Providence, 120–25, cells of the midwinter and carnivorous nature of the plants growing on the islands, however, right from the start.

Chapter 4: Rul Eisys
8. The exceptions are Discovering American History, with just 4 pages out of 833, or 0.2 percent, and The American People, with 4 out of 1,057, or 0.4 percent.
9. I will use the noun tribe and nation interchangeably, because some Native American leaders argue that nations is a European concept, implying more emphasis on the way than they feel applies to most Indian societies. As explained in the previous chapter, I also use the Native American concept, frequently synonymously. The textbooks I surveyed also wall this linguistic minefield.
10. Interestingly, those who use Native American are frequently more slip-on-faste in their interpretations. I call Native individuals by their Native names, often introducing them by their Native names and the names more familiar to non-Native readers.
11. Although refusing to give up the usual "knows all" textbook tone, one other book, The United States—A History of the Republic by James Davidson and Mark Leib, does call of controversy and controversy in archaeology.
13. Scott people arrived in Australia long before 12,000 B.P., and could not have walked there, we cannot be sure that humans did not get there by boat. Archaeology reveals no boats from this era, but then they would not have been built from stones or have been in wood.
15. Cited in Rupert Cavan and Jeannette Henry, Textbooks and the Americanist (San Francisco: Indian Historical Press, 1970).
17. Christmas is an example of a way of life, a European culture, combining elements from Jewish, Christian, and other religious ideas, a "pagan" observation, rather than a winter solstice and the emphasis on dates that are given in winter (bally, iv, evergreen tree, mountain). Cosm culture among the Inuit and other

Notes to Pages 97–103

333
Eastern nations is an example of superstition in American culture, combining fears from Mexico and Peru with ideal already present in the Northeast.


20. Tweet’s why it’s often hard to identify physical types on reservations today. “Mohawk” is cultural, not physical.


22. J. Leitch Wright Jr., The Only Land They Know (New York: Free Press, 1983), 230. More powerful centralized governments were also forced upon indigenous people by Europeans, so they would be conflict partners with whom to deal.


24. On Ireland, see Allen Barnes, Communities in Disaster (Garden City, New York: Doubleday, 1976), 11–12. The large-scale ravages in Mexico and Peru, like nations in Europe, waged large-scale war. In some areas within the present United States, notably the Northwest, tribal warfare was sometimes localized before European influence.


26. Five of these books mention that survivors of the Poplar War or King Philip’s War were sold into slavery, but they treat this as an isolated incident and do not mention the Indian slave trade.

27. Wright, The Only Land They Know, 33, 130.


33. Wright, The Only Land They Know, 81–83.


40. Nash, Red, White and Black, 60.


44. Franklin quoted in Jose Baez, ed., Indian Roots of American Democracy (Ithaca, N.Y.: Cornell University American Indian Program, 1988), 43; Vogel, ed., The Country Way Ours, 257–59. Not all Indian societies were equalitarian: the Natchez in Mississippi and the Atcana in Mexico showed a rigid hierarchy.


supplies a vivid portrayal of what happens to a people denied equal rights before the law.

competent treatment of Indian wars in general and King Philip's War in particular.

37. Oktawia, Insiatm, 146. Only one textbook, An History of the United States by Daniel Boorstin and
Brooks Kelley (Englewood Cliffs, N.J.: Prentice-Hall, 1980), still indulges in this rhetoric: "In America, the
Indians had never heard of the polite traditions of wine-by-the-rules. The Indians conducted a
primitive form of total war, and the Colonists' only good protection was a primitive form of total
defense." I excluded this book from my sample of twelve, partly because passages like this make it
too easy a target.


39. From the inside jacket of Missouri (New York: Bar-Kum, 1984).

40. The novel Oliver Harrwell by R. A. Lafferty (Garden City, N.Y.: Doubleday, 1972), 136–42; 186–89, traces the civil
war within Indian Territory.


42. Various other than the Choctaw chief have been claimed for AE; including a nickname for Martin Van Buren, and "all
correct."
82. The American Adventure involves creative work. The issue asks students “In what sections was war sentiment strongest?” and provides information so students can see the eastern seaboard favored peace. The American Pageant supplies similar information. “The parts of the country favoring war suggest that free trade and sailors’ rights were not the only causes for war!” Advise then asks, “Advocate classes with a thought-provoking question: ‘Americans were later bitterly divided over the war with Mexico and the long war in Vietnam. What common features can you see in these three wars?’ Why did they divide the nation more than World War II or the Korean War?” While students may not yet have the information to answer these questions, some of the needed details appear later in this text. Discovering American History presents another major cause: “Southerners hoped to end Florida’s role as a refuge for runaway slaves.”

