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unique Indian council has set for itself. Nor will he fail to listen to its expression of the hopes and aspirations of the descendants of the first Americans.

TRADER-DIARIST: It took the FBI and a lot of digging by John C. Ewers in the archives of the Missouri Historical Society to unearth Edwin Thompson Denig's "Five Indian Tribes of the Upper Missouri" (University of Oklahoma Press, \$4), but Western Americana buffs will be grateful for their efforts. This is the early West from the horse's mouth, so to speak: a close-up, eyewitness account of how things really were on the Upper Missouri, 1833-56, written by a hard-bitten, rye-drinking merchant of the American Fur Company who lived among the Plains tribes for twenty-two years.

What Denig wrote lay unidentified for eighty years—until the FBI compared the manuscript with the handwriting in his will, and so established its authorship. Now, beautifully edited and annotated by Mr. Ewers, it has been published for the first time in book form.

The book deals with the history and ethnology of the Sioux, Arickaras, Assiniboines, Crees, and Crows. Denig was especially qualified to write about these tribes, for he knew them intimately, having had not one, but two Indian wives. In addition, he was a literate, observant man with close friends among the best naturalists, scientists, and scholars of his day.

Yet Denig was closer to the trader-diarist—Alexander Henry the Younger, David Thompson, François La Rocque, and Jean-Baptiste Trudeau—than he was to the romantic Catlin or the sophisticated Maximilian. If he wrote with the ease and objectivity of an educated man, he never ceased to see with the shrewd, unsparing eye of the veteran trader. And this is what makes his book unique.

Although it lacks the narrative interest of a personal journal, it is fascinating reading, not only for specialists but for anyone interested in the Old West as it really was. One of the most authentic descriptions of American Indian culture ever written, it is by all odds our best firsthand report on the Upper Missouri tribes in the mid-nineteenth century.

Unfortunately, many pages of Denig's manuscript, dealing with the Mandans, the legendary blond Indians of the Missouri, have been lost, and so are missing from the published book.

—WALTER O'MEARA.

WINNEBAGO MEMOIR: Mountain Wolf Woman, a Winnebago Indian, was born in 1884 and lived to be seventy-five. In the last year of her life she

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INDIANA
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was persuaded by Nancy Lurie, a wise and knowing anthropologist, to dictate her story to a tape recorder. She dictated two versions, one in Winnebago, one in English, and she and Mrs. Lurie discussed both versions and amplified them. The text of "Mountain Wolf Woman: Sister of Crashing Thunder" (University of Michigan Press, \$4.95) is taken from these recordings. Fortunately, the narrator was an intelligent person with an excellent memory. Her frank and detailed story is the heart of the book, but Mrs. Lurie's account of how it was obtained and her extensive notes add greatly to the interest of the account.

Born in an era when her people still hunted deer in their ancestral homeland in Wisconsin, but were being crowded toward the new, smaller reservation in Nebraska, Mountain Wolf Woman describes the old ways of Indian life, how change came, the adaptations made. She tells of her first marriage, arranged by her brothers, how she left her husband because he was jealous, how she married again, all quite proper by tribal custom. She speaks of her religious experiences, tells of peyote trances and the time she saw Jesus. She recounts tribal celebrations and dances, including a scalp dance. She tells of her travels.

It is all warm and human and vivid, and it is told with deceptive simplicity as well as with color and economy. Mountain Wolf Woman was wise, full of insight and pride. Hers was a swiftly changing world, but she knew how to cope with it, and life was a fascinating experience. She conveys that fascination. Her story tells more about the Indian, his attitudes and reactions than any book I have seen in a long, long time.

Specialists will value this account, and anthropologists will no doubt compare it with the biography of Crashing Thunder, Mountain Wolf Woman's brother, which Paul Radin edited thirty-five years ago. But for the general reader it will be equally interesting, for it is one of those rare books, the articulate account of a thoroughly feminine person who happened to be a Winnebago Indian. Mrs. Lurie deserves high praise for recording it in the first place and for editing and annotating it with such skill.

—HAL BORLAND.

THE BRULE STORY: Indian history has always been approximate, primarily because it was written by white men who too seldom understood the thinking of the Indian or his approach to fact. But George E. Hyde is a notable exception. His earlier study of the Sioux was outstanding, and "Spotted Tail's Folk" (University of Oklahoma Press,

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