

## HENRY ROWE SCHOOLCRAFT — 1793-1864

## HIS COLLECTION AND ANALYSIS OF THE ORAL NARRATIVES OF AMERICAN INDIANS

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Henry Rowe Schoolcraft was the first scholar of American Indian culture to collect and analyze a large body of Indian folklore. His study preceded the discipline of folklore itself in the United States.<sup>1</sup> How he collected the oral narratives,<sup>2</sup> how he presented them in published form, and the conclusions he drew from them will be the subject of this paper.

To understand the uniqueness of Schoolcraft's treatment of Indian folklore, it is necessary to place him in his time and to trace the major influences leading to his studies. Henry Rowe Schoolcraft was born in the Manor of Rensselaerswyck, a small village west of Albany, New York, on March 28, 1793, during the second presidential term of George Washington (1841:xxxii).<sup>3</sup> He grew up in Hamilton, New York, where he began work for his father in the glass industry. The early years of the 19th century were hard ones for the glass industries in the United States, and it was not to be the permanent profession of Schoolcraft. He went bankrupt.

Eager to make his fortune, and with creditors at his heels (Freeman 1965:302), he traveled to the "interior of the country" in 1818 to explore a portion of the Mississippi and the area surrounding Potosi, Missouri (Osborn 1942:563). As a result of his explorations, he wrote A View of the Lead Mines of Missouri, which was published in 1819. Schoolcraft was hoping, through the publication of this book, to be appointed to the lead mine superintendency of Missouri. But as anthropological fate would have it, Schoolcraft came to the attention of the powers in Washington as a diligent explorer, and not as the future director of lead mines. On February 5, 1820, Schoolcraft was appointed to the Cass expedition to the headwaters of the Mississippi. Though the pay was only \$1.50 a day (Mason 1962:xvii), and the job was not the desired one, he accepted.

Schoolcraft returned from the expedition a seasoned explorer. He immediately set to work preparing his journal for publication. In 1821, the account of this expedition was published under the following title: Narrative Journal of Travels through the Northwestern Regions of the United States; Extending from Detroit through the Great Chain of American Lakes, to the Sources of the Mississippi River. Performed as a Member of the Expedition under Governor Cass. In the Year 1820. This book was a tremendous success, both with the general public, and the scientific circle.

My position was, at this time, personally agreeable. My room was daily visited by literary and scientific men. I was invited to the mansions of distinguished men, who spoke of my recent journey as one implying enterprise. Nothing, surely, when I threw myself into the current of western emigration, in 1817, was farther from my thoughts than my being an instrumental cause, to much extent, in stirring up and awakening a zeal for scientific explorations and researches [1841:56].

Henry Rowe Schoolcraft was appointed Indian Agent at Sault Ste. Marie in 1822. Here Schoolcraft met and became a member of the John Johnston family. This charming family of the northern woodlands was a union of the Irish and the Ojibway, of two modes of thinking, two approaches to life. John Johnston, of Irish-Scottish descent, was a fur trader who married an Ojibway woman, Ozha-guscoday-way-quay, the Woman of the Green Valley (Mason 1962:v). Mrs. Johnston was the daughter of a great Ojibway warrior, Waub-o-jeeg, who was also an outstanding storyteller and creator of songs (Osborn 1942:405). Mrs. Johnston brought a wealth of oral narratives and a full knowledge of Ojibway culture to her marriage. She remained a member of her tribe, though she conducted her household in European fashion. She spoke her native language and French; she understood English, but never spoke it. Mrs. Johnston was to prove an invaluable source of information on Ojibway culture.

Schoolcraft himself recognized the importance this family was to play in his work:

Mrs. Johnston is a woman of excellent judgment and good sense; she is referred to on abstruse points of the Indian ceremonies and usages, so that I have in fact stumbled, as it were, on the only family in the North West America who could, in Indian lore, have acted as my "guide, philosopher, and friend" [1841:108].

Mr. Johnston, too, possessed relevant interests. On his first entry into Indian country, he had been a collector of Indian traditions and a student of Indian languages. Thus, Mr. Johnston had a background for understanding the study which was to be Schoolcraft's concern during his years in Sault Ste. Marie.

On October 12, 1823, Henry Rowe Schoolcraft married Jane Johnston, the oldest daughter of the Johnston family. As her father's favorite, Jane Johnston had received careful education in the European tradition. In addition, her mother had instructed her in Ojibway culture. Jane Johnston Schoolcraft, who was bilingual, was also to be a great aid to her husband in his work.

