

AN ANNOTATED BIBLIOGRAPHY OF NATIVE AMERICAN  
AUTOBIOGRAPHIES AND LIFE HISTORIES

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During the past decade, a significant crisis of confidence has been steadily developing within the field of anthropology. Many anthropologists, particularly the younger members of the profession, have become increasingly distressed by what is felt to be a distinct lack of humanistically oriented or socially relevant research in many contemporary programs of study. Whereas once most anthropologists were of an accord that our profession represented the most humanistic and socially progressive aspects of the social sciences, today many of us are no longer so certain. Much of current anthropological research is so directed toward statistical analysis and the mathematical parameters that have been outlined by the mechanical computations of computers, that a human essence can often only barely be detected. While such innovations have their place in the social sciences as elsewhere, many anthropologists are beginning to re-evaluate the moral and aesthetic price that the discipline must pay to attain such "modernization". As a result, a large number of scholars have recently been consciously attempting to employ research strategies and methods which they hope will help to restore man to a position of prominence within the study of Man.

The recording of the autobiographical life histories of selected informants as an ethnographic tool provides a number of benefits to anthropological research. The use of life history offers the field researcher the opportunity to combine the collection of reliable ethnographic data with an unmistakably humanistic orientation. Further, the narrator is allowed to interpret his own culture without the necessity of a middleman, in this case the social scientist. The collection of first person narratives are an invaluable tool in the investigation of the ethos and world view of whatever culture is under study. Autobiographies provide a storehouse of cultural data that never requires updating due to theoretical shifts of opinion among scholars, which often bring other studies into periods of extensive use or, alternately, severe disfavor. Life histories occasionally make for good literature and are thus of use in interesting the lay public in anthropology and the concerns of the profession. Finally, they come closer than any other methodological tool to getting inside another culture and answering what must be anthropology's prime question - what it is like to be a member of your society?

American anthropologists have gone through alternating periods of infatuation with and disinterest in utilizing biographical data in their studies. Throughout the first three decades of the present century, field researchers doing what they considered to be salvage ethnography among various North American Indian tribes recorded a substantial number of

autobiographical narratives. These documents usually involved elderly informants and were primarily concerned with recording selected aspects of Native American cultural life prior to the advent of the reservation period. The early life histories were almost always taken with assistance of interpreters of varying degrees of skill and interest. Furthermore, the authors were usually not reluctant to edit, alter or delete those portions of the narrative which they felt did not conform to the general tone which they wished the account to take. As a result of these practices, many of the early autobiographies, while capable of providing invaluable ethnographic data, must be used with prudence and caution by contemporary researchers.

During the 1940's, 1950's and early 1960's, many American anthropologists turned their professional attentions away from American Indian studies. During this period the bulk of anthropological projects conducted by Americans focused on societies located in foreign countries. This period also witnessed a decline in the number of autobiographical narratives that were produced both at home and abroad. However, the life histories that did appear during this time were generally more diverse in the nature of the ethnographic topics surveyed and were recorded in a much more rigorous and systematic fashion.

Since 1965, the recording of life histories has again seemingly come into vogue: indeed, if numbers of documents produced is any indication, interest is now at an all time high.

The majority of these recent documents are Native American autobiographies, a reflection of the current interest in Native American culture and history shown by many scholars in the United States. These recent narratives, recorded with more scientific rigor than ever before, cover a wide range of topics of ethnographic interest and must be considered as a substantial contribution to the anthropological literature.

The following pages contain an annotated bibliography of Native American autobiographies and life histories for basically three reasons. (1) To provide a readily available source for those who are interested in North American Indian ethnography. (2) To demonstrate the diverse and wide ranging uses to which the life history can be put in anthropological research. (3) To illustrate that there are still methods of conducting humanistically oriented research within the social sciences.

In compiling the following bibliography, I have attempted to include the type of information that scholars might find readily useful. For instance, whenever possible, I have recorded such data as the date of birth and the total lifespan of the narrator, the amount of editing that the document underwent prior to publication, in addition to the nature of the ethnographic material discussed throughout the narrative.

Barrett, S.M.  
1970

Geronimo: His Own Story. E.P. Dutton and Co.,  
New York. 191 pages.

