

Cassie Edwards Novels: Tracking the Similarities in Various Passages to Passages Found in Other Books

This is the bit where we answer some basic questions:

What's in this document?

This document contains comparisons between the passages in various Cassie Edwards novels and several different books published prior to Edwards' novels. The point is to track the similarities between the passages. All usage is, as far as we know, well within the bounds of fair use under current United States copyright law. The compilation started in January 2008 and was conducted by several different people; if you have a legitimate reason to ask for a detailed list, please contact Candy Tan at candy@smartbitchestrashybooks.com. Apologies in advance for any typos; if you find any spelling errors, it's quite safe to assume they're ours, since we had to transcribe a lot of text.

This document will be revised from time to time as more information comes to light. Please check the revision number and date at the bottom of the document, as well as the Change Log located on Page 2 of this document.

Books are grouped by publisher (Penguin Group, followed by Dorchester, followed by Kensington) and are listed in reverse chronological order within the group (i.e., newest first). Links to source material are provided whenever possible.

How did we conduct our research?

We searched for key words in suspicious phrases using search engines (read: we Googled) and didn't bother to go beyond that, since our time for this is rather limited—we're all working full-time (whether in or outside the home) or going to school full-time. So bear in mind that this document essentially establishes the floor for these incidences.

Who are you?

Sarah works in New York City; Candy is a law student in Portland, OR. Together, they run a romance blog, Smart Bitches Who Love Trashy Books. The other people who helped with this document are various readers who volunteered their services when the story broke.

Who do we contact if we have any questions or corrections to make to this document?

E-mail Candy: candy@smartbitchestrashybooks.com
or Sarah: sarah@smartbitchestrashybooks.com

Change Log

The Change Log lists all the Edwards novels covered in this document as well as the sources linked to the individual novels. Newest updates are listed first.

As of 11/1/2008, this document tracks:

Shadow Bear (Signet, 2007): *Land of the Spotted Eagle* by Luther Standing Bear; *Crazy Horse: Strange Man of the Oglalas* by Mari Sandoz; "Toughing it Out in the Badlands" by Paul Tolme.

Running Fox (Signet, 2006): *Indian Boyhood* by Charles Alexander Eastman; *Collections of the Minnesota Historical Society* by the Minnesota Historical Society

Night Wolf (Signet, 2003): *Big Bear: The End of Freedom* by Hugh Aylmer Dempsey

Wild Ecstasy (Topaz, 1992): *Woodleaf Legacy: The Story of a California Gold Rush Town* by Rosemarie Mossinger; *Tales of the Northwest* by William J. Snelling; *Lights and Shadows of American Life* by Mary Russell Mitford

Savage Beloved (Leisure, 2006): *Caddoan Texts: Pawnee, South Band Dialect* by Gene Weltfish; *The Mythology of the Wichita* by George Amos Dorsey; *Indian Boyhood* by Charles Alexander Eastman

Savage Longings (Leisure, 1997): *The Cheyenne Indians: Their History and Ways of Life* by George Bird Grinnell;

Savage Obsession (Zebra, 1983): *Lady Unafraid* by Joseph Raleigh Nelson; *Chippewa Customs* by Frances Densmore