To place Schoolcraft in his intellectual milieu, it is necessary to discuss the ideas commonly held about Indians, their languages, and their oral narratives, and to review briefly the work of his predecessors.

In Savaqism and Civilization, Roy Harvey Pearce discusses what the Indian symbolized to the colonist and the settler. The people who came to America from Europe brought with them an idea of order in which the Indian had no place. For the European, the Godly life, the right life, was the agrarian state. If the Indian would give up his hunter's life, the white man would help him become "civilized." If, however, the Indian retained the hunter's life, then, according to the white man, the Indian had chosen doom (Pearce 1967).

This view was commonly held by the non-Indian people of the 18th and 19th centuries. Thomas Jefferson's agrarian philosophy was founded on the belief that the farming state was the natural state of man. In the following quote, Schoolcraft presents a clear statement of his opinion:

Man was created, not a savage, a hunter, or warrior, but a horticulturist and a raiser of grain, and a keeper of cattle—a smith, a musician—a worshipper, not of the sun, moon, and stars, but of God. The savage condition is a declension from this high type; Greece and Rome were in error on this point. The civil and social state was the original type of society for man, and it was just, therefore, to require a return to it [1853-1857:V, 27].

From the first contact with the Indian, the white man tried to change him, to "civilize" him, to remake the Indian in the white man's image. To do this, the missionary was indispensable. In order to convert the Indian, the missionary had to speak his language. So the work in American Indian linguistics began with the Bible in one hand and vocabulary lists in the other.

David Zeisberger (1721-1808), a Moravian missionary adopted by the Onondaga, wrote a dictionary and a grammar for the Onodaga in 1752-1755, and for the Delaware in 1762. Zeisberger's work, translated by DuPonceau, was published in the Transactions of the American Philosophical Society in 1830 (Hallowell 1960:28).

Another Moravian missionary, John Heckewelder (1743-1823) worked extensively with the Delaware Indians, the Lenni Lenape. Heckewelder adopted a sympathetic approach to the Indian and his culture. In addition to his work in linguistics, he wrote of their culture and their mythology (Heckewelder 1881:211).

Wissler, in his article "The American Indian and the American Philosophical Society", cites Zeisberger and Heckewelder as the first great leaders of American ethnography.

Heckewelder, especially, regarded the beliefs and mythologies of Indians worth recording as a part of their social histories; he insisted that the Indian was not a beast, that he had intelligence, ability and moral worth. He was violently opposed

by certain members of the American Philosophical Society, who considered no Indian beliefs and traditions of value because they were pagan and further because not susceptible of documentary proof . . . . It is now generally agreed that Heckewelder was a great ethnographic pioneer, who laid the foundation for his successors, among whom Gallatin and Schoolcraft made the main contributions [Wissler 1942:197].

The attempt to convert the Indian was coupled with an attempt to explain his origins. The belief in monogenesis was strong: all men must be the descendents of Adam, of the one creation. From the 16th through the 19th century, the Indians were believed to be one of the twelve lost tribes of Isreal (Hallowell 1960:4). Much of the work in linguistics and in ethnology was directed towards proving this connection.

Thomas Jefferson had done extensive linguistic work with American Indian tribes. His vocabulary lists were used by the United States government expeditions until 1877, when Powell published Introduction to the Study of Indian Languages (Freeman 1967:33). Since most of Jefferson's Indian vocabularies were lost in 1809, when they were being transported from Washington to Monticello (Boorstin 1948:80), his projected work was never published. But the title remains to show us the direction of his thinking: "An inquiry 'as to the probability of a common origin between the people of color of the two continents' (America and Asia)" (Boorstin 1948:267, note 15).

Not limiting himself to linguistics, Jefferson studied the full range of Indian culture and encouraged others to do so, too. Jefferson helped draft the questionnaire for the Lewis and Clark expedition. Wissler says, "he gave full directions for the recording of ethnographic data, surprisingly modern in tone, which might even now serve as a guide to a field worker" (Wissler 1942:196). This questionnaire served as a model for future investigations, and undoubtedly influenced Schoolcraft's formulation of "Inquiries, Respecting the History, Present Condition, and Future Prospects, of the Indian Tribes of the United States" (1851).