83. See, for example, Pierre Berton, The Invasion of Canada, 1812–1813 (Toronto: McClelland and Stewart, 1980). The Seven Battles do not include Tippecanoe, which precipitated a formal declaration of war against England.

84. The transformed character of our Indian wars after 1815 was revealed by the next war in the Northwest, the Black Hawk War (1832). Although it nearly destroyed the Sac and Fox nations, it was insignificant compared to the battles in that theater during the War of 1812. See also Brian Dippie, The Vanishing American (Nashville, Tenn.: Winelsey University Press, 1982), 7–8.


86. Before 1815, according to William Clark (of Lewis and Clark fame), “the tribes nearest our settlements were a formidable and terrible enemy; since then their power has been broken ... and themselves sunk into objects of pity.” Quoted in Dippie, The Vanishing Americans, 7–9

87. Ferguson, M. Bowdich, review of David Roberts’s Once They Mowed Like the Wind in Smithsonian, March 1994, 128.


89. Kupperman, Settling with the Indians, 188 and Dippie, The Vanishing Americans, 7–9.


91. William Gilmore Simms quoted in Mitchell, Witness to a Vanishing America, 255. See also Vogel, ed., This Country We Own, 286. Francis A. Walker, message to his department, 1871.


95. Jennings, The Invasion of America, 144.

96. Satt, American Indian Policy in the Jacksonian Era, 143.

97. Francis Drake seems to have had something like this in mind for British North America in 1573, but he never brought his plans to fruition. See Ronald Saunders, Lost Tribes and Promised Lands: The Origins of American Racism (Boston: Little, Brown, 1978), 218–19.


101. Peter A. Thomas, “Cultural Change on the Southern New England Frontier, 1630–1665,” in Finnegan, ed., Cultures in Contact, 141. In their very first years in Virginia, the British encouraged intermarriage to promote alliance with nearby Indians, even offering a behe to any white Virginian who would marry an Indian, but this offer lasted briefly, and few colonists took advantage of it.

102. Wright, The Only Land They Know, 235; Nash, Red, White, and Black; Axline, “The White Indians.”


105. Pearce, The Savage of America.


110. Nash, Red, White, and Black,


111. Hurd, Indian Survival on the Columbia Frontier 122.


113. Randels Oreyer, “Treaties of Native Americans under the Jurisdiction of the Plymouth Colony” (Johnson, Vt., 1984, typescript), 8–9; Jennings, Indians, 144–45; Alden Vaughan, New England Frontier (New York: Norton, 1979), claims Indians did live in New England courts, although his book has been attacked by the new scholarship.


116. Taph, Mao Tse to Civilization, 317.

117. Charles M. Segal and David C. Steinbeck, Portraits, Indians, and Manifest Destiny (New York: Putnam’s, 1977), 48. Turner, Beyond Geography, 215–16, also says Indians/white relations and whites “unjustified and blameworthy” land claims, in Williams’s view, were the key cause of his humiliation.


