Pocahontas
by Patricia Miles Martin

G.P. Putnam's Sons
New York 1964
Primary 63 pages

Here again is an example of an author whose earlier books do not match the quality of later ones. Pocahontas is written at a second grade level, and is hardly the best way of correctly introducing young children to Indians. In it the Jamestown settlers are heroes whom Pocahontas prefers over her own people.

The author describes Pocahontas as "fast as a deer and wild as a wildcat." It almost sounds as though she were an animal. Furthermore, in one illustration Chief Powhatan is pictured wearing what amounts to a Plains Indian's eagle headdress, a very inaccurate and stereotypic point for a second grader.

Pocahontas rewrites actual history to favor the English.

In the entire book there is one sentence mentioning that the settlers stole corn, and then this action is justified due to starvation. There is absolutely no information about the settler's biased ethnocentrism, stolen lands, or anything else detrimental to the white image. Rather, the Indians are pictured as treacherous and warlike, who plan to destroy Jamestown in a surprise attack. Pocahontas heroically stops this. "She thought of her friends there....She ran a long way to Jamestown to tell them the braves were coming." This glorification of the settlers is made even more ridiculous when they kidnap Pocahontas and take her to Jamestown as a hostage. Yet, despite the deception "Pocahontas knew Jamestown and the people in it too well to be afraid."

Unfortunately, history has proven that the people of Jamestown were simply not that trustworthy. This completely biased account gives the young reader not only an inaccurate historical perspective, but a full dose of stereotypic imaging as well. Furthermore, Pocahontas is made into a white heroine when, in actuality, these actions constituted treason to her own people.

Land of the Senecas
by Arch Merrill

American Book-Stratford Press
New York 1947
Junior High 147 pages

While actually being part of a historical series about Western New York, Land of the Senecas is very informative and paints an excellent picture of Seneca culture. However, the value of the whole is at least partially offset by the use of stereotypic language and biased sources.

All aspects of Seneca life are explored in superb depth, including religion and Creation Myth, diet and foodgetting, sex roles, clan, kinship, and the longhouse. More importantly, they are presented as an exceptional group of human beings, whose power and ability forced even the great nations of Europe to take notice. Characteristics which make the Seneca unique, and display their high level of advancement, are liberally stressed by the author. Of the rights of women, for example, he writes, "It is worthy of mention that long before Susan B. Anthony's time, women had the right to vote in Iroquois councils," while the famous Iroquois Confederacy is given well-deserved credit as a model for the American Constitution.

And it is one of the marvels of the ages that a primitive forest people established, probably a century before white feet touched American shores, a system of government that is not unlike our Federal Union and maintained, long before Woodrow Wilson, a League of Nations that worked.... The Great Law assured free speech, religious liberty, the right to bear arms and security of each citizen in his person and property. Do the words have a familiar ring? Read the Bill of Rights of the American Constitution and reflect that it was adopted three centuries after the Great Law of the Iroquois.

Unfortunately, the above passage also reflects the deep inconsistency of this book. It is incomprehensible how a nation could have developed a democratic form of government

advanced centuries into the future while, at the same time, bestowing equal rights to its female members who were then oppressed nearly everywhere else, and still be called a "primitive forest people." Yet, this unjustified and stereotypic phraseology is common throughout Land of the Senecas. In another typical example, the intricate system of Iroquois trails crisscrossing New York State is described as "crude." In reality, they were advanced enough to provide invaluable service for incoming white settlers, and later became the backbone of the early road network.

Even more disturbing is the reliance upon biased and exaggerated reports of early explorers, that tend to greatly reinforce the stereotype savage Indian. The following one is objectionable not simply due to inaccuracy, but because it lacks any qualification that torture was common at that time, and practiced as much by white men.

The 18th, going to Conagaro, we overtook ye prisoners. When ye soldiers (Seneca warriors) saw us they stopped each prisoner and made him sing and cut off their fingers and slashed their bodies with a knife and when they had sung, each man confessed how many men in his time he had killed. That day at Conagaro there were most cruelly burnt four men, four women, and a boy.

The author's conclusion completes this distressing pattern of ethnocentric thought. In it he contends that the downfall of Iroquois culture was an inevitable, if not necessary, ingredient of white progress, and hints that this fate was both deserved and justified.

The Indian stood in the way of the white man's empire building march and the Indians had to give way. That was written in the stars from the moment the first European boot pressed down American earth and in their bones the Indians knew it. They lost the Seneca homeland the same way they got it - through warfare.

