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American Indian Culture and Research Journal

Title

Women and Indians on the Frontier, 1825-1915. By Glenda Riley.

Permalink

<https://escholarship.org/uc/item/987052gn>

Journal

American Indian Culture and Research Journal , 9(3)

ISSN

0161-6463

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Publication Date

1985-06-01

DOI

10.17953

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portunity to offer readers a long overdue portrayal of the twentieth-century experiences of an important American Indian tribe. Let us hope that Hu-DeHart can bring to life this significant segment of Yaqui history.

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Women and Indians on the Frontier, 1825–1915. By Glenda Riley. Albuquerque: University of New Mexico Press, 1984. 336 pp. Notes and index. \$24.95 Cloth. \$12.95 Paper.

Women and Indians on the Frontier, 1825–1915 adds a new dimension to the ever-growing literature on women's perceptions of, experiences during, and contributions to the westering process. In her latest book, Riley focuses on women's images of themselves and American Indians, investigating how these were formed and supported, and then later revised on the basis of direct experience.

The book is based on years of work with primary sources—women's diaries, journals, letters, reminiscences, memoirs, scrapbooks, and other materials representing the trans-Mississippi West (from Iowa/Kansas to California/Oregon) in the 1825–1915 period. These works, many of which are preserved in special collections of libraries across the country, are identified in the Chapter Notes (pp. 253–324) which also include appropriate references to the works of Jeffrey (1979, cited on p. 254), Steffen (1979, cited on p. 254), Fischer (1977, cited on p. 293), Myres (1980, 1982, cited on pp. 281, 317), Armitage (1982, cited on p. 274), Hampsten (1982, cited on p. 294), Schlissel (1982, cited on p. 298), and others who continue to contribute to scholarly studies of western and women's history. (For another 1984 work, see Kaufman's *Women Teachers on the Frontier*.) The sources were augmented by the research notes of the late Ray Allen Billington, prescriptive literature and messages from other artistic media aimed at 19th century women, and by the primary writings of nearly 200 westering men. The Notes on Sources (pp. 325–327) provide further discussion of the documents and their locations, and helpfully identify major aids which exist for those interested

in utilizing such materials. The kinds of research questions which *cannot* be investigated, given the nature of the sources, are identified at various points in the text (e.g., pp. 163-164, 182-183).

Students of American Indian history should note that Riley's book does *not* claim to present accurate information on the customs and practices of the various tribes with whom women came in contact during the westering experience. *Nor* does it claim to address the serious need for "a revision of the usual white conceptions of American Indians . . . to achieve further progress in the study of white-native relations" (p. xvi). Instead, it joins earlier works by Bataille and Silet (1980, cited on p. 253), Berkhofer (1979, cited on p. 253), Black and Weidman (1976, cited on p. 258), Vaughn (1982, cited on p. 258), and others which have focused on identifying and evaluating the stereotypes and misperceptions of Indians which have been perpetuated since the time of contact by American and European authors, filmmakers, and others. Of the image works, Riley's book is the first to examine and elucidate white frontierswomen's experiences with Indians. Other researchers, such as Mathes (1982, cited on p. 259), Wright (1981, cited on p. 259), Liberty (1982, cited on p. 274), Green (1980, cited on p. 274), and Albers and Medicine (1983, cited on p. 274) have begun the long overdue process of examining Native American women's historical contributions and experiences, and the resources pertinent to these questions.

Women and Indians on the Frontier consists of seven chapters, many of which start with summaries of previous chapters' major points and end with questions. The first two respectively examine American and European influences on frontierswomen's ideas about themselves and Indians. As Riley shows, despite the mixed images of women (weak vs. capable) and Indians (noble savage vs. filthy beggar) which characterized some 19th century literature and art, most frontierswomen saw themselves as weak, passive, docile, submissive, domestic beings whose prescribed spheres of influence and roles were as guardians of home, hearth, morality, and virtue. Common images of Indians, fanned by captivity tales and other myths and media, were dramatic, stereotyped, prejudiced, and negative.