Geronimo's (ca. 1829-1909) personal account of his life and times with emphasis on the numerous battles between the Chiricahua Apaches and their Mexican and American enemies during the latter half of the nineteenth century. Includes sections relating to Apache mythology, tribal history, religion, social organization, in addition to Geronimo's appraisal of reservation life. The narrative was relayed to S.M. Barrett through an interpreter and substantially editorially rearranged in the English version.

Bass, Althea  
1966

The Arapaho Way. Clarkson N. Potter, Inc.,  
New York. 78 pages.

Narrative of Carl Sweezy (ca. 1881-1953), which was dictated in English to Althea Bass and printed with a minimum of editorial alteration. An account of an Indian boyhood during the early years of the reservation period on the southern plains. Emphasis on the conflict between traditional Arapaho customs and social institutions and the ever increasing demands caused by the pressures of forced acculturation to American society.

Black Hawk  
1834

Life of Ma-Ka-Tai-She-Kia-Kiak or Black Hawk.  
Dictated by himself. Russell, Odiorne and Metcalf,  
Boston. 155 pages.

For annotation see the citation under Jackson, D.

Bonnerjea, Biren  
1935

"Reminiscences of a Cheyenne Indian," Journal de la Societé des Americanistes de Paris 1935, 27,  
pp. 129-143.

The account of Thomas Otterby, called Red Eagle (1871-?). A brief, disconnected narrative

touching superficially on such diverse topics as Cheyenne social and political organization, religious beliefs, marriage customs, as well as aspects of tribal history. At no point does the narrator go into sufficient detail regarding any of the above subjects to make the document particularly useful for anthropological research. The narrative was recorded in English and printed in unaltered form.

Brant, Charles  
1969

Jim Whitewolf: the Life of a Kiowa Apache Indian.  
Dover Publication Inc., New York. 144 pages.

An account of Jim Whitewolf's life (1878-ca. 1955) on the Kiowa Apache reservation in Oklahoma. The details the experiences of a bitter man who could not bridge the gap between American culture, which surrounded him, and traditional Kiowa Apache culture to which he adhered but which was no longer functional. The narrative includes detailed references to the Native American Church as well as an introductory section by Charles Brant describing Kiowa Apache history and ethnography. The account was dictated partially in English and partially in Kiowa Apache and altered minimally by the editor.

Cochise, Ciyé Niño  
1971

The First Hundred Years of Niño Cochise: the Untold Story of an Apache Indian Chief. By Ciyé Niño Cochise as told to A. Kinney Griffith. Abelard-Schuman. London, New York and Toronto. 346 pages.

The autobiography of the grandson of the famous Chiricahua Apache leader, Cochise. The account describes the escape of some forty Apaches from the U.S. army in 1876 and their establishment of residence in the mountains of Northern Mexico. Niño Cochise describes the story of his life as a member of this group with an emphasis on the history of the Apaches in general and the Chiricahua in particular. The narrative has been minimally rearranged by the editor.

Collins, June  
1949

"John Fornsby: the Personal Document of a Coast Salish Indian" in Indians of the Urban Northwest, Marian W. Smith (ed.). Columbia University Press, New York.

The narrative of John Fornsby (1855-195?), an aged Northwest Coast Indian. As the narrator was a highly successful shaman during his adult life, the bulk of the account is concerned with matters of religion. It includes an interesting section on his childhood, a period of time prior to the entrance of Caucasians into Salish country. The account contains information regarding Salish kinship and social organization. Dictated in English, it was minimally editorially altered prior to publication.

Copway, George  
1847

The Life, History and Travels of Kah-Ge-Ga-Gah-Bowh (George Copway), a Young Indian Chief of the Ojibwa Nation. Written by himself (6th edition). James Harmstead, Philadelphia. 248 pages.

The narrative of a Christian Ojibwa Indian, born around the beginning of the nineteenth century. The author has chosen to stress the European values that he attained as an adult rather than the traditional teachings that he learned as a child. As a result, although the account provides some insight into the process of acculturation, it is generally of limited ethnographic value.

Cuero, Delfina  
1970

The Autobiography of Delfina Cuero, a Diegueño Indian as told to Florence Shipek. Malki Museum Press, Mongongo Indian Reservation. 67 pages.

