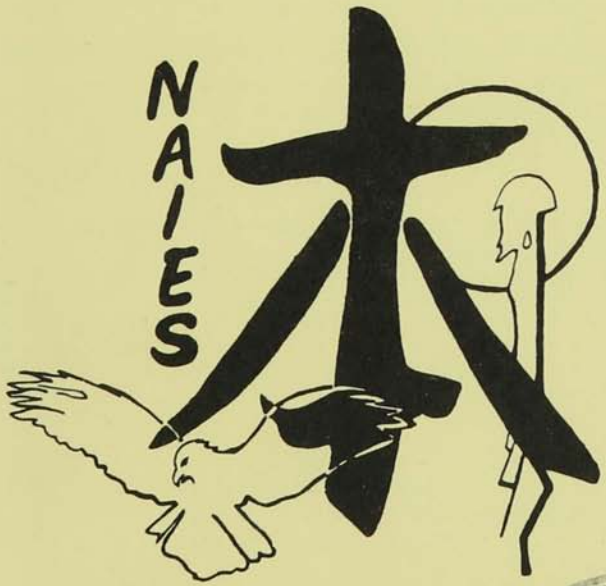
EXPLORATIONS IN SIGHTS AND SOUNDS



ROBERT W. WOODRUFF LIBRARY - EMORY
JUN 23 1981
ATLANTA, GA. 30322

E184
A1E98
no.1
1981

March, 1981

NAIES, Inc.

STATEMENT OF OBJECTIVES

The National Association of Interdisciplinary Ethnic Studies has as its basic purpose the promotion of activities and scholarship in the field of ethnic studies.

The Association is open to any person or institution. The Association serves as a forum to its members for promoting:

--research
--study
--curriculum design
--publications of interest.

In addition, the Association is involved in sponsoring the Annual Conference on Ethnic and Minority Studies, publishes a journal, a newsletter, and special publications.

Explorations in Sights and Sounds is published annually by the National Association of Interdisciplinary Ethnic Studies as a review supplement to *Explorations in Ethnic Studies*. It consists of brief critical assessments of interdisciplinary materials relevant to the broad concerns of ethnic studies and includes within its scope all formats and instructional levels.

Copyright 1981 by NAIES, Inc.

Address correspondence to:

NAIES Publications
Ethnic Studies Department
California State Polytechnic University
3801 West Temple Avenue
Pomona, CA 91768

S6655

Number 1 March, 1981

EXPLORATIONS IN SIGHTS AND SOUNDS

Annual Review Supplement to Explorations in Ethnic Studies

Published by NAIES
Ethnic Studies Department
California State Polytechnic University
3801 W. Temple Avenue
Pomona, California 91768

EDITOR:

Charles C. Irby
California State Polytechnic University

ASSOCIATE EDITORS:

Gretchen Bataille
Iowa State University

Helen MacLam
Dartmouth College

ASSISTANT EDITOR:

Meredith Reinhart
California State Polytechnic University

A Modest Beginning

With this inaugural issue of *Explorations in Sights and Sounds*, NAIES has begun the development of what we hope will become a major resource for everyone interested in ethnic studies. We want to emphasize its interdisciplinary nature and, accordingly, plan to review as many current materials as possible in as many areas and formats as possible.

NAIES is a visionary organization with a purpose: the exploration of solutions to cultural oppression, and particularly, to the cultural oppression experienced by ethnic people of color. This first issue of *Sights and Sounds* reflects this perspective.

"Aprender a luchar; luchar es aprender."

H. M.

EXPLORATIONS IN SIGHTS AND SOUNDS

No. 1 - March 1981

CONTENTS

Thomas Wildcat Alford. *Civilization and the Story of the Absentee Shawnees.* (Norman: University of Oklahoma Press, 1979) ix, 203 pp., $12.50.

Thomas Wildcat Alford was born a Shawnee and died a white man. While an oversimplification, this is not an unfair summary of his memoir, "told to" Florence Drake. A reprint of the 1936 edition, the book has a brief preface by author Angie Debo (which, however, has little information).

Alford was born in Indian Territory in 1860, a member of the Absentee Shawnees who had come to rest in what became Oklahoma. During his childhood, Shawnee life was little influenced by white society. One intrusion was welcomed by his father, however; this was a school operated by missionaries of the Society of Friends near their home. Young Thomas spent four years in this school, learning to read and write English and acquiring a desire to learn the ways of "civilization." As he put it, "daily the conviction grew upon me that there was a better way to live than my people knew."

His chance to become "civilized" depended, however, on a decision by his tribe to educate two of their young men so that the tribe could deal more adequately with the federal government and the surrounding whites. Alford and another young man were selected to go East to school. They were promised by the traditional chiefs that they would be leaders of the tribe when they returned and would eventually become chiefs themselves. However, all of this was explicitly contingent upon their not abandoning Shawnee religion for Christianity. The boys "solemnly pledged" to preserve their faith and went off to several years of school at Hampton Institute in Virginia.

As Alford describes it, from the beginning the boys were eager to learn and acquire the ways of what they assumed to be a superior society. He did not mention homesickness and indicated that they liked all aspects of their new environment. Alford did report agonizing over his acceptance of Christianity, realizing that this meant giving up his ambition to be a leader of his people.

Nevertheless, he experienced "bitter disappointment" when he returned home and found that his people rejected him and refused to accept his leadership. He managed to secure employment as a teacher for six years and then in various other Indian Service or local government positions. He

persisted in trying to "civilize" other Shawnees, and strongly supported the allotment system, which aimed to make individual land-owning farmers of Indians. (In fact, he recited with pride how he managed to secure a tribal roll by secret methods so that even those Absentee Shawnees who had refused to accept allotments could nevertheless be "given" them.) He also did his best to keep Indians from losing their allotments to non-Indians and to prevent exploitative leases from being negotiated. He was proud of his part in frustrating a massive land fraud scheme which he said succeeded for a time in misleading the traditional leaders of his tribe.

In 1893, eleven years after his return from school, Alford was appointed a member of a Shawnee Business Committee set up by the national government as a kind of government for the Absentee Shawnees. When this Committee elected him its chairman, he became "in reality at last . . . the chief or principal adviser of my people, recognized as such by the government at Washington." The Federal government succeeded in imposing his leadership although his tribe had refused it.

Mr. Alford saw a few virtues in Shawnee life. He translated the Bible into Shawnee, primarily in order to preserve the "purity and beauty" of the language. Nevertheless, he willingly abandoned the essential elements of Shawnee culture. It is notable that his example was not followed by many members of his tribe. This account is interesting, but we need wider theories to explain why and when and under what conditions the culture into which one is born is abandoned for another.

Mr. Alford emerges from his memoir as an appealing person--honest, upright, a good husband and father, a man who was doing what he thought would benefit his people. There are photographs, but no index or bibliography. A few footnotes, presumably by Ms. Drake, add some details to the story.

Elmer R. Rusco
University of Nevada, Reno

Evelyn Gross Avery. *Rebels and Victims: The Fiction of Richard Wright and Bernard Malamud.* (New York: Kennikat, 1979) 116 pp., $10.00.

Evelyn Gross Avery's comparison of Richard Wright's works and themes with those of Bernard Malamud asserts that a clear pattern of behavior is discernible in both Afro-American and Jewish-American fiction. Both black and Jew, facing a hostile Anglo-power society, psychologically and sometimes even physically abused, emerged as rebels striking out at exploitation and injustice or as victims, internalizing their frustrated anguish.

Wright's characters, primarily rebels, are found in both the rural South and urban North while Malamud's live in American or European city or town environments. His men are not as economically oppressed as Wright's, but all yearn for security and status. They seek love and responsibility, frequently projecting their frustrations upon others while attempting to free themselves. Malamud's protagonists appear spiritually imprisoned by guilt, self-hatred and helplessness. Wright's explosive people impulsively assert their manhood through violent action. On the other hand, Malamud's "nebachs," (colorless creatures), like Hamlet agonize over every action, searching for meaning in their lives as they suffer, burdened by historical anti-semitism and ostracism.

Using the thematic approach in her well-researched, readable study, Avery explores the behavior of rebels and victims toward cultural identity, religion and ritual, family and environmental stress, black/Jewish interactions and love relationships.

Wright's non-heroes are forced into passive roles by the white world; consequently, they physically and psychologically exploit the women who sustain them. Bigger Thomas in *Native Son*, Cross Damon in *The Outsider* and Jake Jackson in *Lawd Today* strike out at their women--mothers, girl friends, wives--instead of against racially segregated America. Malamud's male creations are equally self-centered and frustrated but endowed with consciences. Remorsefully, they make amends to their wronged women. In *The Assistant*, Frank Alpine's guilty conscience forces him to support assaulted Helen Bober; in *The Fixer*, Yakov Bok pities his wife even to the extent of adopting her illegitimate child. By contrast, black women struggle alone to provide for their families; exploited

by men of both races, Wright's females barely survive. In "Long Black Song," Sarah is seduced by a white salesman and then beaten by her humiliated husband.

While violent death is the only honorable alternative for Wright's rebels, preferring to die without shame if they cannot live with pride, Malamud's men shun death; they find self-respect and peace of mind when they atone for their sins. Of course, the Jew has not had to overcome slavery.

