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The Worlds between Two Rivers: Perspectives on American Indians in Iowa. Edited by Gretchen M. Bataille, David Mayer Gradwohl, and Charles L. P. Silet.

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addition, while Glancy and Nowak were precocious in including non-Native authors (Chicano poet-theorist Juan Felipe Herrera and German-American poet and translator Rosmarie Waldrop are noteworthy examples) and Native authors writing in Canada (Louise Halfe [Plains Cree] and Marie Annharte Baker [Saulteaux]), their inclusion of only two aboriginal-Canadian authors suggests that the forty-ninth parallel has largely defined their attempt to resist colonial reading strategies. I also find that there are dangerous comments included in Glancy's preface: "Native American writing began in flight, so to speak. In the nothingness of air. Then, somewhere, there was a voice. And another. Then other voices from lost cultures. This anthology is a collection of some of those voices built on an absence of place and identity. Voices built after the *detours* from the old ways of life" (p. i). This statement insinuates that aboriginal peoples had no "inscribed" (inscribed) literary traditions before the advent of "discovery" and, therefore, that written aboriginal literature today is an antagonistic response to colonial writing as it seeks to reclaim threatened oral traditions. Such comments deny the recognition that aboriginal nations inscribed their stories on wampum belts and totem poles, for example, for thousands of years, and they also serve to efface the recognition that contemporary aboriginal writing, such as the work contained in *Visit Teepee Town*, might also reveal a continuity with older, inscribed Native traditions. Moreover, the preface and introduction to this anthology are thin. It would have been helpful to provide some indication of the selection process behind this anthology, as well as a clearer idea of why this collection is said to have taken place after the "detours"—a term never explored in depth. Also, Glancy and Nowak fail to identify the national (aboriginal) identities of almost half their contributors, and they make no mention of the fact that Louise Bernice Halfe's book of poetry *Blue Marrow* (McClelland and Stewart, 1998) was nominated for the Governor General's award in Canada.

That said, *Visit Teepee Town* remains an exciting and important contribution. In particular, the parodic photographs of James Luna, which exploit stereotypical representations of North American Indians to provide irony, humor, and cutting commentaries; the poetry of Carolyn Lei-Leonel, which manipulates vernacular speech and humor to create both political commentary and beautiful reading; and the Yaqui songs that Larry Evers and Felipe Molina have transcribed and translated, are rich finds.

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The Worlds between Two Rivers: Perspectives on American Indians in Iowa. Edited by Gretchen M. Bataille, David Mayer Gradwohl, and Charles L. P. Silet. Iowa City: University of Iowa Press, 2000. 187 pages. \$17.95 paper.

This work, originally published in 1978, has not been updated significantly. While there is much information on Iowa Indians in the twentieth century, very little material of historical value is included, which is somewhat disappointing.

The contributing authors read like a who's who of experts on Iowa Indians. Fred McTaggart begins the study with "American Indian Literature: Contexts for Understanding." He observes that it is very difficult to pass an oral story into a written one. Another problem discussed is that one must be a member of a particular culture to understand it fully, which is why most Native Americans in Iowa are reluctant to share their stories with whites. Another barrier is the fact that Indians, attempting to be at one with nature, have a different worldview than other Americans.

Charles L. P. Silet examines the Indian as he is portrayed in films, arguing that moviemakers, taking their cue from early dime novelists, made all Native Americans appear the same, which is patently not true. In addition, there arose a schizoid view of Indians: both savage and noble. The article contends that Indians are now disappearing from films because other Americans are trying, in an awkward effort, to reduce stereotyping. One thing Silet fails to mention is the one accurate film on Indians produced after 1978: *Black Robe*. In it, all nuances of cultural differences among Indians are depicted.

The blatant distortion of facts used by Iowa-Indian-history-textbook writers is the topic of L. Edward Purcell's contribution. One writer describes the story of the star seen in the East when Jesus was born but casts all Native religion aside as superstitious. The Mesquakie, or Fox, one of the major tribes in Iowa, is either ignored, portrayed as savage, or lumped with their sometimes allies the Sauks. Purcell states that the major problem with textbooks is that the writers are not historians, and most of the time they are copying older sources. Purcell fails to mention anything on the other major tribes that resided in the state.

David Mayer Gradwohl provides an interesting and convincing examination of Iowa's archaeology in an attempt to prove that the Native latecomers did not wipe out those who built the temple mounds. Like McTaggart, he provides evidence of the Eurocentric Christian contempt for Native beliefs that can be traced back hundreds, if not thousands of years, as mere superstition.

In another historical piece, Bertha Waseskuk describes Mesquakie history as the tribe understands it. Contrary to textbook descriptions, the Mesquakie were not bloodthirsty or hostile to whites. While most of the tribe was forced out of the state, a few returned to Iowa and remain.

Donald Wanatee examines white-Indian relations to help explain why so much tension exists between the two races. One of the major differences arises from the fact that most Indian groups are arranged along kinship lines, while the federal government is a massive impersonal bureaucracy. The Mesquakies are deeply divided along pro-white and anti-white lines and, according to the author, the people have suffered because of it.

Native Iowan urbanization is the focus of Reuben Snake's article. One difficulty with the move from rural to urban is that many Native Americans lose all sense of tribal identity and are unable to fit into the white man's world. Indians do not have a positive self-image, Snake attests, and this must change to avoid further problems. Similarly, Michael Husband and Gary Koerselman contribute an essay on Sioux City that explores identity issues among Indians in the city. A way to solve this problem, the authors argue, is by offering Indian-focused courses in school.

Several articles discuss education. Owana McLester-Greenfield examines whether or not Indians can be educated in white-controlled schools and remain Indian. Many feel part of either white culture or tribal culture. American Indian education programs have been set up to allow a more even flow among different cultures. The author also mentions the unfortunate fact that most Indians in the state have very little education—there are few high school graduates and fewer college graduates. This is true not only because most Natives are poor, but also because white, not Indian, values, are taught in school. Adeline Wanatee's piece also claims that the education system is failing because it is white-dominated and offers very little for Indians. To change this, one must acquire Native teachers, historians, and administrators.

Joseph Hraba examines whether or not Indians will remain part of a viable ethnic group in the future. Hraba argues that the key to retaining a separate identity is land. He suggests that an ethnic commission made of many groups, including some whites, would help bring political awareness to the importance of ethnicity. "The economic and political development of Indians through an ethnic commission could provide" the means to keeping ethnicity alive as well (p. 126). Donald Graham's article adds to this discussion by advocating distinct ethnicity and promoting self-determination.

The work concludes with a bibliography, which is helpful for dated work but it is almost worthless for the post-1978 period.

As noted, this study contains much information on the twentieth century, but it is mostly outdated. Some scholars should attempt to cover the post-1978 period to fill in the gaps. As it is, much of the work is worthless or of very little value. One would think that some new information could have been gathered in the past twenty years. In addition, the essays are too short. It appears that in an attempt to cover a lot of territory, too much was added. Fewer essays of substantial depth would make the book more valuable. Do not dismiss this book completely, however, because it is a good starting point for further research.

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