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The Apache Diaries: A Father-SonJourney. By Grenville Goodwin and Neil Goodwin

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although hailed for more than two decades by religious and governmental officials, now became *persona non grata* in British Columbia, leading him to found a new mission, New Metlakatla, in Alaska, and relocate some of his flock there in 1891. He was aided by Henry Solomon Wellcome, an American chemist and philanthropist who wrote the polemic *The Story of Metlakatla*, and helped raise substantial moneys for a new successful mission experiment. The result was a new mission church, homes, a store, a lumber mill, and a salmon cannery. Despite the communal nature of New Metlakatlan's industrial activities, some individual Tsimshian entrepreneurs operated their own businesses there, albeit under Duncan's "guidance."

Soon, however, the New Metlakatlans faced rivalry with commercial canneries and the powerful and politically connected Alaska Packers Association. With this competition, poor salmon runs, and Duncan's inability to delegate authority over successful Tsimshian entrepreneurs, who he had educated, the missionary closed down the mill and cannery in 1912, and six years later he died. In the end, the paternalistic missionary could not understand the Indians' desire for self-determination despite his own significant efforts in training the Indians in this direction. Thus, the Menominee and Tsimshian emerged into the twentieth century significantly different, but still Native American. At the end of his excellent book, Hosmer concludes: "To an important degree, both societies found in economic development a way to preserve unity, independence, and indeed survival" (p. 219).

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**The Apache Diaries: A Father-Son Journey.** By Grenville Goodwin and Neil Goodwin. Lincoln: University of Nebraska Press, 2000. 284 pages. \$29.95 cloth.

It is difficult to put this book down. It reads like a novel, but it is entirely non-fiction. Never would I have expected that a father's diary, used as a map template to guide a series of journeys and diaries created by his son years later, would make for such captivating reading. A reader does not have to be an Apachean scholar to appreciate this story.

Grenville Goodwin, from a privileged eastern family, was a maverick who lived his life on his own terms and did what he wished, often without parental consent when he was young or without proper academic credentials as he grew slightly older. Sadly, his days numbered far too short. He died in 1940, in his thirty-third year, when his son Neil was only a few months old. In his short life, however, Grenville produced work on Arizona Apache that is highly regarded in scholarly realms even today. He reinvented ethnographic fieldwork, not out a sense of academic obligation, but from the knowledge that living side-by-side with Apachean people and learning their language and lifeways was a most effective ethnographic method.

However, it was not just the Arizona Apache who captured his interest. He was mesmerized by the stories of the Mexican Apache, those who fled to the Sierra Madre or perhaps lived there long before borders were established between the United States and Mexico. During several trips south, Grenville Goodwin traveled further and further into the Sierra Madre trailing the elusive Apache, those whose abilities to disappear were often described in soldiers' reports or merchant and settler accounts of the seventeenth through the early twentieth centuries. While he did come upon camps, some only recently abandoned, he never succeeded in his goal. Nonetheless, he persisted, as many years later did his son Neil, following his father's footsteps as outlined in Grenville's diary.

*The Apache Diaries* is divided into four parts, following the chronological entries in Grenville Goodwin's diary. There also is an epilogue, three appendices, notes, an index, and several fine maps. The four parts of the book quote different parts of the diaries, usually from Grenville first followed by entries made by Neil while following his father's path. Neil adds descriptive details and personal information missing from Grenville's accounts.

The senior Goodwin's diary spans only two years, from 1930 to 1931. And, as Grenville indicated, he was accompanied by various people on his trips. Neil's account begins in 1962 when he and his mother were exploring Grenville's field notes and Neil's mother set aside his father's diary, thinking it would be important to Neil. Years later, following his father's treks, the son, also accompanied by others, made several trips into Mexico between 1976 and 1999. While Neil followed his father's journey, he did not duplicate the movements in terms of slavish imitation. Rather, in the recording of the journeys, the son follows the chronological sequencing of the father's diary entries, even when the son's trips occurred in a different order. Time is held constant for the one who is no more while it is mercurial for those who still are.