Chief Joseph: Guardian of His People
by Elizabeth Rider Montgomery

Garrad Publishing Co.
Champaign, Ill. 1970
Primary 80 pages

Like other selections in this series of biographies concerning Native American leaders, Chief Joseph features an introductory page followed by a map which provides a good cultural, historical, and geographical overview of the Nez Percé. This is then reinforced by the text itself, which includes a competent coverage of that tribe's politics, economics, and religion, particularly in the form of Joseph's vision quest.

By this method it is made very clear to the reader that the Nez Percé were a peaceloving people. Like most Native Americans, they saw the land as unsellable, since it was made by the Great Spirit for all to enjoy. No chief had the power to change this, or force the people to do anything against their will. Yet, even after whites had settled their land, Chief Joseph never had to force the desire for peace upon them.

Chief Joseph: Guardian of His People is good for students to read for this exact reason, not only because it glorifies a genuine hero, but for exposure to a genuinely peaceful Native American society in the face of inaccurate misconceptions about Indians. Moreover, this notion is strengthened as the Nez Percé hold their resolve in the face of barbaric depredations perpetrated by the new settlers, whose unfair laws left them free to murder and pillage.

The white man's law puzzled Joseph. If an Indian killed a settler or stole from him, the Indian was punished. But a white man could steal from an Indian or kill him, and nothing was done. There seemed to be one law for Indians and another for white men.

Likewise, students see the facade of injustice behind the crooked treaties with which America stole Nez Percé land, as one chief is bribed and his consent used to force the removal of all.

One of the commissioners turned to Chief Lawyer.

"What do you say to this new treaty?" he asked. Lawyer's land would not be affected by the new treaty.

"Yes," said Lawyer, "I accept the new treaty."

The commissioner said, "Lawyer speaks for all the Nez Percé." Joseph rose....

"Lawyer cannot sell what is not his."

The First Book of Indian Wars
by Richard B. Morris

Franklin Watts Inc.
New York 1959
Elementary 78 pages

The First Book of Indian Wars is very poorly conceived, organized, and inundated with the most drastically inaccurate stereotypic reasoning. In less than five pages quick geographical/cultural sketches are made of the Pueblo, Iroquois, Algonquian, and five civilized tribes of the Southwest. These are less than inadequate, and seem calculated to destroy the true Native American image. The Iroquois, for example, are characterized as fierce, ruthless, cruel, and warlike. Yet, there is not one mention of their advanced political system or sexual equality. Worse, very little is written that would make the civilized tribes seem civilized, while anti-white events like the "Trail of Tears" are not cited once. In his introduction Mr. Morris acknowledges that Indians were men of peace, as well as war. He then proceeds to ignore this pronouncement and display Native Americans as barbaric savages, whose greatest delight were the most fiendish methods of torture. In the following example please note how all Indians, regardless of tribe or culture, are stereotyped into

this image.

Horrible shrieks from the raiders signalled the attack. They might set the enemy's house afire with burning arrows.... Then they would rush in and kill the defenders as they rushed from their homes in panic.... The Indians did not spare women and children in warfare.... But when they took a prisoner it was chiefly to torture him. They would tie him to a pole in the middle of their village and torture him to death, usually by roasting him slowly over a fire.

(a full page illustration then shows a brave being burned at the stake while others dance, revelling at his agony.)

Needless to say, the absolutes in this picture are ridiculous.

Many Native American groups, as only one example, respected prisoners of all ages and sexes, even adopting them into the tribe.

These images are rendered even more damaging by the author's unfair and prejudiced attempts to insulate the white man from any hint of wrongdoing. There is no admission, for example, that torture was also common among the settlers, or that Europeans were largely responsible for the Indian practice of scalping. Moreover, why Native Americans waged war against their new neighbors is never really explained, except that Indians liked to fight. The white's unquenchable desire for land is rarely mentioned. It has already been shown how events like the "Trail of Tears" were conveniently stricken from the introduction.

Summaries of the earliest colonial wars reflect this twisted interpretation of history. In Virginia a few sentences devoted to land theft are totally inundated by whole pages detailing the ravages of Indian massacres. Then the Puritans are actually glorified as heroes, benevolently defending other Indians from the unprovoked attacks of animalistic Pequots. Throughout, the only Native Americans receiving any praise are

those "Friendly Indians" who, by becoming traitors to their own people, helped the settlers. Perhaps the greatest travesty of justice appears when the farcical land treaties, by which the Native Americans were defrauded of their birthright, are actually treated as sincere attempts to end hostilities.

Instead of fighting the Indians, the English and the colonists wisely set about making peace with them. By treaties they obtained new lands from the Indians...."

