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society's views in leadership. Some became displaced and could not function in either the white or the Indian world. All were effected by the school's removal of "savage" values.

Phoenix Indian School is a four decade documentary of the federal government's policies toward the American Indian and the Bureau of Indian Affairs' execution of these policies. The school was viewed to be a successful operation where Indian students learned the white ways. But, account after account was presented which showed that students were forced to attend, forced to work and forced to give up the life of their father and their grandfather. This account of one federal government-run school offers insight into the education of the American Indian. This book addresses only a forty-four year period, but it strongly brings out values and beliefs which were present then and are present today in the Bureau of Indian Affairs. The past determines the future. Is Trennert warning us about the future by showing us the past?

Carl G. Foster
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The Good Red Road: Passages into Native America. By Kenneth Lincoln with Al Logan Slagle. San Francisco: Harper and Row, 1987.

The Good Red Road is a composite story of events in the lives of the authors during the period roughly from 1975 to 1981. Kenneth Lincoln, accompanied by his four year old daughter, leads a group of four university students, one of whom is co-author Al Logan Slagle, in an "on-the-road seminar." The seminar is intended to trace back the American Indian literature Lincoln teaches "to where these Native American writings come from" (page 8). The trip's second, more important, purpose is for the group to discover and experience the texture and meaning of the American Indian worlds through which they pass as they travel from California through Arizona, New Mexico, Nebraska, and South Dakota to Jamestown, North Dakota.

Those worlds are populated by Indians and whites of various hues. The American Indians met by the Lincoln entourage are a varied and fascinating lot. There are Navajo traders of art and

artifacts, a tribal policeman patrolling the borders of Jemez Pueblo lands, Williston Jones, who died of drink and exposure, Mark Monroe, Indian community leader and Lincoln's brother by adoption, George and Lulu Lone Wolf, who returned to Alliance, Nebraska from Los Angeles and who saw through the eyes of both worlds, BIA elementary school counselor Moses Cedar and his efforts to relate to his Indian students the American Indian experience, and finally, elders John Fire/Lame Deer and Luther Clearwater, bearers of tribal burdens, keepers of tribal traditions, and voices of tribal realities.

The whites are a less interesting lot. They include Lincoln's neutrally anti-Indian relatives, the offhandedly threatening western pool shark, the taciturn cafe proprietress whose culinary prowess warmed the travelers' hearts and bellies, right wing apologists for the historical treatment of Indians, and breakfast counter retirees' admonitions about the dangers of white folk hiring, trusting, and associating with Indians.

The story also focuses on the travelers themselves. Besides Lincoln and his daughter, there are two young women and two young men, all students, each of a different background. Of the six travelers, only Slagle is of Indian ancestry. For him the trip is a personal quest for a connection with his origins, an exploration into the irrational, an effort to marry the intellectual world of which he is a product with the mystical world from which he is descended.

Lincoln and Slagle's narrative is divided into a description of the places and people the group encounters along the road and of the travelers' reactions to the trip and each other. The travelogue and character sketches provide both Indian and white points of view of the Indian worlds through which the group passes. The book is at its best in brief passages that reveal the contrasts and contradictions between Indian and non-Indian assumptions, conclusions, and strategies, as well as the differences and ambivalencies among American Indians themselves.

We see the hope and fear and anger inspired in many rural reservation Indians by their more urbane, militant brothers and sisters. We see the activist's impatience with both Indian and white resistance. We see the dilemma of those who try to reconcile the two extremes of American Indian life: the unemployment and poverty of the rural reservation world versus the anonymity, indifference, and loneliness of the cities. Particularly engaging

is George and Lulu Lone Wolf's discussion of "livin' half-an'-half'" where "you could still live like the whites . . . and have the conveniences . . . but maintain your own culture" (page 38), and Luther Clearwater's lament of "the Indi'n militants [who] keep wantin' to put things way back a hundred years ago" (page 154).

Luther Clearwater emerges as the main voice in *The Good Red Road*. It is Luther who articulates the energy, anger, pain, and simultaneous optimism and despair that committed American Indian elders put into keeping the "old ways" alive. He says, "It's hard, nobody to learn, or else nobody to teach at the right time" (page 153). He is also the group's guide into the mystical. Slagle's experience is the more accepted and the more profound. The others' experiences range from detached interest to reactive resistance. Luther's generosity, insightful dialogue, and sense of adventure is a touching portrait of a keeper of the flame. But it is the question of its passing, not its keeping that remains.

The Good Red Road paints a portrait of rural Indian life as dynamic, dangerous, and most of all different from the rest of American life. Lincoln and Slagle are successful at capturing the moodiness, vagueness, and slowness of the Indian world as viewed by the outsider. They are less successful in other regards. Much of the dialogue, particularly in the first half of the book, has an artificial, pedagogical quality that is distracting. With the exception of Lincoln, Slagle (to a lesser extent), and Luther Clearwater, there is very limited character development. This was a special problem since the authors attempted to use the travelers as a lens through which to display an outsider's reaction to the sights and people along the way. Since the reader had a limited familiarity with the characters, their points of view could not be well developed. As a result, the book's central question, "Would we be just more white emigres passing through Indian ancestral lands?" (page 6) remains unanswered.

Another dimension that might have enhanced the telling of this story was the historical context in which the journey took place. The period from 1975 to 1981 was a time of much change in Indian country. The 1975 Indian Self-Determination Act had vast implications for federal Indian policy and ultimately for reservation life. The mid-1970s followed on the heels of this century's most intense period of Native American activism. Indeed, a portion of the book takes place at the site of a watershed of Ameri-

can Indian conflict, protest, and resistance: South Dakota's Pine Ridge reservation.

This was a tumultuous setting. One that could easily overshadow the subtle and gentle tale Lincoln and Slagle set about telling. Their decision to allow the politics of the times to surface only occasionally, penetrating conversations, providing a background, was a conservative strategy and that protected the timbre of the tale but which did not expand its comprehensibility. More risky was their venture into the dangerous territories of Indian alcoholism, unemployment, and poverty. Here Lincoln and Slagle show both courage and compassion.

Despite its awkward diversions into pedagogy and its somewhat narrow focus, much of *The Good Red Road* pulls the reader along, subtly engaging the intellect and the imagination. Lincoln and Slagle are at their best in the narrative form. The chapter (six) on Wounded Knee reveals a contemporary terror emanating from a place where the deeds of the fathers and their sons hang heavy and potent, animating the desolated landscape with dark and dreadful possibilities. It is this impressionistic quality that remains with the reader and which most strongly recommends Lincoln and Slagle's book.

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The Indians of Texas: An Annotated Research Bibliography. By Michael L. Tate. Metuchen, New Jersey: The Scarecrow Press, Inc. 1986. 514 pp. Index. Cloth.

The study of Texas Indians has been a largely ignored field for most of this century. Except for printing pioneer reminiscences, almost nothing in the way of scholarly work had been produced until the 1960s except for articles in local journals. W. W. Newcomb, Jr.'s *The Indians of Texas: From Prehistoric to Modern Times* (1961) was the first major effort to define Texas Indians and to establish a historiography for others to build on. Michael Tate's *The Indians of Texas: An Annotated Research Bibliography*, one of several research works published by Scarecrow Press, fills a major gap in the scholarship on Texas Indians and will be a valuable tool for researchers in Western, Texas, and Indian history.