Life on the trail and in the early settlements was further confused by a climate of alarmism and rumor which Riley aptly conveys in Chapter 3. Scares, practical jokes of trail guards and others, and media overlay of mythical massacres perpetuated

the apprehensions, tensions, and worries of women, many of whom feared sexual assault, scalping, and seizure of their children. That many of them were even able to function, given the unwarranted levels of stress and anxiety, is a miracle.

In Chapter 4, Riley begins to focus on the book's objective—an examination of the ways in which frontierswomen reacted to their initial contact and subsequent relations with American Indians. Like the 19th century beliefs about the superior and inferior sides of women's nature, friendly contacts with Indians just beyond the Missouri River led women to record paradoxical comments about them. Notations about dress, cleanliness, diet, odor, language, and some personal characteristics were derisive, racist, and ethnocentric. Those concerned, however, with physical appearance, kindness, skills and abilities, love of children, and other characteristics were positive. Riley suggests that frontierswomen's contradictory assessments of and reactions to American Indians came from ambivalent teachings and attitudes about self and Indians. Given time and new experiences, many women who settled in the West (in places other than Texas where they did experience violence) *did* adjust their images from hate and fear to warmth and understanding.

Chapter 5 addresses the relations which developed between frontierswomen and American Indians and, just as importantly, gives attention to the significance of gender issues in studies of migration and settlement. Primary documents show that the different roles that men and women fulfilled in the westering experience are reflected in different interests, values, perceptions, and recorded observations about self and Indians. Men, focused on fighting, hunting, and land grabbing, experienced an adversary role with Indians whereas that of women was more congenial and based on trade, friendship, and mutual neighborly assistance. In observations of American Indians, while men were less condemnatory about polygyny, liquor, and intermarriage, the dominant tone of their writings is hostile. Unlike women, they had little opportunity or motivation to interact with Indians in neighborly ways or to change their attitudes to sympathetic understanding.

Lest readers think that frontierswomen changed their attitudes toward all with whom they came in contact during westering, Riley (p. 205) promises in Chapter 6 to examine attitudes toward "groups such as Mexicans, Orientals, Blacks, Mormons, [and]

natives along the Panama Route to California." However, this chapter is primarily devoted to examining anti-Mormon prejudices and their causes, and secondarily, to identifying the experiences along the Panama Route which did little to motivate women to reevaluate their negative attitudes toward Panamanians.

In Chapter 7, the author discusses the power of the legacy of image and myth which not only gave frontierswomen much to overcome, but also prevented their attitudinal changes and real experiences from filtering back and affecting the social treatment of both women and Indians in 19th and 20th century America. As Riley correctly notes, the legacy itself has perpetuated prejudice and discrimination into the 20th century and has prevented generations of observers from perceiving the true nature of the interaction of women and Indians on the frontier. We should all take heart that a move is now underway to reexamine old images and myths, explode old prejudices, and revise presentations of this particular portion of the history of the American West. However, until the realities of the lives and cultures of American Indians and other populations are also incorporated into revisions of American history, the task will not be complete.

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The Cherokee Ghost Dance. By William G. McLoughlin. Macon, Georgia: Mercer University Press, 1984. 512 pp. \$34.50 Cloth.

It is a pleasure to have seventeen of William G. McLoughlin's previously published essays collected together in a single volume. However, at first glance *The Cherokee Ghost Dance* does not seem aptly titled. Not only does this work have little to do with the famous Ghost Dance Movement of the late nineteenth century, only one chapter of the book deals with the Cherokee equivalent of the early 1800s. What McLoughlin does is enliven the history of the Cherokee Nation between 1789 and 1861, as few, if any, previous scholars have been able to do. Divided into three sections: Cherokee Nationalism, Slavery, and Missionaries, this work illustrates how "Indian" history is often times more connected with "traditional" American political history than