Although it is necessary that ethnic writers themselves interpret the wide range and spectrum of their own experiences and not be stymied and stereotyped by preconceived conclusions, after they have spoken for themselves, there is a need for excellent literary critics as well. Fortunately, Avery's comprehensive study has interpreted "the voice" of both Wright and Malamud in a sensitive, provocative way.

Occasionally, the reader would like a more detailed analysis of a major character's foibles. For example, additional reasons why Seymour Levin, in *A New Life*, is weak and self-pitying should be suggested other than that he had lived in self-hatred for two years in a New York cellar. However, except for a few minor revisions which can easily be included in a second edition, this fact-brimmed volume belongs on the shelf of every scholar of Afro-American and Jewish literature.

Edith Blicksilver
Georgia Institute of Technology

David W. Baird. *The Quapaw Indians: A History of the Downstream People*. (Norman: University of Oklahoma Press, 1980) x, 290 pp., $19.95.

Baird, in a highly engaging book, examines the history of a little known Indian tribe. Originally inhabitants of the Ohio Valley, the Quapaws, by 1973, had migrated to the area around the Arkansas and Mississippi Rivers where they were first encountered by the French. Considered important allies by the French and later the Spanish, the Quapaws served as a buffer against the British and British-allied Indians. The results of contacts with Europeans, however, were soon felt by the Quapaws; by 1763 their population had dropped to seven hundred from an estimated six to fifteen thousand in 1682.

The United States initially considered the Quapaws to be allies following the purchase of Louisiana. However, as whites entered the area, the federal government viewed the tribe as an impediment to development and moved the Quapaws to Indian Territory. Removal from their homeland further reduced the population, disrupted cultural patterns, and contributed to a reduction in tribal identity. By 1888 most of the Quapaws had adopted the trappings of white culture. Tribal cohesion was further weakened by the discovery of large zinc and lead deposits on the reservation and tribal allotments. Assimilation continued almost unabated until the early 1950s. However, in 1954, the Indian Claims Commission recognized the Tribe's claims and as a result, interest in Quapaw culture and history, especially among younger members of the tribe, greatly increased.

Through painstaking research, Baird has thoroughly documented Quapaw history and clearly identified the results of European and American contact. The book includes an excellent bibliography covering both published and primary sources, is well indexed and offers numerous maps and photographs.

The Quapaw Indians represents a significant effort to preserve the history of a people whose cultural identity had been all but destroyed, but who refused to disappear and who serve as proof to all of the importance and strength of a culture.

David R. McDonald
Stanford University Libraries

Gretchen M. Bataille and Charles L. P. Silet (Eds.). *The Pretend Indians: Images of Native American in the Movies.* (Ames: Iowa State University Press, 1980) 202 pp., $9.95 paper, $19.95 cloth.

Those of us concerned with mass media stereotyping are especially grateful for this well-edited reader, but all persons interested in Native Americans and their "popular" images will find it enjoyable and useful.

The editors (she chairs the American Indian Studies Program and he teaches film courses at Iowa State University) have assembled a volume that explores quite fully the contention that, "The treatment of the Indian in the movies is the final expression of white America's attempt to cope with its uneasiness in the face of a sense of cultural guilt." Even readers who take issue with that premise cannot fault the editors for their selections.

No collection can be all things for all readers. This one seems designed for the kinds of courses the editors teach, and for others in which students must be exposed to a critical introduction to film images. Some of the contributors are academicians and scholars, others are students of the film. All are readable.

Of particular value to "student" readers is the use of section introductions and of summary paragraphs, including a sentence about the author(s), at the beginning of each selection. The book is indexed and a seventeen-page annotated bibliography provides a starting point for those who wish to pursue the topic further.

But the strength of the book lies in its systematic development of its thesis, beginning with prefatory remarks by Vine Deloria. Section I includes essays intended to explore the origins of stereotypes and myths about Native Americans. Particularly interesting is an excerpt from Leslie Fiedler's *The Return of the Vanishing American.* The rest of the book discusses views of the Indian in film--from *Moving Picture World,* the first to deal with the new medium at the turn of the century, to reviews of such contemporary films as "A Man Called Horse," "Soldier Blue" and "Little Big Man." There is also a photographic essay using Hollywood "stills."

In one of the essays, Philip French remarks off-handedly that the subject of Indians in Western films is "admittedly trivial when set alongside what is happening in the slums and reservations of contemporary America." Perhaps. Yet until the stereotypes are broken down, until they are recognized for what they are--foolish fantasy--it is all the more easy to continue to neglect the slums and reservations. This book is a small step in the right direction; the editors acknowledge that the bigger and more important step is new films with new sensitivity.

Barbara F. Luebke
University of Missouri

Fran Leeper Buss. *La Partera: Story of a Midwife.* Women and Culture Series. (Ann Arbor: University of Michigan Press, 1980) viii, 140 pp., $6.95 paper.

La Partera is the story of Jesusita Aragón, one of the last traditional midwives of northeastern New Mexico, as written from recorded interviews between the author and Jesusita. Before telling Jesusita's account of her own life, the author introduces the reader geographically, historically, and culturally to the area of San Miguel County and its main city of Las Vegas. Buss clearly shows her love and understanding of this region where she and her husband served as United Church of Christ ministers in 1975. She writes, "the weather is dominated by striking turquoise skies and a brilliant, penetrating sun" (p. 2) and describes the area as "a largely rural county which straddles the forested mountains, the foothills and the plains." (p. 4) She states that the majority of the people in west Las Vegas are Hispanic New Mexican, touching on the Hispanic settlement, religious customs, and health care practices of the region. At the turn of the century, curanderas, médicas, and parteras, a female network, delivered health care to the area until the early 1930s, when Anglo medical personnel, again mostly women, began to take over these services.

In telling the story of Jesusita's life Buss carefully preserves Jesusita's style of expression, unique to those in the area from a bilingual culture. Jesusita speaks of growing up on a ranch in Trujillo in a big family, of her life alone with three children in Las Vegas, and of her position as a "partera." Buss elaborately describes Jesusita's home, which served as office and delivery room. Through these details the reader experiences Jesusita's warm, efficient manner in caring for her patients and their babies. A chest with medical records contrasts with images of saints to form her clean and orderly setting.

The author captures Jesusita's skill and dedication to her work: "I help people in lots of ways. I get so many calls, and people come so much to my door. . .lots of people come to know if they should go to a doctor or to the hospital." (p. 75) As Anglo medicine arrived, Jesusita took special classes to become a licensed midwife in New Mexico. Mutually respecting and trusting each other, the Anglo medical personnel and Jesusita often cooperated in caring for patients. As fewer babies were born and as the Anglo medical system grew, Jesusita

found she needed to supplement her income as a midwife by boarding mental health patients in her home.

At the end of the book are photographs of Jesusita in her youth, with other midwives, and in the delivery of a baby. These give impact to an already vivid and moving personal story.

In the appendices, Buss presents a summary of how medical needs were met in northeastern New Mexico from the 1880s through the 1970s. She includes short biographies of the early parteras and medicas and also the early female Anglo medical personnel. Here, too, are found footnotes as a glossary of Spanish words.

The book's main strength lies in Buss' integrity in preserving Jesusita's personality in the account which brings to the work a feeling of warmth, openness, concern, dedication, strength and independence characteristic of Jesusita herself. This book will well serve introductory courses in Women's Studies, Chicano Studies, and Nursing.

Caroline White
College of St. Catherine

Hanay Geiogamah. *New Native American Drama: Three Plays*. (Norman: University of Oklahoma Press, 1980) xxiv, 133 pp., $4.95 paper, $9.95 cloth.

This collection of plays is significant because it is the first Native American drama written by a Native American. Hanay Geiogamah, a Kiowa Indian, has been actively involved as a playwright (producing these plays in the 1970s), has taught drama at the University of Washington, and has directed Native American theater in recent years (directing his own work, as well as other drama, at the La Mama Experimental Theater in New York and directing the Native American Theater Ensemble). This thin volume, *New Native American Drama: Three Plays*, was readied for publication only after each drama had been performed and sympathetically received by audiences and critics alike. *Body Indian*, *Foghorn*, and *49*, the three plays in this series, represent a new art form for the theater, but the themes implicit in them are timeless, universal concerns for the Native American and for the student of literature. No doubt, the plays make good theater, intriguing and fresh, but they also present provocative, although sometimes disturbing, views of humanity. To gain insight into these themes, however, readers must devote themselves to understanding Geiogamah's characters, his unusual techniques, and his allusions to American Indian tradition. Once these elements are studied, the plays become richly suggestive and powerful.

Body Indian, the first and most widely performed play, reflects Geiogamah's best use of characterization. The most dominating and pervasive character in the play is Bobby Lee, a crippled alcoholic in his thirties, who come to visit Indian friends in a dingy apartment seeking companionship and reassurance for his plans to stop drinking. All of these characters are lethargic, staggering, half-asleep from continual drinking, but they greet Bobby Lee solicitously. The wine is almost gone and they have no money for more, so they are revived somewhat by Bobby's visit. The picture of humanity revealed in this play is alarming, deplorable, and decadent, but the play is not to be misconstrued as a redress of the stereotypic "drunk Indian." Rather, its message is reflected as Bobby Lee's friends fail to give him what he came to them seeking--reassurance, community, and compassion. Geiogamah portrays this character in full contrast to the others. Bobby Lee is a cripple, physically and emotionally; he is seeking help; he acknowledges his dependence on alcohol and his need for others' support if he is to

overcome alcoholism. The others have no apparent handicap but in the course of the play, it becomes clear that Bobby Lee's friends are, indeed, crippled as they abuse and degrade each other and Bobby Lee. There is a hint of naturalism in the play, reflected in these characters' seeming inability to help themselves out of the squalid, despicable conditions of poverty. There is more to the powerful theme of *Body Indian*, and much of it can be seen through character analysis.

