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proclamation that was more provisional and whose rationale foreshadowed Indian Removal.

To be a British “subject” in the mid-eighteenth century was to be invested with liberties protected by a Protestant monarch. Dowd makes it clear that, although British policy was incoherent at times, Indians did not receive the protections accorded individuals with subject status. During the war, General Jeffrey Amherst and others discarded European codes of conduct, viewing Indians as less than human and seeking to spread smallpox among them. At the same time, had Pontiac and other Indians been viewed as subjects, imperial authorities might have treated them as traitors, which they did not do. Finally, the wording of the Proclamation of 1763 itself, so often portrayed as an attempt to accommodate Indians within the empire, distinguished between Indians and subjects.

Although the British did not view Indians as subjects, Pontiac’s War did force them to consider, briefly and inconclusively, the status of Indians in the Empire. Indians made the British “regard them as nations, as peoples exercising a collective power that could not be ignored” (p. 274). Without eliminating imperial and Anglo-American desire for land, however, this acknowledgment helped set the stage for debates surrounding future removals. The war under heaven might not have ousted the British, nor did it pave the way for Anglo-American expansion; but it did prove that Anglo-Americans and Indians of the Ohio and Great Lakes regions yearned for conflicting futures.

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The Way of the Warrior: Stories of the Crow People. Edited by Phenocia Bauerle. Compiled and translated by Henry Old Coyote and Barney Old Coyote, Jr. Lincoln: University of Nebraska Press. 129 pages. \$24.95 cloth.

This book offers an interesting and intriguing view into the world of the Apsaalooke people or Crow Indians. The preface and introductory chapters provide a wealth of introductory information related to the cultural practices and worldview of the Apsaalooke. This knowledge provides a basis or guide to understand the customs and oral tradition of the Apsaalooke through the montage of hero stories and social settings of the era presented. It is particularly relevant to understanding the mysticism surrounding Crow heroes, leadership, social structure, and the oral tradition of the Crow.

To the avid reader of Native Americans stories and to practitioners of oral tradition, the book will be romantic and inspiring. The events and practices of the Crow might impede on mainstream conventions if viewed otherwise. For this reason, the practices described in some of the stories might violate mainstream assumptions and confuse readers unfamiliar with indigenous cultural practices. It must be understood that the conventions and values presented in the stories are efforts to provide a constructive understanding and link between the warrior practices and standards of leadership among the

Apsaalooke. These parallels exist in other nations and entities describing their heroes and histories.

The introductory sections of the book provide an excellent overview of social foundations and formal institutions such as the clan system and warrior societies within Crow culture. A brief description of qualities pertaining to the clans, warrior societies, and histories sets the tone for understanding the events that develop insight into become a chief among the Crow. The book also presents an excellent overview of the historical background of the Apsaalooke, and defines the national significance of their original territory which encompassed Montana, half of Wyoming, and the western quarter of the Dakotas.

One of the fascinating characteristics of the book is the transition from describing Apsaalooke cultural foundations and social practices to the dynamic world of a Crazy Dog warrior, Rabbit Child, to setting the basis of the hero stories in an abrupt, but highly effective way. Readers are introduced to cultural practices and such social institutions as the suicide warrior society called the "Crazy Dogs," who vow to fight their enemies to the death. The strength of this transition helps readers understand the purpose and significance of clan and warrior society membership, and of competition and rivalry within the tribe.

The stories establish the parameters of other formalities within Crow culture; the cases of Red Bear and Spotted Horse, for instance, define the process of becoming a chief. Other equally important values include spiritual practices and the personal possessions (medicine bundles) that relate to the mystical powers of Crows as warriors serving the Apsaalooke nation, their clans, their society, and their families. These parameters also extend into such institutions as oral tradition and song. Certain stories and songs are not generic, but are most significant to personal ownership. They are also formally passed from generation to generation within a specific family or clan. This practice, honored among the Crow, stresses the importance of personal histories and merits. An example is the story of Red Bear and the powers he acquires through buffalo medicine and the Morning Star.

Along with these supernatural powers and formal licenses are personal and warrior society songs. The music tells a descriptive story of the values of a warrior and chief among the Apsaalooke. Warrior societies and clans used their own songs to express the virtues of their members as competitive, compassionate, and romantic. They stress the warrior's discipline, dedication, and wish to die for the sole purpose of serving the Crow Nation. Personal songs and translations are presented throughout the stories to reaffirm and reinforce the warrior spirit and supernatural powers that influence the Apsaalooke world.

The portrayals of the stories are inspiring, motivating, and uplifting to me as a practicing student and mentor of oral tradition. With an advantage of hearing the stories around teepee fireplaces, sweat lodge ceremonies, and other Crow ceremonies, it is intriguing to observe the challenge of presenting stories from traditional oral settings in the rhetorical form of a novel. It is inspiring to read the challenge of providing a romantic interpretation of Apsaalooke culture. For those with the warrior spirit, the stories set the tone for positive attitudes and victorious hearts. They remind the modern-day Crow warrior of a glorious and honorable past, one in which they were born 150 years or so too

late—or the possibility this spirit still prevails today. The essence of oral tradition is creatively presented in book form, especially in invoking motivation and inspiration, just as in the more traditional settings told in the Crow language.

