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The American Indian in Short Fiction. By Peter G. Beidler and Marion F. Egge. Metuchen, N.J.: The Scarecrow Press, 1979. 203 pp. \$10.00 softcover

An Annotated Bibliography of American Indian and Eskimo Autobiography. By H. David Brumble, III. Lincoln: University of Nebraska Press, 1981. 177 pp. \$10.95 softcover

No one really loves a bibliography even when it is annotated with care. Bibliographies have no plot, no characterization, no rhythm. They lack pathos. They are never humorous. They are mean, dry things, devoid of any literary juices—scholarly skeletons essential to research but essentially dull.

Yet, we are always delighted to see another bibliography, and that is especially true with the appearance of *The American Indian in Short Fiction* by Peter G. Beidler and Marion F. Egge and H. David Brumble's *An Annotated Bibliography of American Indian and Eskimo Autobiographies*. With the growth of Native American Studies into a full-fledged discipline has come the need to organize, catalog, and analyze the vast amount of material on the subject. Critical studies such as Albert Keiser's classic work, *The Indian in American Literature* (1933) was recently joined by Leslie Monkman's *A Native Heritage: Images of the Indian in English-Canadian Literature* (1981). Charles Larson's *American Indian Fiction* (1978), while a rather poor attempt at examining the fiction of Indian writers, was, nonetheless, a beginning in that area. These two new bibliographies complement Arlene B. Hirschfelder's *American Indian and Eskimo Authors: A Comprehensive Bibliography* (1973), Frederick J. Dockstader's two part work, *The American Indian in Graduate Studies: A Bibliography of Thesis and Dissertations* Vol. I 1890–1955 (1954) and Vol. II 1955–1970 (1974), and Francis Paul Prucha's *A Bibliographical Guide to the History of Indian-White Relations in the United States* (1977) and others as major reference works in the field.

The American Indian in Short Fiction is an attempt to organize the short stories that have been written about the American Indian. The bibliography begins with stories published since 1890. It does not cite stories about Indians from Mexico, Canada, and does not list stories that have Eskimos as their main characters. Yet even with these limitations which actually organize more than they limit, the bibliography lists 880 short stories. No bibliography is ever complete. Beidler and Egge fail to

mention Craig Strete. Strete is an Indian writer who works in science fiction. His short stories, published in numerous magazines, were anthologized in *The Bleeding Man and Other Science Fiction Stories* (1977). But one can always turn up a lost citation or two. *The American Indian in Short Fiction* has no more faults than are inherent in most bibliographies. And, it has a number of strengths.

The bibliography is organized by author. If the writer is an Indian, tribal affiliation is given in parenthesis after the author's name. It was a pleasant surprise to see over 60 such entries. There are also two comprehensive indexes following the author index. The first cross-lists the stories according to the tribe most prominent in the story. Stories that do not mention a tribe are not listed. The second, a Subject Key Word Index, allows a researcher to locate stories that deal with a particular theme or idea. The index features fifty such ideas or key words and phrases. A word of caution. Some of the groupings are not well defined. The section on Science Fiction seems to confuse science fiction and traditional stories that have been turned into fiction. Item 100, Ray Bradbury's "Perhaps We are Going Away," certainly fits under the Science Fiction section but items 43, Mary Austin's "The Boy Who Made People Laugh" and item 323, George Bird Grinnell's "The Medicine Grizzly Bear" are re-workings of traditional stories and not truly science fiction. Another category to handle these stories would have been appropriate. Again, this is a minor flaw in an excellent bibliography.

H. David Brumble's *An Annotated Bibliography of American Indian and Eskimo Autobiographies* is an equally important bibliography. Indian literature is normally divided into two types, oral and written. Autobiography tends to be the transitional form between the two and as Brumble points out in his introduction, helps provide an understanding of both. Brumble's example of N. Scott Momaday's *The Way to Rainy Mountain* and *The Names* as embodying the polish of the written word and an awareness of oral tradition and culture is well taken.

The bibliography contains 577 entries and features an Index of Editors, Anthropologists, Ghosts, and Amanuenses, an Index of Tribes, and a Subject Index. It also has a short bibliography of reference works. Brumble has not allowed international borders to limit his work as do Biedler and Egge. Whereas *The*

American Indian in Short Fiction avoided material by Canadian authors (with the notable exception of Rudy Wiebe*), Brumble crosses that line listing Maria Campbell's *Halfbreed* (item 101) and Anthony Apakark Thrasher's *Thrasher . . . Skid Row Eskimo* (item 492) to mention just two. If there is a problem with the bibliography, it is in Brumble's definition of autobiography and how it differs from biography. In his introduction, Brumble spends some time discussing the problem of definition and selection and concludes that a narrative claiming to be an autobiography represents at least an attempt to tell the story from an Indian point of view whereas a biography makes no such claim. The result may be similar but the intent is different. While researchers will probably have some difficulty with that definition, it is probably best left to the scholars using the material to draw their own line between the two.

The annotation is excellent and informative. Item 368, Charles James Nowell's *Smoke From Their Fires: The Life of a Kwakiutl Chief* also notes that Thomas E. Sanders and Walter W. Peeks, *Literature of the American Indian* (1973), had used part of Nowell's work in their book without citing the source. The lack of acknowledgements in *Literature of the American Indian* is a major problem with that particular book. Brumble is to be thanked for helping to identify one of the sources that Sanders and Peeks saw fit not to cite.

Both books are a must for the scholar in the field of Indian literature. Hopefully they will help stimulate additional research. In their introduction, Beidler and Egge even suggest some ideas for further study. Their last suggestion, "Do stories written by Indian authors differ significantly from stories about Indians written by non-Indians?" is an issue that we have tended to avoid. Perhaps the two bibliographies have helped to organize enough material to make an answer to this question, and others, possible.

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*Rudy Wiebe is better known than fellow Canadian W. P. Kinsella but Kinsella has done considerably more short story work. *Dance Me Outside* (1977), *Scars* (1978), and *Born Indian* (1981) are all collections of his short stories (most previously published in magazines and journals) that concern themselves with the Cree Indians around Hobema in central Alberta.