

Italian Americans in his extensive set of references, I want to cite several recent works about Italian Americans in other regions. Micaela deLeonardo's *The Varieties of Ethnic Experience: Kinship, Class and Gender among California Italian Americans* (Cornell University Press, 1984) illustrates how history, economy and generation affect the ways in which individuals respond to their ethnicity. An anthropologist, deLeonardo uses excerpts from her interviews and observations of families in the San Francisco area to analyze the class and gender aspects of the ethnic experience.

Other studies overlooked by Alba include Dino Cinel's *From Italy to San Francisco: The Immigrant Experience* (Stanford University Press, 1982) and several dissertations, some published, such as Vincenza Scarpaci, *Italian Immigrants in Louisiana's Sugar Parishes* (Arno Press, 1980), Phylis Cancilla Martinelli, *Ethnicity in the Sunbelt: Italian American Migrants in Scottsdale, Arizona* (Arizona State University, 1984) and my own study, *The Italian American Community of San Francisco: A Descriptive Study* (Arno Press, 1980).

Even though there have been two U.S. Presidents from the West over the past decade, the East Coast still does not know we exist. Although Italians came in relatively small numbers to the West (and current immigration is just a trickle), the experience here was different from that in the East, with a different historical and socio-economic context. Students of ethnicity could learn much by analyzing these regional differences!

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**Paula Gunn Allen. *The Woman Who Owned the Shadows*. (San Francisco: Spinsters Ink, 1983) 213 pp., \$8.95 paper.**

Paula Gunn Allen's novel, *The Woman Who Owned the Shadows*, is important—one of few written by an American Indian woman focusing on an Indian woman's life. (Other examples are Sophia Alice Callahan's *Wynemia: A Child of the Forest*, 1891, and Mourning Dove's *Cogewea, the Half Blood*, 1927). Allen writes out of her Laguna Pueblo heritage (she says she is Laguna Pueblo/Sioux/Lebanese-American), and gives the reader a view of a contemporary Indian woman's life through her character, Ephanie.

As a mixed-blood, Ephanie exemplifies many of the difficulties facing American Indian women today, a large proportion of whom are mixed-bloods. First, she is alienated from her Pueblo cultural tradition which, like other tribes, is based on the concept that all things inanimate and animate are related and part of the world. Plants, animals, rocks, and people are in a reciprocal relationship, and people must carry on rituals, prayers, and offerings to keep things in balance. In Ephanie's particular case, she has not been allowed by the full-bloods of her tribe to participate fully in the spiritual life of her tribe:

One thing she could not go back to, though she had tried symbolically, in dreams, in books, was the old heathen tradition.

She had never been to a masked dance. Had not been allowed.

Second, she is caught literally in the middle in antagonisms between the Indian and the non-Indian members of her family: "What do you do when you love everybody on every side of the war?" She is also caught in the middle psychologically. She has been to college; yet the old tribal stories and myths told to her as a child keep haunting her.

Third, she comes from a Pueblo tribe in which the major deities are female and which is both matrilineal (descent recognized through the female line) and matrilocal (ownership of houses held by women). However, the tribe has been affected by the non-Indian society surrounding it, and the young Indian veterans back from World War II have "begun to hate the Spider, to ask why their God was not a man." With the passing of respect for the old ways, Ephanie and the other women in her tribe lose their respected status and are even further alienated.

Fourth, Ephanie has to battle with non-Indians' stereotyped views of her as an exotic and a victim. She does not conform to what non-Indians expect of an "Indian Maiden": she does not "keep her eyes cast down," nor does she "say nature loving things." On victimization she says:

Of course we are victims. Who isn't? But we have a history too.

We didn't just stand there and have all this done to us. We helped the cause along. We are not victims. We are co-creators.

Besides the strength of Allen's depiction of some of the difficulties of being a mixed-blood Indian woman, the novel has other important facets. Urban Indians will particularly like that Allen does not glorify the rural reservation at the expense of the city. Her character spends most of her time in San Francisco as opposed to the Pueblo land in New Mexico. Unlike Leslie Silko's *Ceremony* and N. Scott Momaday's *House Made of Dawn*, returning to the reservation is not the answer to the character's spiritual dilemma.

Like Silko's *Ceremony*, *The Woman Who Owned the Shadows* is essentially a curing ceremony in the tradition of Laguna storytelling. It is an attempt to tell a modern story which will help readers make sense out of today's complicated world and yet connect to the important

“stories” or values of the past—to bring things back to balance.

To do this Allen weaves tribal history, cultural traditions, and mythology of the Laguna Pueblo into the novel. If there is a difficulty with the novel, it is that sometimes reading about the inner spiritual journey of the main character in the context of Laguna storytelling and tradition is a difficult task. Often the language of the novel itself reads better aloud than it does on the page which is understandable since Allen is using an oral tradition. The structure of the novel itself is circular and spiraling which also adds to the difficulty. However, those willing to make the effort will find Allen’s novel rich and rewarding. As Judy Grahn says, “if you come with an honest heart, ‘it’ will change the way you think and feel.”

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***American Indian Culture and Research Journal*. Special Water Rights Issue, Vol. 7, No. 1 (1983) \$5.00 single issue.**

Indian water rights is the subject of most of a “Special Water Rights Issue” of the *American Indian Culture and Research Journal*, published by the American Indian Studies Center of the University of California, Los Angeles. The issue provides valuable materials on this issue, although it is marred by frequent typographical errors (e.g., consistently spelling McCarran wrong in the key article).

An article by Robert Peregoy offers a history of Indian water rights, something assumed by the other articles and essential to an understanding of them. This article explains the following: the origin of *Winters Doctrine* rights in the United States Supreme Court early in this century as a belated recognition of aboriginal rights neither surrendered by treaties or other agreements nor abrogated by Congress; the expansion of this right in subsequent decades to establish the principles that Indian water rights, unlike rights arising under state laws based on the appropriations doctrine, are not limited to irrigation but reserve water for future as well as present uses; the passage by Congress of the McCarran Amendment, which allows state courts to litigate federal (including Indian) water rights as part of comprehensive efforts to determine all water rights on a river system; the issue of whether to quantify future rights. This excellent review of these issues is essential to understand what appears to be a strong, well-established legal basis for