

Reading Notes for Thomas King's *Green Grass, Running Water*

Page numbers refer to the paperback edition,
Toronto, HarperCollins, 1994.

The Notes are followed by a bibliography of critical works, and a list of works by Thomas King.

The following annotations are chiefly informal in tone, for they began as notes to share with students after class discussions of *Green Grass, Running Water* in a senior Canadian fiction class at UBC in 1994. My students said they would have liked more “clues” to their reading—clues *written down*. I told them I would type up my annotations to share with them, and suggested that they add their own as they read. That began a very entertaining search for the answers to little puzzles. Not long after, my colleague Margery Fee shared some notes given her by Robin Ridington in Anthropology (now retired). I added some of his (and I hope I have remembered to acknowledge Robin’s particular contributions). Helen Hoy of the University of Guelph also provided several suggestions, as well as the list of works by King. Contributions by Robin Ridington are noted with [RR], those by Helen Hoy with [HH].

The notes reflect my experience in discussions. In writing up the notes, I assumed that reasonably current, non-specialized points would be familiar. For example Joe Hovaugh’s remark about money and evangelism (King, *Green Grass* 95) would suggest Jim Bakker and other money-making, fundamentalist TV evangelists.

The annotations follow order of appearance in the text, except for notes on the four Indians. These are dealt with first since the Lone Ranger, Robinson Crusoe, Hawkeye, and Ishmael, along with their “Indian friend” (71) counterparts (Tonto, Chingachgook, Friday and Queequeg) figure so prominently in the narrative. With these, as with other characters and situations, King purposefully plays with expectations about naming and gender.

TONTO Faithful Indian companion to the LONE RANGER, familiar from the 1950's ABC and CBS television series and from movies. He was played by a number of actors, but most memorably by Canadian Mohawk actor Jay Silverheels (born Harold Jay Smith) in *The Lone Ranger* (1956), and *The Lone Ranger and the Lost City of Gold* (1957). See E. O'Connor's *The Hollywood Indian* (1980), and other such books for more details. This "Indian-sounding" name means "numbskull," "fool," or "stupid" in Spanish: "That's a stupid name, says those rangers" (71). Note other variations in the text on "that's a stupid name:" for example, Nasty Bumpo's remarks to Old Woman (394).

LONE RANGER Masked man with faithful Indian companion, TONTO. Hero of western books, the 1933 radio serial written by Fran Striker (see Yogy 221), the 50's television series, and numerous movies, among them: *The Lone Ranger* (1938), *The Lone Ranger Rides Again* (1939), and *The Legend of the Lone Ranger* (1981). At the centre of stories about the Texas Rangers and the lone survivor of a raid. He is a Do Gooder. The Texas Rangers myth has it that one ranger could be sent to clean up a town. A later version of this frontier figure is the Clint Eastwood loner in *High Plains Drifter* (1971) and *A Fistful of Dollars* (1964). Tom King's interest in the Lone Ranger also extends to his work as a photographer. He is engaged in a project, *Shooting The Lone Ranger*, to capture well known Native Americans wearing the Lone Ranger mask.

CHINGACHGOOK Faithful Indian companion to HAWKEYE (who first appears as Natty Bumpo), in Cooper's *Leatherstocking Saga* (1826-1841). Also known by the names Great Serpent, Indian John, John Mohegan, and Uncas. Chingachgook is a "noble savage" and the last of his tribe (the Mohegans/Mohicans). He goes on adventures with Hawkeye/Bumpo: he helps Bumpo fight Magua in *Last of the Mohicans* (1826); helps Bumpo guide Mabel Dunham to her father in *Pathfinder* (1840), and helps rescue Wah-Ta!-Wah in *The Deerslayer* (1841). He is converted to Christianity, and then dies in a fire in *The Pioneers* (1823). Interestingly, Jay Silverheels also played Chingachgook in the film of *The Pathfinder* (1953). (See above TONTO).

HAWKEYE Another adopted "Indian" name. Most famous of the frontier heroes in American literature, when the frontier was in the East—Appalachia, before the frontier "moved" West. Hawkeye is one of the nicknames for James Fenimore Cooper's Nathaniel Bumpo, a white

woodsman and guide with knowledge of “Indian ways.” He is the hero of *The Leatherstocking Saga* (1826–1841)—including *The Deerslayer*, *The Last of the Mohicans*, *The Pathfinder*, *The Pioneers* and *The Prairie*. Nathaniel Bumppo’s other nicknames: Natty (see “Nasty”), Deerslayer, Leatherstocking, la Longue Carbine (“big rifle”), and Pathfinder. He has a faithful Indian companion, CHINGACHGOOK.

Hawkeye wears a distinctive leather jerkin. His cultural presence in America and elsewhere is signalled by popular tastes. He is featured in five major Hollywood films of *Last of the Mohicans* (1922, 1932, 1936, 1977, and 1992); two sauerkraut westerns, *Der letzte Mohikaner* (1965) and *Chingachgook—Die Grosse Schlange* (1967); and two television serials—a BBC series, *Last of the Mohicans* (1971) and an American series, *Hawkeye* (1993–94). Hawkeye is also the name of the irreverent hero of the Robert Altman movie *MASH* (1970) and of the long-running 1970s television series, *M*A*S*H*.

FRIDAY ROBINSON CRUSOE’s “savage” companion and servant in Defoe’s *Robinson Crusoe* (1719) and another variation of “Indian friend.” He is the original of the expression, “Man Friday.” Crusoe rescues him and names him Friday, because he “found” him on Friday. King plays with the name, as for example, “Thank God. . . it’s Friday”; and Coyote’s lame joke, “I’ll call you Friday.”

CRUSOE, Robinson Hero of Defoe’s *Robinson Crusoe* (1719). This narrative of a shipwrecked mariner, based on the true story of Alexander Selkirk, is the most famous of all desert island narratives, or Robinsonnades. Crusoe survives through ingenuity and finds spiritual strength through adversity. He is aided by his Man Friday, the “savage” he rescues from cannibals, and then Christianizes. The novel contains meticulous details about survival. King mocks Crusoe’s passion for making lists and for weighing the pros and cons of various situations: “I was very pensive upon the subject of my present condition when reason as it were expostulated with me t’other way . . .” (Defoe 62). Note that Crusoe’s shirt, “the one with the palm trees” (9), signals the desert island connection.

QUEEQUEG ISHMAEL’s good friend in Melville’s *Moby Dick, or the Whale* (1851). He, too, is a variation of the faithful “Indian” companion. Queequeg, a cannibal, is the “soothing savage” harpooner on the *Pequod*, Captain Ahab’s ill-fated whaling ship. See the exchanges on naming between Changing Woman and Ishmael (194–95).

ISHMAEL Character in Herman Melville's *Moby Dick*, who begins the story with one of the most famous opening lines in American fiction: "Call me Ishmael." He is strong friends with the cannibal QUEEQUEG, and when Moby Dick destroys the *Pequod*, Ishmael survives by staying afloat on Queequeg's coffin. The name is Biblical: Gen.15:15.

THE VOLUME HEADINGS Each volume begins with a direction and a colour, in the Cherokee syllabary. Volume I: East/red; Volume II: South/white; Volume III: West/black; Volume IV: North/blue. Perhaps the following is helpful: "In the Medicine Lodge, each direction has a ceremonial meaning. The East represents the new generation, still green, and just beginning to grow. The South represents further growth. The West represents ripeness. Finally, the north represents old age—the complete generation of a man or being" (Powell 2:852). Note also that Joe Hovaugh's garden is in the east, in Florida: "And the Lord God planted a garden eastward in Eden" (Gen.2:8).