The Books Published by The Penguin Group

Shadow Bear (2007, ISBN 978-0-451-22174-2, Signet)	Source Material
<p>"In my vision, I also saw the fields of sunflowers that are beloved by our Lakota people all scorched, the flowers no longer able to reach their faces toward the sun. I saw buffalo trapped amid flames."</p> <p>She paused, swallowed hard, then said, "The sunflower and buffalo are two beloved symbols of our Lakota people. The sun is essential to all health and life. In spring, summer, and winter, rays are welcome. In the spring, its warmth brings forth new grass; in summer its heat cures the skins, dries the meat, and preserves food for storage. The buffalo are all and everything to the existence of the Lakota."</p> <p>p. 6-7</p>	<p>So the sunflower and the buffalo were two beloved symbols of the Lakota. So first, last, and throughout existence, the Lakota knew that the sun was essential to health and to all life. In spring, summer, and winter its rays were welcome. In the spring its warmth brought forth new grass; in the summer its heat cured the skins, dried the meat, and preserved food for storage, and in the winter the Lakotas bathed their bodies in the sunshine, stripping themselves just as they did to bathe in the streams.</p> <p>Standing Bear, Luther. <i>Land of the Spotted Eagle</i>. University of Nebraska Press, 2006. ISBN: 080329333X p.49 http://books.google.com/books?id=-Ajq7FRiISIC&printsec=frontcover#PPA49,M1</p>
<p>He rode from the village, a sadness grabbing at his heart. After a while he saw several buffalo wandering through a field of sunflowers, lolling their heads as they walked. Loving the sunflowers so much, some of the animals had uprooted the plants and had wound them about their necks, letting sprays dangle from their horns.</p> <p>p. 10-11</p>	<p>And strange it is, but the buffalo loved the simple and odorless sunflower just as did the Lakota. These great beasts wandered through the sunflower fields, wallowing their heads among them. Sometimes they uprooted the plants and wound them about their necks, letting sprays dangle from their left horns.</p> <p><i>Id.</i>, p.49 http://books.google.com/books?id=-Ajq7FRiISIC&printsec=frontcover#PPA49,M1</p>
<p>She knew now that meat was the main article of food for the Lakota. It was their staff of life and eaten at all meals. p. 148</p>	<p>Meat was the main article of food, the staff of life, eaten at all meals and in all seasons.</p> <p><i>Id.</i>, p. 53 http://books.google.com/books?id=-Ajq7FRiISIC&printsec=frontcover#PP53,M1</p>

<p>Soup was their universal dish. She had enjoyed all the varieties of meat, corn, and even squash as big as the paunch of a buffalo, all very sweet from the hot ashes of the fire. p. 148</p>	<p>Whether meat was fresh or dry, it was usually boiled, for soup was the universal dish of the Lakota, being liked by young, middle-aged, and old. <i>Id.</i>, p. 54 http://books.google.com/books?id=-Aig7FRiISIC&printsec=frontcover#PPA54.M1</p>
<p>Shiona had watched as the intestines of a buffalo that one warrior had chanced to find were thoroughly cleaned by his wife, looped over the end of a stick and roasted to a crispy brown over the hot outdoor fire. Another woman had made her meat more enticing, their strips having been braided and looped in a chain stitch before putting it in the flames of the fire for roasting. p. 147-48</p>	<p>The intestines of the buffalo were thoroughly cleaned, looped over the end of a stick, and roasted to a crispy brown over a hot coal fire, or again, as if to make this good dish more enticing, the strips were braided or looped in chain-stitch before putting over the fire. <i>Id.</i>, p. 54 http://books.google.com/books?id=-Aig7FRiISIC&printsec=frontcover#PPA54.M1</p>
<p>Shiona had grimaced at learning that the brains of animals were used to thicken soup, and that tripe, either boiled or roasted, was a favorite dish. p. 148</p>	<p>Brains were used to thicken the soup, and tripe, either boiled or roasted, was a favorite dish. <i>Id.</i>, p. 54 http://books.google.com/books?id=-Aig7FRiISIC&printsec=frontcover#PPA54.M1</p>

<p>"This was the most welcome season of the year... their fruit season. Chokeberries, grapes, plums, currants, strawberries, and gooseberries grew plentiful in the woods and alongside the river and streams.</p> <p>One of the first fruits to ripen was the <i>wazusteca</i>, strawberries.</p> <p>Then the wild plums would ripen and fall to the ground. The women would gather them, dry them, and put them in storage for winter food.</p> <p>Later, in the fall, after the first frost, the fruit of the wild rose would turn red and make a delicious food, sweet raw or cooked.</p> <p>p. 8</p>	<p>The most welcome season of the year was the fruit season when the chokeberry, grape, plum, currant, strawberry and gooseberry all grew plentifully in the woods along the streams. We feasted on these delicious fruits, sharing them with the bears, raccoons, muskrats, and beavers. The coyote even ate the wild plums that ripened and fell to the ground. The women gathered these fruits and dried them, putting them in storage for winter food. One of the first fruits of the year to ripen was the <i>wazusteca</i>, or strawberry, while very soon after came the wild currant... The fruit of the wild rose, which turned red in the late fall after the first frost, made a delicious food. It was very sweet either raw or cooked.</p> <p><i>Id.</i>, p.59 http://books.google.com/books?id=-Ajq7FRiISIC&printsec=frontcover#PPA59,M1</p>
<p>"You do have much to learn, but not all sexually," Shadow Bear said. He reached for one of her hands as the fire burned softly in the fire pit. "As one of my people, you will learn that every day begins with a salute to the sun, and as a bringer of light, it is recognized whether its face is visible or whether it is hidden by a clouded sky."</p> <p>p. 198-99</p>	<p>Every day for the Lakota began with a salute to the sun, and as a bringer of light, it was recognized, whether its face was visible or whether it was hidden by a clouded sky.</p> <p><i>Id.</i>, p. 47 http://books.google.com/books?id=-Ajq7FRiISIC&printsec=frontcover#PPA47,M1</p>

