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"Momaday's poetry," the genre which initially attracted his literary energies and, subsequently, in 1959, earned him an opportunity for a grant and work with Winters at Stanford. The chapter is itself divided into seven sub-sections, each treating either an influence on Momaday's poetry or a portion of his work. Among the former is "The Influence of Yvor Winters;" among the latter, "Poems from a Journey to Russia." Momaday's artistic debt to his Stanford mentor, who believed that poetry "was the highest form of literary expression" (p. 199), allows Schubnell to survey "the basic tenets of Winters's poetic theory" (p. 198), clearly powerful in shaping Momaday's artistry as a poet. The Soviet Union, too, proved influential, Momaday's four-month stay there in 1974 representing "a period of great creative productivity," the result, Schubnell indicates, of Momaday's "deep sense of isolation" (p. 240). The length and detail of Chapter 7 simultaneously permit extended examinations of some of Momaday's most-celebrated pieces, including "Angle of Geese" and "Before an Old Painting of the Crucifixion."

The three-page "Afterword" that follows supplies a concise portrait of Momaday's current and proposed literary activities, and the two concluding sections, "Notes" and "Bibliography," are no less valuable, professionally conceived and executed compilations of information and resources useful to scholars and critics. The total work is thus impressive, over three-hundred pages of research and observations honed into a readable, illuminating volume.

On his visit to Pembroke in 1985, just months before the publication of *N. Scott Momaday: The Cultural and Literary Background*, Momaday revealed his pleasure with Schubnell's forthcoming study. It is easy now to see why. In and through the volume, both biographer and subject prove themselves to be professionals of inestimable wisdom, integrity, and compassion.

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The Life and Times of James Willard Schultz (Apikuni). By Warren L. Hanna. Norman: University of Oklahoma Press, 1986. 382 pp. \$24.95 Cloth.

James Willard Schultz was not one of the "little guys" in history, but if we were fully able to seriate people he might be placed in the "upper-middle group." (The reviewer's categories). This book by Warren L. Hanna is a very well-researched biography of James Willard Schultz, and it fills a need for data on the lives of individuals, their families, and larger groupings, both Native American and non-Indians who were living in the Northern Rockies and Northwestern Plains at a time when the intrusion of whites was ending the ancient ways of life in the area.

The first four chapters of the book covers the early life of Schultz. He was born in Boonville, New York in 1859, and he had a good education, some of it acquired in a military school. He liked to handle guns, enjoyed outdoor life, and became a proficient marksman. In 1877 he went west for the adventure, and particularly he hoped to be able to hunt buffalo. Originally he intended to return home, but except for some occasional visits to the east to see his folks he spent the rest of his life in the west. He arrived by steamboat at Fort Benton, Montana, which at that time was a thriving frontier town at the head of navigation on the Missouri River.

Schultz soon found some people who befriended him, and as a result he was offered employment by a prominent trader at Fort Benton, John Kipp, or "Joe" Kipp. Kipp himself was part Indian and had close relationships with the natives in the area. It was not long before Schultz was invited to join another man and his family and associates to go on a hunting trip. Thus began his long association with the Blackfeet, and later, other Native American peoples in the west. It opened the way for him to participate in hunting and fishing activities, and even (in Chapter 6) intertribal warfare. Over the succeeding years he gained a valuable insight into more subtle aspects of native life, particularly family relationships, personalities, and "The most spectacular big-game hunting in the world has ever known undoubtedly was to be found on the Great Plains after the Civil War, and nowhere was it more spectacular or exciting than on the Montana prairies between the Missouri river and the Canadian border" (p. 63). The tribesmen here were hunters on horseback, and now Schultz became one of them (p. 64).

In Chapter 8 Schultz found a Blackfeet girl, falls in love with her and married her, and as soon as possible had it sanctioned

with a church wedding. Hanna's research certainly shows that this marriage was truly one of love, and not just a union of circumstances. There was one son born to them, Hart Merriam Schultz, or "Lone Wolf."

Trading with the Indians declined through Chapters 9 and 10 although it never entirely disappeared. The big game herds were disappearing on the plains, but the eyes of Schultz turned toward the Northern Rockies, and he began to lead hunting parties into little known lands now enclosed in Glacier National Park. As a hunting guide, and somewhat an explorer Schultz played a major role in bringing the Parkland into public prominence and notice. Chapters 11 to 18 cover his adventures as a hunter, guide, and explorer in the future park's area, and many of his exploits were with prominent Americans. By now Schultz added further to his reputation by contributing exciting hunting and fishing articles in fish and game magazines, and articles about Indian life to other publishers.