COYOTE (1) The familiar trickster figure from First Nations/Native American tales, an especially important personage in the mythology of traditional oral literature of Native North America; one of the First People, "a race of mythic prototypes who lived before humans existed. They had tremendous powers; they created the world as we know it; they instituted human life and culture—but they were also capable of being brave or cowardly, conservative or innovative, wise or stupid" (Bright xi). See Bright's *A Coyote Reader* for tales and a bibliography; see also Harry Robinson's coyote stories in *Write It on Your Heart* (1989) and Hirschfelder, *Encyclopedia of Native American Religion* (ENAR).

DREAM, COYOTE DREAM, AND DREAM EYES (1). Dreams are powerfully significant in First Nations cultures. See Hirschfelder for information on dreams and the parts dream visions play in determining the ordinary (for example, where to hunt) as well as the extraordinary (for example, what fate holds in store).

GOD/dog (2) A contrary, and a play on words and names. A dog (*Canis familiaris*) is, of course, a "lesser" form of coyote (*Canis latrans*)—and a *god* is a backward kind of *dog*. Or as Robin Ridington suggests, God is a contrary from a dog's point of view. GOD turns out to be the loud-voiced God of the Old Testament. See "What happened to my earth without form?" "What happened to my void?" "Where's my darkness?" (38) and compare Gen.1:2.

CONTRARY (2) In the cultures of the Plains Indians, those who acted in contrary fashion [RR]. For example, they did things “backwards”— even to the extent that they rode into battle and then rode against their own people, firing arrows at them instead of the enemy. See Connell, Schwartz and Hirschfelder, *ENAR*.

“GHA!” SAID THE LONE RANGER. “HIGAYV:LIGE:I.” (15) The first words in Cherokee by the Lone Ranger are the ceremonial opening of storytelling in a Cherokee divining ceremony, divining for water and so in a sense for the future. [HH]

HOVAUGH, Joseph, Dr. (16) Joe Hovaugh is a play on the name *Jehovah*. He is the authority figure running the asylum (Babo’s “crazy hospital”) from which the Indians escape in Florida. Likely St. Augustine, site of Fort Marion, in Alberta’s lectures (19). The four old Indians are locked up, though they pose no threat. Dr. Hovaugh is more interested in contemplating his garden than in most other things. Note Gen. 1:31, “And God saw everything that he had made, and, behold, *it was very good,*” and compare with Joe Hovaugh’s thoughts, “. . . and he was pleased” (italics in original: 16, 425). Joe Hovaugh also appears in King’s story, “A Seat in the Garden,” in *One Good Story, That One*.

FRANK, Alberta (18) The principal female character in the realist story. *Alberta* suggests the province in western Canada, and usually Alberta herself is *frank*. King may be showing a little fondness for the province itself since he lived in and taught in Lethbridge, Alberta, from 1980-1990. King may also have drawn her name from Frank, Alberta, on the Turtle River. This town was a major disaster site, buried by the famous Frank Slide of 1903. In class discussions, we have speculated about this being one of the disaster dates that Dr. Hovaugh tracks (46).

DAWES, Henry (18) Author of the Dawes Act of 1887 which privatized communally held Indian land and led to the dispersal of Indian lands in the U.S., estimated at more than 90 million acres (Hoxie 154). Much theft and trickery and deeding away of lands followed this enactment. Note Henry’s behaviour in Alberta’s lecture.

COLLIER, John (19) US Commissioner of Indian Affairs under Roosevelt’s “New Deal” administration in the 1930s. He reversed the assimilationist policies of Dawes [RR]. In 1923, he organized the American Indian Defense Association to fight the Bursum Bill (see **BURSUM** 43). Responsible for Indian Reorganization Act of 1934, based on Indian opin-

- ion and advice. Not surprisingly, he's a good listener in Alberta's lecture.
- ROWLANDSON, Mary** (19) (1635c.-1678c.) Indian captive during King Philip's War (1675-76). Author of gory anti-Indian narrative, *The Sovereignty and Goodness of God Together with the Faithfulness of His Promise Displayed: Being, a Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson* (1682). For captivity narratives, see Namias.
- DUSTON, Hannah** (19) Indian captive (mid 1700s) who, with others, tomahawked and scalped her captors—including children—in revenge for the death of her baby. Included in writings by Cotton Mather, Thoreau (*A Week on the Concord*, 1849) and Nathaniel Hawthorne, who retold the story for children.
- GOODALE, Elaine** (19) A young reformer (Superintendent of Indian Education for the Dakota Territory) who became the wife of Charles Eastman (Ohiyesa), a Sioux doctor who was the first doctor to reach the killing field of Wounded Knee (1890). They met during the first weeks following the massacre and married soon after [HH]. See Hoxie.
- MOONEY, Helen** (19) This name may be connected with James Mooney, a pioneering ethnographer who wrote about Cherokee sacred formulas and the Ghost Dance [RR]. This is also a private joke [HH].
- THOSE INDIANS. DID ANY OF THEM ESCAPE? . . . NO.** (20) Allusion to *Apache* (1954) in which the warrior Masai, shipped to Fort Marion with Geronimo in 1885, escapes from the train and walks back to his ancestral lands. As Alberta points out, none escaped. See Brown 412.
- JONES, Babo** (23) In Melville's story "Benito Cereno" in *Piazza Tales* (1856), Babo is the black slave who is the barber and the leader of the slave revolt on board the *San Dominick*. He deceives the visiting Captain Amasa Delano into thinking that "it's business as usual on board," though Babo is in control and the ship is under sail for freedom in Africa. King provides lots of little jokes that reinforce the connection between Babo and a ship. For example, she carries around Life Saver candies (25). See PINTO (23) for more details.
- Also, Babo may be one of the three Wise Men of the East (the black King) following the mysterious star/light, indicated by the "westward leading" clue (276)—to Blossom and Alberta's mysterious pregnancy [RR].
- CERENO, Sergeant Ben** (23) Benito Cereno is a character in Melville's story "Benito Cereno." A mutiny occurs on board ship, led by the black barber and slave leader, Babo. Babo asks Sergeant Cereno "Is that [name] Italian

or Spanish, or what?" (25); "What's your first name? Let me guess. Is it Ben? That's my boy's name" (26).

DELANO, Jimmy (23) A possible connection with Captain Delano of "Benito Cereno," but more likely Columbus Delano, a career politician who was head of the Bureau of Indian Affairs in the administration of Ulysses S. Grant. In 1875 Delano defended the BIA against charges of mistreatment of the Indians in the Red Cloud Agency in South Dakota—despite evidence of rotten foodstuffs and tobacco given to the Indians which was brought forward by a famous fossil hunter, Othniel Charles Marsh. The bad press for the BIA in connection with this incident led to Delano's resignation.

PINTO (23) Ford automobile. Plains horse. A piebald or "painted" pony associated with Indians of the Plains. Note that Pinto ponies are prominent in the drawings of the Cheyenne imprisoned at Fort Marion, described in Alberta's lecture (19). Jokes about naming cars after horses, Indians and explorers may be at work here, as well as the play on words with Columbus's ship, the *Pinta*. Babo thinks "the Pinto [in the puddle] looked a little like a ship," and then, "not exactly a ship . . . Not a ship at all" (27). At the dam episode, Babo recognizes the red Pinto as "The cars [sail] past the bus" (406).