<p>"That is because there is no kneeling, nor words spoken, nor hands raised, but in every Lakota heart there is just a thought of tribute," Shadow Bear proudly explained.</p> <p>He turned to her so that their eyes met. "You will learn that no assembly of our people is required for that tribute, either. Each and every person, on his own account, holds his own moment of worship." p. 199</p>	<p>There was no kneeling, no words were spoken, and no hands were raised, but in every heart was just a thought of a tribute. No assembly ceremonies were held in the morning, each and every person on his own account holding his moment of worship.</p> <p><i>Id.</i>, p. 47 http://books.google.com/books?id=-Aig7FRiISIC&printsec=frontcover#PPA47,M1</p>
<p>He nodded toward the closed entrance flap. "Outside, you will notice that further recognition is given the sun by the erection of the Lakota village with every tepee door facing the east," he said. p. 199</p>	<p>Further recognition was given the sun by the erection of the villages with every tipi door facing the east.</p> <p><i>Id.</i>, p. 47 http://books.google.com/books?id=-Aig7FRiISIC&printsec=frontcover#PPA47,M1</p>

<p>"The arrows used to wound my brother and that took your loved ones from you were not made from this shrub. Our Lakota hunting arrows are made with its three feathers and finished with the down that comes from under the tail feathers of a bird."</p> <p>He drew his hand from her. "The two red wavering lines, the symbol of lightning, are always painted from the feathered end and halfway to the arrow tip." p. 213</p> <p>"The arrow I described is mainly used for hunting. That is the reason the arrow is grooved to the tip. That allows the blood to flow free from the body of the downed animal, thereby humanely hastening death." p. 215</p>	<p>The best specimen of Lakota hunting arrow had three feathers finished with a fluff of down that came from under the tail feathers of the bird. Two red wavering lines, the symbol of lightning, were painted from the feathered end halfway to the arrow tip, but grooved the rest of the way to the tip so as to allow the blood to flow freely from the body of the animal, thereby hastening death.</p> <p><i>Id.</i>, p. 20 http://books.google.com/books?id=-Aig7FRiISIC&printsec=frontcover#PPA20,M1</p>
<p>"A bright painted lodge, fine blankets, stacks of beadwork and plush robes and food speak of good living," he said, taking her by an elbow, ushering her inside the tepee. "This is all yours." p. 202</p>	<p>"And to those from the southern camps, the new, bright-painted lodges, the many good bows and guns, the fine blankets, and the stacks of beadwork in almost every lodge spoke of good living."</p> <p>Sandoz, Mari. <i>Crazy Horse: Strange Man of the Oglalas</i>. University of Nebraska Press, 2004. ISBN: 0803293194 p. 128 http://books.google.com/books?id=QIUMyb8ivb0C&printsec=frontcover#PPA128,M1</p>

