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Service or of intercultural relations in the Southwest during the crucial years of change surrounding World War II. *Letters from Wupatki* is an interesting and eminently readable book that seems to capture the essence of Jones's experience very well.

*Helen M. Bannan*  
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**Mythology of the Lenape: Guide and Texts.** By John Bierhorst. Tucson: University of Arizona Press, 1995. 147 pages. \$35.00 cloth; \$19.95 paper.

Although the Lenape, or Delaware, are a central tribe in North American history and the subject of numerous anthropological and historical studies, they have received comparatively little attention for their oral traditions. The publication of Bierhorst's *Guide* bridges a major gap in current research and provides an invaluable tool for any Lenape scholar. Although it includes a short section of new texts that are approachable for a general reader, the bulk of the *Guide* is composed of annotated summaries of extant Lenape tales useful only to a researcher.

There is no comparable reference guide of its kind for Lenape folklore. C.A. Weslager's *The Delawares: A Critical Bibliography* published in 1978 bears a superficial resemblance, but Weslager summarizes mostly historical studies and purposely omits manuscript references and all obscure or out-of-date publications. Bierhorst's approach is markedly different; the new guide includes all recent and unpublished documents, is exhaustive within its narrower subject focus, and provides synopses not of the books and collections but of the individual narratives contained within each of them.

The scope of material is impressive. The guide contains summaries of 218 texts taken from more than seventy source materials recorded between 1655 and 1992, ranging from briefly paraphrased answers on early military questionnaires to lengthy, multisectioned tales preserved in original dialect by professional ethnologists. The fragmented progression of these documents, beginning in New Jersey and continuing through Ohio, Indiana, Kansas, Oklahoma, Texas, and Ontario, testifies to the Lenape's history of forced migrations and helps to account for the lack of any comprehensive collection of the literature. Such a varied and

dispersed field of literature would be practically impassable without a comprehensive handbook of this kind.

Bierhorst, however, has established certain qualifications for inclusion in his listings. The term *mythology* here refers only to “formulaic” narratives, so the guide excludes overtly personal productions such as dreams and memoirs. The decision, though defensible, does leave a significant gap in the book’s otherwise exhaustive overview. Also, the criteria produce some inconsistencies. The revivalistic vision of the Delaware Prophet—the ostensible impetus of Pontiac’s eighteenth-century uprising—is included, presumably for its historical significance, but the visions of other tribal members, such as Chief Elkhair of the early twentieth century, are excluded. Aside from being overtly formulaic and therefore appropriate for inclusion in this guide, vision recitations performed in the Lenape Big House ceremonies were perhaps the most central oral literature of the tribe.

Inconsistencies, however, are few and minor. More importantly, the guide lays the groundwork for a complete study of Lenape folklore. The story synopses are listed chronologically, but the thematic outline preceding them organizes the titles by type, allowing for an easy but thorough scan of subject information. Bierhorst provides an introductory discussion of the literature’s major trends and notes where the number of retellings of major motifs has increased or decreased as the folklore has evolved. Early accounts of the Hare and twin creators, for example, fade, while tales of the Great Spirit grow and Turtle Island narratives continue consistently. More detailed analysis of the literature by other scholars should capitalize on Bierhorst’s observations, interpreting these cultural changes.

The guide also includes summaries of the central and secondary characters common in the literature, which is helpful to new readers. The most repeated narratives feature the trickster figure Wehixamukes, or Crazy Jack, who alternately helps and menaces the tribe with his deadly literal-mindedness. The trickster motif is also prevalent in several variations of the Dutch settler’s first land purchase in which a hide is cut into a circular strip in order to encompass a greater area. Tales of the origins of the Big House ceremony and the Pleiades are equally frequent.