NISSAN, THE PINTO AND THE KARMANN-GHIA (407) The Pinto is the first of a series of jokes about the disappearing cars that go over the dam. The three ships of Columbus on the voyage sponsored by Isabella of Spain were the *Niña*, the *Pinta*, and the *Santa Maria*. The belief that their ships would fall off the edge of the world is often (falsely) attributed to old-world mariners. Note another minor funny bit: Dr. Hovaugh drives the slightly more upscale car; the Karmann-Ghia is *white* and a *convertible*, just the thing for a theological figure on tour.

LOOMIS, Dr. (31) A private joke [HH].

OLD CROW, Martha (31) A medicine woman, the "doctor of choice" for people on the Reserve. She also appears in King's *Medicine River*.

MORNINGSTAR, George (33) His name alludes to Custer. "Son of the Morning Star" or "Child of the Stars" was the name given to George Armstrong Custer by the Arikaras in Dakota territory. The Crow scout White Man Runs Him, who was also known as Son of the Morning Star, may have conferred this—his own name—upon Custer. "No matter how he got the name, he liked to be called Son of the Morning Star. Without doubt he liked it better than several names the troopers called him: Hard

Ass, Iron Butt, Ringlets” (Connell 184). King alerts us to the importance of George’s name *per se*: “Latisha even liked his name. It sounded slightly Indian, though George was American. Best of all, he did not look like a cowboy or an Indian” (131-32), a likely reference to Custer’s style of dressing. George’s jacket is the key to the Custer connection later. Note also George’s statement, “Right. . . . And I’m General Custer” (384). See CUSTER (61).

JOHN WAYNE (33) First of *many* references to actor famous for roles in westerns. Wayne did play one or two roles sympathetic to Indians, such as that in John Ford’s thin version of the Custer myth *Fort Apache* (1948); but as film historian Newman observes, Wayne came “to epitomise the Injun-hating screen cowboy,” especially after his performance in *The Searchers* (1956), a captivity narrative (*Wild West Movies* 58). Late in his career Native Americans picketed his films. Wayne first made his name in John Ford’s *Stagecoach* (1939); he made many films with Maureen O’Hara, including *Rio Grande* (1950). Lionel’s childhood desire to be John Wayne and to have his jacket signals his denial of “Indianness.” King uses Wayne’s movie costume of leather jacket, hat and gloves to parallel George Morningstar’s “Custer” jacket, hat and gloves.

FIRST WOMAN (39) North American Indian mythology. The story of First Woman falling from the sky with the subsequent creation of Turtle Island is a common one in Seneca and other tales. The Cherokee variation involves Star Woman and is also a variant of the earth diver creation stories. Lots of fooling around with the Genesis creation story here. Note that the Lone Ranger finally gets the story off to a proper start with the mention of First Woman in Cherokee, *Higayv:ligé:i* (15).

AHDAMN (40) Play on Adam and the Garden of Eden story in Genesis. Note that First Woman, not God, makes the garden. See also King’s, “One Good Story, That One” for another narrative about Ahdamn and the Garden of Evening, who is First Woman. There King has the same kind of fun with Adam’s naming of creatures.

BLOSSOM (43) The setting, a town in Alberta. Blossom is also featured in King’s *One Good Story, That One*; see “How Corporal Colin Sterling Saved Blossom, Alberta, and Most of the Rest of the World.” The name suggests natural beauty and regeneration, as well as the smallness of the town. The name has affinities with W.O. Mitchell’s town, Crocus, Saskatchewan, in *Who Has Seen the Wind?* (1947). RR observes there may

- be a simple life-affirming message in the direction, “Blossom! Alberta.”
- BURSUM, Buffalo Bill** (43) King combines the names of two men famous for their hostility to Indians. Holm O. Bursum (1867-1953) was a senator from New Mexico who advocated the exploration and development of New Mexico’s mineral resources. With his eye on the map of New Mexico, he proposed the infamous Bursum Bill of 1921, which aimed to divest Pueblos of a large portion of their lands and to give land title and water rights to non-Indians. See bibliography, Washburn, *HNAI*. The Buffalo Bill part of the name refers to William F. Cody (1846-1917), an exploiter of Indians for entertainment in *Buffalo Bill Cody’s Wild West Show*.
- ELIOT, Dr. John** (46) Perhaps missionary John Eliot (1604-1690) the “Apostle to the Indians” in Massachusetts; he opposed enslaving Indian captives.
- OCTOBER 26, 1929** (46) The crash of the New York Stock Exchange.
- MR. RED, MR. WHITE, MR. BLACK AND MR. BLUE** (52) Seemingly arbitrary naming of the Indians by Dr. Hovaugh’s institution. Perhaps some relation to colours in the volume headings, with respect to the narratives of each of the old Indians. RR also suggests there may be a possible connection with the film *Reservoir Dogs* (1992).
- JEMIMA, Aunt** (54) Racial stereotype of the “black mammy” type (in *Gone With the Wind*, for example); this invented character was used as the marketing image for pancakes and syrup and other food products. Now widely regarded as a racist slur, this name is used by (no surprise) Cereno behind Babo’s back.
- SCOTT, Duncan Campbell** (1862-1947) (55) Lionel’s boss. One of Canada’s Confederation Poets and a civil servant in the Department of Indian Affairs; he became Deputy Superintendent in 1923. Among his works are poems on Indians, many of these very romantic in tone but usually figuring Indians as a dying race. Scott was involved in treaty negotiations and responsible for ordering the prosecution of Indians taking part in feasts or potlatches. See *Duncan Campbell Scott: The Poet and the Indians* and Dragland. Also RR notes that Scott was directly responsible for the suppression of Dan Cranmer’s 1929 Village Island potlatch, regalia from which were confiscated for the National Museum. The seizure of Amos Frank’s family regalia at the border also alludes to such confiscations.
- WOUNDED KNEE** (56) South Dakota, site of the last major battle of the Indian Wars. 200 Sioux—men, women and children—died at the massacre at Wounded Knee on December 29, 1890. In 1973, 200 members of

the American Indian Movement (AIM) occupied Wounded Knee for 69 days to protest conditions for Native Americans.

DEAD DOG CAFE (57) Part of the jokes about traditional Blackfoot cooking and tourists' desire for the exotic. Ruth Beebe Hill exploited the eating of dogs in *Hanta Yo* (1969) and Custer mentioned it in *My Life on the Plains* (1982-1874). Also refers to starving Indians having to eat their dogs. Possibly a play on Nietzsche's assertion that "God is Dead" [RR]. Note that Thomas King's *Dead Dog Café Comedy Hour* (CBC 1996-) is a "spinoff."

MASSASOIT (58) (1580-1661) Powerful chief of the Wampanoag. Plymouth Rock, Dec. 1620. Treaty with the Pilgrims, 1621.

BATTLE OF THE LITTLE BIGHORN (61) "Custer's Last Stand," the stunning defeat of U.S. troops in the Great Sioux War, June 25-26, 1876. The Sioux and Cheyenne victory prompted a massive offensive against the Indians.