The poor organization and biased foundation of the First Book of Indian Wars becomes even more obvious when it evolves into a white history of the conflicts between France and England in America. For nearly half the book Indians are rarely even mentioned, as Europeans like James Wolfe, William Johnson, or Jeffrey Amherst become the main characters. When they do appear, Native Americans are displayed only as witless pawns of the white man. It looks, for example, as though England tricked the Iroquois into war against the French. In reality, they were excellent politicians who proved very adept at the defense of their interest. The following is a typical paragraph from this section of the book. Please note its complete irrelevance to the topic.

The English and French colonists had been fighting for some two years before England and France declared war on each other. This war, which we know as the French and Indians War in America, was called in Europe the Seven Year's War. The queen of Austria, Maria Theresa, hoped to regain the province of Silesia which Frederick the Great, king of the large German state of Prussia, had lately seized. So she joined forces with Russia and France against Prussia. England was already fighting France in America. But the king of England was also ruler of Hanover, a state in Germany. He was afraid he would lose Hanover to this new combination of powers. So he joined forces with Prussia, his former enemy.

Mounds, Towns and Totems
by Robert Myron

World Publishing Company
New York 1966
Senior High 124 pages

In his introduction, Robert Myron displays a very impressive understanding about Indian stereotyping in America today.

The Indian has been subject of more fiction, folklore, and films than any other American. Despite his popularity, he remains the least understood and most misinterpreted of all. Although labeled "Indian," he is not from India; although called "Red Man," he is not red; although romanticized as "the Noble Savage," his behavior has sometimes been neither noble nor savage. American Indians are an extraordinary diversity of people as individualistic as the ancestors of Americans who came from Europe, Asia, or Africa.

Following up these beliefs, the author crams an unbelievable amount of knowledge into 124 pages. He begins with archeologically based chapters on the earliest Temple and Hopewell mound builders, an area where students get little exposure. Coverage of geographical location and time frames are excellent. For example

Along the southern half of the Mississippi River there was another Mound Building culture. It was probably born and bred of the Hopewell trading outposts. It seems to have expanded rapidly in several directions - eastward into what is now Georgia, westward to Oklahoma, northward into Wisconsin. It may even have reached across the Gulf of Mexico into Yucatan and other parts of Middle America. Because the settlements were dominated by earthen temples atop earthen mounds, archeologists have given the name of Temple Mound to this culture, and date it from the end of the Ohio Hopewell period to the arrival of the white man, that is from A.D. 700 to A.D. 1600.

The evolution of the Hopi and Zuni in the Southwest from the inception of their ancestors, the Anasazi, comes next. Following them are the Northwest, Plains and Iroquois of New York. Each group is similarly traced from its origins, and then culturally explored to great depth. The ingenious technology of these Native Americans, developed through the utilization of nature's

bounty, seems particularly well stressed. In this the woman is presented as equally important with her male counterpart to the survival of their way of life. These two points are well illustrated in the following passage describing life along the Pacific Coast.

Salmon, halibut, cod and smelt were caught with fishing gear that was ingenious, complex and durable. Fence-like weirs directed the fish into traps made of huge baskets. There was netting, stitched in many sizes and shapes, and fishing poles with many different types of hooks.... While men perfected the arts of fishing and woodworking, the women practiced the arts of basketry and weaving. With bark that had been cut and dried into strips, or shredded into fine threads, they made mats and coverings of many kinds. Sometimes wood bark was combined with the wool of the mountain goat and woven on a loom into warm blankets.

Despite the many strong points, Mounds, Towns and Totems contains a major drawback for the teacher. As can be inferred from the above passage on Temple Mound Builders, the script is very deep, utilizing a large variety of complicated scientific and archeological terminology. It, therefore, reads like a very dry history text, and has little motivational value for any but the brightest junior high students.

Captive of the Delawares
by Evelyn Nevin

Abingdon - Cokesbury Press
New York 1952
Elementary/Junior High 127 pages

This is a fictionalized account based on historical fact, describing the adventures of a Quaker girl named Frances Slocum who was kidnapped by Delaware Indians in Pennsylvania during the American Revolution. There is good portrayal of that tribe's nomadic culture, including the travois, a doll dance to invoke the Great Spirit, and firehunting, when torches are

used to trap deer at night. Moreover, there is an effective discussion concerning the horrible effects of white firewater on this culture.

"I will not take skins again to the white men," declared Tuck Horse. "In exchange for the furs, they are giving the warriors a yellow water to drink. It burns the throat. The warriors call it firewater.... This firewater fills the warriors with evil spirits. First they are cruel to their families, then they sleep heavily for hours. They do not fish. They do not hunt. This yellow water will ruin the tribe."

