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French missionaries and adoption of their religion. As Catholics, therefore, the Western Abenakis acquired sacred as well as material sanctions for hostility to Puritan New England. They also were granted fallback refuges well within French territory in times of necessity. These mission sanctuaries became the objects of New England's most virulent hatred, which has been hotly perpetuated in such old tracts as Samuel Penhallow's *History of the Wars of New-England* and various semifictional effusions by the idolized Francis Parkman.

Because of the dominance of American historians trained at Harvard and Yale, where the faculties have accepted the Penhallow-Parkman orientation, the Western Abenakis generally have been scurrilously treated by historians. It is good to see a legitimate study from a conscientious, honest, and able scholar.

Francis Jennings
The Newberry Library

Ojibway Heritage and Ojibway Ceremonies. Both by Basil H. Johnston. Lincoln: University of Nebraska Press, Bison Book edition, 1990. 171 pages and 188 pages. Each \$7.95 Paper.

There are numerous books one might read that are about various American Indian tribal groups and their traditional or neo-traditional culture, beliefs, and practices. Most of these books were researched and written by prominent non-American Indian scholars over the years. Recently a number of new books by promising young non-American Indian scholars have been published. A large number of both the earlier and the more recently published books contain information which is, from the perspective of many American Indian peoples themselves, either of questionable validity or downright inaccurate! *Ojibway Heritage* and *Ojibway Ceremonies*, by Basil Johnston, are two notable exceptions.

These books provide sorely needed, accurate information about the Ojibway people's philosophical and religious beliefs and related ceremonies, as well as about aspects of traditional community life in general. The reader should note, by the way, that the tribal name *Ojibway* is also spelled *Ojibwe*. They usually are called *Chippewa* in the United States. The accurate information provided

by Johnston often is very glaringly, seriously missing from other books that purport to provide data about aboriginal American philosophy, religion, and related ceremony. In many of these other books, the authors really do not seem to know what they are talking about!

Both of Johnston's books were very recently reprinted by the University of Nebraska Press, through a special arrangement with McClelland and Stewart Limited, of Toronto, which originally published *Ojibway Heritage* in 1976 and *Ojibway Ceremonies* in 1982. Prior to this reprinting, both were quite difficult to obtain.

Johnston, a teacher of Ojibway history, language, and traditions in the Department of Ethnology of the Royal Ontario Museum in Toronto, is himself a member of the Ojibway Nation. He was born in 1929 at Parry Island Canadian Indian Reserve, in the Georgian Bay area of Lake Huron. His formal education began at the Cape Croker Indian Reserve public school, across Georgian Bay on the Lake Huron peninsula, and culminated with his earning his degree cum laude from Loyola College in Montreal. He also earned a secondary school teaching certificate from the Ontario College of Education.

In addition to this formal education in the schools of the intrusive European/Canadian society, Johnston learned a great deal about life while employed, prior to his college education, in hunting, trapping, farming, fishing, lumbering, and mining. Some of the most important facets of his education were provided by his parents, from whom he learned his people's native language, and by various tribal elders, who took time to teach him about traditional ways. All of this has combined to make Johnston one of the most eminently qualified of all writers on the subject of American Indian beliefs and related practices.

In *Ojibway Heritage*, Johnston provides accurate information about beliefs, ideals, values, and codes of conduct—the awareness of, and understanding of which, are necessary if one wants to understand these people and their heritage. Johnston does this largely through the medium of stories, because, as he points out, it is through story that fundamental understandings and insights about humans can be both embodied and passed on to future generations. He cautions that the reader must be cognizant of the difficulty inherent in teaching through storytelling: The original, intended substance and meaning of the stories must be retained,

while images, metaphors, and figures of speech necessarily undergo some change resulting from the translation from Ojibway to another language. The author explains that, like any other language, Ojibway makes liberal and imaginative use of images and figures of speech to express abstract ideas and concepts. Thus, he explains, most of the stories are not to be interpreted literally. Instead, they are to be interpreted freely, yet rationally, utilizing an Ojibway worldview couched in Ojibway metaphysical principles. The reader or listener is encouraged to draw her/his own inferences, conclusions, and meanings. Johnston also wisely cautions that there is no instantaneous understanding; each story may embody several themes and meanings that require careful and conscientious thought.

Many of the stories and their inherent themes are quite similar to those of other American Indian tribal groups of the Great Lakes area. There are also a number of tribal and intertribal versions of the stories.

Johnston writes from the perspective of a tribal "insider." As a result, as he points out in his preface to the Bison Book edition, the reader is provided with a unique opportunity to learn about more than "how Indians organized themselves" or "how they fished, hunted, cooked, fought" or "what they wore." Johnston's readers may learn how the tribal peoples "feel"/"felt," "think"/"thought"; Johnston provides an opportunity for one to "touch the mind and heart of that Indian." Johnston states, "I asked myself what it was that my tribe and my people would like other people to know about our culture." He listened to the wishes of his ancestors carried to him on the winds and told what they wanted told. But he not only did it, he did it very well indeed!

For those of us who are accustomed to having our written knowledge packaged very neatly in a linear fashion, Johnston's *Ojibway Heritage* may have one troublesome drawback. From a Euro-American pedagogical perspective, it does not appear to be organized very well. However, if the reader can break away from the constraints of the dominant society's mindset and at least try to place her/himself into the mindset of the Ojibway people, then she/he may want to repeat, with me, "Thank you, ancestors of Basil Johnston, for inspiring him to write this important, valuable, and beautiful book."

Johnston's later book, *Ojibway Ceremonies*, appears to be more pedagogically organized; whether this is by design or by accident does not matter, because it has no less value or beauty than the first book. In his preface to the Bison edition, Johnston reveals a great deal about his own sense of self and his inner beauty, as he explains that he wrote *Ojibway Ceremonies* because of inspiration from a tribal elder. He confessed to that tribal elder that he did not know the ceremonies of his own people as well as he should. He then spent several years in an intense effort to learn more from this tribal elder and others about his people's spiritual heritage and traditions. Although Johnston was a tribal member and a speaker of the Ojibway language from early childhood, he did not, like other scholars much less qualified than he, arrogantly assume that he already knew all there was to know. He humbly admitted his ignorance and set out to learn the truth.

Johnston explains that he wrote these books because women and men must understand that they are only part of a much larger world around them, that they must live in harmony with that natural world. The messages of the Ancient Ones, relayed to us through Johnston's books, are appropriate in this time when many people seem to believe they have an inherent pre-eminence over the rights of the rest of nature. Perhaps Johnston's books can assist humans to accept the fact that, if they are to survive as a species, they must be co-tenants with, and not lords over, all other creatures of the natural world.

I strongly recommend these excellent books to those who wish to learn more about and from the beliefs and traditions of the American Indian peoples of the western Great Lakes woodland area.

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Children of Sacred Ground: America's Last Indian War. By Catherine Feher-Elston. Flagstaff: Northland Publishing, 1988. 186 pages. \$19.95 Cloth.

The prospect of reading a new, scholarly account of the Navajo-Hopi territorial issue was exciting. Jerry Kammer's 1980 *The Second Long Walk* has remained the definitive study, but much has