<p>"In their own way, they are a peaceful enough animal," Shadow Bear said... "They are so named because of their dark legs." "They are so small, surely weighing only about two pounds and measuring two feet from tip to tail," Shiona said. "While alone in my father's study one day, after seeing a family of ferrets from afar in the nearby woods, I took one of my father's books from his library and read up on them. They were an interesting study. I discovered they are related to minks and otters. It is said that their closest relations are European ferrets and Siberian polecats. Researchers theorize that polecats crossed the land bridge that once linked Siberia and Alaska, to establish the New World population." p. 220</p>	<p>"Black-footed ferrets, so-named because of their dark legs, weigh about two pounds and measure two feet from tip to tail. Related to mink and otters, they are North America's only native ferret (and a different species than the ferrets kept as pets). Their closest relatives are European ferrets and Siberian polecats. Researchers theorize polecats crossed the land bridge that once linked Siberia and Alaska to establish the New World population."</p> <p>Tolme, Paul. "Toughing it Out in the Badlands," <i>Defenders Magazine</i>, Summer 2005. http://www.defenders.org/newsroom/defenders_magazine/summer_2005/toughing_it_out_in_the_badlands.php</p>
<p>"What I have observed of them, myself, is that these tiny animals breed in early spring when the males roam the night in search of females," Shadow Bear said, watching as the last of the ferrets bounded off and disappeared amid the bushes away from where they had first been spotted. "Mothers typically give birth to three kits in early summer and raise their young alone in abandoned prairie dog burrows." p. 220-221</p>	<p>"The animals breed in March and April, when males roam the night in search of females. Mothers typically give birth to three kits in June, and raise their young alone in abandoned prairie dog burrows."</p> <p><i>Id.</i></p>
<p>"I read that ferrets stalk and kill prairie dogs during the night. Using their keen sense of smell and whiskers to guide them through pitch-black burrows, ferrets suffocate the sleeping prey, an impressive feat considering the two species are about the same weight," Shiona said, shivering at the thought, for to her one animal was as cute and precious as the next. It was a shame that any had to die to sustain the other. p. 221</p>	<p>"Ferrets stalk and kill prairie dogs during the night. Using their keen sense of smell and whiskers to guide them through pitch-black burrows, ferrets clamp a suffocation bite on their sleeping prey -- an impressive feat, considering that the two species are about the same weight."</p> <p><i>Id.</i></p>

"In turn, coyotes, badgers, and owls prey on ferrets, whose life span in the wild is often less than two winters," Shadow Bear explained. "They have a short, quick life." p. 221

Coyotes, badgers and owls in turn prey on ferrets, whose lifespan in the wild is often less than two years. "It's a tough and quick life," Livieri says.

Id.

Running Fox (2006, ISBN 0-451-21996-1, Signet)	Source Material
<p>“There are small cakes made from berries of all kinds that are gathered by my people’s women, then dried in the sun. The dried foods are used in soups, to, and for mixing with the pounded jerked meat and fat to form a much prized delicacy.”</p> <p>He saw her eyes move to the vegetables. “You can eat a strip of teepsinna. It is starchy but solid, with a sweetish taste.” He smiled as his eyes dropped to her waist, and then he gazed into her eyes again. “It is also fattening.”</p> <p>“What else is on the platter?” Nancy asked, still hesitant about what to eat and ignoring what he had said about one vegetable being fattening.</p> <p>“There is also some wild sweet potato, which is found in the riverbeds....”</p> <p>“Tiny mice gather wild beans for their winter use,” Running Fox said, smiling slowly at her reaction. “The storehouses for these beans, made by the animals, are under a peculiar mound which the untrained eye is unable to distinguish from an anthill. There are many pockets underneath, into which the animals gather their harvest. Usually in the month that white people call September, a woman comes upon a suspected mound, usually by accident. The heel of her moccasin might cause a place to give way on the mound. She then settles down to rob the poor mice of the fruits of their labor.”</p>	<p>After all, the wild Indians could not be justly termed improvident, when their manner of life is taken into consideration. They let nothing go to waste, and labored incessantly during the summer and fall to lay up provision for the inclement season. Berries of all kinds were industriously gathered, and dried in the sun. Even the wild cherries were pounded up, stones and all, made into small cakes and dried for use in soups and for mixing with the pounded jerked meat and fat to form a much-prized Indian delicacy.</p> <p>Out on the prairie in July and August the women were wont to dig teepsinna with sharpened sticks, and many a bag full was dried and put away. This teepsinna is the root of a certain plant growing mostly upon high sandy soil. It is starchy but solid, with a sweetish taste, and is very fattening....</p> <p>There was another root that our people gathered in small quantities. It is a wild sweet potato, found in bottom lands or river beds.</p> <p>The primitive housekeeper exerted herself much to secure a variety of appetizing dishes; she even robbed the field mouse and the muskrat to accomplish her end. The tiny mouse gathers for her winter use several excellent kinds of food. Among these is a wild bean which equals in flavor any domestic bean that I have ever tasted. Her storehouse is usually under a peculiar mound, which the untrained eye would be unable to distinguish from an ant-hill. There are many pockets underneath, into which she industriously gathers the harvest of the summer.</p> <p>She is fortunate if the quick eye of a native woman does not detect her hiding-place. About the month of September, while traveling over the prairie, a woman is occasionally observed to halt suddenly and waltz around a suspected mound. Finally the pressure of her heel causes a place to give way, and she settles contentedly down to rob the poor mouse of the fruits of her labor.</p> <p>Eastman, Charles Alexander. <i>Indian Boyhood</i>. McClure, Phillips & Co, 1902. p. 237-239 http://books.google.com/books?id=kvleZaVYcEwC&printsec=toc#PPA237,M1</p>