The originator of another important questionnaire, Lewis Cass, Governor of the Michigan Territory (1813-1831), provided a new emphasis and direction to the study of the American Indian. Cass recognized that most reporting on Indian life had concerned their material culture. He was interested in gathering information which dealt with how the Indians thought. Cass stated his objectives as follows:

The inquiries, which have heretofore been directed to this subject, have produced much authentic information; but it relates rather to the more prominent traits of Indian character, than to the constitution of their minds, or their moral habits. But of the moral character and feelings of the Indians, of their mental discipline, of their

peculiar opinion, mythologies and religions, and of all that is most valuable to man, in the history of man, we are about as ignorant, as when Jacques Cartier first ascended the St. Lawrence [Brown 1953:289].

Lewis Cass had begun work on his questionnaire prior to the 1820 expedition to the headwaters of the Mississippi, when he met Schoolcraft, a member of his expedition. This questionnaire, entitled "Inquiries Respecting the History, Traditions, Languages, Manners, Customs, Religion, Etc. of the Indians Living within the United States," was circulated to traders, Indian agents, and military men (Hallowell 1960:41). Though he intended to publish the results of his research, Cass was not able to do so.

It is certain that Cass's questionnaire influenced Schoolcraft, as the following note in Schoolcraft's Personal Memoirs indicates:

Among the papers which were put in my hands at Detroit, I found a printed copy of Governor Cass's Indian queries, by which I was gratified to perceive that his mind was earnestly engaged in the subject. I determined to be a laborer in this new field [1841:89].

And a laborer he became. Henry Rowe Schoolcraft's work was the first thorough collection of Indian oral narratives, whereas the works of his predecessors had included only an isolated myth, legend, or tale. The Jesuit Relations, records kept by the early Jesuit missionaries in North America, contain occasional oral narratives. Though historically interesting, this work differed from Schoolcraft's in that the Jesuits were not attempting to make a systematic collection. John Heckewelder, the Moravian missionary to the Delaware Indians, included a chapter on Indian mythology in his book History, Manners, and Customs of the Indian Nations Who Once Inhabited Pennsylvania and the Neighboring States. Heckewelder gave composite texts of the narratives, but his brief summaries failed to convey the native style (Heckewelder 1881). Schoolcraft's uniqueness came from his use of native informants, his attempt to maintain at least some of their style, and his effort to make a thorough collection of oral narratives.

On July 31, 1822, Schoolcraft made the following entry in his journal:

Indian Mythology—Nothing has surprised me more in the conversations which I have had with persons acquainted with the Indian customs and character, than to find that the Chippewas amuse themselves with oral tales of a mythological or allegorical character. Some of these tales, which I have heard, are quite fanciful, and the wildest of them are very characteristic of their notions and customs. They often take the form of allegory, and in this

shape appear designed to teach some truth or illustrate some maxim. The fact, indeed, of such a fund of fictitious legendary matter is quite a discovery, and speaks more for the intellect of the race than any trait I have heard. Who would have imagined that these wandering foresters should have possessed such a resource? What have all the voyagers and remarkers from the days of Cabot and Raleigh been about, not to have discovered this curious trait, which lifts up indeed a curtain, as it were, upon the Indian mind, and exhibits it in an entirely new character [1841:109].

Thus Schoolcraft was launched on his lifetime study. He became obsessed with collecting folklore and combined his research with his work as Indian agent. "As the Indians came to the Agency, they were requested to relate some one or more of their favorite legends"<sup>4</sup> (Osborn 1942:407).

From the first recognition of Ojibway folklore in 1822, to his major publication of oral narratives, Alcic Researches, in 1839, Schoolcraft struggled with the problem of how best to present the material. In essence, he was carrying on with himself a debate which is still occupying folklorists. Should the text be in the original? How much tampering is permissible? Many of the issues discussed by Schoolcraft during this period have only recently been recognized as critically important for the study of folklore. Unfortunately, Schoolcraft himself did not realize the importance of his statements, and some of his most noteworthy ideas were not carried to fulfillment. But lest we lose a perspective on time, let us recall that we are dealing with a period which predated the founding of folklore as a separate discipline.

Schoolcraft tells us much about his approach to these oral narratives.

(April 25th, 1835) I have long deliberated what I should do with my materials, denoting a kind of oral literature among the Chippewas and other tribes, in the shape of legends and wild tales of the imagination. The narratives themselves are often so incongruous, grotesque, and fragmentary, as to require some hand better than mine, to put them in shape. And yet, I feel that nearly all their value, as indices of Indian imagination, must depend on preserving their original form [1841:514].