The second play, *Foghorn*, does not present dynamic characterizations; rather it is a panoramic view of the various stereotypes Indians have suffered since the arrival of the white man. It is funny but biting satire, revealing clearly that the Indian has known all along the motives of the majority culture concerning himself. Geiogamah instructs, in his Author's Notes to the play, that all the characters in this play are stereotypes pushed to the point of absurdity. The ten skit-like scenes of the play depict the economic, religious, educational, and political exploitation the Indian has endured. There is dramatic irony in the realization that Indians recognize each stereotype for what it is, and although they have suffered gravely from each one, those who have imposed these definitions on Indians have suffered as well. To stage this play, there must be color, merriment and exaggerated props to stress the ludicrous effect of these stereotypes. The most general audience could identify the message in this play because of the mocking dialogue and the familiarity of the issue.

The final play, *49*, is the least accessible of the three because its content is based on an ancient Indian tradition. Its characters are both modern portraits and traditional symbols in Indian culture; therefore, the reader needs to take full advantage of the introductory notes and the author's notes in order to understand the importance of the action. With this historical, traditional symbol of continuity and rejuvenation, the *49*, Geiogamah examines the problematic situation that the contemporary Indian faces in trying to preserve past traditions so that they remain meaningful for the present and for the future. Throughout the three plays, Geiogamah uses his own intimate understanding of the problems of the American Indian to present penetrating and powerful drama. Where needed, his characters are full, techniques are fresh and interesting, and tradition is alive.

Louise C. Maynor
North Carolina Central University

Herman Grey. *Tales from the Mohaves*. Civilization of the American Indian Series, Vol. 107 (Norman: University of Oklahoma Press, 1970) second printing, 1980, xiii, 93 pp. $3.95.

The author, Shul-ya, a Mohave of the Beaver Clan, originally wrote the tales in this book for his children, later expanding them for the enjoyment of all ages. Born on the Arizona Fort Mohave Reservation, Shul-ya learned these tales from an uncle who had dreamed the character of Swift Lance, the mythological hero of the tales.

Mr. Grey explains in the preface and introduction that dreams are the very core of Mohave life; from them power, myths, songs, good fortune, guidance, knowledge, and the cultural unity of the Mohaves are derived. Thus, by preserving and sharing these dreamed tales, Shul-ya permits readers valuable insights into the Mohave identity.

As Alice Marriott points out in the foreword to this book, there are few books that have the *feeling* of Mohave life, though there are numerous factual ethnographies. These tales convey the feeling intangibles in a way that only a Mohave writer could. Although Mr. Grey regrets the loss of force and subtleties because the tales are told in English, his style is delightful. Concise and economical, yet vividly descriptive and figurative, the language engages the reader's attention and moves her/him vigorously through eight tales, some of which have an historical basis, such as the account of the Mohave alliance with the Apaches against the Pimas, and some mythological, such as the "frog people" narrative. By using the very appropriate structural device of having Swift Lance's elderly grandmother, White Flower, tell some of the tales or make responses in council meetings and so forth, Mr. Grey is able to pack a good deal of explanatory cultural detail into the tales without losing the energetic pace of narrative or having the details seem forced or unnatural.

Tales from the Mohaves is not a scholarly work, nor was it intended to be one. It has only a three-item bibliography, a sketchy map of the Ft. Mohave Reservation, and no footnotes or index. But what it attempts, it does well--which is to tell culturally revealing tales charmingly. A reader wishes only that the book were not so slight; one's adventures with the mighty warrior Swift Lance are over too soon.

Dona Hoilman
Ball State University

Hadley Irwin. *We Are Mesquakie, We Are One.* (Old Westbury: The Feminist Press, 1980) 118 pp., $7.95.

We Are Mesquakie, We Are One by Hadley Irwin is the simply and sensitively told tale of a Mesquakie Indian girl who comes of age during a turbulent period in the history of her nation. In 1845, after fifteen years of treaties, the Mesquakie (sometimes also called the Fox) Indians were expelled from their lands along the Iowa River and forcibly marched to Kansas, where they were relocated on reservation lands far inferior to their own. The Mesquakies managed to avoid being acculturated into white ways, and over a period of years saved the money they got from the U.S. Government and bought back their original lands. From 1852 on, they gradually returned to Iowa, rejoining a few courageous members of their tribe who had stayed, in defiance of the Bluecoats who burned their villages and the white settlers who appropriated their land, in order to keep alive the dream of reclaiming their home.

Hidden Doe, the youthful heroine of the story, has just been initiated into womanhood when this disruption occurs. Behind her she leaves a secure and happy childhood and a much beloved grandmother, Gray Gull, who stays to supervise the necessary negotiations with the settlers. Before returning as a grown woman, Hidden Doe endures great hardship, including the deaths by pox of many whom she loves, and a period of exile with a well-intentioned family of white settlers who christen her "Dorothy." Yet although her life is filled with heartbreak and disaster, it also contains loving relationships, reunions, and rebirths. Hidden Doe faces her losses and challenges with courage, resourcefulness, and self-respect. She retains her Mesquakie ways, and she finds a loving and responsible young man with whom to share the ever-brightening future. Ultimately, *We are Mesquakie, We Are One* is a book not only about deprivation and endurance, but about triumph and good will.

The authors, Lee Hadley and Annabelle Irwin, both professors of English at Iowa State University, carefully researched this period of Mesquakie history. Many of the details of Mesquakie culture and of Hidden Doe's experience are based upon *The Autobiography of a Fox Indian Woman* (1918), edited by Truman Michelson. *We Are Mesquakie, We Are One* makes a fine addition to the Feminist Press series of non-sexist novels for adolescent readers. It is authentic in its presentation of Mesquakie history and culture and respectful towards its subject; and it is enjoyable, educational, and inspiring for readers of any age and ethnic background.

Kathleen Hickok
Iowa State University

Jane B. Katz, ed. *This Song Remembers: Self-Potraits of Native Americans in the Arts.* (Boston: Houghton Mifflin Co., 1980) 202 pp., $8.95.

"This song remembers him
They remember."
--Simon Ortiz

Through literature, music, and the visual arts a people remember who they were and who they are. Jane B. Katz has effectively brought together the "rememberings" of twenty-one Native American artists who tell briefly of their lives, their work, and the influence of their Native American heritage on all that they create.

Katz has done well what is difficult to do; she has integrated autobiography, photographs, and history in such a way as to produce a unified collection. It is appropriate that she combined the various genres, for life *is* art for most Native Americans. As Katz points out, Eskimo people do not even have a word for "art" or "artist." (p. 9) Art is not seen by Native Americans as purely decorative, but rather as integral to survival. Traditional artistic expression in pottery and weaving produced necessary goods for physical survival; kiva murals and ceremonial songs guarantee survival of the soul. Ojibway painter George Morrison says, "My art is my religion." (p. 60) And Aleut sculptor John Hoover recognized the special gift given to the artist: "Like the shaman, the tribal artist communicates with the spirit world, not just through the finished product, but during the creation of it." (p. 37) Clearly these artists do not see the practice of art as something separate from living. They serve as links between the past and the future, drawing on the symbols of their various cultures to create contemporary works.

Helen Hardin, Tewa painter, has used traditional images to create paintings in acrylics and oils, and, in another genre, John Kauffman incorporates ceremonial dances and stories into modern theatre. In her paintings Mary Morez integrates the old and the new, art and religion, living and believing. Grace Medicine Flower tells of praying to the Clay Lady for inspiration. Over and over these artists speak of their dependence on the past, on their ancestors, and on their belief in the power of creation and transformation to provide the inspiration for their work.

The brief selections recounted in Katz's collection represent the variety of Native American experience. Some artists, such as author N. Scott Momaday,

have extensive formal academic training; others, such as woodcarver Tony Hunt, learned their craft through lengthy apprenticeship. These artists have travelled throughout the world, but their hearts have remained close to the land of their origins. Allan Houser writes, "I visit the Apache reservation to stay in contact with the way things are and to remember who I am." (p. 107) In *The Way to Rainy Mountain*[1] N.S. Momaday wrote, "Once in his life a man ought to concentrate his mind on the remembered earth. . . .He ought to imagine that he touches it with his hands. He ought to imagine the creatures there. He ought to recollect the glare of noon and all the colors of dawn and dusk." (p. 113) In the same spirit Helen Hardin writes in her autobiographical selection, "My imagination is the soul of my work. Every painting sings its own song." (pp. 122-123) It is this superimposition of imagination on reality that produces art, whether it is a story or a piece of pottery, a blanket or a symphony.

Katz's collection could be used in art classes to introduce students to the lives of artists and to the various explanations of technique and style which are in the book. It could also be used in philosophy classes, to demonstrate clearly the integration of the creative spirit and Native American world-view. Teachers of literature will find the last section which includes selections by Gerald Vizenor, Jamake Highwater, Simon Ortiz, Leslie Silko, and N. Scott Momaday particularly useful in teaching both the oral tradition and contemporary literature. In *Ceremony*[2] Leslie Silko wrote, "You don't have anything if you don't have the stories." (p. 2) Indeed, the ancient stories are still alive, and they guarantee survival. Many life histories focus on what has been lost, how things have changed. These stories tell of what has been gained and of what continues to exist.