p. 94-95	
<p>“I shall begin by explaining my people’s religion to you. The religion of the Lakota consists principally, but not wholly, in the worship of visible things of this world, animate and inanimate. We know of a god and a devil. We call the god Wakantanka....” p. 173-174</p> <p>“Our people’s chief object of worship is Unkteri, the mammoth. We have pieces of the bones of the mammoth in our possession.... The species of mammoth that we worship resembles the buffalo or ox but is of more enormous size than those that wander the earth today. Since it so much exceeded other animals in size, it was only natural that we Lakota adopted it as our chief god. To his worship, our most solemn religious festivals are dedicated....</p> <p>Even I have found fossil bones, as a young brave.... I found them at the bottom of a river when I went there during water challenges. Those bones are highly prized for magical powers....”</p> <p>“His Lakota people concluded that unkteri’s dwellings were in the water.” p. 175</p>	<p>The religion of the Dakotas consisted principally but not wholly in the worship of visible things of this world animate and inanimate. Their chief object of worship was Unkteri the mammoth though they held many erroneous opinions concerning that extinct species of elephant and did not know that the race was extinct. They had seen bones of the mammoth pieces of which they had in their possession and they were too well acquainted with comparative anatomy not to know that it was a quadruped. They described the species as resembling the buffalo or ox but of enormous size. As they worshipped many other animals it was natural that the mammoth which so much exceeded the others in size should be adopted as their chief god.</p> <p>To his worship their most solemn religious festivals were dedicated. They supposed that the race was still in existence and as they were not seen on land and their bones were found in low and wet places they concluded that their dwelling was in the water. Their bones were highly prized for magical powers and were perhaps as valuable to them as relics of a saint are to a devout Catholic. A Dakota told me that he had discovered some of the fossil bones in the lake opposite Shakopee but was unable to raise them without some boat larger than a canoe.</p> <p>Minnesota Historical Society. <i>Collections of the Minnesota Historical Society.</i> Minnesota Historical Society, 1908. p. 403 http://books.google.com/books?id=5_ACuSzf_HwC&printsec=titlepage#PPA403,M1</p>

Night Wolf (2003, ISBN 0451210786, Signet)	Source Material
<p>That first winter as Night Wolf's wife, she had learned that winter and blizzards were as much a part of the Indian's life as were the pleasant days of summer. ... They often gathered around fires, drinking broth made from buffalo marrow as stories were told and warriors reminisced.</p> <p>As the men talked, the women would repair their husbands' leather shirts, finish some intricate quillwork on a dress or moccasins, or teach a girl child a variety of beadwork stitches. When the people ran short of firewood, the young braves would collect buffalo chips. The chips often burned too quickly unless their mothers had a bit of fat to suspend above the fire to slowly drip onto the dung, making it last longer and create better heat. Marissa was surprised that on the coldest mornings, Night Wolf would strip to his breechclout and go outside to rub snow on his body.</p> <p>Trim, fit, and hardened by a life in the outdoors, Night Wolf had adjusted long ago to the cold and could easily withstand the rigors of the trail.</p> <p>p. 328</p>	<p>Inside his lodge, Big Bear relaxed and waited. Winter and blizzards were as much a part of his life as the pleasant days of summer. At times like this, a man could visit with his friends, tell stories and reminisce about the glories of hunting and war. A woman could finish some intricate quillwork on a pair of moccasins, repair her husband's leather shirt or teach a girl child a variety of beadwork stitches. When they were running short of firewood, the younger girls ventured from the lodge to collect buffalo chips. These burned quickly, too quickly, but if their mother had a bit of fat, she could suspend it above the fire so that it slowly dripped on the dung, making it last longer and creating a better heat. ...Even on the coldest mornings, some of the men insisted on stripping to their breechcloths and going outside to rub snow over their bodies. Trim, fit and hardened by a life in the outdoors, they adjusted to the cold so that they could more easily withstand the rigours of the trail.</p> <p>Dempsey, Hugh Aylmer. <i>Big Bear: The End of Freedom</i>. Douglas & McIntyre, 1984. p. 49 http://books.google.com/books?id=oF4iAAAAMAAJ (NOTE: This book is currently under copyright and therefore the preview on Google is very limited; however, you can verify these results by entering the sentences into the search engine.)</p>