CUSTER, George (61) George Armstrong Custer (1839-1876), Union General in the Civil War and famous Indian fighter who has acquired mythic status in American history. Note details about Custer's garb, in particular his fringed leather jacket as part of his costume. Custer was a bit of a dandy and proud of his frontier style. He was recorded as wearing his famous buckskin jacket at the battles of Washita and the Little Big Horn.

SHAGGANAPPI (66) The name of this lounge comes from the Algonquian word for rawhide cord. Since Alberta contemplates finding a sperm contributor here, perhaps this is a pun, "shag a nappy;" that is, *shag* (sexual slang) and *nappy* (diaper).

A REALLY NICE CANYON AND AT THE BOTTOM ARE A BUNCH OF DEAD RANGERS (70-71) All the details of the original Lone Ranger story emerge here: the canyon, the ambush, the deaths of all but one, young John Reid left for dead, his rescue by his Indian friends, and the donning of the mask. See Yoggy 220.

LITTLE BEAVER (71) A child's role in the *Red Rider* western serial of the 1930s, played by child actors Tommy Cook and Bobby Blake.

MY GREAT-GREAT-GREAT GRANDFATHER WAS A BARBER ON A SHIP (92) Here and in the conversation following, allusions to Melville's slave revolt in "Benito Cereno." See JONES, Babo (23).

WERE THEY ON DRUGS? DID THEY DRINK? (94) More stereotyping. Investigative assumptions about Indians. King pursues this stereotyping

in “A Seat in the Garden,” in *One Good Story, That One*.

MY GREAT-GRANDFATHER AND HIS VISION (95) Joe Hovaugh speaks of his great-grandfather’s establishing the site in Florida. Joe Hovaugh’s hospital is in Fort Marion, St. Augustine. His remarks may be a reference to Augustine and *The City of God* (*De Civitate Dei* 413-427 A.D.), a powerful defense of Christianity against paganism—cast here in terms of real estate and vision. See Donaldson.

OLD AGENCY PUPPY STEW (108) A joke about “local dishes.” Old Agency is a Blackfoot settlement on the Blood Reserve six miles from Lethbridge.

PLAINS, SOUTHWEST OR COMBINATION? (108) Costumes wholly inappropriate to the Alberta Blackfoot but having more colourful appeal to the tourists.

HORSE CAPTURE, Will (109) This character is the photographer protagonist in King’s earlier novel, *Medicine River* (1989). King may also be borrowing part of the name of George Horse Capture, Deputy Assistant Director of Cultural Resources of the National Museum of the American Indian in New York. [RR]

SIFTON, Sir Clifford (1861-1929) (110). Aggressive promoter of settlement in the West through the Prairie West movement, and a champion of the settlers who displaced the Native population. Federal minister of the Interior and Superintendent of Indian Affairs in Laurier’s government from November 1896. Knighted in 1915. Ironic detail: he suffered from deafness throughout his life.[RR]

STANDS ALONE, Eli (110) The name suggests Elijah Harper, who blocked the Meech Lake Constitutional Accord in 1990 by being the standout vote in the Manitoba legislature. He voted against a debate that did not allow full consultation with the First Nations and that recognized only the English and the French as founding nations. King may also have drawn upon the name of Blood Elder, Pete Standing Alone, subject of a National Film Board documentary in 1982.

GRAND BALEEN DAM (112) Grande Baleine or Great Whale River Project, part of the James Bay hydroelectric project. Massive diversions of water from the Eastmain and other rivers destroyed traditional Cree hunting territories.

The Oldman River Dam in southern Alberta is not too far from the fictional Blossom. This dam, completed in 1991, was built without consulta-

tion with the Peigan people whose sacred lands, archaeological sites and hunting and fishing grounds were inundated. After an eight-year struggle to terminate the dam's operation, the Peigan lost their case in the Supreme Court of Canada in 1996.

CAMELOT (112) Lionel Red Dog's mother. Any guesses why King chooses this name? Camelot was the site of King Arthur's court, and the Kennedy administration was identified with this idealistic, roundtable approach to government. Camelot also applied to the administration's covert security operations. [RR]

WEST EDMONTON MALL (115) World's largest shopping mall. Edmonton, Alberta's most identifiable and controversial symbol. Connection with Charlie Looking Bear's materialistic interests.

STANDS ALONE VS. DUPLESSIS INTERNATIONAL ASSOCIATES (116) Duplessis invokes both duplicity and the political corruption of the Duplessis régime in Québec (1936-39; 1944-59) [HH].

PARLIAMENT LAKE (116) Just as Elijah Harper blocked the Meech Lake Accord, so Eli blocks development of the dam.

CROSBY JOHNS AND SONS INC. (117) John Crosbie, appointed Minister of Justice in Brian Mulroney's Conservative government, was involved in a patronage scandal in June 1985, when his sons were found to be on a federal payroll of standing agents who could receive government work.

ALBERTA NOW (117) Play on Ted Byfield's right-wing publication *Alberta Report* [RR].

THE AMERICAN VISITORS TO THE DEAD DOG CAFE: NELSON AND JEANNETTE, ROSEMARIE DE FLOR, and BRUCE (130) all these figures have been active in the stereotyping of Canadian Indians and Canadian life in the North or West. Jeannette MacDonald and Nelson Eddy starred in *Rose Marie* (1936), a Hollywood musical romance about life in Canada's north, Mounties and all. It's likely that Rosemarie and Bruce are the principal players. Other popular Mountie representations were *Sergeant Preston of the Yukon* (CBS 1955-58) and *Renfrew of the Royal Mounted* (SYN 1953).

GEORGE WAS AMERICAN, FROM A SMALL TOWN IN MICHIGAN . . . WITH SOFT LIGHT BROWN HAIR THAT JUST TOUCHED HIS SHOULDERS (131-32) Two references to Custer. At 23 he was the youngest general in the Union Army; he was given command of the Brigade. He was famous for wearing his tawny blonde hair to his shoulders.

- There is a famous equestrian statue of Custer in Michigan. See bibliography, Barnett.
- TECUMSEH** (132) A Shawnee Chief (1768-1813), distinguished leader, noted for his courage and sagacity. Active on the side of the British in the war of 1812.
- WHEN I'M CALLING, YOU-OO-OO-OO, OO-OO-OOO** (133) . . . definitely not the opera! The "Indian Love Call" song from *Rose Marie* (1936).
- KHALIL GIBRAN'S THE PROPHET** (134) (1923) A collection of inspirational thoughts, widely regarded as soft hokum, phony philosophy—the kind of stuff for George Morningstar. Gibran (1883-1931) was a Lebanese/American philosopher and writer of mystical poetry.
- THE BIG PROJECT IN QUEBEC** (136, also 407) The James Bay Project, a monumental hydroelectric-power development on the east coast of James Bay—one phase of which is the Grande Baleine/Great Whale complex. Announced in 1971, it was contested by the Cree, who had not been consulted. The James Bay and Northern Quebec Agreement of 1975 is the first major agreement between the Crown and First Nations since the numbered treaties of the 19th and 20th centuries. The Cree settled for \$225 m. and retained hunting and fishing rights.
- CHANGING WOMAN** (144) Navajo deity [RR]. "Navajo myths recount the emergence of mankind into this, the fifth world, through four previous subterranean realms. In the fifth world, the Navajo have been especially blessed by Changing-Woman, a holy person of miraculous birth" (Hinnells 229). Note the "changes" King rings on *lesbian* with this character and Moby Jane.
- BIG CANOE AND THE LITTLE MAN** (144) The Noah and the Ark story in Gen.5-9. According to Noah's "Christian rules on his Christian ship," animals don't talk, as they do in Indian narratives. The *big canoe* is likely a swipe at missionary adaptations of biblical stories for Indians.
- WHAT'S WRONG WITH THAT? SAYS COYOTE** (146) A reference to Coyote narratives about his/her couplings with humans.
- NOT WANTED ON THE VOYAGE** (148) Reference to Timothy Findley's novel of this name—another radically different treatment of the Noah story. King's Noah is very like Findley's Dr. Noyes, a humourless tyrant. See Lamont-Stewart and Donaldson.
- BACK BEFORE THEY HAD ANY INDIAN HEROES** (150) An allusion to the shift in the presentation of Indians in some Hollywood films, starting

in the 1950s and becoming pronounced in the 1960's and then again in the 1990s with such films as *Dances With Wolves* (1990).