Also listed are eight other overviews in a separate section for stories of probable non-Lenape origin. This appendix includes perhaps the most renowned text in the guide, the “Walam Olum,” which appears to be not only non-Lenape but nonnative. The

other narratives, all previously published as Lenape tales, are isolated here because of evidence of overt borrowing from other tribes. Early twentieth-century anthropologist, M.R. Harrington, for example, adapted two Ojibwa myths and presented them as Lenape in his novel *Dickon among the Lenape*. Other stories influenced by but not wholly copied from neighboring tribes are retained within the master list.

A section of comparative notes aids in the study of such cultural commonalities and influences, with an emphasis on Algonquian and Iroquoian references. It is often difficult, however, to distinguish the direction of influence, since the extant tales could be either original to the early Lenape or acquired during their extensive migrations. Only five of the narratives listed in the guide were recorded before 1760 when the Lenape inhabited their homelands. There is also ample evidence of European influence, with such religious motifs as Noah and the Tower of Babel appearing on several occasions. Bierhorst argues that these intrusions are minimal, although elsewhere he identifies Christ in the very first Lenape story on record, and a tale of Satan's fall from Heaven occurs as early as 1822. Whether minimal or not, occurrences of Biblical subjects are thoroughly cross-referenced.

The texts portion, less than a quarter of the overall book, is composed of eighteen previously unpublished narratives taken from two little-known collections, both recorded near the beginning of this century. Aside from their folkloric value, the tales add a welcome dimension to the guide, which otherwise serves only as a reference tool. The inclusion of these texts also helps to illustrate the nature of the documents outlined in the guide, providing both a sense of the richness of the oral literature and the incompleteness of its preservation. Like the majority of the texts described in the guide, most of the new narratives consist of only a few hundred words. In three cases, ceremonial procedures have been deleted in order to isolate the purely narrative portions of the texts. Though consistent with the book's focus, the deletions seem unnecessary and even unfortunate, since none of the material is available outside of the original collections.

An exception to the typical brevity of the tales is the eight-page "Wehixamokas," the longest of fourteen variations described in the guide. One of these alternate tellings recorded from an unidentified informant by another ethnologist several years earlier also appears in the texts; "Strong Man," however, is only one-quarter of the later story's length, omitting eleven of the seventeen

episodes and significant details from those included. A comparison of the two narratives suggests the potential loss of information inherent in all of the surviving oral texts, particularly those preserved in single tellings, and hints at the research possibilities contained throughout the guide.

Although it reveals the major gaps in the preservation of the oral literature, the complete annotated list of these surviving documents directs the path for multiple future studies, several of which Bierhorst suggests in his introduction. In addition to his brief discussion of the performance contexts of the narratives, he provides a starting point for the study of Delaware English and suggests directions for deeper folkloric analysis. Perhaps the most compelling possibility is the compilation of a literary anthology, made possible by this guide. Most previous collections are small, poorly edited and out of print. *A Mythology of the Lenape: The Complete Texts* would be a still more welcome addition to the field.

Christopher P. Gavaler

**Negotiators of Change: Historical Perspectives on Native American Women.** Edited by Nancy Shoemaker. New York: Routledge, 1995. 320 pages. \$59.95 cloth; \$17.95 paper.

The collection of essays entitled *Negotiators of Change: Historical Perspectives on Native American Women* edited by Nancy Shoemaker provides an excellent introduction to native North American women's history. This volume is the first of its kind to be published since Patricia Albers's and Bea Medicine's edited collection *The Hidden Half: Studies of Plains Indian Women* in 1983. The essays in *Negotiators of Change* represent new and original work in the field of native women's history from the eighteenth century to the present and include a wide range of tribal groups.

The collection begins with Nancy Shoemaker's impressive introductory essay in which she reviews the past and current state of the field. Shoemaker points out that native women's history (in the Euro-American academy) began as a subdiscipline of anthropology, and thus many of the early concerns of the field reflect an anthropological bias. A central issue in early studies of Native American women was native women's status (or power) within native society, with particular respect to the question of whether women were universally subordinate to men (pp. 3-4). More