119. Satt, American Indian Policy in the Jacksonian Era, 25.


121. This point is implied by Dean A. Crawford, David I. Peterson, and Virgil Warr, “Why They Remain Indians,” in Vogel, ed., The Country We Ours, 282–84. See also Robert
The largest thing was putting an end to the biggest thing. When they saw television, it was new! The highest ratings occurred in television entertainment up to that point. Admittedly, it is just a movie, but its larger social setting is primedly one of race. Time, February 14, 1977, tells of the popularity of Race; for general discussions of black stereotyping in mass media see Michael Rogin, Making America Home, Journal of American History, no. 3 (December 1972): 717–31. Donald J. Bogie, Time, March, 1943, Marston, Marston, and Backs (New York: Barrows, 1974); and Loewen. "Black Image in White Vermont: The Origin, Meaning, and Abolition of a Black Walk," in Robert V. Daniel, ed., Biennial History of the University of Vermont (Burlington: University Press of New England, 1991). An early draft of this paragraph cited racist content I reconstructed from the first full-length animated movie, Fantasia. When I revised the video to check my memory, I found no race relations. Then I learned from Ariel Dorfman (The Empire of Old Clothes (New York: Pantheon, 1983), 120 that the Disney company had eliminated all the segments containing racial stereotypes from the video re-release. 2. 1955 Exhibitions: The Cotton Gin and Its Bittersweet Harvest at the Old Star Cane Mill in Jackson, Miss. 9. The plantation and the plantation will be discussed later in the chapter. The foremost reason why whites Missourians have not left the slave trade out of Missouri in the 1860s was the suspicion that they were not "asound" on slavery. Indeed they were not: Moomers admired black males to the priesthood and invited free Negroes to join them in Missouri. In response to this pressure, Moomers not only freed Madiou but changed their animosities and policies to resemble those of most white Americans in the 1840s, concluding that blacks were inferior and should not become full members. They did not reverse this policy until 1790–97. See Ray Wos, Jr., King of the Saxons (New York: Viking, 1979), 35–49. 88. Forest G. Wood, The Arrogance of Race (New York: Alfred A. Knopf, 1980), 96–97; and Newell Bridger, Saints, Slaves, and Blacks (Winston-Salem: North Carolina, 1981). 10. Smud Telfor, Race: How Blacks and Whites Think and Feel About the American Ossian (New York: New Press, 1992). 11. Samuel Eliot Morison and Henry Steele Commager, The Growth of the American Republic (New York: Oxford University Press, 1950), 521. In Andrew Rooney and Barry Wolf's film, Black History: Last Stand at St. Cloud (Santa Monica, Calif: BFA, 1968), Bill Cosby points out that this textbook was written by two northern Politicote Prize–winning historians. 12. Nancy Baym, The American Way says little about slavery as experienced by slaves, but she does mention slave results and the underground railway. Discovering American History tells about slavery, using primary sources, but these are all by whites and contain little about slavery from the slaves' point of view. Considering the many slave narratives, it is surprising that Discovering excludes black sources. There is nothing "coming edge" in any of the books' coverage of slavery. Twenty years ago historians developed the "slave community" interpretation to emphasize how African Americans experienced the institution; no textbook shows any familiarity with that school. Nor do any authors describe the controversies among comparing slavery "schools." For a compact discussion of these interpretations, see Lorenzo, Slave Narratives and Sociology. Contemporary Sociology 22, no. 1 (July 1982): 362–84, reviewing works by Blasingame, Wientz, Gove, Hymes, Goode, and Arrayick. 13. Whether slavery was profitable in the nineteenth century spurred a minor historical tempest a few years back. Although it founded Southern soil, and although the Southern economy grew increasingly dependent on the Northern, evidence indicates planters did find slavery profitable. See also: Herbst Apgar, And Why Not Every Man? (New York: International, 1961), 191–92. 14. James Currie, review of The South and Politics of Slavery, Journal of Mississippi History 41 (1977): 369; we also William Cooper, Jr., The South and the Politics of Slavery, 1820–56 (Baton Rouge: Louisiana State University Press, 1978). 15. Roger Thompson, "Slavery, Secessionism, and Secession," Australian Journal of American Studies 1, no. 2 (July 1983); 3. 5. William R. Brack, Partis and Political Conscience (Millwood, N.Y.: KTO Press, 1979). 6. Joseph R. Cutil, Jr., Mormon Book of Quotations in American History (New York: Morris, 1984), 38. 7. Frank O'Shea, a historian with Confederate sympathies, championed reasons for war other than slavery. When it fought, however, virtually everyone, including Abraham Lincoln, Oliver Wendell Holmes, and Ulysses S. Grant on the Union side and Jefferson Davis and Alexander H. Stephens, president and vice-president of the Confederacy, thought the war was caused by slavery. See Daniel Aaron, The Unwritten War (New York: Oxford University Press, 1973), 28, 180. 8. Jesse B. Pierce, Public Opinion and the Teaching of History in the United States (New York: Alfred A. Knopf, 1926), 66–70. Not was the North a great incubator of progressive textbooks in those decades. 9. Francis Picardo, America Begins (New York: Vintage, 1980), tells how history textbooks changed their treatment of slavery and Reconstruction in the 1970s. Hildt Black describes the former influence of white segregationist architects and the new black influence in northern urban schools. 10. resulting from the civil rights. The Black Power movements, in The American Schoolbook (New York: Morrow, 1967), chapter 8, "Beyond Our Pam," 111 20th century spurred a minor historical tempest a few years back. Although it founded Southern soil, and although the Southern economy grew increasingly dependent on the Northern, evidence indicates planters did find slavery profitable. See also: Herbst Apgar, And Why Not Every Man? (New York: International, 1961), 191–92. 11. Interviews at Williamsburg. Skein, Blacks in America, 1942–1978, 82.