Gretchen M. Bataille
Iowa State University

Notes

[1]N. Scott Momaday. *The Way to Rainy Mountain*. (New York: Ballantine, 1969).

[2]Leslie Marmon Silko. *Ceremony*. (New York: Viking Press, 1977).

Michael Keresztesi and Gary R. Cocozzoli. *German-American History and Life: A Guide to Information Services.* Ethnic Studies Information Guide Series, Vol. 4. (Detroit: Gale Research Company, 1980) xvii, 372 pp., $28.00.

This work consists of over 1,200 entries on German-Americans, compiled and evaluated by librarians Michael Keresztesi and Gary R. Cocozzoli. The major objective is "to stimulate interest and facilitate research in German-Americana" (p. xvi) by presenting "penetrator works, basic treatises, landmark writings, and documents which constitute the best available sources of information on their respective topic areas. . . ." (p. xv) Only English-language books have been described and assessed in terms of their "research value and information-yielding capacity." (p. xv) Periodical and journal articles were omitted for reasons of space and because of their accessibility through standard abstracts and indexes. The guide also includes a glossary, a "complete and analytical" listing of the writings of the Pennsylvania German Society, the Pennsylvania German Folklore Society Yearbooks, and the Americana Germania Series, identification of specialized periodicals, and a census of archival and library collections dealing with the German experience in America.

Entries are presented in numerical order by category, e.g., references, immigration, histories of special groups, education, language and literature, and, except for biographies, are fully annotated.

It is the Glossary, with its definitions *in toto* comprising a brief historical account of the German-American experiences, which constitutes the major strength of this reference guide. For purposes of facilitating social science or ethnic studies research, however, the guide has a number of shortcomings. The compilers are librarians whose qualifications to evaluate German-American ethnohistorical and sociocultural content and accuracy are not indicated. There is a strong historical and political orientation to the categories identified.

There are two major criticisms of this guide: first, the omission of periodical and journal articles. Many important and valuable contributions in German-American studies are in journals and periodicals, and in some cases these are the only sources of such materials. Second, each book is assigned a number and is entered only once in the guide. No effort has been made to cross-reference materials which are relevant to other categories. Someone

wishing to research Germans in North Carolina, for instance, must look under "Special Groups," " Religious," and "Moravians," the only place these books are listed. Most entries under folk art, music, architecture, language and literature deal with Pennsylvania Germans, but they are not listed under this category. The lack of cross-referencing makes it necessary for a researcher to go through each section of the guide, a time-consuming process, or use the title or author index, which requires familiarity with the works and defeats the purpose of a research guide or resource.

Category or topic headings are also sometimes misleading. Entries under the "German-American" experience, for example, are entirely political. The same is true of "Social and Political Aspects," while "Cultural Life," implying data on life-styles and social customs, contains materials on contributions of German-Americans to American culture. "Social Life and Customs," which suggests such topics as marriage and the family, the life cycle, and religion, here includes works on "Domestic Life," "Beliefs and Superstitions," "Christmas," "Easter," and "Wills." There is no category for anthropological monographs or ethnographies which describe entire sociocultural systems. Hostetler's contemporary ethnographies of Amish and Hutterite communities are found under "Domestic Life."

Biographical references are not annotated, and there is no rationale for their inclusion, their significance, or value. Although the introduction to the guide claims that the three major series are analyzed, they consist only of a listing.

Finally, the majority of references relate to the Pennsylvania Germans. This is due, in part, to the fact that a great many books have been written on this group. Many of these entries probably should have been included in the category of Pennsylvania Germans, since they are the only entries in these various categories and since journal articles on these topics on other German groups in America are not included.

In summary, the compilers have attempted to pull together major books on the German-American experience, but the weaknesses of this guide outweigh its strengths. The Glossary is extremely helpful and might stimulate interest. Many of the annotations may be useful, although they do not assess content accuracy and merit. As a reference tool to facilitate research on German-Americans, it is the opinion

of this reviewer that although the guide has potential, it falls far short of its stated objectives.

Rachel A. Bonney
University of North Carolina, Charlotte

Kevin Marjoribanks. *Ethnic Families and Children's Achievement.* (Winchester, Massachusetts: Allen and Unwin, 1980) 172 pp., $14.95.

In this book Marjoribanks clearly stands with the environmentalists in the "nature vs. nurture" controversy over inequalities in children's academic achievement. He examines the relation between various dimensions of family environments, attitudes toward school, and the academic performance of eleven year old children from different Australian ethclasses, i.e., groups that are horizontally stratified according to social status, while at the same time vertically stratified into ethnic groups. By examining data from six Australian ethclasses (Anglo-Australian middle social-status families; and Anglo-Australian, English, Greek, Southern Italian, and Yugoslavian lower social-status families), Marjoribanks finds that differences in family learning environments are related to ethclass differences in children's academic achievement.

Although he offers his findings with the caveat that other environments are also important to children's academic performance, Marjoribanks underscores in the following theoretical propositions the centrality of the family in the schooling process: "Middle social-status families have (a) the power to decide what type of school achievement will be rewarded by society, and (b) in relation to minority social groups, they have greater means of creating learning environments associated with children's 'successful' achievement. . . ." In other words, middle social-status families, particularly those in the dominant group (e.g. Anglo-Australian) have more of the attributes ("cultural capital" of an academically-oriented family than minority (non-Anglo) ethclass families. In the Australian context, the author conceptualizes an ideal-type family as one that expresses an achievement orientation, exerts a strong press for English and for independence in its children, is individually rather than collectively centered, and has high educational and occupational aspirations for its children. Using this model, he then takes his reader through various analyses within and between ethclass variations.

With regard to intra-ethclass variations, it is not clear why Marjoribanks excludes non-Anglo middle social-status families from the study sample. Ethnicity notwithstanding, it would seem that if middle social-status families possess the means to obtain the "valued goals of schooling," a more stringent test of the efficacy of these means would be demonstrated if within-group class differences were also

examined. Another question raised by the study has to do with the definition of the conceptual model. The author has labelled it as interactionist, and therefore, nonrecursive, but in fact he presents a recursive model and then proceeds to carry out his research accordingly. A nonrecursive model would have explicated the reciprocal effects of children's achievemnt on family learning environoments, and vice versa, a relation to which he alludes. Another problem is that Marjoribanks' use of figures to display his findings is somewhat confusing. However, his clear writing style compensates for this shortcoming.

The book's major strength lies in its contribution to the body of literature that attempts to demonstrate empirically that environmental factors bear an important relationship to children's academic achievement. Accordingly, he recognizes the need for schools to assist ethclass families in equipping their children with important skills (English language, mathematics) that are necessary for success in prevailing cultures. But at the same time, he correctly emphasizes the need to generate programs that incorporate the language of major ethnic groups (biligual programs) in order to improve the performance of non-Anglo children in English-speaking educational systems.

In the United States, these ideas are neither novel nor recent. Educators who are trying to develop viable educational processes in schools that serve minorities (e.g. blacks, Hispanics, Native Americans) are already pursuing many of the ideas he proposes. The difficulty lies in finding the necessary support to implement bilingual programs. Marjoribanks offers sound ideas about how this might be accomplished, but, again, his ideas are neither new nor practical. Consider, for example, his proposal to give all parents a choice of schools or programs within schools which would "approximate their educational expectations." Undoubtedly, such a proposal would meet with overwhelming resistance from educational planners in many local school jurisdictions.

Marjoribanks agrees that much more research is necessary to determine the relationship between environmental factors and ethclass differences in children's school performance. His book raises provocative questions about how one can build on his research to demonstrate the important, reciprocal relations that result in the lower school performance of minority status children.

Shirley Vining Brown
University of Maryland,
Baltimore County

John Chester Miller. *The Wolf by the Ears: Thomas Jefferson and Slavery*. (New York: Meridian Books, 1980 [1977]) xiv, 312 pp., $5.95.

During the past fifteen years a legion of scholars have turned their attention to the history of slavery and race relations in America. Mentioning such names as David Brion Davis, Eugene Genovese, Winthrop Jordan, Sterling Stuckey, Leon Litwack, Robert Fogel and Stanley Engerman, or Willie Lee Rose simply reminds us of how far scholarhsip has advanced since the early 1960s. A characteristic of this work has been to shift attention back from the mid-nineteenth century to earlier times and to view American slavery in its international setting. One conclusion has been to underscore the depth of North American racism even in the era of the Declaration of Independence. As John Hope Franklin put it in 1976, "For all its emphasis on natural equality and human liberty the ideology of the American revolution was not really egalitarian."

John Chester Miller's *The Wolf by the Ears* makes a solid contribution to this new trend in American historical writing. As a full-length study of the beliefs and actions of one of the most famous Founding Fathers, this volume reveals the ambiguities and contradictions of a whole generation's approach to race and slavery. In copious detail but with a judicious temper Miller documents the pervasive importance of these issues in the early years of the republic. Time after time race loomed large in Jefferson's consciousness and affected many of the most important choices he made. Almost invariable, as Miller shows, the Jefferson who privately claimed to abhor slavery either avoided taking a public stand against the institution or actually cast his lot with its defenders.

