Anpao's journey reflects Native American cultural beliefs. It is more than mythology; it is a contemporary interpretation of Indian religion. This legend, in varying forms, lives in the hearts of many present day Native Americans. It is a story which allows White people a glimpse into the cultural beliefs and traditions of Native Americans and an understanding of their living religious beliefs.

Jill P. May
Purdue University

The Seneca World of Ga-no-say-yeh (Peter Crouse, White Captive). By Joseph A. Francello. Lanham, Md.: University Press of America, 1980. 215 pp. $9.25 paper.

Across the Alleghenies in the spring of 1778, the frontier and its turmoil had become the serious test and the searing edge of the new republic when Peter Crouse, a young White boy, was captured by an Iroquois. Age-old cultures in this revolutionary period were colliding. Defiant individuals on both sides acted quickly. Long seething and politically abetted, bloody violence became the normal order of the day, but in this instance the dreaded tomahawk did not fall and a life was spared.

The incident, not too unusual on the border, raised questions about these adversaries, these forest-dwellers. The issues in anthropological terms come down to our present time. The author presents, therefore, some informative but also some rather pedestrian views on the Seneca way of life and recounts as fully and almost as unevenly as possible the story of the young White captive.

It was a time in which human scalps had a market value and when aggression against the "tawny serpents" and their "pagan" customs was generally felt to be justified. More puzzling to the early settlers were the workings of the matriarchal society as reflected in its views of the land and of the various intruders who were themselves locked in conflict. But the lasting shock came with the "Indianization" of captives, for Peter Crouse was only one of a group of people, young and old, who had decided

to remain with his Indian "parents." Their complete acceptance by the tribe and by the Iroquois Confederacy, a unique political league of five and later six nations, insured that no role within the political or social framework of the tribe "was forbidden because of past affiliation or of racially different origin."

The captive youth therefore took his place as a member of the renowned Chief Cornplanter's household. As he rose to position of prominence and gained a measure of early frontier prosperity, he often acted as intermediary between the two cultures and also moved freely about on various business ventures. He married twice within the tribe, founded a family whose descendents in 1928 were estimated to be 566, and lived continuously among his chosen people until he died at a ripe old age in the year 1847. When the Indian graves along the Allegheny River were moved to another location in the mid-1960s because of the rising waters of the Kinzua Dam near Warren, Pennsylvania, the remains of Ga-No-Say-Yeh, the White captive, made one last journey with his Indian family 118 years after his death.

Francello's study, unfortunately, is otherwise limited in terms of memorable insights; the volume is rather a reminder that sweeping events have odd or unusual results. How captives *who might have been one's ancestors* are treated will generally spark interest. It may seem, if earlier literary approaches are any clue, the only reliable way of drawing the public closer to the subject of early cultures and any lessons they might have for the present. The major portion of the book, chapters three through seven, attempts, therefore, an appraisal of Seneca values, the economic and political system, and the current status of the Senecas as a tribal entity.

Passages here and there, on the other hand, cast some doubt, if by their very phrasing, on this appraisal. Little is gained when the author suggests, for instance, that the Senecas were called the "children of the forest" because they spent much time in the woods! "The Senecas," the author also writes, "were very impressed with the power of the Great Spirit, known to them as Ha-wen-ni-yu, who had control of the entire world." The comment may be serious and well-intended, but in terms of this tribe's trait of strong *individualism*, a point which is stressed in the book, the matter of supernatural *control* seems not only alien but even Westernized.

The serious flaw of the book, therefore, is not only the uneven presentation of material and the distracting typos but the fact

that the author seems to dawdle at the edges of the Seneca world, steadily losing credibility. References to Handsome Lake, to the role of women in Seneca society, to the virtues of the Seneca, and even to the events in Peter Crouse's life at times seem sketchy and unorganized. What should have been a valuable supplement to study of early American history turns out to be a tangled view of a few peculiarities of a formerly dynamic Indian world.

Charles G. Ballard
Bacone College