The account of the life of an Indian woman, born around the year 1900, who lived on both sides of the border between California and Mexico. "In Delfina's life is seen the destruction of self sufficiency on the land, of Indian society, culture and religion. Visible also is the much, much slower pace of Indian integration into modern society." Includes descriptions of Diegueño material culture and economic practices. The account was dictated through an interpreter and printed with minimal editorial change.

Dyk, Walter  
1938

Son of Old Man Hat: A Navaho Autobiography.  
Recorded by Walter Dyk with an introduction by  
Edward Sapir. Harcourt, Brace and World, New York.  
378 pages.

Autobiography of the first twenty years of life of  
Left Handed (ca. 1868-?), a Navaho Indian. An  
account of the day to day activities of the Navaho  
during the two decades between 1868 and 1888. The  
narrative contains no dramatic accounts of battles  
or other historic events that often characterize  
full length nineteenth century American Indian life  
histories. The account does provide, however,  
valuable insight into Navaho economy, religion,  
kinship and particularly world view of that period.  
The account was translated into English from Navaho,  
but was not subject to significant editorial  
rearrangement.

1947

"A Navaho Autobiography" in Viking Fund Publications  
in Anthropology No. 8. 218 pages.

The life history of Big Mexican (ca. 1865-194?), an  
aged Navaho Indian. The narrative deals primarily  
with everyday aspects of Navaho life, such as econo-  
mic endeavors and social relations with neighbors.  
As the narrator had four wives, much of the book is  
concerned with kinship interactions in one form or  
another. A useful document for those interested in  
Navaho world view. The account is also of use as  
comparative material with Dyk's other Navaho life  
history, Son of Old Man Hat. Dictated in Navaho,  
it was slightly editorially altered by Walter Dyk.

Eastman, Charles  
1902

An Indian Boyhood. Mclure, Phillips and Co., New  
York. 289 pages.

Charles Eastman (1857-?), a Santee Sioux of the  
Wah'Peton band, has composed a unique document.  
An educated man (a physician), the author has set  
down the recollections of the first fifteen years  
of his life which were spent with his nomadic kins-  
men in Minnesota and Canada, prior to their confine-  
ment to a reservation. Much reference is made to  
Sioux religion, mythology and social organization  
as well as to Sioux techniques of child rearing and  
training.

1916      From Deep Woods to Civilization. Little, Brown and  
Co., New York. 195 pages.

Charles Eastman's account of his education and eventual employment as a physician on the Pine Ridge Indian Reservation in South Dakota. The narrative details the conflict felt by the author in attempting to garner the most beneficial aspects of two differing cultural traditions. The narrative includes the only first hand description by an English speaking Indian of the battle of Wounded Knee Creek in 1890, which was the last major conflict between the U.S. army and Indians of the Great Plains.

Ford, Clellan  
1941      Smoke From Their Fires. Yale University Press,  
New Haven. 245 pages.

The autobiography of Charles Nowell (1870-?), a Kwakiutl Indian of high status. The narrative is primarily concerned with traditional aspects of Kwakiutl society: the potlatch, winter dance ceremonies, the Hamatsa society and sorcery. References to the vast changes taking place in Northwest Coast Indian societies at that time as a result of intensive contact with Europeans are brief and impersonal. The narrative includes detailed descriptions of the potlatch, the principal vehicle for attainment of status in Kwakiutl society. Charles Nowell dictated his story in English and his words appear in unaltered form.

Hopkins, Sarah Winnemucca  
1883      Life Among the Paiutes: Their Wrongs and Claims,  
Mrs. Horace Mann (ed.). Putnam's, Boston. 265 pages.

Sarah Winnemucca (1844-1891), daughter of the famous Northern Paiute leader, Winnemucca, uses the literary device of autobiography to describe the history of her tribe from the time of the first arrival of Caucasians in Nevada, an event she recalls as a child. The narrative includes an extensive section dealing with Paiute ethnography and chronicles the disastrous effects of acculturation on Nevada's Indians. An invaluable source concerning the history and ethnology of the Great Basin.

Jackson, Donald (ed.)