YOUR FATHER CHANGED HIS NAME TO IRON EYES SCREECHING EAGLE (150) Joke about choosing a "really Indian" name for the movies. The first part recalls the Cherokee actor, Iron Eyes Cody. One of many jokes about the image of the Indian in popular American culture. Portland's roles also indicate the view that "all Indians are the same" (151). King is also alluding to the stylized Indian names of actors such as Chief Thundercloud, Chief Big Tree, and Chief Yowlachie. See bibliography for Cody's autobiography.

C.B. COLOGNE, A RED-HEADED ITALIAN WHO PLAYED SOME OF THE INDIAN LEADS (151) Cristóbal Colón is the Spanish name for Cristofor Colombo (born Genoa, Italy 1451), known in English as Christopher Columbus (1451-1506) who was sent by Queen Isabella I of Spain to find a route to the Indies. King draws attention to *Cristobal Colon* by having the initials C.B. stand for *Crystal Ball*, a near-sounding word combination (181). *Crystal Ball* involves another pun, too, for it is a kind of perfume, a *cologne*. C.B. also recalls the film director Cecil B. DeMille.

Note a minor point for the "Benito Cereno" connections: the figure-head on Babo's ship is Cristobal Colon, beneath which a corpse is tied. Christopher Columbus as slave trader appears in King's children's book, *A Coyote Columbus Story* (1992): "Say, says Christopher Columbus. I'll bet this is India. And he looks at the human beings. I'll bet these are Indians. And he looks at his friends. I'll bet we can sell these Indians" (18).

HE PLAYED QUICK FOX IN DUEL AT SIOUX CROSSING, CHIEF JUMPING OTTER IN THEY RODE FOR GLORY, AND CHIEF LAZY DOG IN CHEYENNE SUNRISE (151) The Indian chiefs' names are based on "The quick brown fox jumped over the lazy dog," a popular phrase for practising hand-writing and forming letters of the alphabet. The movie titles are good "western-sounding" titles patterned on such movies as *Duel at Diablo* (1966), *They Died with Their Boots On* (1942) and *Cheyenne Autumn* (1964).

PORTLAND'S NOSE WASN'T THE RIGHT SHAPE (152) Portland doesn't conform to the stereotype of the Hollywood Indian, as was the case with the Cherokee actor Chief Thundercloud who played in *Geronimo* (1939). "He had to be heavily made up because in the judgement of the director

- he didn't look enough like an Indian" (Francis 106).
- SAND CREEK MASSACRE** (152) Appalling massacre of Indians by US cavalry run amok. Even the subject of a B-movie, *2000 Maniacs* (1964). See also the massacre at **WOUNDED KNEE** (56).
- JOHN CHIVINGTON** (152) Not an actor, but Colonel John M. Chivington, who led the attack at Sand Creek.
- CHIEF LONG LANCE** (153) An actor and writer of a fake autobiography of a Blackfoot chief growing up on the Plains. Chief Buffalo Child Long Lance was an impostor of Cherokee/Catawba and Black ancestry, a.k.a., Sylvester Long and Sylvester Long Lance. He was inducted as an honorary chief of the Blood tribe and given the name Chief Buffalo Child. See Smith.
- N. BATES** (153) Manager of the Blossom Lodge. Norman Bates is the motel keeper in Alfred Hitchcock's *Psycho* (1960). Note the drollery of the name—not *motel*, but *lodge*, for Indian dwelling.
- CANADIAN VISITORS TO THE DEAD DOG CAFE** (156) All are figures connected with Indians, or writers who exploited "Indianness" for some purpose in their work.
- POLLY JOHNSON** (156) Pauline Johnson (1861-1913) daughter of a Mohawk father and white mother, Johnson was famous for her public appearances—in buckskins—across the country to read from her work. *Legends of Vancouver* (1911), *Flint and Feather* (1912), *The Shagwanappi* (1912), and *The Moccasin Maker* (1913).
- SUE MOODIE** (156) Susanna Moodie (1803-1885). Her *Roughing It in the Bush* (1852) contains romantic anecdotes that show the Indians as noble savages, "Nature's Gentlemen."
- ARCHIE BELANEY** (156) (1889-1938) An Englishman who as a boy was inspired by Buffalo Bill's visits to England with his Wild West Show. Belaney "became" the famous Cree-Ojibwa writer and conservationist **GREY OWL**. Author of *Pilgrims of the Wild* (1934), *Sajo and Her Beaver People* (1935), *Tales of an Empty Cabin* (1936), and other popular books about the wilderness and nature. Famous for his lecture tours. Like Johnson, he also appeared in buckskin, and he enjoyed being photographed in feathered headdress. Note Sue's remark, "Archie is from England, but he's been here so long, he thinks he's Canadian, too" (158).
- JOHN RICHARDSON** (156) (1796-1852) In his novel *Wacousta* (1832), Richardson wrote about an Englishman who transforms himself into the

- savage Wacousta. Some argue that Richardson was himself part Ottawa.
- LEWIS AND CLARK** (156) Merriwether Lewis (1774-1809) and William Clark (1770-1838). Mapped western expansion in the US: Lewis and Clark Expedition 1803-1806. Clark was later superintendent of Indian Affairs and Governor of the Missouri Territory; Lewis was made Governor of the Louisiana Territory in 1807.
- SAMUEL DE CHAMPLAIN AND JACQUES CARTIER** (156) Champlain (1567-1635) French explorer and founder of Québec. Cartier (1491-1559) French seafarer and explorer; discovered the St. Lawrence River 1535. George makes a joke about Canada as a nation dependent on its French heritage.
- GEORGE WASHINGTON, ANDREW JACKSON, GEORGE ARM-STRONG CUSTER, DWIGHT D. EISENHOWER** (157) George Morningstar's great military men—most associated with anti-Indian activity. For example, George Washington (1732-99) was active in the Indian Wars of the 18th century; Andrew Jackson (1767-1845) led troops in the Creek War of 1836-37—and at one battle killed 900 Indians; Custer, as Union general, warred against Indians and drove them off their lands; General Eisenhower (1890-1969) was President (1953-61) when the Bureau of Indian Affairs instituted a policy to terminate the federal government's trust relations with many tribes.
- MONTCALM** (157) Louis Joseph de Montcalm (1723-59) French General. He died at the battle on the Plains of Abraham (1759), fighting against Wolfe's English forces. These actions were part of the French and Indian War, in which the French and the Indians took sides against the English who were seeking French and Indian territory.
- WOLFE** James Wolfe (157) (1727-59) English General opposing Montcalm on the Plains of Abraham. More or less canonized in Benjamin West's painting, "The Death of Wolfe."
- LOUIS RIEL** (157) (1844-85) Leader of the Métis and of the Red River Rebellion (1869-70) a movement for self-determination by the Métis of the Red River colony (now Manitoba). Riel established a provisional government and armed combat followed. The Métis executed Thomas Scott, a supporter of the Orange Order. Riel was forced to flee the country.
- RED RIVER AND BATOCHE** (157) Métis bids for self-determination were ignored, leading to the Red River Rebellion (1869-70) and then to the Northwest Rebellion (1889) when the Métis joined with Native allies Big Bear and Poundmaker, and clashed with the Northwest Mounted Police

and Dominion forces at Batoche, Saskatchewan.

