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tradition of written English taking shape at Northern Ute, the first steps toward a Ute-oriented style of English literature, similar to that now fully viable among Tohono O'odham, Hualapai, Navajo, and elsewhere" (p. 279). As an example, I close with a theme written by a fourth-grade Northern Ute girl (p. 268), reproduced and analyzed by Leap with scientific precision and humanistic sensitivity in his chapter "Writing Ute English":

#### The Mountains in Autumn

In the mountains the deer is roaming  
By the Pond and drinking from it,  
as he sees a butterfly on a Autumn leaf,  
suddenly a Big Autumn wind rushes by  
and all the animal take to their homes  
and Winter begins.

*J. Anthony Paredes*  
Florida State University

**American Indian Women: A Guide to Research.** By Gretchen M. Bataille and Kathleen M. Sands. New York: Garland Publishing, 1991. 423 pages. \$57.00 cloth; \$8.95 paper.

There are 1,573 annotated sources, arranged in eight topical categories, in this bibliography that serves as the contemporary standard (as of the late 1980s) for teaching and conducting research about native North American women. The categories are "Bibliographies and Reference Works"; "Ethnography, Cultural History, and Social Roles"; "Politics and Law"; "Health, Education, and Employment"; "Visual and Performing Arts"; "Literature and Criticism"; "Autobiography, Biography, and Interviews"; and "Films and Videos." An index lists authors, individual Native American women, special topics (such as health care, alcoholism, abortion, puberty ceremonies, videos, and BIA schools), organizations (such as the American Indian Women's Service League and the Aboriginal Women's Council of Saskatchewan), regions (e.g., Pacific Northwest and Plains), and many other useful cross-referenced and cross-indexed categories.

In the preface and introduction, Bataille and Sands explain why and how they made this extensive and selective compilation. Begun "as a direct outgrowth of the bibliography [the authors] prepared for [their] study of American Indian women's personal narratives, *American Indian Women: Telling Their Lives* (Lincoln:

University of Nebraska Press, 1984) . . . [it] . . . grew to include works from a wide variety of disciplines from anthropology to education, the arts, law, and a number of other categories" (p. vii). Bataille and Sands note that the citations listed vary in their quality but that the ones included "are accessible through major research university libraries and inter-library loan services" (p. xiii). The citations are minimally annotated, enough to understand Bataille's and Sands's classifications, as well as standard information about where and when the sources were published or produced (as in the case of the films and videos).

This bibliography expands that by Rayna Green, *Native American Women: A Bibliography*, published in 1981, which had expanded Bea Medicine's "The Role of Women in Native American Societies: A Bibliography" (*Indian Historian* 8 [Summer 1975]). Not all items included in these and other earlier bibliographies have been cited by Bataille and Sands, because, they argue, some have become too difficult to locate. Such sources include conference papers, manuscripts, letters, and diaries that were never published. Thus, full research on a topic, individual, organization, or tribe will require looking at these earlier sources, as well as indexes to archives found throughout the United States and Canada. Such archives include local and state historical societies; city, county, state, and national museums and other official depositories; private archival collections such as the D'Arcy McNickle Center for the History of the American Indian, housed at the Newberry Library in Chicago; and the archives of tribal colleges, as well as public and private colleges and universities.

The value and centrality of this bibliography to finding sources about native North American women was frequently remarked on at the 1995 Indian Voices Seminar on "Construction of Gender and American Indian Women's Experience," held at the Newberry Library, under the aegis of the D'Arcy McNickle Center and funded by the National Endowment for the Humanities. Participants in that week-long seminar included Native American and non-Native American women and men who teach at tribal colleges and research universities, and some who hold administrative and other positions at their institutions.

Bibliographies are simultaneously timeless and out of date by the time they are published. Consequently, it is necessary to continue to seek the newer compilations increasingly prepared in a critical fashion by Native American women. For example, a "Selected Bibliography" that lists forty-two items on Native

American women published between 1990 and 1993 appears in *Center News* from the Center for Research on Women at Michigan State University. An extensive bibliography will also be published as part of the occasional papers from the aforementioned seminar (available through the D'Arcy McNickle Center). One must be continually on the lookout for bibliographies produced by workshops and conferences to keep up with the rapidly and exponentially expanding number of writings by and about Native American women. *American Indian Women* is an excellent place to begin.

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**Amerindian Rebirth: Reincarnation Belief among North American Indians and Inuit.** Edited by Antonia Mills and Richard Slobodin. Toronto: University of Toronto Press, 1994. 411 pages. \$50.00 cloth; \$18.95 paper.

The authors and editors of *Amerindian Rebirth* deserve sustained appreciation for a volume that is serious, scholarly, and profoundly engrossing for those who wish to search deeply into Native American religious beliefs—and their ramifications. The book examines the widespread and various expressions that North American Indian and Inuit peoples have given to the notion of reincarnation, as recorded from the seventeenth century to the present day. Furthermore, it makes clear why these notions stand at the center of Amerindian spirituality, ontology, and social formation.

The two grandfathers of this volume are Marcel Mauss (whose 1938 essay, "Une categorie de l'esprit humain: la notion de personne, celle de 'moi,'" drew attention to the significance of reincarnation concepts in the interplay between individual self and social person), and Åke Hultkrantz (whose monumental 1953 dissertation, *Conceptions of the Soul among North American Indians*, demonstrated the universality of "multi-soul" ideas throughout native North America). These two scholars made it clear that, when Indians have reflected on their eschatology—where the parts of their being "go" after death—they have been reflecting simultaneously on their nature—their birthed existence—within the context of the community of life.