Unfortunately, although the Delawares are portrayed as decent human beings, the author does little to show other white injustices to that tribe, one of the most poorly treated by American expansion.

The Lost Children of the Shoshones
by Evelyn C. Nevin

The Westminster Press
Philadelphia 1946
Elementary 123 pages

This is a biography of Sacajawea who, after being captured by Blackfeet, went to live with the Mandans and ended up helping Lewis and Clark. While The Lost Children of the Shoshones does present an accurate sketch of that tribe's nomadic hunter/gatherer culture, it also smacks of a certain pro-white bias. Several times Americans are depicted benevolently defending helpless Indians. Sacajawea, for example, is impressed and grateful when Lewis and Clark promise to force other tribes to honor their peace treaty with the Mandans. Ironically, when a few hunters are killed, the whites valiantly move to protect the rest.

Then she stepped from the door, she saw, marching up from the river, twenty-three of the white soldiers! Each one carried a black stick that shot the deadly black sand. At the head of the band marched Red Hair. The white man had kept their promise!

Considering the limited number of promises white men actually did keep, it is questionable whether many Native Americans would really consider Sacajawea that great a heroine. Particularly satiric is the ending, when she wistfully hopes that more Americans will follow Lewis and Clark.

"...if the white leaders open up trails and travel in this country, we can journey back and forth to visit one another."

Red Streak of the Iroquois
by Arthur C. Parker

Children's Press Inc.
Chicago 1950
Junior High 155 pages

This is the story of a young Erie boy who is adopted by the Iroquois, becomes a famous Sachem, and attends the Confederacy's founding by Deganawidah and Hiawatha. Apart from the fact that no white men are involved, Red Streak reflects such superb research into the Iroquois that, like M.R. Harrington's The Iroquois Trail, it would make an excellent textbook in fictional form.

While adapting to his new life Red Streak, and the reader, explore to great depths all aspects of the amazing Iroquois culture. Together they learn how the world began on a turtle's back, take part in religious festivals, practice the skills of woodworking or pottery-making, are healed by the False Face Society, and then take a sweat bath. Especially impressive is the fine reproduction of Iroquois clan organization. Here the women, as clan matrons, exercised utmost political power through election of new chiefs and adoption of prisoners. It is worthy of note that the author developed an exciting and interesting plot without once resorting to war or battle.

He also displays a healthy appreciation of the Iroquois role in the history of modern New York State, along with excellent clarification of location.

The region of which we write is western and central New York, from the hills of the Chautauqua to the Valley of the Mohawk, and southward to Otsego Lake and the Land of Leatherstocking. Many original Iroquois names still cling to this region. Thus we still use the name Chautauqua, Cattaraugus, Erie, Ontario, Niagara, Genesee, Canandaigua, Cayuga, Oneida, Otsego, Schenectady, Chemung, Oswego, Chautauque, and Tioga, and hundreds more. As the poet once wrote:

"Their names are on your waters
And you cannot wash them out."

Indians of the Northern Plains
by William K. Powers

Capricorn Books
New York 1969
Senior High 257 pages

Indians of the Southern Plains
by William K. Powers

G.P. Putnam's Sons
New York 1971
Senior High 223 pages

Since extreme similarities in style and content render these books so close as to be different volumes of the same work, they will be considered as one. Together, Indians of the Northern Plains and Indians of the Southern Plains form an excellent incapsulation of these particular Native Americans, as viewed from an anthropological/historical format. Their warmaking customs are illustrated, but only as one part of a very rich and diversified group of cultures. These come to life with entire chapters on foodgetting, medicine, religion, games; even music and dancing are described in detail, with a profusion of pictures and illustrations. Moreover, the first part of each book is dedicated to the accurate portrayal of separate tribes, and is accompanied with maps to show their

locations. The following example effectively destroys any misconception that Plains culture consisted only of nomads, who lived in tipis and hunted buffalo. It also illustrates the great depth of information characteristic of these works, and serves to expose students to many lesser known groups.

The Arikara, with their neighbors, the Mandans and Hidatsa, formed a unique culture on the Northern Plains. Unlike their nomadic enemies, the Sioux and Assiniboine, the Arikara lived in fortified villages along the Missouri River in the present state of North Dakota.... They were horticulturists and raised corn, beans, squash, pumpkins, and tobacco which they traded with other tribes. During the winter months they left their villages to hunt for buffalo. They made a fine grade of pottery and baskets, another indication of their highly developed culture.

