John M. Coward. *The Newspaper Indian: Native American Identity in the Press, 1820-90.* (Chicago: University of Illinois Press, 1999). 244 pp., 18.95 paper

It will not come as news to people familiar with Native American history the role the print medium has played in costructing public images of indigenous Americans. What is refreshing is the way in which Coward offers his insights on the matter. He has chosen the period of the United States' most feverish expansion into "the West," a time when newspapers and related print sources were most active in defining now-common stereotypes of both sides in the ensuing conflicts.

Referring early on to meta-theory (such as Edward Said's work on "orientalism" and the creation of "otherness"), the book proceeds to examine how this often deliberate process was expedited by newspapers. Author Coward chooses some specific events as examples of this process, among them the Second Seminole War, the Cherokee Removal, the Fetterman and Custer "massacres," and the rehabilitation of Sitting Bull's image. This technique of steering away from major trends in depiction and generalized eras of pro- or anti-Indian sentiment makes this a valuable read for historians, anthropologists, journalistic ethicists, and ethnic studies professionals. Although Coward notes these trends and shifts in perspective he does readers the service of referring to particular events and figures using many quotations and noting the newspapers from which they are culled. This allows readers not only to follow the reasoning of the writer but also to draw some of their own conclusions by seeing the original statements.

The Newspaper Indian also should be lauded for including the impact of the only consistently published Indian press of the time, that of the Cherokee. Coward shows how the Phoenix covered the Removal crisis and in turn was sometimes reprinted in the mainstream press. That the book does so recognizes the professionalism of the Indian press and gives what are often missing from such a volume: instances in which the "others" play the major role in constructing their own public image.

The illustrations are very helpful in capturing the non-verbal aspects of newspaper image-making. In a country where many non-Indians were illiterate thence immune to journalists' pronouncements the engravings which often graced periodicals conveyed powerful messages. Some of these are printed in *The Newspaper Indian* along with political cartoons and photos of major figures of the time.

Most appealing to the scholar of Native American Studies is the wealth of notes following each chapter. The extent of Coward's research is evidenced by the generous number of primary sources he cites. This gives the researcher interested in areas as diverse as "celebrity journalism" (Sitting Bull) or the growth of "wire services" (the singular power of the Associated Press in portraying American Indians as early as the 1850s), for example, a variety of directions to pursue. Coward's discussion of the role played by personal letters that were often used as the basis for news articles demonstrates
how little value was placed on objectivity in the 19th century.

The Newspaper Indian is a valuable addition to libraries interested in providing resources for ethnic studies.

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Eric Greene. *Planet of the Apes as American Myth: Race, Politics, and Popular Culture.* Hanover, NH: Wesleyan University Press, 1999. 248 pp., $17.95 paper.

Planet of the Apes (1968) was such a hit movie that it spawned several sequels. They included *Beneath the Planet of the Apes* (1970), *Escape from the Planet of the Apes* (1971), *Conquest of the Planet of the Apes* (1972), and *Battle for the Planet of the Apes* (1973). In the 1974 television season CBS broadcast the series "Planet of the Apes." NBC followed with the animated Saturday morning series (September, 1975-September, 1976), "Return to the Planet of the Apes." Eric Greene clearly demonstrates that the *Apes* saga is little more