SHAGGANAPPI (159) A book by Pauline Johnson. The \$20.00 tip left with this book is probably Polly's effort to get someone to read her book.

THE ONE ABOUT THE HALIFAX EXPLOSION (161) Hugh MacLennan's novel, *Barometer Rising* (1941).

THE ONE ABOUT A KIND OF MYTHIC CHARACTER WHO COMES OUT OF THE GROUND (162) Howard O'Hagan's novel, *Tay John* (1939; reprinted 1960).

ONE BY THAT PAINTER (162) Emily Carr's *Klee Wyck* (1941). Carr, an eccentric, was very fond of animals; she was a curious sight in Victoria as she went out with her monkey on a leash.

HERE'S ONE BY A NATIVE WRITER ON INDIAN LEGENDS (162) Probably Pauline Johnson's *Legends of Vancouver* (1911).

A THIN VOLUME BY DOROTHY SOMEBODY. IMAGIST POETRY (162) Probably Dorothy Livesay's chapbook, *Green Pitcher* (1928).

THIS ONE ABOUT THE BLACKFOOT (162) The composite novel King creates as film script for *The Mysterious Warrior*. Note the allusions to Eli as Karen's "Mystic Warrior" following (164). See *The Mysterious Warrior* (188).

A.Y. JACKSON, TOM THOMSON (163) Prominent Canadian painters, members of the Group of Seven. Jackson (1882-1974) and Thomson (1877-1917) gained fame for painting Canadian landscapes in—for their time—very unconventional ways. They represent Canadian artists making efforts to identify and define quintessentially Canadian qualities. They are part of Karen's efforts to immerse Eli in "Canadian Culture."

THE BENNETT CLINIC (177) Ironically named for R.B. Bennett (1870-1947), a prominent Alberta politician, member for Calgary, who was Prime Minister from 1930-35.

MEXICANS, ITALIANS, GREEKS, ALONG WITH A FEW INDIANS . . . PLAYING INDIANS AGAIN AND AGAIN (182) Jaquin Martinez (Ulzana), Sal Mineo (Cheyenne warrior), Anthony Quinn (Paiute) and Chief Thundercloud illustrate each of these groups.

THE HOLLYWOOD ACTORS (182) These friends of Portland Looking Bear want parts as Indians in films. Most have names connecting them with explorers or with Indians who had early contacts with whites. King also alludes to the many actors of Hispanic and Italian backgrounds who played Indians in the movies. Among these were Ricardo Montalban,

Tony Curtis, and Delores del Rio.

SALLY JO WEYHA (182) Sacajawea (1784-1884? or 1812?) “Bird Woman” or “Boat Woman,” a Shoshone. Sole woman and guide for Lewis and Clark on their exploration of the upper Missouri River.

FRANKIE DRAKE (182) Sir Francis Drake (1540-96), explorer for Elizabeth I.

POLLY HANTOS (182) Pocohontas (1595-1617), Daughter of Chief Powhatan, credited with saving the life of Capt. John Smith, leader of a group of English colonists in Virginia. She embraced Christianity and married an Englishman, John Rolfe. She died in England. The subject of a feature animated Disney film (1995).

SAMMY HEARNE (182) Samuel Hearne (1745-92) Explorer for the Hudson’s Bay Company into Canada’s northern regions. Contact with Coppermine Indians c. 1769.

JOHNNY CABOT (182) John Cabot, born Giovanni Caboto in Genoa, Italy (1451?-1500). The explorer credited with “discovering” Canada and the mainland of North America.

HENRY CORTEZ (182) Hernando Cortez (1485-1547) Spanish Conquistador in Montezuma’s Mexico. “Remember Henry Cortez? He played Montezuma” (184).

BARRY ZANNOS (182) Giovanni da Verrazano (1485-1528) This Italian navigator and explorer was the first European to sight what became New York. He took Indians captive and returned to Europe with them. He was killed by Indians in the West Indies. The Verrazano-Narrows suspension bridge in New York was named for him.

JEFF CHANDLER (185) White actor famous for playing Indian roles, such as Cochise in *Broken Arrow* 1950. Others include Burt Lancaster, Charlton Heston, Victor Mature, Chuck Connors, Jack Palance, and Charles Bronson. Also Audrey Hepburn and Raquel Welch.

REMMINGTON’S (185) Western style bar, ironically named after Fredric Remington (1861-1909), the most famous artist of the Old West. His sculptures, engravings and paintings romanticized and glorified the West, especially cowboys and horses. His depiction of Indians is essentially hostile. His work was featured prominently in the controversial exhibition of art about the Old West on show in Washington DC in the late 1980s.

See 209-210 for details of stereotyping Indians through dress (feathers, loincloth) and behaviour (grunts) to appeal to tourists.

FOUR CORNERS (185) Burlesque theatre, ironically named. The Four

Corners area of the Southwest is the point at which Arizona, New Mexico, Colorado, and Utah meet. It is an area of particularly rich cultural associations. Note also, the six cardinal directions: four corners of the world as well as the zenith and the nadir. See 211-12 for details of the “Indian” elements in the burlesque strip routines.

THE MYSTERIOUS WARRIOR (188) A composite of western films. King combines western stars Wayne, Widmark and O’Hara; these stars appeared with each other, but not all together. This title alludes to *The Mystic Warrior* (1984), a television movie based on Ruth Beebe Hill’s *Hanta Yo* (1979). This novel ignited a firestorm of protest from Native American groups outraged by misrepresentation of the Lakota Sioux. The Four Indians have a lot of work to do to “fix up” this movie.

THE MOVIE OPENED WITH A SHOT ACROSS MONUMENT VALLEY (188) An allusion to John Ford’s *Stagecoach* (1939), the movie that made John Wayne a star.

GEORGE’S FRINGED LEATHER JACKET. . . . A HAT AND GLOVES THAT GO WITH IT (191-92) See the portrait of Custer in Lionel’s hotel (61).

AHAB (194) Captain of the *Pequod* in Melville’s *Moby Dick*, the saga of Captain Ahab’s obsession with the great white whale. King plays with opposites when he creates Moby Jane, the great black whale (196) and introduces Moby Jane as lesbian—an obvious challenge to Melville’s male-dominated world.

CALL ME ISHMAEL (195) Opening line of Melville’s *Moby Dick*.

PEQUOTS (196) Natives of the Eastern Woodlands. During the Pequot War of 1637, most were killed or enslaved. The very few survivors lived with the neighbouring Mohegans/Mohicans.