Overall, a total of thirty different tribes are described in this manner, with the abstract sometimes running over a page. These are listed on the following chart.

Northern Plains		Southern Plains	
Arapaho	Mandan	Arapaho	Ponca
Arikara	Plains Cree	Caddo	Quapaw
Assiniboine	Plains Ojibwa	Cheyenne	Tonkawa
Blackfeet	Sarsi	Commanche	Witchita
Cheyenne	Sioux	Iowa	
Crow		Kansa	
Hidatsa		Kiowa	
Gros Ventre		Kiowa Apache	
		Lipan and Chiricahua Apache	
		Omaha	
		Osage	
		Oto-Missouri	
		Pawnee	

The much publicized Plains Indian wars with white settlers are given very adequate treatment, including coverage of battles and leaders on both sides. This includes outrages like Sand

Creek and Washita, while an entire section of original photographs is dedicated to the Wounded Knee Massacre in Indians of the Northern Plains. The author leaves no doubt as to what he considers the cause of conflict.

Battles between the United States and the Plains tribes were fought over and over for the same reasons: encroaching whites, broken treaties, wagon roads, and railroads cut through Indian owned land, bring white men hungry for adventure. Gold and other minerals were discovered, thus encouraging even more white men from the great eastern cities to come to the new land of promise. Forts were established, buffalo were slaughtered; Indians were forced onto reservations. Indeed, there were good reasons to make the Plains Indian hostile.

Impressive amounts of space are devoted to the lives and problems of modern Native Americans. Concluding chapters of both books detail the handicaps of reservation life and the culture shock faced by many who leave it, along with the emergence of Pan-Indianism and militancy. Moreover, many of the tribal abstracts mentioned above end with realistic appraisals of that particular group's present situation. We can see in the following example, that this also includes their contributions to America.

Today the Kiowa are considered a particularly creative people and excel in fine craftwork. Some leading singers who participate in Oklahoma ceremonies are Kiowa. The tribe has also been active in the American Indian Exposition, held each year at Anadarko, Oklahoma, and presents outstanding performers at Indian City, U.S.A., located near Anadarko....

The Kiowa are particularly proud of their tribal traditions and not long ago reinstated the Kiowa Black Legging Society, a military society whose members are veterans of World Wars I, II, Korea, and Vietnam.

Like Robert Myron in Mounds, Towns and Totems, reviewed several books before this, William K. Powers presents a very informative, but complex, study that accurately portrays the

cultural richness and diversity of the Great Plains. Great accuracy in the depiction of both historical and modern events, along with a less complicated writing style, further combine to form an effective instructional tool for more accelerated students.

Lightfoot
by Katherine B. Shipper

The Viking Press
New York 1950
Elementary 122 pages

Lightfoot seems to be a good reconstruction of Iroquois culture for younger readers, with understandable descriptions of longhouse living, agriculture, recipes, and several very interesting myths about religion and nature. "Seems to be" because, amazingly, there is not once in this entire book mention of the Iroquois, or any other tribe. Only the word "Indian" is used to identify the main characters. Combined with complete omission of time or location, this work loses complete touch with reality and reinforces misconceptions that all Native Americans are the same.

Sitting Bull: Dakota Boy
by Augusta Stevenson

Bobbs-Merrill Company, Inc.
New York 1950
Elementary/Junior High 188 pages

Much of this supposed biography of the great Sioux chief is overly simplistic, historically inaccurate and stereotypic. It is remarked at one point, for example, that "all the Sioux always sang as they walked along," giving the impression that, since they always sang, this must have indeed been a very musical tribe. Actually, there is very little description of

Sioux culture, even using the buffalo receives scant attention. Also omitted is any reference to time frame or geographical setting. Hence, besides getting a picture of Native Americans that is totally misleading, the reader has absolutely no idea of where or when the action takes place.

Sitting Bull: Dakota Boy reads more like storytale fiction than biography. The greatest farce, however, comes in the last several pages, when the chief meets the white man. He is then characterized as a bandit and, in one instance, is castigated by President Grant himself for refusing to settle down and farm like a good white man. In the end, however, all is well as Sitting Bull surrenders and receives the mercy of the white man.

"I do not bear a flag of truce," he said. "I have come to surrender, I beg you to feed my starving people."

"We'll feed every hungry Sioux," the commander promised. "And you yourself shall be pardoned. The Grandfather has spoken."

"He will not punish me?" the chief asked with surprise.

"No. He knows you thought only of your people. You fought only for what you thought was right. Go back to your camp and rest in peace."

