

American continent. These writers are firmly rooted in the women's movement. The image of the silent, passive Asian American woman is effectively dispelled as stereotypes are immediately disproved. Those who think that there is only one Asian American woman writer, Kingston or Tan, will be pleasantly surprised by the number included.

Although the book has a few minor faults, it is an amazingly compact collection of contemporary Asian-American women writers. It joins a growing catalog of writings by and about Asian American women including *The Forbidden Stitch*, *An Asian American Woman's Anthology* and *Making Waves: An Anthology of Writings By and About Asian American Women*.

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**Jack Weatherford. *Native Roots: How the Indians Enriched America*. (New York: Crown Publishers, 1991) 310 pp., \$20.00.**

This volume and Weatherford's penultimate book (*Indian Givers: How the Indians of the Americas Transformed the World*, New York: Fawcett Columbine, 1988) discuss in detail the contributions of Native American populations to the Old World and to the culture of the invaders who ultimately conquered the New World. Both books are timely in terms of the current hoopla concerning the quincentennial of Christopher Columbus's arrival on Caribbean shores. They both put the lie to the idea that acculturation is a one-way street. *Native Roots* additionally indicates the tenacity of many American Indian traditions in surviving centuries of attempts at forced assimilation by Europeans and Euro-Americans.

In his most recent book, Weatherford's thesis is that Euro-Americans "do not know the story of the land on which we live. We take nourishment from this soil, but because we cannot see our roots down deep in the American dirt, we do not know the source of that nourishment." The roots about which the author speaks extend back into prehistory. Utilizing a broad holistic perspective, Weatherford draws upon archaeological data pertaining to subsistence patterns, economic systems, architectural styles, and art forms from the Hohokam tradition, Mississippian tradition, Adena and Hopewell cultures, and earlier hunting groups in North America. He argues that "this past deserves our attention not merely for the sake of antiquarian curiosity, but because our culture and society today descend from ancient Cahokia as much as from medieval London, Renaissance Rome, and ancient Athens." Weatherford also peruses ethnohistoric sources and utilizes his own cross-cultural ethnographic observations in commenting on social structures and political systems. His discussion of Native American warfare patterns, for example, is an even-handed treatment. Scalping is acknowledged as a pre-Columbian practice but is placed in the context of head-hunting throughout the Old World. He also notes that the practice of scalp-taking in North America was exacerbated by the Europeans for their own political

purposes. Even more intriguing is Weatherford's discussion of Native American peacekeeping activities and his challenge to Euro-Americans to learn these lessons.

This book marshalls abundant evidence documenting the facts that American Indians were not the "savages" perceived by early Europeans, were not without sophisticated cultural systems, and were not wandering around purposelessly waiting to be started on a path to "progress" facilitated by a doctrine of Manifest Destiny. Weatherford's discussion of the roles of American Indian men and women in hunting and processing fur-bearing animals is insightful vis-à-vis the economic development of the American frontier and international trade systems as well. He lists the many crops first domesticated in the Americas and points out that these crops constitute one-third of the annual harvest in the United States. Among the many other contributions of American Indians are items of hunting equipment and clothing, art objects, the Navajo code-talkers in World War II, a myriad of place names and frequently used words, and the intellectual achievements of people such as Ely Parker, George Hunt, and Ella Deloria.

The continuity and vitality of Native cultural traditions is also placed in a provocative perspective. In speaking of long-standing Native American fishing traditions along the Northwest coast, for example, Weatherford comments, "They do not fish today with the same tools they used a century ago, any more than today's farmer would walk behind a plow pulled by a mule." His description of the honoring of military veterans and the American flag at the powwow in Mankato, Minnesota, is equally thoughtful.

As those who have taught anthropology, history, American Indian and ethnic studies will note, a good deal of the subject matter in *Native Roots* is covered in the film *More Than Bows and Arrows* and is available in other sources—for example, textbooks and articles by Harold Driver, Jesse Jennings, Gordon Willey, A. Irving Hallowell, and Gerard Reed. Weatherford's book is written in an engaging and yet instructive fashion. In that respect, it is not only a welcome addition for the academic audience, but will also appeal to a much wider lay public which is struggling to understand the meanings of the depths and diversity of the American experience.

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**Vernon J. Williams. *From a Caste to a Minority: Changing Attitudes of American Sociologists towards Afro-Americans.* (Westport, CT: Greenwood Press, 1989) 202 pp., \$39.95 cloth.**

Attitudes towards specific racial minorities have been central to the history of the United States. These attitudes have influenced the development of social and cultural institutions, they have determined the structure of our communities, and they have affected our laws and our politics. Given the centrality of race in American culture, it is surprising that until the second half of the twentieth