The main value of this book is in its comprehensiveness and readability. Students seeking methodological innovation or a transnational perspective will have to look elsewhere. David B. Davis's *The Problem of Slavery in the Age of Revolution*, for example, places Jefferson much more clearly within the framework of social class relations and imaginatively compares his circumstances with those of antislavery advocates in England and France. Miller is content with a more traditional life and times approach similar to the one he employed in his successful biographies of Samuel Adams (1936) and Alexander Hamilton (1959). In addition to covering familiar ground, *The Wolf by the Ears* records a lifetime of Jefferson's equivocation on such matters as manumission, slavery in the territories, relations with the black republic

of Haiti, and stategies of antislavery action.

Two aspects of the book stand out. Miller devotes the better part of three-and-a-half chapters to arguments against the claim, made most recently by Fawn Brodie in 1974, that Jefferson had sexual relations with his slave Sally Hemings. Miller rests his case on the improbability of such a liaison. Miller also stresses Jefferson's changing views over time. Although from his earliest days Jefferson contended that whites and balcks could not live together as free citizens in a multiracial society, a view that required sending the freed slaves to Africa or Latin America, he steadily grew more conservative. As Miller writes, "Jefferson began his career as a Virginian; he became an American; in his old age he was in the process of becoming a Southern nationalist."

Readers of *The Wolf by the Ears* will never be able to see Jefferson and slavery in quite the same light. They may sympathize with what Miller terms Jefferson's "harrowing sense of guilt" about slavery, but many man draw less charitable conclusions.

Roland L. Guyette
University of Minnesota, Morris

Charles C. Moskos, Jr. *Greek Americans, Struggle and Success*. (Englewood Cliffs: Prentice-Hall, 1980) 162 pp., $9.95 cloth, $6.95 paper.

Charles Moskos is a Greek American sociologist involved in teaching one of the few courses dealing with the subject of his book, Greek Americans. His book is a broad overview of this ethnic group, with both an historical and sociological perspective. The topic is interesting, for the Greeks are one of the few "New Immigrant" groups to achieve rapid upward mobility without vanishing into the melting pot. Since the success of most southern and eastern European groups has been marked by a slow and uneven upward climb, the Greeks offer an instructive contrast.

Moskos notes that success was not achieved without struggle, for the Greeks faced nativist prejudice; the most violent episode was the expulsion of several thousand Greek laborers from South Omaha, Nebraska, in 1909. There were also struggles within the Greek community, often focused on the central institution of Greek American culture, the Greek Orthodox Church. In early years the contention between royalist and liberal backers led to constant fighting. Despite prejudice and internal strife the group began its social ascent by the 1920s, becoming solidly middle class after World War II.

The Greek Americans presents a varied look at contemporary Greek American culture ranging from literature to generational differences. The culture has retained a basic respect for elders, while ties with *koumbaroi*, godparents or best men at weddings, have declined. Moskos also brings out other cultural values and transformations in American society.

However, the organization of the book leaves much to be desired. A key question raised is the reason for Greek success. Moskos quickly notes that Greeks went into small business rather than work for wages. Yet the reader must wait until almost the end of the book to find out the reason for this was that Greek peasants, unlike many other peasants, were involved in a market economy which gave them skills in selling, buying, and negotiation which served them in America. Other questions raised are never answered; for example, he notes that politically the group is conservative, while most Greek American politicians are liberal. Further, the book moves between sensitive discussions of Greek American culture and listings of Greeks who have "made it." What is offered is an informative but not definitive study of an interesting ethnic group.

Phylis Cancilla Martinelli
Arizona State University

Kolawole Ogungbesan, ed. *New West African Literature.* (London: Heinemann, 1979) ix, 118 pp., £4.95.

This brief collection of eleven scholarly and well-documented critical essays, written largely by African university professors of language and literature who hold degrees from European and American universities, is even more restricted than the title suggests. With a half dozen or so notable exceptions, only the poetry, drama, and novels published since 1965 are discussed here. And not all West African countries are represented.

According the the editor, who died in 1979, only one guideline was given to the contributors: to concentrate upon the works themselves. However, one dominant theme which emerged was "the writer's search for an appropriate response to the political moment of his society."

In past years, writes Chinua Achebe, he was appalled by novels about Africa such as Joyce Cary's *Mister Johnson.* The African writer's response to works like this was an affirmation of the worth of African civilizations. Later, political independence was followed by disenchantment with the new political scene. The essays in this volume, therefore, may be considered a series of re-evaluations and new responses.

Grief and shock over the Nigerian civil war and whether a "redemptive meaning [can be drawn] from the chaos, violence and destruction" is one of the themes found here. In contrast, a writer from another country questions whether colonialism is really past. A re-evaluation is asked for Yambo Ouologeum's *Bound to Violence,* a novel praised by the French and discredited by Africans for very nearly the same reason--its "sure-fire formula of sex and violence." The new critic's view is that the novel suggests that in any society the quantity of sex and violence at any point in history is inversely proportionate to the quality of government.

Other critics are much less concerned with universality than with the "critical celebration of traditional African culture," and with writing for an African audience in Africa by Africans, while at the same time recognizing the benefits of "cross cultural fertilization." This appears to be especially true for drama and to an extent for poetry as well.

In Ghana, one of the most important developments

of the 1970s is said to be the "institutionalization" of the poetry recital as a popular theatrical event which attracts people from all walks of life. There is no lack of variety in content or treatment. One young poet writes: "Go/Go ask Jesus/Whether He really said/We cannot reach our God" except through Christian rituals. The poem continues with the statement that the African's ancestors lived and died before Jesus was born and the final question is: "Will all of them be/damned?"

Finally, a word from Wole Soyinka. ". . .the African writer must have the courage to determine what alone can be salvaged from the recurrent cycle of human stupidity."

This is a rewarding book. While the index is much too brief, the abundant notes following each essay are ample enough to introduce even a new reader to current African literature. And for some, to African universities and their professors in West Africa.

Jean Bright
Greensboro, North Carolina

Harold K. Schneider. *The Africans: An Ethnological Account*. (Englewood Cliffs: Prentice-Hall Inc., 1981) x, 278 pp., $9.95.

Schneider's *The Africans* offers a provocative interpretation of African society. Unlike other introductory texts, Schneider is not concerned with an exhaustive or even representative survey of African life; rather, his concern is to put forth a non-Marxist social-cultural-economic theory of African society which would provide a broad analytical framework. He succeeds in sketching, in this comparatively slim volume, a sweeping new view of African society. (Cf., G. P. Murdock, *Africa, Its Peoples and Their Culture History*, New York, 1959; James L. Gibbs, Jr., ed., *Peoples of Africa*, New York, 1965; Paul Bohannan and Philip Curtin, *Africa and Africans*, Garden City, New York, 1971; and Lucy Mair, *African Societies*, Cambridge, 1974.)

Schneider wastes little time in dispelling myths. Chapter 1, "Perspectives on Africa," begins with the sentence, "There is no way to describe Africans objectively," (p. 2) He explains how worldviews affect perceptions of others and how the Western worldview contrasts with that of the African. Schneider delineates the various Western approaches to the study of Africa--race or physical types, cultural evolution diffusionism, functionalism, Marxism, and finally, the author's view which is characterized as "essentially deductive," That "deductive approach" is perhaps a consequence of the author's "formalist" economic perspective which applies its hypotheses deductively to African societies largely because of the gaps in the historical or ethnographic record. At the risk of being labelled an economic determinist, Schneider proposes that perhaps the most fruitful explanation of social dynamics derives from an examination of the kinds (quality) and levels (quantity) of production, unlike the Marxist focus on the *modes* of production. "Ecomomics," writes schneider, "is a proven good strategy in accomplishing explanation." (p. 24) In *The Africans* Schneider extends, in a generalized interpretation of African society as a whole, his earlier economic studies, most notably, *The Wahi Wanyaturu, Economics in an African Society* (1970) and *Economic Man* (1974). The economic explanation proves to be exceedingly productive; for example, the viewing of marriage, descent, and association as social exchange or social economics helps cut through the tangle and intricacies of functionalist kinship studies.

Schneider agrees with the Marxist criticism of

structural-functionalist theory as static and consequently valueless in attempting solutions to human problems and needs which are dynamic. Wrote Schneider,

> I am not going to describe a static, unchanging, "traditonal" Africa that existed before modern development forces intruded. African groups, like all groups, have always been changing and developing. . . .My purpose is to describe the nature of nonindustrial and non-Arab African society and culture, both as they existed immediately preceding the impact of colonialism and Arabism and insofar as they continue to exist. To do so is sufficient reason unto itself. In addition, this will be a useful background for an examination of the course of modern events, which are heavily affected by the conditions of the immediate past. (p. 25)

Chapters two and nine attempt to make that connection between ethnography and history by providing the historical setting of sub-Saharan Africa from prehistory to colonial times and examining the impact of various historical factors on contemporary African development.

While critical of the structural-functionalists, Schneider adopts their notions of culture element and the systemic nature of society and culture, and rejects Marxist analysis as essentially doctrinaire in its preoccupation with identifying an exploiting class and its assumption of inherent structural weaknesses in any social system. *The Africans*, therefore, stands in a solitary postion between British social anthropology and Marxist anthropology, benefitting from both but in fundamental agreement with neither. Schneider deductively applies his theory to four basic elements of African society, material economics (Chapter 3), kinship (Chapters 4 and 5), power and authority (chapter 6), and religion and philosophy (Chapters 7 and 8). The application is compelling: at the very least, controversial.