Consistent with this total misrepresentation of history, Sitting Bull: Dakota Boy ends with the surrender. The author completely ignores squalid conditions faced by the survivors, and Sitting Bull's murder at the Pine Ridge Reservation.

Tucumseh: Shawnee Boy
by Augusta Stevenson

Bobbs-Merrill Company, Inc.
New York 1955
Junior High 192 pages

Following a pattern established in the previous book, this same author again presents a fictionalized adventure story in the guise of true biography. Tucumseh: Shawnee Boy

is literally constructed on historical falsehoods, and seems determined to rewrite the past in favor of a lily-white image. In keeping with this, several details of Tucumseh's life have conveniently been revised. It is written, for example, that his father died honorably in battle with settlers.

"My father was killed in a battle with the white men, Quaskee. That was three summers ago. But I remember him. He taught me many things."

Actually, Tucumseh's father was murdered by three whites; shot in the back while returning from a hunt, an event which kindled his hatred for Americans. Just as inaccurate is treatment of his mother as a normal woman, when she actually went insane after her husband's death, and forsook the family. Likewise, Tucumseh ends up with several extra brothers, seemingly to enhance the story.

Tucumseh: Shawnee Boy offers the reader very little information about Shawnee life and culture, while callously misrepresenting the role of frontiersmen, and the chief's relationship to them. He is shown, for example, as idolizing Daniel Boone after that man's capture by the Shawnee, to the extent of helping him escape, thereby becoming a traitor.

"Daniel, I came to warn you! You won't be allowed to hunt tomorrow. You'll be seized at sunrise and tied up so you can't escape."

"But why, Tucumseh, why?"

"Chief Black Fish is going to attack your settlement in Kentucky. He fears you'll run away and warn them. There's something else, Daniel, something very bad."

"What, Tucumseh, tell me."

"The warrior said you would be punished if the attack failed."

"I know that. They would be getting even with the white men who drove them away."

"Go now, Daniel, go at once."

"The braves are still about, Tucumseh."

"Not tonight. They are all in the council house with the chief.... It is safe for you."
 "I'm grateful to you, Tucumseh." Boone took the boy's hand and pressed it. +

This account is pure fantasy. Boone did actually escape to warn Kentucky, but there is no evidence that Tucumseh cared more for him than any other white, the murderers of his father. Moreover, this passage is typical of the entire book, where settlers are innocent victims, and the Native Americans become spiteful aggressors. Very little reason is given for their hostility, and land hunger is mentioned as a cause of bloodshed only indirectly in a few paragraphs. Finally, in the most ironic travesty of truth, William Henry Harrison, who in reality stole thousands of square miles from Native Americans, is depicted as a benevolent honest broker, struggling to prevent war.

So far he had kept the peace between Indians and white settlers. His soldiers and scouts patrolled the forest constantly.

Even worse, Harrison patronizes Tucumseh as an ignorant, but honest, man, who naively espouses dangerous ideas.

Tucumseh is an honest man and I believe he is working for peace. But his ideas are wrong about the Indian state. This can only lead to war.

The author never explains why Tucumseh's idea was wrong, or why an endangered people should not resort to war in defense of their homeland. In fact, she seems intent on denying that these Native Americans had any grievance at all.

+ It might prove interesting for the reader to compare this account of Tucumseh's discourse with Daniel Boone, to that presented by David C. Cooke in Tucumseh: Destiny's Warrior, which was reviewed earlier in this study.

Moccasin Tracks
by Julia Montgomery Street

Dodd, Mead and Company
New York 1958
Junior High 233 pages

This is the very entertaining story of a white boy who becomes close friends with the Cherokee of Georgia in 1821, eventually enlisting their aid to save his family from white kidnapers. Moccasin Tracks effectively confronts popular stereotypes of the primitive and warlike Native American through an accurate depiction of the Cherokee's advanced culture. In her introduction, for example, the author writes

This was a period when the Eastern Cherokees were at the peak of their culture and civilization. Never the entirely savage, war bonneted, ferocious Indians of popular tradition, but often good natured, fun loving, preferring peace to war, they were at this time living a pleasant, pastoral life in their Smoky Mountains.

Moreover, although its time span never reaches that event, Moccasin Tracks presents a disheartening portrayal of the greed and prejudice that would eventually lead to the "Trail of Tears," while white whiskey and diseases have already caused great damage to the tribe. The boy's analysis of events, while trying to soothe his sister's fear of Indians, accurately reflects this reality.

