

spiritual health of the whole society. In the case of the Haudenosaunee as Herzog indicates, they can also offer help in settling issues related to women and to peace.

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Notes

1. Zora Neale Hurston. "High John De Conqueror." *American Mercury Magazine*. No. 57 (October, 1943). 450-458. For this critique I have used Hurston's essay as it is reprinted in the *Book of Negro Folklore*. Langston Hughes and Arna Bontemps, eds. (New York: Dodd, Mead & Co., 1958) 93-102. Subsequent references to this essay are from this reprint and page numbers appear in the text.
2. Another Afroamerican work in which the belief in the power of roots and herbs is used to help a character endure is Anne Petry's novel *The Street* (1946).

Critique

The value of Herzog's study, in addition to the factual information presented, is a tragic reminder of two interrelated truths: 1) by studying history we could learn how to make a better world in which to live; and, 2) we do not learn from history. The women's movement of recent years has two aspects which do not, for all times, go together. One moving force in its genesis is the demand that physical and emotional abuse and misuse of women by men cease. The other, not necessarily related to the first, is that of equal status, which includes equal access to employment, legal protection, compensation and, less tangibly, human dignity. Herzog presents us in this study with a society which, in its idealized form, represents an "attempt to balance the powers between the sexes." What men and women did was not deemed the same, but men and women had parallel significant voices.

In the European-American pre-industrial days, the rural family divided the tasks. Again, in an idealized form, men had certain duties, women others, but each could feel as important as the other. The industrial revolution changed all that; men "worked" while women "stayed home."

Herzog's study brings to the reader a society (under the Haudenosaunee Confederation) which, had it been successful, would have been a model to be studied. But, as I pointed out initially, we do not learn

from history. Not fully developed in this article, however, is the obvious fact that within white Euroamerican culture “feminine” ideas (such as believing that “Thou shall not kill” means that it is not right to kill, period) are not generally taken seriously. American Indian societies are often pointed out as respecting (i.e., holding in respect) persons who assume attitudes and characteristics normally attributed to those of the other sex. Perhaps further study of Herzog’s materials will reveal that that broader tolerance for what is now called “sexual orientation” is a factor in the “balance of power of the sexes.” I hope she will undertake continued research in this direction.

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