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in recent Hopi history. Yet aside from Nequatewa's experiences as a runaway from boarding school and his brush with smallpox in the 1898 epidemic, little of this turbulence is reflected in the fifty-year-old manuscript relic.

Perhaps the book's only real point of interest is the basis for its title. Nequatewa goes to quite some lengths to explain the machinations of his family's patrilocal rather than matrilocal residence; his clan's (Sun's Forehead) unsuccessful claim to the Crane Clan house and to a ceremonial position owned by the Crane Clan—the chieftaincy of one of the men's societies; and the reasoning behind his assessment that the ceremonies and the clans owning them were doomed to extinction. His explanations reveal an ambitious competitiveness among lineages and individuals, which is evident in the Hopi ethnographic literature since the 1940s but recently has been submerged under revisionist reinterpretations. He also provides anecdotal confirmation of the demographic basis for some of the precariousness of the Hopi ceremonial order in the early 1900s.

Yet there is little in this book that is new or especially insightful. It is mainly a good story. The footnotes provide some historical and ethnographic background but are not always reliable. Nequatewa's keen insights as an interpreter of Hopi culture and history are simply not evident in this mediocre and disappointing story of his early life.

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**Brave Are My People, Indian Heroes Not Forgotten.** By Frank Waters. Santa Fe, New Mexico: Clear Light Publishers, 1993. 183 pages. \$24.95 cloth.

Frank Waters, author of more than twenty books and one of the premier writers about the American West (*Book of the Hopi, Masked Gods*), in this book paints simple portraits of fifteen American Indian leaders of the past, providing glimpses (five to ten pages) of these men who played crucial roles in the history of the United States. The title of the book, *Brave Are My People*, was taken from a speech by the Shawnee statesman Tecumseh to the Osage in 1800. Waters states that he chose the title because of its applicability to all American Indian peoples. The fifteen portraits are

diverse both geographically—ranging from the Atlantic to the Pacific—and chronologically—from 1600 to 1900. These profiles follow the expansion of Anglo-American settlement and the resulting dispossession and destruction of American Indian peoples across the North American continent. A strength of the book is that Waters does not merely provide profiles of Indian leaders with whom we are familiar (Black Hawk, Crazy Horse, Chief Joseph) but also those with whom we are less familiar (Irataba, White Antelope, Osceola).

These life stories are a combination of biography, historical fact, and reconstruction of scenes and conversations. In the foreword to the book, Vine Deloria, Jr., states, "Biography, if done properly, reduces the distance between the great acts and actors of history—and between us, the readers, and these acts and actors—so that we come to see incarnate in a person's life the temper and sequence of an age" (p. xiii). Waters's portraits of American Indian leaders do, indeed, reduce the distance. He allows the reader to see these leaders as human beings who doubt, make mistakes, and experience both failure and success. Waters is a talented writer who brings these people alive for the reader.

If there is a major criticism of this book, it lies in its very strength—Waters's ability to tell a good story. This is not, in my opinion, a scholarly work. The reader is often unable to tell where Waters obtained his material. Are these facts or are they reconstructions of scenes and conversations? The book has no footnotes and contains only a very brief bibliography. The reader is unable to tell whether what she is reading came from primary or secondary sources.

Another criticism might be that the book provides only brief glimpses of these American Indian leaders. One can believe that this is, as Waters states in his preface, "my old manuscript, ignored for years because I didn't consider it among my better work" (p. xvii). The book seems to be a beginning, a first draft, of a much more in-depth book yet to be written.

Having stated these caveats, I would still recommend the book for a number of reasons. The book is as much a history of America as it is of Native Americans. All too often, American history books are Anglo history books. *Brave Are My People* gives a new perspective to many historical events and restores crucial missing pieces of American history. As Waters so succinctly puts it, what the history books and commentators do not say about Indians is also true (p. 2).

I was interested in the role a number of American presidents played in the historical events portrayed—for example, Presidents Jefferson, Jackson, Lincoln, and Harrison. Waters's profiles also delineate how events happening halfway around the world (for example, the Napoleonic Wars) often had devastating effects on native peoples. His stories demonstrate the inevitability of history. He clearly shows that many of these American Indian leaders were well aware of the march of history and clearly saw the devastation it would wreak on their peoples. Too often, books and movies depict Indian leaders as seemingly suicidal warriors, more foolhardy than brave. Waters shows that Indian leaders were (1) not always warriors and (2) a very pragmatic group who, more often than not, tried to make the best of a bad deal in order to assure the survival of their peoples.

Another strength of the book is that it shows the relationship of American Indians with the life forces of the cosmos. The worldview of the American Indian is clearly depicted in these life stories, as is the worldview of the Anglos. In story after story, the reader receives the impression that the values and belief systems of American Indians and those of Anglos were so diametrically opposed that the results of contact were inevitable.

As I read *Brave Are My People*, I thought of how the material in this book could easily be incorporated into core, undergraduate college courses such as freshman English and survey courses in American history and politics. These profiles would assist the instructor in providing multiple perspectives of history and politics. The speeches and poetry of the leaders included in these stories are great literature and rhetoric that would provide students with a new perspective on American Indians and their contributions to America.

Finally, I would mention that *Brave Are My People* is a book I would recommend to any American wishing to know more about the first inhabitants of North America. Waters states in his introduction that the lives of American Indian leaders allow the reader glimpses into the future. He states that the First Americans have endured through the centuries because of their loving respect for the earth and their sense of unity with all that exists (p. 4). As Felix Cohen stated many years ago, American Indians are the canaries in the coal mines; they warn us all of what our future may be.

Melanie McCoy