Indians don't scalp, honey. Maybe they did, a long time ago, when settlers went into their country and pushed them off their land.... They only wanted to save their land from being stolen by greedy settlers.

Indian Wars and Warriors
by Paul I. Wellman

Houghton Mifflin Company
Boston 1957
Junior High 176 pages

Indian Wars and Warriors briefly traces the history of western conflicts and, in his introduction the author

writes of a desire to do so fairly from both sides.

One has sympathy for both sides in this conflict - for the white settlers striving to save their wives and children from the scalping knife, as well as the desperate Indians watching the swift destruction of their buffalo.... There is gallantry as well as villainy on both sides of any great struggle.

Indeed, he is sure to mention both the reasons Native American grievances and the major outrages perpetrated by whites, including scalp bounties, the treacherous murder of Mangus Colorado, along with the horrible massacres of Black Kettle's Cheyenne at Sand Creek and Washita. Moreover, there is a respectable amount of cultural/historical information on all the major Plains tribes, along with brief biographical sketches of famous Indian leaders like Mangus, Joseph, Little Crow, Roman Nose, and Victorio.

Unfortunately, this book is a dichotomy which contains many offensive characteristics that foster popular misconceptions and stereotypes. This same introduction describes the West as a "vacuum of wasted land and resources" whose potential remained untapped by primitive Indians, thereby condoning these very outrages as an inevitable result of progress.

The conscience of the time was very different from our own. And in the final analysis, for all its bloodshed, the conquest of the West was necessary, and has provided its own justification in the fine cities, happy prosperity and peace it made possible.

Predictably, the author never explains to young readers that even the conscience of a century ago did not accept genocide, or how most contemporary Native Americans fail to share wealth their stolen lands apparently caused. Furthermore, in over a dozen places the words "Indian" and "savage" are used interchangeably: "Back into the town retreated the civilians, followed

by the savages...." It is indeed incomprehensible how, in light of historical fact, only the Native Americans can be labelled "savages," but the author seems determined to accentuate this assertion. After accurately describing fraudulent traders who told starving Sioux to "eat grass," for example, he then decided it was Chief Little Crow who "left a legacy of distrust and hate with his people" when that Minnesota reservation revolted. Yet, Custer is eulogized after Little Big Horn.

He fell on the field of battle, brave to the last. In spite of his errors in judgment and policy, he became after his death, because of the tremendous publicity the battle received... a national hero.

Pocahontas: Indian Princess
by Katherine E. Wilkie

Garrad Publishing Co.
Champaign, Illinois 1970
Primary 80 pages

Despite a few strong points, Pocahontas: Indian Princess repeats several basic errors reviewed earlier in Patricia Miles Martin's Pocahontas. To her credit, the author makes a deliberate attempt to describe Native American culture. This results in an introductory section, complete with maps, that also mentions the great seize of Powhatan's Confederation, along with several other Indian leaders like Opechancanough. Moreover, it is made clear that Jamestown would have perished without Native American help. In the actual text, however, Powhatan looks like a deceitful villain, planning that colony's destruction. No reason is ever given for this hostility, however, as English land and food thefts are ignored. Yet, consistent with previous patterns, Pocahontas is made a heroine for betraying

her own people and adopting white culture. Ironically, this book's concluding sentence reads: "Three hundred and fifty years ago she showed that people of different race and color can live in peace," while the introduction acknowledges that, by the mid-1600's, the English had destroyed most of these Native Americans. '

Trails of Tears
by Jeanne Williams

G.P. Putnam's Sons
New York 1972
Junior High 191 pages

Reminiscent of Dee Brown, Trails of Tears remorsefully eliminates any myths of the West as a romantic white adventure with the heart rending epic of five Native American groups, the Commanche, Cheyenne, Apache, Navaho, and Cherokee. Each chapter begins with a very competent cultural analysis, exposing students to their diverse nature. Ironically, this serves a dual purpose, for the additional knowledge engenders respect for these societies, thereby increasing the devastating effect upon the reader of their criminal destruction. Beautiful scenes, for example, depict the content reliance of Commanche and Cheyenne life upon the buffalo. These are followed by horrid descriptions of its annihilation by white trappers, some of whom received \$3.50 a robe from eastern tanneries, and sportsmen. Worse, the army, sensing weakness, is correctly pictured encouraging this practice even on treaty land, and then swooping like vultures upon the crippled villages to destroy what little meat remained, while leaving the people untouched to a fate worse than death, leading to Wovoka, the Ghost Dance, and Wounded Knee.