Despite its intentions, the book lacks a clear historical sense of change over time and the attempted linkages seem strained and contrived, pointing to the extreme difficulty in integrating good ethnography with history. Nonetheless, Schneider's basic message is not lost. A second major flaw may be the author's selective use of ethnographic data and the rather thin supportive evidence. But therein also resides the author's unique contribution in proceeding undaunted through the deductive approach described above.

The enormous value of *The Africans* lies in its enlightening critique of both the structural-functionalists and Marxists in its attempts to blend formalist economic anthropology with historical explanation, and in its underlying assumption that the ultimate value of any such intellectual undertaking rests with its utility in helping solve human problems. Schneider concludes: "Helping Africans help themselves will in turn promote egalitarianism (democracy) which seems to be a social end most people can agree on."

Gary Y. Okihiro
University of Santa Clara

Monica Schuler. *"Alas, Alas, Kongo": A Social History of Indentured African Immigration into Jamaica, 1841-1865.* (Baltimore: Johns Hopkins University Press, 1980) x, 186 pp., $16.50.

This book is intended as a footnote to the larger history of the last years of the slave trade in the Atlantic and to the efforts of the British West Indian planters to find labor substitutes for the emancipated slaves. During this period, the Royal Navy recaptured in the Atlantic some of the people exported from Africa as slaves by other colonial powers, and took them to Sierra Leone or to St. Helena. Officials from several West Indian islands tried to induce some of these recaptives to immigrate to the West Indies as indentured laborers. This book is a social history which focuses on the approximately eight thousand West Africans (primarily Yoruba, and also Igbo, Kalabari, Nupe, Temne, Mende, and Mandinka) and Central Africans [Kongo, Nsundi, Yaka, Ambaka, Bobangi (Bayanzi), and Ndongo] who came to Jamaica as indentured laborers. The text gives a generally chronological account of their immigration and the conditions under which they worked. (Their reaction to their condition can be inferred from the book's title, which comes from a song of lament sung by some of the Central Africans' descendants.) The text (109 pages), plus the extensive footnotes (42 pages), describes the social structure and culture of the major immigrant groups, with an emphasis on religion as a cohesive force among the African communities. The book discusses cultural retentions and ethnic group boundaries. Inter-ethnic ties were formed between different groups (both African and non-African) through such devices as fictive kinship and Pan-Africanism. These arguments support the author's main thesis that the cultures of these peoples were an important source for the persistence of African traits after the end of slavery. She thinks that a thorough discussion of the origin, spread, and mixing of cultures on the island should include the impact of these immigrants.

As an anthropologist who has done field research in the West Indies, I found Schuler's discussion to be careful and well-reasoned. She shows an excellent grasp of the anthropological, sociological, and historical literature. However, I became annoyed at the need to jump back and forth between the text and footnotes in order to get the full force of her argument. Furthermore, the book, treating as it does only a small part of the larger history of the Caribbean area, does not give much background on the

history or social structure of Jamaica or the slave trade, and so readers need at least a working knowledge of these subjects. I would like to commend Schuler's decision to conduct fieldwork among the Jamaican descendants of the Africans (which she did in 1971) but as an anthropologist would have appreciated more details on how the fieldwork was conducted.

In sum: readers who are interested in a detailed history of the Africans' strategies for survival in their new surroundings and an exploration of some of the possible dynamics of these strategies will find the book of use, provided they have the necessary background in Caribbean history and ethnography.

David M. Johnson
North Carolina A&T State University

Robert L. Schuyler, ed. *Archaeological Perspectives on Ethnicity in America: Afro-American and Asian American Culture History*. Baywood Monographs in Archaeology, No. 1. (Farmingdale, New York: Baywood Publishing Company, 1980) 147 pp., $6.00.

Robert Schuyler, Associate Curator in charge of the American Historical Archaeology Section of the University of Pennsylvania Museum, believes that archaeologists have too often avoided working with Afro-American and Asian American sites and have not effectively used interdisciplinary sources to interpret patterns in the archaeological record. The fourteen articles in *Archaeological Perspectives* attempt to remedy such concerns but, perhaps in part because of the newness of this interest, the selections are of uneven quality.

The five articles on the Chinese, the only "Asian" Americans treated in the book, are straightforward and generally good. William Evans ("Food and Fantasy: Material Culture of the Chinese in California and the West 1850-1900") and Patricia Etter ("The West Coast Chinese and Opium Smoking") are sound archaeological analyses of aspects of Chinese-American culture, but they cite little corroborative background documentation from contemporary written records. Paul Langenwalter ("The Archaeology of 19th Century Chinese Subsistence at the Lower China Store, Madera County, California") provides a cursory overview of non-archaeological sources, before demonstrating that culinary wares, techniques of production, and the food used by Chinese-Americans were traditional but undergoing some acculturation by the 1880s. Lagenwalter, although reporting that some locally-bred meat, Anglo canned foods, and Anglo table wares had made their appearance in Chinese homes, concludes that the level of acculturation was minor. He is supported in that contention by Roberta Greenwood, whose excellent article, "The Chinese on Main Street," shows us how historical and archaeological approaches can be appropriately blended. Greenwood astutely uses newspaper accounts, maps, manuscript sources, and archaeological evidence to conclude that the Chinese maintained themselves in relative cultural isolation for thirty years or more. Only the types of toys their children played with demonstrated any degree of Anglo influence, as food choices and preparation, herbal medicines, games, coins, and ritual celebrations remained distinctively Chinese.

The portion of the book on Afro-Americans is less well done. Even the extent to which African cultural patterns existed at a wide range of sites in unclear.

John Soloman Otto's interesting article "Race and Class on Antebellum Plantations" points out that planters and overseers were similar in their styles of housing, tableware, and the amount of meat in their diets, while slaves and overseers consumed the same animals and used the same style of serving bowls. Yet, Otto does not tell us what to make of all this and fails to provide the reader with documentary evidence which might illuminate social relations of race and class.

Leland Ferguson ("Looking for the 'Afro' in Colono-Indian Pottery") maintains that Afro-American slaves, not Indians as has been previously suggested, "made much, if not most of the Colono Ware we see in the archaeological record" of the South. But Ferguson does not really explain how the simultaneous existence of such pottery among the Indians and blacks came about. Did both groups independently originate the pottery or did one copy the other?

There are similar unanswered questions posed by Vernon Baker's article "Archaeological Visibility in Afro-American Culture: An Example from Black Lucy's Garden, Andover, Massachusetts." Baker concludes that an indigent black woman of the early nineteenth century constructed her house and prepared her meals in an African style. He recognizes that Lucy Foster's Africanisms may only be a reflection of poor white patterns but nevertheless, without sufficient evidence, he connects his findings to African, not indigent, roots.

Sarah T. Bridges and Bert Salwen's work at Weeksville, a once prosperous black community (ca 1830-1870) in what is today a part of Brooklyn's Bedford-Stuyvestant section, is noteworthy not for its discoveries but for its technique. A small group of black residents and college students scoured maps, property compilations, census records, and material remains to find out more about Weeksville. This approach has important implications, for it demonstrates that motivated community residents can effectively do research on their own locality--that scholarship can, in effect, be democratized.

The remaining selections on Afro-Americans come up rather short because, while they are strong on the historical evidence concerning two black communities in New York and one in Boston, the archaeological record at these sites is too incomplete, at present, for any conclusions--they merely whet our interdisciplinary appetite about how black communities and institutions rose and fell.

The last essay in this work, "Approaches to Ethnic Identification in Historical Archaeology" by Marsha and Roger Kelly, is extremely valuable. It spotlights some of the difficulties in dealing with material culture to describe changes in the "subtler or inner aspects of culture." Moreover, the Kellys convincingly assert that only by testing documentary evidence against the archaeological record can we derive a very accurate view of what occurred.

All in all, Robert Schuyler may have been wiser had he waited until further research is in before he published *Archaeological Perspectives*. Although the selections on the Chinese are useful to demonstrate what types of Chinese cultural patterns were retained in the West, the bibliographies and articles on Afro-Americans are not adequate enough to stir much interest, except in the ranks of prospective archaeologists who might wish to learn where work is being done. Schuyler's goals are admirable; his choice of articles is generally not up to them.

Lyle Koehler
University of Cincinnati

Ellease Sutherland. *Let the Lion Eat Straw.* (New York: Charles Scribner's Sons, 1979) 164 pp., $1.95.

This novella covers the life of Abeba Williams Torch from her childhood in North Carolina to her death at a fairly young age in Harlem. The potential for a fully realized novel is everywhere in this book, but because the author chose not to include the detail which would make it so, the effect is unsatisfying.

The events of Abeba's life are dramatic. She is left shortly after birth with an old midwife who lovingly cares for her until her mother reclaims her to live in Harlem. Her relationship with her mother is marked by duty, not love, and as a consequence, Abeba marries early and subsequently has a large and happy family. In the process, she abandons a potential career as a concert pianist.

Though Abeba is the central character, only occasionally does the reader learn how she feels about what happens to her. The reader never learns whether or not Abeba feels conflict about the choice between career and family, nor how she felt about her marriage. The trials of rearing a large family are also not dealt with in any detail.

Other characters are not drawn with enough clarity for the reader to know them well. Daniel Torch, Abeba's husband, goes mad, but the reasons for his madness are left to the reader's uninformed speculation. Daniel's family is introduced, but only briefly, and without definition.