Wild Ecstasy (1992, ISBN 0451403061, Topaz)	Source Material
<p>"No-din, we Chippewa are constantly aware of the need of conservation," Nee-kah said, quickly wrenching Mariah from her thoughts. "When we gather roots, some plants are left for seed. Earth is mother, who furnishes the food, and we Chippewa are considerate not to leave her scarred." [...] "A few berries are always left on bushes for birds and squirrels and other animals," she further explained. "We never forget that the animals are the future food for our people." p. 110-111</p>	<p>"Our people were constantly aware of the need for conservation. In gathering roots some plants were left for seed and the disturbed ground was always leveled off. Earth was mother, who furnished the food, and we were considerate not to leave her scarred. A few berries were left on bushes for birds and squirrels and other animals, not only for their own sakes, but because they too were future food for the people."—Chankutpan</p> <p>Mossinger, Rosemarie. <i>Woodleaf Legacy: The Story Of A California Gold Rush Town</i>. Carl Mautz Publishing, 1995. ISBN: 096219404 p. 5 http://books.google.com/books?id=UAMrAEhx_oC&printsec=frontcover#PPA5,M1 (NOTE: This book is not the original source material for this quote; it was cited in the book and what turned up in the Google search.)</p>
<p>"I cannot see, but on my father's grave marker should be emblazoned his ranks and achievements," he said, reaching to run his fingers across the engraved letterings. "Also there should be three black emblems posted there, representing the three scalps that he had taken from evil white men." p. 136</p>	<p>At the head of the grave was planted a cedar post, on which the rude heraldry of the natives had emblazoned the rank and achievements of the deceased. Three black emblems represented three American scalps.</p> <p>Snelling, William J. <i>Tales of the Northwest</i>. Rowman & Littlefield, 1975. ISBN: 0808404180 p. 177 http://books.google.com/books?id=-YNbnJ3x4q0C&printsec=frontcover#PPA177,M1</p>
<p>Its stem was three feet long, ornamented with eagle feathers, porcupine quills, and human hair that had been dyed red, which had been taken from the scalp of the enemy of the Chippewa--the Sioux. p. 188</p>	<p>The speaker then produced a red, stone pipe, with a stem three feet long, curiously ornamented with eagle feathers, porcupine quills, and human hair dyed red, which had been taken from the scalp of a Dahcotah.</p> <p><i>Id.</i>, p. 82. http://books.google.com/books?id=-YNbnJ3x4q0C&printsec=frontcover#PPA82,M1</p>
<p>In the red stone bowl he sprinkled tobacco from its pouch--a mixture of tobacco and the dried and pulverized inner bark of the red willow, known to the Indians as kinikinik... p. 187</p>	<p>He filled it with a mixture of tobacco, and the dried and pulverized inner bark of the red willow; which compound is called kinnikkinik in the Chippeway tongue.</p> <p><i>Id.</i>, p. 82. http://books.google.com/books?id=-YNbnJ3x4q0C&printsec=frontcover#PPA82,M1</p>