Neil acknowledges that seeking his father, a man he never knew, was his primary motivation in making these trips. But soon Neil, too, is caught up in the magic and mystery of an unforgiving land and a people who never entirely disappear. He learns, as did his father, of captive Apache children who grew up in the Anglo-Hispano world and, as did his father, he seeks them out and speaks to their relatives and others who remember them.

Throughout the journey, Neil's writing is lyrical: "These stories are like bolts of cloth, caught for years in the thorn thickets of Sonora, reduced to ragged shreds by time and the wind" (p. 95). Where the father's prose is sparse, factual, and straight forward, the son's writing is like poetry, enlivening scenes and adventures, making them palatable. The father's diary would remain the moribund curiosity of a tragic figure were it not for the son's skills in bringing it to a new life, one that will not be snuffed out early, with his own diary entries.

Neil Goodwin does not claim to know any Apachean language, although he did rely on the skills of some who do in order to explain terms. Nonetheless, there are some errors in translations. For example, *bui* is translated as "owl eyes," when the word *bui* actually refers only to owl (p. 202). There is a typo or a spelling error on page 192 where *chi-cho* should be rendered *shi cho*.

However, these are picky little things that Apache scholars will immediately recognize but that make little difference in advancing the story.

In another scholarly caveat, though, it would have been lovely to have a bibliography rather than presenting all references only in a notes section at the back of the book where both substantive footnotes and citations are all mixed up.

I found it a bit disconcerting that the rock art depictions on the cover of the book are not Apachean. In addition, the photographs and drawings reproduced in the text are not close to the items to which they refer. Since pictorial information is not in plates, it seems they could easily have been moved to the place of initial reference.

These are small quibbles, indeed, in a text that is poignant, elegant, informative, and utterly fascinating. Neil's skills as an exquisite documentary filmmaker are translated in lyrical prose, a translation skill few filmmakers possess. Any person interested in the American Southwest, the Apache, or the United States' first peoples will do no better than this book. It is a masterpiece.

I wish Neil Goodwin to have the last word, quoting from his reflections upon descriptions of a Sierra Madre campsite in his father's diary of October 1931:

I can imagine shafts of light slicing through the smoke from campfires. I see the corrals, the animals: Horses and mules shod with rawhide.... There is meat hanging on drying racks, a curing hide is pegged to the ground.... On the ground there is a rusty bucket full of acorns next to pile of agave hearts. A pit for roasting the agave is half dug. There is a scattering of torn fabric, glass bottles, tin cans, and coils of barbed wire. (p. 173)

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**The Black Elk Reader.** Edited by Clyde Holler. Syracuse: Syracuse University Press, 2000. 370 pages. \$49.95 cloth; \$24.95 paper.

Since the 1960s *Black Elk Speaks* has been an immensely popular book. In the last decade, more focus has centered on Black Elk's post-*Black Elk Speaks* life, especially his years as a Catholic catechist on the Pine Ridge Reservation. Black Elk's life and beliefs continue to intrigue scholars and others because his religious views are rather enigmatic and refuse easy interpretation. The works he collaborated on continue to influence people's perceptions of Native America. As Clyde Holler states in the introduction to *The Black Elk Reader*, Black Elk's influence on American culture has been profound, and his influence on "the revitalization of Native American religion no less significant" (p. xiv).

George Linden succinctly summarizes how "*Black Elk Speaks* has gone through the phases of the creative collaboration of determined *wasichu* [non-Indian] and Lakota, to the appreciation of a few dedicated students, to wide popularity, to academic commentary and criticism" (p. 81). *The Black Elk Reader* is the first collection of essays focused specifically on Black Elk. It is divided into three main sections, each focusing on *Black Elk Speaks*: Literary