1964 Black Hawk: An Autobiography. University of Illinois Press, Urbana. 177 pages.

The most recent publication of the personal memoir of the famous Sac and Fox war leader, Black Hawk (1767-1838). The bulk of the account centers around the complex series of events leading up to the "Black Hawk War" of 1832, which resulted in defeat for the Sac and Fox nation. Black Hawk devotes a substantial portion of the account in attempting to vindicate his position in his dispute with Keokuk, a rival Sac and Fox leader. Some doubt exists as to the authenticity of this document; as yet the controversy is unresolved, although in my opinion it is probably a legitimate autobiography. The narrative was translated into English and substantially edited prior to publication.

La Fleche, Francis

1963 The Middle Five: Indian School Boys of the Omaha Tribe. University of Wisconsin Press, Madison. 152 pages.

Francis LaFleche, the anthropologist of the Omaha tribe (1857-1933), recounts his early school days at the Presbyterian Mission school in northwestern Nebraska at the time of the Civil War. The account is primarily concerned with the Indian students' attempts to reconcile the quite contrary demands of two diverse cultural traditions. LaFleche has provided a literate, first hand description of the experience of existing between two worlds. The narrative also depicts the general lack of sensitivity and insight on the part of those whites who were charged with the responsibility of familiarizing the Indian students with American culture.

Leighton, Alexander and Dorothea Leighton

1949 "Gregorio the Hand Trembler: a psychological study of a Navaho Indian" in Papers of the Peabody Museum of American Archaeology and Ethnology, Vol. XL, No. 1. Cambridge. 177 pages.

The life history of this Navaho Indian (1902- ) forms the basis for an intensive psychological study.

The narrative is analyzed in detail by the authors in an attempt to learn about the nature of Navaho personality structure. The account is primarily concerned with Gregorio's relations with the supernatural and its effects upon him as an individual. Includes descriptions of the everyday aspects of Navaho life, such as kinship and economy. Dictated in Navaho and translated into English. Extensively cross referenced by the authors.

Linderman, Frank

1932      Red Mother. John Day Co., New York. 250 pages.

The autobiography of Pretty Shield (1859-?), a Crow Indian woman who was married to White Swan, one of the Crow scouts who survived the battle of the Little Big Horn. The narrative portrays the traditional life of the Plains Indian woman before the period of reservation confinement and the disappearance of the buffalo. The account describes in detail the day to day activity of plains Indian life during the latter half of the nineteenth century, as opposed to the more dramatic military exploits generally expounded upon by male informants. The account was translated into English and substantially rewritten by Frank Linderman, who was more concerned with producing a literary document than an ethnographic one.

1962      Plenty Coups: Chief of the Crows. University of Nebraska Press, Lincoln. 324 pages.

One of the classic North American Indian autobiographies. The life history of Plenty Coups (1848-1932), the last chief of the Crow Indians before the beginning of the era of reservation life. The narrative is primarily concerned with intertribal warfare between the Crow and their enemies, the Sioux, the Cheyenne and the Blackfoot tribes. The account contains sections dealing with Crow religion, particularly the Sun Dance and the individual vision quest. Originally told through an interpreter, the account has been substantially rearranged by Frank Linderman.

Lone Dog, Louise

1964      Strange Journey: the Vision Life of a Psychic Indian Woman. Naturegraph Publishers, Healdsburg, California. 68 pages.

An account of a twentieth century Indian woman of Mohawk-Delaware ancestry. The narrative is primarily concerned with the psychic experiences and religious beliefs of the author. The account is of interest as an indication of the strong influence of traditional Native American culture even on an individual who, on the surface, would be considered to be totally acculturated to modern American society.

Long Lance, Chief Buffalo Child

1928 Long Lance. Cosmopolitan Book Corporation, New York. 278 pages.

The narrative of a Blackfoot Indian (ca. 1885-?) who experienced the nomadic, buffalo hunting existence of his people during his youth. Descriptions are primarily concerned with inter-tribal warfare between the Blackfoot and their principal enemies, the Crow. There is some discussion of everyday camp life and Blackfoot religious activities. The narrative, written in English by Long Lance himself, is filled with historic and chronological inconsistencies. As a result, the authenticity of the document must be questioned.

Louis, Sammy

1956 The Life History of a Young Micmac collected and edited by William C. Sayres, Yale University. The Compass Publishing Co., New Haven. 285 pages.

The autobiography of Sammy Louis (1923- ), a modern Canadian Indian. The narrative was taken as a part of a study dealing with culture and personality and is distinctly oriented in that direction. Contains lengthy descriptions of reservation life and the informant's experiences in the Canadian army. The account was dictated in English and is presented in unaltered form. Extensively cross referenced by the editors.