To recognize the importance of preserving the original form is critical. Unfortunately, Schoolcraft did not implement this, as will be pointed out later in the discussion of Alcic Researches.

The above quote from Schoolcraft's journal preceded a reference to a correspondence with Washington Irving. Irving had written to Schoolcraft

requesting "biographies, tales or sketches, illustrative of Indian life, Indian character, and Indian mythology and superstition (1841:514-515). This idea of furnishing material to a popular writer did not appeal to Schoolcraft. He continued his entry:

I had never regarded these manuscripts, gleaned from the lodges with no little pains-taking, as mere materials to be worked up by the literary loom, although the work should be done by one of the most popular and fascinating American pens. I feared that the roughness, which gave them their characteristic originality and Doric truthfulness, would be smoothed and polished off to assume the shape of a sort of Indo-American series of tales; a cross between the Anglo-Saxon and the Algonquin [1841:515].

Schoolcraft had a sense of aesthetics about the oral narratives. He wanted them to retain their "roughness" and to remain Algonkian in origin. But when he prepared the tales for publication, did he follow this early and wise standard? By his own admission, he did not.

Seventeen years have passed since I first began them—not that anything like this time, or the half of it, has been devoted to it. It was one of my amusements in the long winter evenings—the only time of the year when Indians will tell stories and legends. They required pruning and dressing, like wild vines in a garden. But they are, exclusively (with the exception of the allegory of the vine and oak), wild vines, and not pumpings of my own fancy [1841:655].

Schoolcraft revealed how he pruned the stories: he lopped off "excrescences" and attempted to eliminate repetitious material (1841:655). Though the Indian valued elaboration and restatement, Schoolcraft found it "tedious and witless to the last degree" (1841:655). In addition, he attempted to "weed out many vulgarisms" (1841:585). And finally, to make the narratives more readable, Schoolcraft rearranged them: breaking a narrative in two, eliminating a portion of the text, or joining the tales together to form a longer narrative. An example of this rearrangement of texts was Schoolcraft's treatment of the Manabozo stories. These tales were told as brief incidents, according to Schoolcraft, and never connected as one complete narrative (1839:172). But Schoolcraft made a composite text for publication and presented the Manabozo tales as one long story.

Yet Schoolcraft made these changes in the texts reluctantly. He said, "The attempts to lop off excrescences are not, perhaps always happy" (1841:655). The reader of his Personal Memoirs follows the debate he carried on with himself, whether to preserve the original form or to edit the manuscript. To preserve the original form would have presented difficulties for publication. As Schoolcraft saw it, his reading public

would have been confounded by the repetitions, offended by "vulgarity," and confused by narratives of unequal length, either too long or too short. Finally, Schoolcraft feared his public would reject unfamiliar material; and above all, he desired a successful publication.

At long last, after 17 years of collecting Indian tales, Schoolcraft published his work, Algonic Researches, Comprising Inquiries Respecting the Mental Characteristics of the North American Indians. The reviews were enthusiastic, noting the uniqueness of the book's content, and the importance of the author's research for preserving a portion of passing Indian tradition.

Algonic Researches, a two-volume work, presented the shared body of folklore of the Algonkian tribe. The first volume is 248 pages long, with 18 oral narratives; the second volume is 244 pages, with 28 oral narratives.<sup>5</sup> Much of the information on the narratives, and on Schoolcraft's approach to them, is presented in the general observations and preliminary observations (1839:9-55), and in the footnotes scattered throughout both volumes. Thus, an examination of these will add to our understanding of the innovations of Schoolcraft.

Schoolcraft had the orientation of a comparative folklorist: he recognized that these tales were not unique to the Ojibway. When he began collecting Ojibway folklore in 1822, he corresponded with other interested people. "The result was the finding of similar tales among all the northwestern tribes whose traditions were investigated" (1839:I,39). Knowing that other Indian tribes had oral narratives as well, Schoolcraft was anxious to continue the study across the continent, into South America, and up to the Arctic Circle.

