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The Iroquois and the New Deal. By Laurence M. Hauptman.

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autobiographers presents a powerful impression of the tensions of tradition and change in individual lives. Still one cannot help but wonder how much its clearly educational and sociological (not to mention tribally political) expected uses help structure the accounts.

With so many intermediaries, it would be difficult to analyze the personal and social aims that might have intervened. The volume has no information about what kind of questions were asked or even if the individuals were questioned. No one set of criteria is presented for translation from Navajo to English (a truly monumental task for anyone who has tried it). We do not know if the strong chronological lines in the autobiographies were coaxed out or appeared naturally, or whether everyone was encouraged to make comments about their interaction with white education in order to create some consensus of opinion.

I realize that I may be unfair to the volume in some way here. I may be asking it to be something it is not. It does not intend to be a scholarly text on Navajo autobiography. And though we could wish for more information on the mode of production of the text, the social and cultural tension in the discourse, and opposing ideas of the author function in these texts, its goal is to collect the thinking of the older generation of Navajos who may be concerned that some of the traditional cultural lifestyles may be lost. I think that it does this task exceedingly well. It presents an entertaining, well-rounded, significant statement of cultural attitudes and cultural change. I would like to see someone do a serious discourse analysis on it, but as a cultural statement, the book remains an important publication, one we should not pass by or under appreciate. It is now ripe for rediscovery.

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**The Iroquois and the New Deal.** By Laurence M. Hauptman. Syracuse: Syracuse University Press, 1981. 256 pp. \$20.00 Cloth.

In Hauptman's view, the Iroquois New Deal was an effort in community building that succeeded more than it failed. Through the use of strong documentation and oral history, Hauptman reveals that the New Deal programs among the Iroquois in New

York, the Oneida in Wisconsin and the Seneca-Cayuga in Oklahoma had a positive effect on these communities. The programs that were extended to these communities included the Civilian Conservation Corps, the National Youth Association and Indian art and language work projects.

Hauptman also discusses the effects of the Indian Reorganization Act (IRA) on the Iroquois. Accepting the popular historical interpretation, Hauptman agrees the IRA was momentous because it went beyond relief programs and attempted to reorganize the political and economic structures of the Iroquois tribes. In response to the reorganization of their tribal structures, the Iroquois in New York rejected the IRA but chose to accept the New Deal relief programs. In contrast, the Oneida in Wisconsin and the Seneca-Cayuga in Oklahoma approved both the IRA and relief programs.

According to Hauptman, the Iroquois in New York rejected the IRA because it conflicted with the notion of sovereignty. But more importantly, they rejected the IRA because John Collier, the Commissioner of Indian Affairs, failed to cope effectively with major Iroquois critics like Alice Lee Jemison. Despite their negative attitude toward the IRA, the New York Iroquois were successful in bringing about community action and cultural preservation under the New Deal programs.

Like the Iroquois, the Oneida also accepted the New Deal programs which helped them to experience positive changes. Perhaps the best example of this would be the preservation of the Oneida language. But unlike the New York Iroquois, the Oneidas were reorganized under the IRA. Hauptman, however, does not make it clear as to whether or not their IRA government was a success.

The experience of the Seneca-Cayuga in Oklahoma largely paralleled that of the Oneida. The Seneca-Cayuga not only accepted relief programs, but were the first tribe in Oklahoma to adopt a constitution and charter of incorporation under the Oklahoma Indian Welfare Act. Under the IRA, the Seneca-Cayuga united to form a tribal government and small business. In Hauptman's view, they were "truly confederated for the first time." But again, Hauptman is vague as to how successful they were under the IRA.

Overall, Hauptman points out the Iroquois New Deal offered the Native communities, which were nearly destroyed as a result of the Depression and the Dawes General Allotment Act, hope

for a better future. His study, however, sheds little light on the success of the Iroquois constitutions and charters of incorporation. Hauptman only briefly mentions the affects of the IRA on the Oneida and Seneca-Cayuga. The overall impact and the long-range effects of the Indian Reorganization Act designed to enable them to act as responsible governments and/or small businesses, needs more thorough examination. After all, it is this aspect of the New Deal that has become controversial among historians, and not the temporary New Deal programs that were terminated as a result of the Second World War. Since Hauptman's study does not offer a complete look at tribal reorganization and incorporation, it is unclear how successful the IRA was among the Iroquois. In light of this oversight, one finds it difficult to agree totally with Hauptman's conclusion that the overall Iroquois New Deal was a success.

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**Kiowa Voices I: Ceremonial Dance, Ritual and Song.** By Maurice Boyd. Fort Worth: Texas Christian University Press, 1981. 164 pp. \$29.95 Cloth.

**Kiowa Voices II: Myths, Legends and Folktales.** By Maurice Boyd. Fort Worth: Texas Christian University Press, 1983. 324 pp. \$39.95 Cloth.

These two volumes—there is a third in preparation—collect and annotate information about the history, mythology, art and ceremonies of the Kiowa. They are both comprehensive and authoritative, and are an invaluable resource to scholars, as well as a highly accessible and attractive source of information for lay readers, both white and Indian.

The *Kiowa Voices* series is the result of the project initiated by the Kiowa Tribal Council in 1974 when they formed the Kiowa Historical and Research Society to preserve the tribe's historical and cultural heritage. The Kiowas enlisted Maurice Boyd, a history professor at TCU best known for his work on the Tarascan Indians of Mexico, to assist them.

The two volumes that have been published are unique in their scope, attractiveness, and accuracy. To my knowledge there is