Another essential quality of this book is the continuing flow of irony throughout the stories. Although stories of major events conclude with a purpose and an association for these events, minor events offer ironic descriptions of practices relating to ritual, revenge, and even the economy. This gives readers insight into the diversity of practices among the Crow: supporting roles, characteristics, and the politic dynamics of Crow society or a Crow camp. An example is the homecoming or celebration of war parties and the distribution of wealth acquired in their victories, which demonstrate the obligation of a chief to be generous and compassionate with those not so fortunate.

The book deserves special credence in an effort to define the Crow philosophy and history that might contradict mainstream curricula. The Apsaalooke had a distinctive economy, formal political structures, and a language that defined these environments. Readers will learn that the original name for the Yellowstone River is the Elk River and that Red Lodge, Montana was known in the Crow tongue as “Fast Current.”

An Apsaalooke speaker will find it interesting to see how their descriptive language for events and actions can be transformed into another interpretation that still celebrates the qualities of the Crow way of life. The reader should understand that these stories were told in certain formal settings among the Crow over June berry pudding and frybread on cold winter nights. It is also important to understand that the Crow people told these stories with inflections of drama, emphasis, emotion, and purpose. In contrast, the book is translated gracefully as a courteous and diplomatic invitation for the reader to use imagery in order to experience and become part of a historic Crow camp. The book will help the indigenous student understand the practices of traditional times when the Apsaalooke ruled a vast nation on the Northern Plains.

The Apsaalooke people have a diverse oral tradition based on the perspective of the three different bands, River Crow, Mountain Crow, and Kick in the Belly. Although these bands have merged within the past century, each band (as well as clan and family) delivers or present these stories in different versions. For this reason, descendants or clan members might challenge the process and perspective of the book. In consulting elders about different versions of oral stories, one stated “we have many versions because if we had one, it would be easy to lose” (personally translated Crow conversation, 1997). Yet, even though the versions might differ because of band, clan, or family origins, these stories remain valid and important.

This book is essential in the literary articulation of the history and educational foundations of the Apsaalooke Nation, as well as in its contribution to Native American studies in general. The efforts of Dr. Barney Old Coyote and Phenocia Bauerle lead the way for Crow literary representation and significance in the Apsaalooke defining their own history, culture, and knowledge.

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When Brer Rabbit Meets Coyote. Edited by Jonathan Brennan. Chicago: University of Illinois Press, 2003. 307 pp. \$39.95

For scholars of African American literature and Native American literature, *When Brer Rabbit Meets Coyote* provides valuable insights into the interactions between Native Americans and African Americans. Each of the essays in this collection challenges the notion of rigid lines of demarcation between Native American and African American identity. In editing the anthology, Jonathan Brennan seeks to develop interest in the tradition of African-Native American literature. Each contributor describes the existential ambiguities that African-Native Americans face while unraveling the tangled threads of their history.

Purportedly, *When Brer Rabbit Meets Coyote* is the first book to theorize an African-Native American literary tradition. However, numerous books have been written about African-Native interaction, including: Jack D. Forbes, *Africans and Native Americans: The Language of Race and the Evolution of Red Black Peoples* (1993); William Katz, *Black Indians: A Hidden Heritage* (1997); Daniel Littlefield, *Africans and Seminoles: From Removal to Emancipation* (2001); Michael Peter Smith and Alan Governor, *Mardi Gras Indians* (1994); James Brooks, *Confounding the Color Line: The Indian Black Experience in North America* (2002); and Arthur Burton, *Black, Red, and Deadly: Black and Indian Gunfighters of the Indian Territory, 1870–1907* (1994). Furthermore, books such as Ward Churchill and Jim Vander Wall's *Agents of Repression: The FBI's Secret Wars Against the Black Panther Party and the American Indian Movement* (2002) discuss how the U.S. government threatened African American and Native American liberation movements in the 1960s. The central contribution of *When Brer Rabbit Meets Coyote* to the field of African American and Native American studies lies in its description of the ambiguous and contradictory nature of African-Native American identity. Although this groundbreaking lays the foundation for the development of an African-Native American tradition of literature, one would hope that it would soon be accompanied by an anthology of literary masterpieces from the African-Native literary tradition. Such an anthology would help scholars understand the distinct contribution of African-Native American writers to American literature.

When Brer Rabbit Meets Coyote begins with a detailed discussion of Southeastern Rabbit tales as part of African-Native American folklore. Both David Elton Gay and Sandra K. Baringer assert that scholars of African American studies and Native American studies have failed to analyze how Native Americans and African Americans influenced one another's mythology and folklore in the Southeast. Both Gay and Baringer reject the notion that the rabbit archetype in African American literature has nothing to do with Native American mythology. In the following section, John Sekora describes the relationship between the slave narrative and the Indian captivity narrative. Sekora argues that there is a connection between their narrative structures; he claims that the depiction of violence and of the quest for redemption in the captivity narrative formed the framework for slave narratives. Other chapters by Montgomery and Brennan reveal the complexities of African-Native autobiography. In the third section, "Mardi Gras Indian performance," George Lipsitz,