DE SOTO (201) Like so many American cars this is named for an explorer, Hernando De Soto (1500-1542). Spanish Conquistador, with Pizarro in Peru. Moved through Florida, Georgia, the Carolinas, Tennessee and Oklahoma, wreaking cultural havoc.

AS LONG AS THE GRASS IS GREEN AND THE WATERS RUN (208) This protestation of undying love borrows from common phrases in treaties between government and Indian nations as a token of the government’s sincerity. For example: “I want you to think of my words, I want to tell you that what we talk about is very important. What I trust and hope we will do is not for today or tomorrow only; what I will promise, and what

I believe and hope you will take, is to last as long as the sun shines and yonder river flows." A.G. Jakes, Secretary to the Treaty Six Commission, quoting Lieutenant-Governor Alexander Morris at Fort Carlton treaty signing with the Plains Cree, August, 1876 (Morris 202). The building of dams killed the grass and stopped the running of waters.

TODAY IS A GOOD DAY TO DIE (217) One of the rallying cries of Crazy Horse as he led his followers against Custer at the Battle of the Little Bighorn (Welch 161).

WATCH ME TURN ON THE LIGHTS (230) The next creation story begins with Coyote as a creator. Gen. 1:3 "And God said, Let there be light."

THOUGHT WOMAN (231) A figure from Navajo mythology who creates the world by thinking it into being. She also appears in Leslie Marmon Silko's *Ceremony* (1977). [RR]

ANYTHING YOU PLAN TO SELL OR LEAVE AS A GIFT? . . . ALL PERSONAL PROPERTY HAS TO BE REGISTERED (237) The border official takes one look at Babo and assumes she is Dr. Hovaugh's "property." Another reference to Babo the slave, in "Benito Cereno."

SAM MOLINA'S BOOK ON PASTA (245) A pun on *semolina*, the flour for pasta.

DAVID KARAWAY'S COOKBOOK ON BREADS (247) A pun on *caraway* seeds baked into breads.

GEORGE LEFT. . . HE WAS GOING HOME TO GET HIS LIFE TOGETHER. TO FIND HIS ROOTS. TO MICHIGAN FIRST. THEN TO OHIO, WHERE HE WAS BORN. (249) Another reference to George Armstrong Custer. He was born in New Rumley, Ohio, and at age 23 had charge of the Michigan Brigade, the so-called "Wolverine Brigade." Our George's Custer-like behavior becomes clearer still.

WE'LL BE CONFISCATING ALL THESE MATERIALS. (257) Duncan Campbell Scott was directly responsible for the suppression of Dan Cranmer's 1929 Village Island potlatch, the regalia from which were confiscated for the National Museum. Under Scott's command, Indians were jailed for holding traditional feasts. [RR]

THAT MOVIE WITH RICHARD HARRIS (263) *A Man Called Horse* (1970), another variation on the captivity theme in westerns.

A.A. GABRIEL (269) Archangel Gabriel, and the annunciation to the Virgin Mary in the New Testament, Luke 1.

NAME? . . . THOUGHT WOMAN. . . MARY, SAYS A.A. GABRIEL (270)

A.A. Gabriel, briefcase carrying bureaucrat, ignores Thought Woman's Indian name. Church and government officials re-named First Nations individuals with familiar, especially Christian names. King reverses this, re-naming Christ as Young Man Walking on Water (349).

ARE YOU NOW OR HAVE YOU EVER BEEN A MEMBER OF THE AMERICAN INDIAN MOVEMENT? (270) King substitutes AIM for the Communist party. This question was asked in the witchhunt investigations of Senator Joseph McCarthy's Committee on Un-American Activities (1953).

ANY FIREARMS? ANY ALCOHOL OR CIGARETTES? (270) More stereotyping. Card-carrying security officer A.A. Gabriel targets possible "Indian goods" smuggling.

WHITE PAPER (271) In 1969 the Trudeau government presented a White Paper proposing the eventual removal of special status of Indians. First Nations in Canada strongly opposed the White Paper, becoming vocal and organizing in protest.

"...RETURN OF THE RELIGIOUS AND HISTORICAL ARTIFACTS THAT WERE STOLEN BY THE UNITED STATES GOVERNMENT?" (281) The "collecting" of Indian artifacts by agents of government for government institutions or museums was widespread. Native peoples have asked for repatriation of their cultural belongings—including ancestral bones. For a Canadian example of one family's efforts, see Gloria Cranmer Webster's discussion in The National Film Board video, *Potlatch* (1974).

GREY OWL (285) See **BELANEY**, Archie (156).

FIRST NATIONS PIZZA (300) May, 1988. The Crown Counsel for British Columbia argued that Native people are no longer Native if they use white society's fast food. This testimony was the subject of a cartoon in the *Province* newspaper, May 19, 1988. See bibliography, Monet and Skanu'u.

A LEATHER JACKET. WITH LEATHER FRINGE. . . . IT'S GOT A COUPLE OF HOLES HERE IN THE BACK, BUT NOTHING SERIOUS. . . .

IT'S PRETTY OLD (302) Another reference to the Custer/Wayne jacket.
"CRUISE SHIPS?" "SOMETHING LIKE THAT" SAID BABO (314) More Melville. Babo enslaved on the *San Dominick* as body servant of the captain.

"THAT MUST HAVE BEEN EXCITING." "I HAVE HIS RAZOR. HIS

- NAME WAS BABO, TOO.” (314) More Melville. Babo holds a razor to the Captain’s throat, seemingly shaving him.
- “IS THAT THE PRESIDENT?”(316) AND “HE DIDN’T GET TO BE PRESIDENT” (317) Allusion to Ronald Reagan, who appeared in a number of B-westerns, usually as a good guy.
- OLD WOMAN . . . TENDER ROOT (328) Star Maiden/Star Woman appears in a Cherokee creation story. While digging under a tree in her father’s special garden one day, she created a hole through which she fell from the sky to the earth below. Also a figure in Blackfoot stories.
- LOUIE, RAY, AND AL, FROM MANITOBA (334) Louis, Ray, Al, a pun on Louis Riel.
- HANG AROUND SCOTT LAKE (335) Part of the Louis Riel references. Riel’s provisional government executed Thomas Scott for bearing arms against the state. Scott’s death became a flashpoint and government forces were called in against Riel, who fled for his life.
- OLD WOMAN (348) North American Indian mythology. She is an archetypal helper to a culture hero. Here, she offers help to Young Man Walking on Water, the “Christian culture hero” [RR].
- A WHALE (348) Jonah and the whale. Jonah 1:17
- A FIERY FURNACE (348) Daniel 3
- A MANGER (348) Luke 2:7
- THE BOOK (349) with all the stories in it is the Bible, the repository of Christian stories.
- A GOLDEN CALF (349) Exodus 32
- A PILLAR OF SALT (349) Genesis 12:26
- A BURNING BUSH (349) Exodus 3:2
- YOUNG MAN WALKING ON WATER (349) Christ, with his “Indian-sounding” name. See Matthew 14:2; 8:23-37.
- ANN HUBERT (369) Conflation of Anne Cameron and Cam Hubert. As Anne Cameron, she has written *Daughters of Copper Woman* (1981) and as Cam Hubert *Dreamspeaker* (1978). She has been the subject of discussions about cultural appropriation. In particular, the Nuu-Chah-Nulth, who were supposedly represented in *Daughters*, have rejected the work. RR notes that *Daughters of Copper Woman*, which describes a supposed society of women, has become almost liturgical among New Age feminists.
- THE DAM IS KILLING THE RIVER. . . . NO FLOOD, NO NUTRIENTS, NO COTTON WOODS. . . . SUN DANCE TREE (376) The building of

dams stanching the flow of the rivers. Cultural sites and the sweetgrass and the willow, so important to Indian cultural life, were destroyed. In the midst of the Oldman River Dam controversy, the popular magazine *Harrowsmith* ran an article containing the following observation from Little Mustache of the Brave Dog Society, "How would the government and its ministers feel if I went to their forefathers' graveyard and started to build on it?" He also observed that the Oldman Valley had always "provided the Peigans with willow to build sweat lodges; animal furs and feathers to make the holy ceremonial bundles; roots and herbs for healing; and cottonwood posts for the sun dance" (Nikoforuk and Struzik 44).