In the general considerations, Schoolcraft noted the importance of understanding the language of the people, which he said "constituted the initial point of inquiry" (1839:I,11). This posed a problem for Schoolcraft on his arrival at Sault Ste. Marie. He had to rely on interpreters "who were generally uneducated . . . sought no higher excellence in their profession . . . and comprehended the scope and genius of none of the languages they spoke." So from an early period until the time of publication, Schoolcraft examined the principles of the language for himself. In spite of the care adopted to ensure accuracy, Schoolcraft noted the following:

[M]uch of my earlier information, derived through the ordinary channels of interpretation, proved either wholly fallacious, or required to be tested and amended by a diligent course of subsequent scrutiny [1839:I,11].

We are assured that Schoolcraft made every possible effort to obtain accurate translations of his texts. In his discussion of the use of translators and the reliability of texts, he raised an issue which is one of the primary concerns in folklore and anthropology today. In order to be sure that the information is correct and complete, the investigator



must have full understanding of the language. Schoolcraft was in a special circumstance: he was able to collect tales from his Ojibway mother-in-law and check their translation with his bilingual wife. Nonetheless, Schoolcraft continued his own investigation of the Ojibway language and constructed a grammar of the language.

Schoolcraft saw that the importance of the tales extended beyond the initial point of inquiry, the language.

It was found necessary to examine the mythology of the tribes as a means of acquiring an insight into their mode of thinking and reasoning, the sources of their opinions and institutions [1839:I,12].

Schoolcraft, the first person to attempt a thorough collection of oral narratives, ventured further: he recognized that these tales held information about the world view of the tellers. What is accepted knowledge to us in the 20th century was unfathomable in the 19th century. To most of Schoolcraft's contemporaries, the American Indian was the unfortunate descendant of Adam and Eve, who had wandered far from the paths of civilization and had only the slightest resemblance to the true expression of humanity (as exemplified by Euro-Americans, of course!). And this resemblance certainly did not extend to the mental capacities. But Schoolcraft learned the Ojibway language, listened to the people of the tribe, and discovered, to his amazement, not only that these people told amusing stories, but that the stories reflected their way of thinking about the world.

Schoolcraft carried his observation of the use of these tales further. He saw them as a tool for socialization.

This branch of inquiry (into the tales) connected itself, in a manner which could not have been anticipated, with their mode of conveying instruction, moral, mechanical, and religious, to the young, through the intervention of traditional fictitious tales and legends . . . [1839:I,12].

Thus, in 1839, Schoolcraft made observations on the value of folklore as a reflector of cultural values, world view, and socialization of the young.

Schoolcraft also saw the nature of the Indian's religion reflected in the tales. As Schoolcraft stated, the Indians were polytheists "not believing in One God or Great Spirit, but of thousands of spirits. . . . The machinery of spirits and necromancy, one of the most ancient and prevalent errors of the human race, supplies the framework of these fictitious creations" (1839:I,41). These spirits had a direct effect on the everyday lives of the people and were placated with sacrifices, feasts, and fasts.

Schoolcraft linked the events in the narratives to the cosmological beliefs of the people.

So far the advantages of actual belief come in aid of their fictitious creations, and this is the true cause why so much importance is attached to the flight and appearance of particular birds, who, being privileged to ascend in the air, are supposed by them to be conversant with the wishes, or to act in obedience to the mandates of the spirits: and the circumstance of this belief deserves to be borne in mind in the perusal of their tales, as it will be found that the words put into the mouths of the actors express the actual opinions of the natives on life, death, and immortality, topics which have heretofore been impenetrably veiled [1839:I,42].

In the above quote, Schoolcraft tied religious belief to symbolic expression in folklore; he did this in spite of his own religious blinders, which directed his vision to the "prevalent errors of polytheistic beliefs" (1839:1,45-46).

The narratives, Schoolcraft said, speak of "a golden age, when all things were better with them than they are now" (1839:I,50). Schoolcraft attributed this to the unfortunate nature of the Indian mind.

He does not seem to open his eyes on the prospect of civilization and mental exaltation held up before him. . . . He has rather turned away with the air of one to whom all things "new" were "old," and chosen emphatically to re-embrace his woods, his wigwam, and his canoe [1839:I,51].

Since the body of world mythology was not available for Schoolcraft's perusal, he could not, at the time, realize that "the golden age" of heroic deed was a common element in the mythology of many people.

Schoolcraft also recognized that these oral narratives contained tribal history:

[T]he individuals of the tribe who related the tales were also the depositories of their historical traditions, such as they were; and these narrators wove the few and scattered incidents and landmarks of their history into the web and woof of their wildest tales [1839:I,39].