Lurie, Nancy

1961 Mountain Wolf Woman, Sister of Crashing Thunder: The Autobiography of a Winnebago Indian. University of Michigan Press, Ann Arbor. 142 pages.

The first hand account of the life of a Winnebago woman (1884-?). Includes sections concerning

kinship, marriage and religion (particularly the narrator's experiences with the Native American Church). The account is also of use as comparative material with Paul Radin's published Winnebago narratives. This document is one of the more comprehensive first person accounts describing the life of an American Indian woman.

Mcwhorter, Lucullus

1940 Yellow Wolf, His Own Story. The Caxton Press, Caldwell, Idaho. 324 pages.

Yellow Wolf (1855-1935), a Nez Percé warrior and companion of the famous Chief Joseph, relates the Indian side of the battles between his people and the United States army. The narrative is almost exclusively concerned with the flight of the Nez Percé toward Canada in 1877 and their ultimate military defeat by government troops. The account is of limited value as an ethnographic source as Yellow Wolf refrained from discussing his youth or tribal customs in any detail. The narrative was relayed to Lucullus Mcwhorter through a series of interpreters and substantially rearranged prior to publication.

Marquis, Thomas

1962 Wooden Leg: A Warrior Who Fought Custer. University of Nebraska Press, Lincoln. 384 pages.

The account of a Northern Cheyenne warrior (1858-193?) who participated in the battle of the Little Big Horn. The narrative is primarily concerned with warfare, both intertribal and with the U.S. army. Contains accounts of Cheyenne religious beliefs, political organization and tribal history. Includes an interesting section concerning Wooden Leg's attempts to adapt to reservation life after the Cheyenne finally surrendered. The account is of use to those who are interested in first hand accounts of acculturation. Dictated through an interpreter and substantially edited by Thomas Marquis.

Michelson, Truman

1925 "The Autobiography of a Fox Indian Woman" in Bureau of American Ethnology Ninth Annual Report. Smithsonian Institution, Washington, D.C. 55 pages.

Narrative of an unnamed Fox woman of uncertain age. The account is almost exclusively concerned with the informant's personal history; childhood games, marriage, relations with her husband and finally divorce. Provides some evidence of Fox Indian world view, but in general the scope of this document is too limited to make it of much value as an anthropological research tool. Contains no references to Fox history and few that deal specifically with aspects of ethnographic interest. The Fox text is printed alongside the English translation.

- 1932      "The narrative of a southern Cheyenne woman" in Smithsonian Miscellaneous Collections 87, 5.

A brief, disconnected narrative of an unnamed southern Cheyenne woman collected by a local acquaintance of the anthropologist Truman Michelson. Contains superficial references to Cheyenne kinship, marriage and residence patterns and religious matters. Michelson has added numerous explanatory notes to enhance the text.

- 1933      "Narrative of an Arapaho woman" in American Anthropologist 35.

A brief narrative of an unnamed Arapaho woman born in 1855. The account was collected by a local acquaintance of the anthropologist Truman Michelson. The account is primarily concerned with social obligations, responsibilities and pleasures of a woman in traditional Arapaho society. In this, the document provides rare insight into the personal life of a nineteenth century plains Indian woman. Extensive footnotes have been added by Truman Michelson.

Nabakov, Peter  
1967.

Two Leggings: The Making of a Crow Warrior.  
Thomas Y. Crowell Co., New York. 226 pages.

An account of Crow Indian life before the extermination of the buffalo and the advent of the reservation period. Emphasis on the narrator's involvement in intertribal battles and raids. The account is essentially a study of Two Leggings'

(1844-1923) attempts to gain prestige and status through the culturally recognized channels of Crow Indian society. The narrative was dictated in Crow and translated into English with a substantial amount of editorial alteration.

Neihardt, John  
1951

When the Tree Flowered: The Fictional Autobiography of Eagle Voice, a Sioux Indian. University of Nebraska Press, Lincoln. 248 pages.

