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Growing Up Native American. Edited by Patricia Riley. Foreword by Inés Hernandez. New York: William Morrow, 1993. 335 pages. \$23.00 cloth; \$11.00 paper.

Patricia Riley, a doctoral candidate in the ethnic studies program at the University of California at Berkeley, presents the stories of twenty-two Native American writers from both Canada and the United States in her anthology, *Growing Up Native American*. Riley explains that, as a child growing up in the 1950s and 1960s, she was unaware that books by and about her people existed; in the library, she was given tales about stereotypical, noble, usually backward savages, romanticized by authors who seldom had known a Native American or even seen one. The lives depicted bore no resemblance to the experiences of her family or friends.

Historians estimate that, before 1492, more than two thousand independent tribes existed, of which approximately three hundred survive today. The European view of the Native American has been inaccurate from the first, as evidenced by the name *Indian*. Some textbooks still state that "Columbus discovered America," implying that the non-Europeans who were living in the Western Hemisphere before his arrival had nothing cultural to contribute. Not only history books but our literature as well has provided a false mythological interpretation of Native American people.

Riley's collection, beginning with the nineteenth century, includes the language and oral traditions of tribal culture. Simon Ortiz used audio tape to record extemporaneous narratives of his people's experiences, and these inspired some of his poems. The tragic consequences that war, capture, surrender, relocation, and exploitation had for children are frequent themes. Sara Winnemucca, for example, tells about the suffering of her people, the Paiute, during the nineteenth century because of corrupt Indian agents who stole government food, medicine, and supplies meant for the Indians. Believing, because of the Donner party's story, that white men were cannibals, Sara's mother buried her alive to preserve her from the same fate. Sara carried emotional scars for the rest of her life.

The western movement of settlers and soldiers brought both chaos and sorrow to tribal peoples across North America. Reservations were established, bringing an end to freedom and self-determination, destroying Native American cultural traditions, and paving the way for painful, forced assimilation. Frequently, traditional religious practices and ceremonies were outlawed, and tribes were reduced to colonial status, wards of the federal

government. Tribes that were not forcibly removed from the Southeast to Indian Territory found their lands reduced to mere remnants of the vast territories they had proudly inhabited.

Growing Up Native American relates many of these injustices. Instead of being educated by their families and elders to pass on tribal values through storytelling and ceremonial participation, young children were removed from their homes and thrust into boarding schools. Punished for speaking their native languages, frequently ill fed and brutally treated, these young people often experienced psychological traumas. One section of the book includes autobiographical accounts of student life in mission schools, revealing the courage of young people during a stressful period of their lives. For example, an excerpt from Louise Erdrich's *Love Medicine*, which won the National Book Critics Circle Award for fiction in 1984, tells about the brutal treatment of a sensitive fourteen-year-old girl in a convent school.

N. Scott Momaday, whose novel *House Made of Dawn* won the Pulitzer Prize for fiction in 1969, explores his family history and searches for his own identity through the life story of grandfather. In "Uncle Tony's Goat," Leslie Marmon Silko recalls learning a valuable childhood lesson about respecting animals. Silko received a MacArthur Foundation award in 1981 for her Laguna Pueblo stories and poems.

Patricia Riley has selected magnificent growing-up stories, some of the best examples of her people's writings, to give the reader a sense of both the commonality and the diversity of Native American life on reservations and in urban communities. Inés Hernandez, who teaches in the Native American studies program at the University of California at Davis, has contributed an insightful foreword and a list of scholarly literature, both of which add to the worth of this collection of well-known and lesser-known contemporary voices.

Edith Blicksilver

Indians and the American West in the Twentieth Century. By Donald L. Parman. Foreword by Martin Ridge and Walter Nugent. Bloomington: Indiana University Press, 1994. 256 pages. \$12.95 paper.

In their foreword to Donald Parman's book, Martin Ridge and Walter Nugent provide the reader with the parameters and scope