MAYBE WE SHOULD GIVE THE CREE IN QUEBEC A CALL (376) The Cree were successful in getting injunctions to delay the Great Whale projects. And as a result of bargaining for the James Bay and Northern Québec Agreement, signed in 1975, the Cree received millions of dollars and secured a measure of legislated control over some of their traditional lands. Their capital base allowed them to finance new self-governing institutions. However, in recent years, the Cree have once more been engaged in legal confrontations with the Québec government over expansion of phase 2 of the James Bay Project. For background on dams, see Waldram.

"LOOKS A LOT LIKE MY JACKET." . . . "YES," SAID THE LONE RANGER. "IT'S YOUR JACKET ALL RIGHT." "IF YOU LOOK CLOSELY," SAID ISHMAEL, "YOU CAN TELL." (383) The jacket directly connects George Morningstar to George "Morningstar" Custer (see p.61).

TURNING THE CHART AS HE WENT, LITERAL, ALLEGORICAL, TROPOLOGICAL, ANAGOGIC (389) These (originally medieval) categories are used by Northrop Frye in *Anatomy of Criticism*. "The book" likely refers to Frye's book about the Bible, *The Great Code*.

GLIMMERGLASS (391) An exceptionally beautiful lake in James Fenimore Cooper's *The Deerslayer* (*Leatherstocking Saga* 62).

THAT SKINNY GUY IN THE LEATHER SHIRT WITH FRINGE. . . I'M NATHANIEL BUMPPPO, POST COLONIAL WILDERNESS GUIDE AND OUTFITTER (391) Joke on the "colonial hero" of Cooper's book and the "post-colonial" treatment he gets in King's book. Another wearer of a fringed, buckskin jacket.

A REALLY BIG RIFLE (392) This recalls the nickname La Longue Carbine

INDIANS HAVE INDIAN GIFTS. . . . AND WHITES HAVE WHITE

GIFTS (392-93) A send-up of Cooper's construction of whites and Indians in his stories, as well as a direct reference to Natty Bumppo's many comments on "gifts." One example: "I am of a Christian stock, and scalping is not of my gifts" (*The Pathfinder* 112, *Leatherstocking Saga*).

MY FRIENDS CALL ME NASTY (392) Natty as nickname for Nathaniel Bumppo.

THE SERIES OF "KILLER NAMES" (395) **BOONE, Daniel** (1734-1820)

Frontiersman active in the Indian Wars. Hired in 1775 to open the Cumberland Gap and Wilderness Trail, an Appalachian travel route important to Indians, for access to settlement in the Ohio Valley.

Displacement of Indians resulted. In 1779 he defended Boonesboro against Indians. **TRUMAN, Harry** (1884-1972). While he was President (1945-1953) he authorized the use of the Atomic Bomb against the Japanese at Hiroshima and Nagasaki. **WATKINS, Arthur** Senator of Utah in the 1950s and a very aggressive proponent of Indian assimilation; advocated relocation of Indians to urban centres.

HAWKEYE? SAYS OLD WOMAN. GOOD NAME, HUH? SAYS NASTY BUMPPPO. AND THAT ONE DROPS DEAD (395) In Cooper's

Leatherstocking Saga Bumppo "disappears" and becomes Hawkeye once he is given this name by a dying Indian chief.

CHINGACHGOOK ASKS "HAVE YOU SEEN A SKINNY GUY IN A LEATHER SHIRT WITH A REALLY BIG RIFLE?" (395) Chingachgook, faithful Indian companion, seeks Natty Bumppo.

THERE IS AN INDIAN STANDING BY A TREE (395) Mocks the cliché about Indians appearing silently in the forest.

MAYBE THERE WAS MORE THAN ONE GUNMAN . . . IT WAS A CONSPIRACY (395) Kennedy assassination and conspiracy theories.

AND THEY ALL TAKE OUT A BOOK FROM THEIR PACKS (396) James Fenimore Cooper's *The Deerslayer*.

AND THOSE SOLDIERS PUT OLD WOMAN ON A TRAIN AND SEND HER TO FLORIDA. (396) Another old Indian goes to prison in Fort Marion, Florida, site of Dr. Joe Hovaugh's hospital.

WEST WIND TOURS (400) "Starwoman was impregnated by fruitful winds" (Ywahoo 31). This may be a reference to myths about wind as procreator.

Harry movies.

THE ELEVENTH LARGEST MAN-MADE LAKE IN ALBERTA (405)

Many lakes in Alberta and elsewhere in Canada and the US were created by damming rivers.

A NISSAN, A PINTO, AND A KHARMANN-GHIA (407) See PINTO (23).

"IT'S GOING TO BE A GOOD DAY," SAID THE LONE RANGER (409)

Perhaps an echo of Crazy Horse's "TODAY IS A GOOD DAY TO DIE" (217).

THE CARS TUMBLED OVER THE EDGE OF THE WORLD (414) Recalls the belief falsely attributed to Old World mariners that the world was flat, and that they would sail over the edge.

"THE LAST TIME YOU FOOLED AROUND LIKE THIS," SAID ROBINSON CRUSOE, "THE WORLD GOT VERY WET." "AND WE HAD TO START ALL OVER AGAIN," SAID HAWKEYE (416) Coyote, not God, was responsible for Noah's flood.

"BUT I WAS HELPFUL, TOO. THAT WOMAN WHO WANTED A BABY. NOW THAT WAS HELPFUL." (416) Alberta becomes pregnant.

"YOU REMEMBER THE LAST TIME YOU DID THAT?" (416) Likely reference to the Immaculate Conception commonly misunderstood to refer to the conception of Jesus in Mary (rather than Mary's own sinless conception).

"WE HAVEN'T STRAIGHTENED OUT THAT MESS YET." (416)

Christianity? The result of Mary's pregnancy, one of Coyote's mistakes.

BIG MUDDY RIVER (418) Probably the Mississippi. Implied parallel, the parting of the Red Sea for Moses.

DR. HOVAUGH SAT AT HIS DESK. . . . (425) See page 16. The narrative has come full circle.

WE COULD START IN THE GARDEN (428) If they offer "to help" Joe Hovaugh fix up the world, they will have to start, of course, in the garden. That is, Eden—or Frye's "central story"—since everything went "wrong" there. Once everyone is able to mind his or her relations, there may be hope of fixing up the world.

REMEMBER WHAT HAPPENED THE LAST TIME YOU RUSHED

THROUGH A STORY AND DIDN'T APOLOGIZE? (430). A reference to Salman Rushdie's *Satanic Verses* (1989). Noted by Thomas King in his interview with Peter Gzowski, published in this issue.

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