There are, however, some passages of credible dialogue which contribute to the exposition of the cultural life of Afro-Americans:

> "Where Abeba?"
> "I told you they went to town, Jackson. Calm Yourself."
> "She not home. I was just fixin to stop by but she not home."
> His mother kept washing.
> "She gone north?"
> "Jackson, don't worry me today."
> "Where she at? She gone north?"
> "Not yet, Jackson."
> "When she going?"
> "At the end of summer."
> "How come Abeba going north?"

There are also some aphoristic statements which will likely be repeated by those who read this book, for

example: "Music for the people who prayed first for the Promised Land and settled for the projects."

In trying to place this book within a genre so that it might be reviewed in a meaningful context, I was at a loss. It is not a novel. The conflict of the protagonist is not clear and the only antagonist seems to be "life," which is not specific enough for that role. There is no subplot to help delineate the major plot. The author's point of view is nebulous. Though the story is told from an omniscent perspective, that omniscience is unable to reveal everything. The phrases from songs which occur regularly throughout the story are the only unifying element in the book.

This seems to be a form of oral story telling in the African and Afro-American tradition of call and response. What is missing, however, is the listerner's ability to interrupt and say, "But what happened to. . . ?"

Janet Cheatham Bell
Ginn & Company

Graham D. Taylor. *The New Deal and American Indian Tribalism: The Administration of the Indian Reorganization Act, 1934-45.* (Lincoln: University of Nebraska Press, 1980) 203 pp., $14.50.

John Collier became Indian Commissioner during the New Deal Administration of Franklin Roosevelt. For more than a decade Collier had been a severe critic of the Indian Bureau; his appointment marked a significant break with past governmental attitudes which had been implemented under the General Allotment Act of 1887, and had resulted in immense land transfers to non-Indian ownership.

The heart of the Indian New Deal was the Collier-sponsored Indian (Wheeler-Howard) Reorganization Act of 1934 which aimed to develop tribal economic resources and to restore Indian self-determination through the revival of tribal governments such as the 1887 law had discouraged. Professor Taylor focuses his study on these two aspects of the Indian New Deal that Collier himself considered fundamental, ". . .tribal political reorganization and its integration with the development of Indian economic resources." (p. xiii) What Professor Taylor does, he does very well. He demonstrates that ". . .the Indian New Deal, however enlightened in contrast to previous or subsequent Indian programs, was fatally weakened by its emphasis on tribal reorganization and the assumptions about contemporary Indian societies which formed the basis for the tribal idea." (p. xii)

Despite his use of the words "fatally weakened" above, Taylor understands that the ". . .record of the Indian New Deal is not unrelievedly bleak," (p.xiii) yet this reviewer perceived over-kill in Taylor's approach to the weaknesses of New Deal Administration. It is all relative. What failed--the authors of the 1934 law, the administrators, the Indians themselves, or all of these? The 1934 Reorganization Act did not represent Indian majority view; many refused to share allotted lands by placing them in a common pool. Off to such a bad start, even the most skilled administrators would have a difficult time. Taylor relieves Congress itself of primary blame, but states that it was indifferent or even hostile to the reform program and did hamper it. Nevertheless, the reformers, in control for more than a decade, both surmounted many difficulties and bungled many actions. But would not the successful areas of action be enough to temper the words "fatally weakened"? When something is fatally weakened, it is dead. But it may be argued that for some Indian Americans there were advantages

to tribal organization (reorganization) under the 1934 law. As late as 1963 the Wisconsin Winnebago organized under the Reorganization Act. Afterwards, they were hindered in their decision-making because, as Taylor notes generally, tribal governments today are not what Collier "intended or anticipated, and are today focal points for rivalry and contention among Indians rather than spokesmen for the aspirations." (p. xiii)

But would not the Indian people develop factions just as whites do, no matter what form of government they have? The Indian New Deal was a failure relative to what? The 1934 law ended allotment in severalty. Federal loans enabled Indians to buy back some land. Are not those Indians who do have tribal councils and reservation lands better off than those who lost land as an aftermath of the 1887 law? Professor Taylor does note improvements in Indian health and education, and has written an excellent study of both the success and failures of the Indian New Deal.

George W. Sieber
University of Wisconsin--Oshkosh

Vladimir Wertsman. *The Romanians in America and Canada: A Guide to Information Sources.* Ethnic Studies Information Guide Series, Volume 5. (Detroit: Gale Research Company, 1980) 164 pp., $28.00.

This book is intended as a convenient guide to research on Romanians in both America and Canada. As the subtitle indicates, it is a guide book, one of a multi-volume ethnic studies information guide series that Gale Information Company is currently completing. The volume has two major components: one provides the non-specialist with a broad perspective on major themes in the research literature, and the other provides annotated bibliographies of selected books, pamphlets, and periodicals of special significance.

The nearly four hundred bibliographic items are arranged on the basis of five major themes: (1) General Reference Works; (2) Humanities; (3) Social Sciences; (4) History; and (5) Pure and Applied Sciences. Disagreement with this scheme of classification, or the placement within it of any particular item, should cause the user no problem as all entries are indexed by author (editor, compiler), title, and facts of publication. This guide is extremely easy to use. The annotations of articles and books usually provide sufficient information for a reader to make an informed decision concerning the value of the cited work.

My criticisms of this book are few. At twenty-eight dollars ($28) for 164 pages, of which approximately 39 are consumed by the directories, addendum and indexes, the book seems rather expensive for use in other than a library reference section.

How, then, can the book best be used? In the months that I have kept this guide for review, I have utilized it in the preparation of a course syllabus and to complete some bibliographic citations in the first draft of a manuscript. This information was available from other, but less accessible, sources. A few undergraduate students also used the book in preparing preliminary papers. This bibliography is useful, needed, well conceived, and skillfully put together. One indication of its value to researchers will be how soon the demand will be made for it to be updated.

Ernestine Paniagua
University of New Mexico

George Woodcock. *The Canadians*. (Cambridge: Harvard University Press, 1979) 301 pp., $20.00.

The Canadians offers nothing new to advanced students of North American ethnicity. It is a richly illustrated, pleasant, inoffensive, pseudo-comprehensive pictorial account of Canada's history. Every library should have it for the general reader, for it is a facile introduction to a complex North American alternative nation. Canadians would probably be tempted to serialize portions of it--in Anglo newspapers!

The vibrant tensions endemic to Canadian history--economic, social and racial--are static in *The Canadians*. Ethnics are there, but as fixed images in the usually staid Victorian mosaic entasselated in Scottish Ontario. Chapter titles tell us that Quebec is "Remembrance of Things Past," Newfoundland is "Where the Empire Began," the Prairie Provinces are "Canada's Third World" and the North is "vulnerable." But Ontario is "Ontario!" *The Canadians* is pre-1960s Canadian history as usual, English and Scottish viewpoints--a gift book for unreconstructed Victorians!

But a gift book it is--pictures abound that have not generally circulated heretofore, witness to the unexploited richness in Canadian galleries and archives. Many times, narrative notwithstanding, the pictures tell us what happened or, failing that, stimulate and provoke questions. All considered, at twenty Yankee bucks a shot *The Canadians* is a pricey tourist primer.

John W. Larner, Jr.
Klein Independent School District
Spring, Texas

Paul Berliner with Kudu. *The Sun Rises Late Here.* (Chicago: Flying Fish Records, Inc., 1979).

In a search for means of communication to open new doors of understanding between our neighbors and ourselves on this planet earth, we occasionally encounter a person or a method which seems to fling those doors open. It is with great enthusiasm that I share one such experience with my colleagues in the NAIES. Last fall I attended a concert by Paul Berliner and Kudu. Paul, a musicologist at the School of Music and Program of African Studies at Northwestern University, revealed in a two-hour program of lecture and performance the heart and suffering, hopes and spirit of Zimbabwe in a manner that no other lecturer or text I have encountered has been able to do.

His interest in African music led Paul to Zimbabwe where he studied with master Shona musicians. There he was given a *kudu*, an instrument made from the horn of the kudu--an African antelope, and he mastered the mbira, an old and classical instrument used for sacred and traditional occasions as well as entertainment. The mbira which he plays, *mbira dzavadzimu* (mbira of the ancestors), consists of twenty-four metal strips mounted on a sound board and wedged into a large gourd resonator. It has bottle caps and shells mounted on it to produce a buzzing sound as the snares do on a snare drum. The steel keys are plucked with the thumbs and index finger.

During his lecture/performance, the audience was caught up not only in the music but in the spiritual experience of a man (a white man) sharing the soul of the oppressed and suffering people of Zimbabwe. While studying their music, he was invited to attend the sacred ceremonies where he was asked to participate in the ritual, playing his mbira. At one ceremony he was given an amulet by a possessed medium to protect him from the Europeans who might resent his involvement in African culture.

While the experience of hearing Paul talk of his life in Zimbabwe, and sharing the soul of the people of Zimbabwe as expressed in their music, is an event which no one who has the opportunity should miss, those not fortunate enough to do so can have a taste of it. Flying Fish Records, Inc. (103 West Shubert, Chicago, IL 60614) has released a recording of Paul Berliner with Kudu (the group which he has assembled) playing his compositions based on the music of Zimbabwe. Using the kudu and mbira along with western instruments, he has successfully made African music

accessible to western audiences. The lyrics are in English. Structurally the compositions conform to the traditional mbira pieces and include some of the expressive African vocal styles such as yodelling and melodic riffing. Instruments include the flute, saxophone, harmonica and flugelhorn as well as the mbira, kudu, foot bells, African marimba and a variety of percussion instruments. It is without reservation that I recommend this recording.