Schoolcraft did not give much credence to the historical facts related in the narratives. "The boundaries between truth and fiction are but feebly defined among the aborigines of this Continent. . . ." (1839:I,38). Although Schoolcraft characterized the Indian as confusing fact and fiction, at least he recognized that they had a history, and that a portion of this was related in their narratives. At another point, when Schoolcraft discussed the paucity of collecting prior to the 19th century, he noted that the 16th century explorers took no pains to

inquire "whether the Indians had a history. . . . The journals themselves are mere logbooks, rigid and dry in their details. . . ." (1839:I,33).

Schoolcraft ended his preliminary observations on the narratives with a reference to the Pontiac manuscript of 1763, which is preserved in the collection of the Historical Society of Michigan. Pontiac "appealed to the mythologic beliefs of the tribes to bring them to his views" (1839:I,54). He was trying to gather forces among the Indian tribes to drive the white men from the continent. The translation of this manuscript was included in Algic Researches to show both Pontiac's use of mythology and to give an historical perspective to the other tales. Schoolcraft, always a keen observer, had noted the political use of folklore.

In addition, Schoolcraft saw the narratives as clues to the origin of the American Indians, a view not unique to him. Everyone in the 19th century was searching for origins, in language, in the shape of the skull, in religious beliefs, and in folklore.

The reader must realize that Schoolcraft's work was not limited to oral narratives. His was an eclectic approach: whatever passed his sight was likely to make a printed impression in his Personal Memoires, and subsequently appear in other writings. Schoolcraft did extensive work in linguistics, and some work in archaeology, physical anthropology, ethnology, geology and geography. He has earned his place in the history of many disciplines. His uniqueness to the history of American folklore lies in the fact that his collection of oral narratives was the first and the broadest in scope. As A. Irving Hallowell noted:

Historically viewed, Schoolcraft was a pioneer in the collection of the folklore of any non-literate people anywhere in the world. No other material of any comparable scope, obtained directly from American Indian informants, was published until several decades after Algic Researches. In particular, his was the first representative collection of the myths and tales of any group of Algonkian speakers [Hallowell 1946:137].

In his work, Schoolcraft discussed critical issues of folklore scholarship which, at the time, were not recognized as such. He emphasized the importance of perfect translations, of understanding the language. He saw the narratives of the Indians as reflectors of cultural values, religious belief, cosmology, history, child rearing practices, and political perspective. Many of the points made by Schoolcraft passed unobserved and remained neglected for years to come.

## NOTES

<sup>1</sup>Schoolcraft began collecting folklore in 1821, and published his first major work in folklore, Algic Researches, in 1839. The term folklore was first proposed by William J. Thoms in 1846. The English Folk-Lore Society was not founded until 1878, followed 10 years later by the American Folklore Society. The Grimm brothers had begun work in European folklore in the early 19th century, but there is no indication that Schoolcraft was aware of their work (Hallowell 1960:43).

<sup>2</sup>Schoolcraft referred to the oral narratives with various terms: tale, legend, myth, and oral narrative. In this paper, the latter term is used because it encompasses the other three (Bascom 1965).

<sup>3</sup>All subsequent references to the works of Schoolcraft will be cited by year and page number only.

<sup>4</sup>This was reported by Francis W. Shearman, who had spent the winter of 1836 with the Schoolcrafts. Apparently, Schoolcraft had been collecting in this manner for years.

<sup>5</sup>Schoolcraft created the term Algic from a combination of Alleghany and Atlantic, to refer to tribes who were "anciently located in this geographical area" (Schoolcraft 1839:I, 12). The oral narratives published in Algic Researches appeared again and again in subsequent publications by Schoolcraft. At times the texts were the same; at times they were slightly modified. The subject of Schoolcraft's publications is, therefore, a complicated one. In addition, his tales appeared in other authors' works. And to further confuse the issue, entire works of Schoolcraft were plagiarized. This subject would be hopelessly muddled were it not for the diligent work of A. Irving Hallowell (1946) and John Finley Freeman (1959). The reader is directed to these two articles for clarification of Schoolcraft's publishing history. It is important to note that Hallowell listed 58 different narratives recorded by Schoolcraft. Of this total, 41 appear in Algic Researches. This work can therefore be regarded as the major source for information on Schoolcraft's treatment of oral narratives.

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