The author uses the life history as a literary vehicle for conveying his impressions about life on the Northern Great Plains during the latter half of the nineteenth century. All of the "traditional" aspects of Sioux life are included in the book; horse raiding, the vision quest, fighting the U.S. army. The account is of use to anthropological research as it provides a contentual and stylistic comparison with Black Elk Speaks, the legitimate autobiography of a Teton Sioux Indian recorded by John Neihardt.

1961

Black Elk Speaks: Being the Life Story of a Holy Man of the Ogalala Sioux. University of Nebraska Press, Lincoln. 280 pages.

Currently the most widely read Native American life history. The account is extremely well written and it is clear that John Neihardt has substantially edited Black Elk's (1863- ?) original account, which was dictated through an interpreter. The narrative is primarily concerned with religious experiences; the sun dance and the vision quest. It includes accounts of the battles of the Little Big Horn and Wounded Knee Creek, in which Black Elk participated, as well as the Sioux holy man's impressions of Europe, which he visited in the late 1880's.

Opler, Morris  
1969

Apache Odyssey: A Journey Between Two Worlds. Holt, Rinehart and Winston, New York. 301 pages.

The life history of Chris, a Mescalero Apache born around 1880. The narrative is concerned with the more traditional aspects of Apache life as Chris

is culturally conservative and adheres as much as possible to the "old ways" of his people. Contains valuable references to Apache kinship and social organization, religion, sorcery, political organization and the effects of acculturation of the reservation.

Patterson, J.B. (ed.)

1882 Autobiography of Ma-Ka-Tai-Me-She-Kia-Kiak, or Black Hawk. Continental Printing Co., St. Louis. 155 pages.

For annotation see citation under Jackson, Donald.

Radin, Paul

1926 Crashing Thunder: The Autobiography of an American Indian. D. Appleton and Co., New York. 202 pages.

A differing and expanded version of the narrative Radin recorded which is here described under Radin, 1963. This account was translated from the Winnebago syllabary into English.

1963 The Autobiography of a Winnebago Indian. Dover Publications Inc., New York. 88 pages.

The classic account of an informant called S.B. (born ca. 1880). The narrative is primarily concerned with religious experience; the vision quest when the narrator was a boy and the ultimate joining of the Native American Church as a man. Provides valuable insight for those interested in acculturation, as S.B. vividly describes his often chaotic life before his "salvation" by the peyote religion.

Red Fox, William

1971 The Memoirs of Chief Red Fox. Fawcett Publications Inc., Greenwich, Conn. 176 pages.

The memoir of a Sioux Indian (1870- ) who as a boy witnessed the battle of the Little Big Horn and later participated in the ghost dance and saw the massacre of Wounded Knee Creek. Red Fox describes his life with Buffalo Bill's wild west show during the early years of the twentieth century. A well written account, but as it deals primarily with the author's personal history, it is of limited use as an anthropological research tool.

Scott, Lalla  
1966

Karnee: A Paiute Narrative. University of Nevada  
Press, Reno. 149 pages.

The autobiography of Annie Lowry, who was born between 1867 and 1873. An account of the collapse of independent Paiute culture and the subsequent dependence of the Indians upon the often unpredictable whims of the white Nevada ranchers. Details the emotional crisis of existing as a "half breed." A valuable source on Paiute ethnography and acculturation. Dictated in English and substantially editorially altered by Lalla Scott.

Sekaquaptewa, Helen  
1969

Me and Mine: the Life Story of Helen Sekaquaptewa as told to Louise Udall. University of Arizona Press, Tucson. 262 pages.

The autobiography of a Hopi Indian woman (1898- ) from the village of Oraibi. Includes lengthy sections concerning economy, kinship, religion and tribal history, and as such provides excellent comparative material with Don Talayesva's account of Hopi life in Sun Chief. The author recounts her experiences in government schools in addition to describing her relations with other Caucasians that she encountered during her life. The account was dictated in English and printed without significant editorial change.

Simmons, Leo  
1942

Sun Chief: the Autobiography of a Hopi Indian. Yale University Press, New Haven. 456 pages.

The classic autobiography of Don C. Talayesva (1890- ). The account describes in detail fifty years of Hopi Indian history at the village of Oraibi and its environs. Contains frank descriptions of sexual practices and beliefs, intra-tribal conflict and the resultant accusations of sorcery. This type of exposition is extremely rare in first person Native American narratives. The account emphasized religion and family life, both of which are discussed at length. In my opinion, Sun Chief is by far the most comprehensive and penetrating Native American autobiography and is a primary reference concerning Pueblo Indian culture. Written in English by Don Talayesva and printed in unaltered form.