Ricardo Valdés
University of Michigan

Ethnic Studies: The Peoples of America

Package of four filmstrips, eighteen cassettes, comprehensive examinations, spirit master exercise sheets, and a teacher guide, 1974, $185.

Educational Design, Inc.
47 West 13th Street
New York, New York 10011
(212) 255-7900

The market for audiovisual materials on American ethnic experiences is extremely healthy. As with the wide availability of products in any marketable area, one needs to be particularly conscious of quality, price, and usability. In selecting materials in ethnic studies the purchaser must often decide between multiethnic packages to achieve breadth, or singular ethnic packages which present the ethnic experience in some depth. The user then might attempt to creatively integrate the two.

Ethnic Studies: The Peoples of America provides a broad and comprehensive view of American ethnicity. It emphasizes the role of cultural pluralism in our national character through four sound (cassette) filmstrips, describes fourteen American ethnic experiences, and presents eight ethnic cameos focusing on an individual historical ethnic problem in each.

This audiovisual package is a complete classroom resource on ethnic studies. It has almost limitless application in the teaching of history, sociology, political science, and other social studies, as well as basic human understanding and tolerance. It goes beyond Zangwill and the melting pot theory to emphasize the importance of preserving ethnic identities and at the same time engaging in a commitment to pluralism.

Ethnic interest groups, advocacy organizations, educational publishers, and others out to make a few dollars have produced enough ethnic studies materials to boggle the mind, not to mention the pocketbook. To me, *Ethnic Studies: The Peoples of America* is the most useful and well done of all the ethnic audiovisual packages currently on the market.

CONTENTS

II. Cassettes of Ethnic Peoples
   A. German Americans
   B. Irish Americans
   C. Italian Americans
   D. Polish Americans
   E. Black Americans
   F. Scandinavian Americans
   G. Mexican Americans
   H. Puerto Ricans
   I. French Americans
   J. (Part 1) Russian, Ukrainian, Czech, and Slovak Americans
      (Part 2) Greek and Hungarian Americans
   K. Chinese Americans
   L. Japanese Americans
   M. American Indians

III. Cassette Cameos
   A. "Making It"--Italian teenager in U.S. learning English, getting a job
   B. "Teach Me English"--A Polish immigrant's plea
   C. "The Indian and His Land"--Three speeches by Chief Joseph
   D. "Ellis Island"--A report by H. G. Wells
   E. "Advice from an Irish Politician"--Advice from Plunkitt of Tammany Hall
   F. "Oleana"--Ill-fated Norwegian colony and the folk song about it
   G. "Chinese Help Wanted"--1860s recruiting ads in South China for U.S.
   H. "Tenement Living"--Report by Jacob Riis

David N. Mielke
Appalachian State University

Prejudice: Perceiving and Believing

16mm film, 28 minutes, color, 1976, $375.00.

Motivational Media
8271 Melrose Avenue
Los Angeles, California 90046
(213) 653-7291

During the past ten years Edward Asner has become one of the most highly regarded actors in television and cinema. He has seemed best suited to roles which have portrayed power, authority, and usually wisdom. The most impressive of his characters has been his "Lou Grant" (probably due to its long tenure involving two shows) and the public has extended Lou Grant's attributes to Asner, the person. This public respect and confidence is a legitimate recognition of a liberal and concerned human being who has been involved with numerous causes of justice. It would have been difficult to find a more credible choice than Edward Asner to narrate this film.

There are several 16mm films currently on the market which deal with racism and prejudice. Of those which I have seen during the past two years, I find *Prejudice: Perceiving and Believing* the most appealing. It avoids the trap of being too analytical, too explanatory, or of attempting to rationalize or justify prejudicial behavior. Many of us admit to our prejudices or even to racism (in the Patricia Bidol sense) and do not wish to be analyzed, but to be assisted in overcoming these aberrations. In this regard, the film serves us well and also those who have not yet reached this level of consciousness and perceive themselves to be without prejudice and racism.

Though appearing to be relatively low-keyed in its approach, *Prejudice: Perceiving and Believing* has a solid impact. From the outset, Asner's provocative style is only thinly masked. The film opens with a vignette of Michael, a black man, running down a city sidewalk followed by the predictable observations voiced by various community members. A number of true-to-life examples illustrate attitudes toward individual ethnic, racial, or religious groups plus the WASP idea and women. Various observers declare their feelings about the situation viewed in terms of "they" and "them." Asner warns the viewer to be beware of simplistic group perceptions as they are illogical and destructive to personal interactions. The plea is obviously for human evaluation in terms of individual relationships rather than in terms of

stereotypical perceptions.

One of the more hard-hitting portions of the film is a set of images of controversial words, flags, and individuals upon which most of us have long ago formed a fairly fixed opinion. I have prejudicial reactions when I see a Confederate flag, a swastika, Richard Nixon and other images in this film. The challenge is issued by Asner for an open mindedness of which I am not certain I am capable. I must constantly remind myself that it is people who hurt people, not words, pictures, symbols, books, ideas, *ad infinitum*.

Prejudice: Perceiving and Believing is a valuable and exciting learning experience. Its level of sophistication is geared to high school through adult audiences but some elementary school youngsters could also deal with the material. As with other presentations on this topic, I would advise pre- and post-discussion sessions.

David N. Mielke
Appalachian State University

BOOKS RECEIVED

Titles appearing in this list may be reviewed in future issues of *Explorations in Sights and Sounds.*

Banks, James A. *Multiethnic Education: Theory and Practice.* (Boston: Allyn and Bacon, 1981) ix, 326 pp.

Bouraoui, Hédi. *The Canadian Alternative: Cultural Pluralism and Canadian Unity.* (Downsview, Ontario: ECW Press, 1980) 110 pp.

Dyk, Walter and Ruth Dyk. *Left Handed: A Navajo Autobiography.* (New York: Columbia University Press, 1980) xxv, 578 pp., $25.00.

Goveia, Elsa V. *A Study on the Historiography of the British West Indies to the End of the Nineteenth Century.* (Washington: Howard University Press, 1980) 177 pp., $8.95 paper.

Goldberg, Harvey E., ed. *The Book of Mordechai: A Study of the Jews of Libya.* (Philadelphia: Institute for the Study of Human Issues, 1980) xii, 226 pp., $19.50.

Hamlin, David. *The Nazi/Skokie Conflict: A Civil Liberties Battle.* (Boston: Beacon Press, 1980) 184 pp., $12.95.

Kaunda, Kenneth. *The Riddle of Violence.* (San Francisco: Harper and Row, 1980) 184 pp., $9.95.

Keyes, Charles F., ed. *Ethnic Adaptation and Identity: The Karen on the Thai Frontier with Burma.* (Philadelphia: Institute for the Study of Human Issues, 1979) ix, 278 pp., $19.50.

Miller, Tom. *On the Border: Portraits of America's Southwestern Frontier.* (New York: Harper and Row, 1981) 226 pp., $12.95.

Morrow, Mable. *Indian Rawhide: An American Folk Art.* Civilization of the American Indian series, Vol. 132. (Norman: University of Oklahoma Press, 1975) xii, 243 pp., $12.50 paper.

Paredes, J. Anthony, ed. *Anishinabe: 6 Studies of Modern Chippewa.* (Tallahassee: University Presses of Florida, 1980) xi, 436 pp., $27.50.

Rosen, Philip. *The Neglected Dimension: Ethnicity in American Life.* (South Bend: University of Notre Dame Press, 1980) xii, 260 pp., $12.95.

Sonnichsen, C.L. *The Mescalero Apaches.* Civilization of the American Indian series, Vol. 51. (Norman: University of Oklahoma Press, 2nd edition, 1973) x, 341 pp., $5.95 paper.

Waddell, Jack O. and Michael W. Everett, eds. *Drinking Behavior Among Southwestern Indians.* (Tucson: University of Arizona Press, 1980) xxix, 248 pp., $9.50 paper.

Ward, Charles A. et al., eds. *Studies in Ethnicity: The East European Experience in America.* East European Monographs, No. LXXIII. (Boulder: East European Monographs, 1980) viii, 256 pp., $17.50.

Woods, Randall Bennett. *A Black Odessey: John Lewis Waller and the Promise of American Life, 1878-1900.* (Lawrence: Regents Press of Kansas, 1981) xviii, 254 pp., $20.00.

Wortham, Anne. *The Other Side of Racism: A Philosophical Study of Black Race Consciousness.* (Coumbus: Ohio State University Press, 1981) 237 pp., $12.50.

NEW FROM NAIES PUBLICATIONS-----

The Executive/Managerial Woman:
An Annotated Bibliography

Charles C. Irby
Katherine B. Seibert

with an Introduction by
Kathleen Hickok

Introductory Price: $3.00

The Executive/Managerial Woman: An Annotated Bibliography provides the basis for a course on the study of women in executive/managerial positions. This bibliography is useful to personnel directors, affirmative action personnel, and civil rights advocates as well. Both scholarly and non-scholarly references are included on the status of women in the work force, affirmative action, credit laws, stress management, networks, and psychological barriers.

Order from:

NAIES Publications
Ethnic Studies Department
California State Polytechnic University
Pomona, CA 91768
714/598-4742