During a pleasure trip along the upper Missouri, in Montana, his wife, Natahki suffered pain in her fingers and extremities, and shortly afterwards she died. This was a severe loss to Schultz. This tragedy was followed by him getting into trouble with the fish and game laws in Montana for participating in a hunt for mountain goats out of season. He was acting as a guide for George Pulitzer, the son of the famous editor of the *New York Sun* newspaper, Joseph Pulitzer, who established the Pulitzer Prize for journalism, literature, music, etc. He continued sorrowing from the loss of his wife, and feeling he would have to face prosecution for the hunting violation he fled the area (Chapter 20). This episode is as well treated as information will permit, thanks to the skill of a first-rate attorney, the author, Warren Hanna.

Now at age forty-four, Schultz regarded himself as a fugitive, and he sought refuge in California. Here he wrote his popular book, *My Life As An Indian*. His career, however, began to acquire some national recognition (Chapter 21). Thereafter he mostly wrote for his living, using his experiences in Montana for much of his background material in his articles and books. Then he decided to go to Arizona, feeling that his health needed a change of climate. So, he settled near the Pima and Papago Indians. Around 1906 he accompanied the early southwestern archaeologist, Jesse Walter Fewkes on a "dig" at the Casa Grande ruins,

thus adding more to his knowledge of Native Americans. In Arizona he became ill with a mysterious ailment, and while in the hospital in Phoenix he read copies of the *Los Angeles Times*, and was impressed with its sympathetic policies toward the Indians of southern California. Now he was off to Los Angeles, where he applied for a position with that newspaper. He was given a job as a reviewer of literature for the paper.

Chapter 22 describes the life of Schultz in Los Angeles. He began to desire the companionship of a woman and took a unique approach by advertising (for one) in the paper. The result was his marriage early in 1907, to Celia, a woman from Michigan. Almost from its beginning there was some discord in the match. Yet, they remained together for about thirty years.

Early in his marriage to Celia he reunited with his son, Hart Merriam Schultz, whose mother was Natahki, and he came to Los Angeles to live with them. While there he was encouraged to enroll in an art school. Hart's new stepmother, however, had little or no interest in Indians, including her stepson, and after a confrontation he decided to go to an art school elsewhere.

In 1914 Schultz and his wife returned to Montana, and he was happy to renew his friendship with past acquaintances among the Blackfeet and local whites with whom he had once associated. Celia, however, was indifferent to all of these associations. Nevertheless, the couple continued to live together until 1930, and Hanna traces, with some detail, their travels, Schultz's writings, his contributions, and other matters. In 1931 Celia left, and Schultz divorced her. In the meantime, however, he met another woman who proved to be far more compatible with his interests. This was Jessica Donaldson, known to her friends (which includes this reviewer) as Jessie, or Jess. After the divorce Jessie and James married, and remained partners until Schultz died years later, in 1947.

Much of the rest of Hanna's book details and analyzes the works of Schultz, his dealings with publishers, and other matters. In a section called Post Script there is, among its chapters, one about his son, Hart Merriam Schultz, or "Lone Wolf" (Chapter 33), and another provides more information on Jessica Donaldson Schultz, or "Apaki" (Chapter 34). An Appendix provides a long list of publications written by Schultz.

There have been other writers about the regions which Schultz knew best and contributed so much information. None of these,

however, seem to intrigue people today as much as Schultz. It is unusual, for example, to have a society organized around his mystique with a membership eagerly seeking to know more about this man, and his contributions. He had an unusually keen insight and depth of understanding of Indians' problems and life-ways. Sometimes his stories were partly fictional, as if he himself had experienced these episodes or adventures, but they are based on true facts and knowledge. He succeeded, thereby, in presenting the case of the Indian people to the public. So much of the culture he saw is now gone, but he preserved a great portion of it for posterity to cherish and understand.

Hanna's book about Schultz and his works will long remain a scholar's choice for data not only on Schultz, but as a source for those who seek information on Indian cultures as well. He contributed much to the establishment of Glacier National Park, and to other projects as well, but it was his understanding of Indian people, particularly those in the Northern Rockies, and Northwestern Plains that will stand for centuries.

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