Spradley, James  
1969

Guests Never Leave Hungry: The Autobiography of James Sewid, a Kwakiutl Indian. Yale University Press, New Haven and London. 299 pages.

The life history of a contemporary Kwakiutl Indian (1913- ). The account is primarily concerned with the narrator's attempts to successfully deal with the conflicting demands of two differing cultures. Describes modern Kwakiutl religious and economic activities in detail. Dictated in English by James Sewid and printed with a minimum of editorial alteration.

Standing Bear, Luther  
1931

My Indian Boyhood. Houghton Mifflin Press, Boston and New York. 190 pages.

A reminiscent and somewhat romanticized account of an Indian boyhood on the Northern plains. The author, born presumably around 1875, describes the activities that comprise a Sioux boyhood; an array of games and contests oriented to train a youth to become a proficient hunter and warrior. The narrative ends in the author's early adolescence, after his first successful buffalo hunt. The narrative is more a piece of literature than an anthropological document.

Steward, Julian  
1934

"Two Paiute Autobiographies" in University of California Publications in American Archaeology and Ethnology 33, 423-438.

Narratives of two ages Owens Valley, Nevada Paiute men, Sam Newland and Jack Stewart, both of whom had reached maturity before Caucasians first entered Owens Valley in 1861. The former informant was not a success in life according to Paiute cultural standards, while the latter was. Both accounts discuss traditional Paiute activities such as hunting, gambling and religious beliefs. Although both documents are brief, they contain an ample amount of ethnographic information regarding aboriginal Paiute culture. Both documents were dictated through interpreters, but minimally edited by Julian Steward.

Underhill, Ruth

1936

"The autobiography of a Papago woman" in Memoirs of the American Anthropological Society 46. 64 pages.

The narrative of Maria Chona (ca. 1845-193?), an aged Papago woman. The account describes the day to day existence of a Papago female in the nineteenth century, including economic activities, child rearing methods, and relations with her husband. It includes recollections of her male relatives' involvement in ceremonial activities and warfare with the Apaches. Contains numerous Papago songs. Translated from Papago, the document was subject to a great deal of editorial change by Ruth Underhill.

White, Leslie

1943

"Autobiography of an Acome Indian" in New Material from Acoma. Bureau of American Ethnology Bulletin 136. Smithsonian Institution, Washington, D.C.

A short, impersonal, disconnected narrative of an unnamed informant who was born in 1868. The account describes such diverse topics as initiation in a religious society and a hunting trip, all superficially and with little detail or elaboration. Of limited use as an ethnographic research tool.

Whitman, William

1939

"A Ponca autobiography" in Journal of American Folklore 52, pp. 180-193.

Narrative of Black Eagle (1889- ?) who recalls his early years on the Ponca reservation in Oklahoma. The account centers around Black Eagle's diverse experiences with the supernatural, including the teachings of Christian missionaries, the peyote oriented Native American Church, as well as traditional Ponca practices; the sun dance and the vision quest. The narrative was recorded in English and substantially rearranged by the editor.

Wilson, Gilbert

1914

Goodbird the Indian, His Story. Fleming H. Revell Co., New York. 80 pages.

The narrative of an Hidatsa Indian, born in 1869. The only life history of a member of one of the three tribes of village dwelling, farming plains Indians; the Mandan, Hidatsa and Arikira. The account provides insight into the attempts of a culture to survive the dual decimation of disease and forced acculturation. It includes descriptions of traditional Hidatsa economic and religious activities. Dictated in English to Gilbert Wilson.

Winnie, Lucille

1969

Sa-Gan-De-Oh: The Chief's Daughter. Vantage Press, New York. 190 pages.

The narrative of a twentieth century Indian woman of Seneca-Cayuga ancestry. The account describes the author's upbringing on reservations in Oklahoma, Kansas and Montana. The narrator stresses her successful assimilation into the mainstream of American society while maintaining pride and awareness of her Indian identity. The purpose of the autobiography is to demonstrate in the author's own words that "thousands of my people are now and have been for many years, integrated into the American way of life. We do not have to give up our heritage and live in two worlds."