For each tribe these nauseating attempts at the deliberate genocide of Native Americans are accurately retold. Vivid scenes recreate in grisly detail the work of scalp-hunters butchering Apache women and children, then doubling their bounty by cutting the hair in half. Young readers learn the truth about "heroes" like George Armstrong Custer through a truthful portrayal of the Battle at Washita, when he destroyed a peaceful Cheyenne camp in its sleep, and listen to Colonel Chivington's famous words before the Sand Creek Massacre: "Nits make lice. Kill 'em while they're young." In the author's own words

He did not care whether he caught the guilty. For his purpose one Cheyenne was as good as another and if his men killed babies, what did it matter. They would grow into troublesome warriors and have to be conquered later.

It is fitting that the final chapter is saved for the genuine "Trail of Tears." In it the advancement of Cherokee culture is stressed, along with the prejudice of Americans from Andrew Jackson to the lowliest Georgian land grabber. Again, no punches are pulled with the description of that event.

One Indian remembered how women, children and even men wept when they left their homeland, bowed their heads and started west. His father collapsed in the snow, rode in a wagon for one day and then died and was buried near the trail. A week later the Indian's mother made one cry and fell dying. She was buried, and in the days that followed, all five of this man's brothers and sisters weakened and died. He thought probably all the Cherokee would die along the road. As he marched he heard always the moaning and crying from wagons carrying small children, the sick and the dying. Years later he could still hear the constant weeping and cries of distress.

Jeanne Williams' brutally accurate portrayal of history is modified by a lengthy introduction detailing more contemporary attempts to deprive Native Americans of their rights,

here exemplified by the theft of Zuni and Papago water resources or attempts to defraud Osage oil revenue. For this, and the failure to improve reservation life, she characterizes the Bureau of Indian Affairs as corrupt representatives of vested interests, like a "wolf to guard the sheep." Particularly distressing were attempts in BIA schools to make Indian children ashamed of their own past.

Indian children are not taught the proud history of their tribes, yet in the history of mankind there were no braver people than Dull Knife's Cheyennes. Surely their descendants have the right to live with strength and dignity on their own land.

Trails of Tears is an exceptional book, written at a level understandable to most students in junior high. It does not lie about history, and makes it clear that the struggle continues to the present. In doing so many misconceptions and stereotypes about the Native Americans are assaulted with equal vehemence. The greatest lesson to students, however, may be that each culture is sacred, and one does not have the right to ethnocentrically force itself upon another. It is realistically presented in this final passage, in which the author deals with attempts to turn Indians into white farmers.

In common with most schemes for helping Indians, this one ignored Plains Indian tradition and aptitudes. Plains Indians had always looked down on people who kept sheep and goats. Neither did they like mutton or goat's flesh. No Comanche knew how to weave and none of them cared to learn. Imagine how you would feel if, suddenly, all your regular food and clothing disappeared and a Comanche showed you a buffalo, told you how to slaughter, skin, and use it, how to make tepees and robes, and eat the liver with a little gall squeezed on it. These things would still be very hard for you, you would get very discouraged while trying, and you would want your accustomed food, shelter and clothes.

His Indian Brother
by Hazel Wilson

Abingdon Press
New York 1953
Junior High 140 pages

His Indian Brother is a very entertaining adventure about a white boy lost in the woods of Northern Maine during colonial times, whose life is saved by Penobscot Indians. There is good coverage of Penobscot culture, including the building of a traditional fir bough house, recital of that tribe's creation myth, and ingenious methods of hunting or fishing which show these Native Americans far superior in the forest environment than white men. Moreover, the Penobscots are heroes throughout, while land grabbing settlers are villified. Several months of living among these Native Americans certainly changed the boy's image of his own kind.

Many times in the lonely days before Sabatis and his father had come Brad had longed to see a white man and dreaded to see an Indian. Now he thought how much more decent Sabatis and his father were than these brutish white men. It made Brad ashamed of his race.

Despite these excellent qualities, His Indian Brother also reflects a subtle stereotypic imaging. Speech, for example, is particularly objectionable. "You no can do," declares Sabatis, "me catch another muskrat." Moreover, continued unnecessary cross-cultural comparisons like reference to "nearly naked bodies" that "smelled from raccoon grease," combined with passages similar to the following, seem to compare Native Americans with animals. In it, the white boy and father arrive at their destination, while secretly watching some Penobscots.

The thought of being the first human being to step on this riverbank pleased Brad. He and his father were explorers There was a savage, wild look about these men. Yet, crouching there watching them, Brad was aware that they, not he, were the native inhabitants of this Maine wilderness. Like the deer and other animals of the forest, they belonged here. . . .

(Underlining is mine)