<p>They were large and strongly built, flat-bottomed, and pointed at both ends to ascend and descend dangerous rapids. p. 229</p>	<p>It is a large, strong built, flat-bottomed boat, pointed at both ends, and peculiarly adapted to the Indian trade; in which it is often necessary to ascend and descend dangerous rapids.</p> <p><i>Id.</i>, p. 178. NOTE: Google Books does not provide this page as part of its limited preview, but if you copy and paste the entire sentence into the search engine, you should be able to see the sentence, and it cites to that page.</p>
<p>Mariah was stunned by the grandeur of the falls, the river there no more than half a mile wide, breaking into sheets of foam and rushing to the pitch over a steeply inclined plan.</p> <p>The falls themselves, she noticed, were not high--the rock face broken and irregular. Huge slabs of rock lay scattered below, in wild disorder. Some stood on their edges, leaning against the ledge from which they had broken. Some lay piled upon each other in the water, in random confusion.</p> <p>A long, narrow island divided the falls nearly in the middle. The eastern fall was not perpendicular, but broken into three distinct leaps, below which the twisting and swirling eddies threatened destruction to any living thing that entered them.</p> <p>On the western side, in the boiling rapids below, a few rods from the fall, lay an island-rising steeply from the waters and covered with forest trees. p. 224</p>	<p>There is nothing of the grandeur or sublimity which the eye aches to behold at Niagara, about the falls of St. Anthony. But, in wild and picturesque beauty, it is perhaps unequalled. Flowing over a tract of country five hundred miles in extent, the river, here more than half a mile wide, breaks into sheets of foam, and rushes to the pitch over a strongly inclined plane. The fall itself is not high, we believe only sixteen feet perpendicular, but its face is broken and irregular. Huge slabs of rock lie scattered below, in wild disorder. Some stand on their edges, leaning against the ledge from which they have been disunited. Some lie piled upon each other in the water, in inimitable confusion. A long, narrow island divides the fall nearly in the middle. Its eastern side is not perpendicular, but broken into three distinct leaps, below which the twisting and twirling eddies threaten destruction to any living thing that enters them. On the western side, in the boiling rapids below, a few rods from the fall, stands a little island, of a few yards area, rising steep from the waters, and covered with forest trees.</p> <p>Mitford, Mary Russell. <i>Lights and Shadows of American Life</i>. H. Colburn and R. Bentley, 1832. p. 162-163 http://books.google.com/books?id=Sxo1AAAAMAAJ&printsec=titlepage#PPA162,M1</p>

He watched breathlessly as his eyes suddenly cleared to see a snow-white doe followed by a fawn of the same color. [...]
The creatures were there so suddenly, it seemed that they had come out of the water!

Echohawk slowly pushed himself up to a standing position and stood rooted to the ground, never taking his eyes off the beautiful animals. And he, who had never feared the face of man, was trembling like an aspen with terror!

The animals, seemingly unaware of Echohawk's presence, advanced slowly toward him, and passed so near that he might have touched them with his hand. But transfixed by wonder, he did not attempt it.

Slowly he turned and watched them as they ascended the bank, soon losing sight of them.
p. 146

A strange occurrence roused him from his reverie. A snow-white doe, followed by a fawn of the same colour, came suddenly within the sphere of his vision ; so suddenly, that they seemed to him to come out of the water. Such a sight had never before been seen by any of his tribe. He stood rooted to the ground. He who had never feared the face of man trembled like an aspen with superstitious terror. The animals, regardless of his presence, advanced slowly towards him, and passed so near that he might have touched them with his gun. They ascended the bank, and he lost sight of them.

Id., p. 169

<http://books.google.com/books?id=Sxo1AAAAMAAJ&printsec=titlepage#PPA169,M1>

The Books Published by Dorchester

Savage Beloved (2006, ISBN 0843952733, Leisure Books)	Source Material
<p>"There is an ancient legend telling that when the plants fail to come up, the Wichita people will cease to exist." [...]</p> <p>"When the first shoot of corn comes up, an old woman goes there to perform a rite of thanksgiving over the plant," he said. "She rubs the plant with her hands in blessing, saying, 'Oh, big bow,' which means corn stalk. Then she rubs a baby with her hands in a similar fashion, passing on the blessing from the plant to the child."</p> <p>He paused, smiled at Candy, then said, "Everyone is happy at the sight of the first plant." p.84</p>	<p>When the first shoot comes up an old woman goes there to perform a rite of thanksgiving over the plant. She rubs the plant with her hands in blessing, saying, "Oh, big bow." Then directly she rubs the baby with her hands in a similar manner, passing on the blessing from the plant to the child. Everyone is happy at the sight of the first plant. There is an ancient legend that states that when the plants fail to come up, we will all cease to exist.</p> <p>Weltfish, Gene. <i>Caddoan Texts: Pawnee, South Band Dialect</i>. G.E. Stechert & Co., 1937. p. 39 http://books.google.com/books?id=M6carBAX3OAC&pgis=1 (NOTE: This book is only available via limited preview; however, you can verify these results by entering the sentences into the search engine.)</p>
<p>Each was emptying her bag, dumping the corn into one big heap. The pile soon became so high that it looked as if wagons had been used to haul it instead of the simple carrying bags.</p> <p>"The next step is to build a long, narrow ditch with mud embankments along each side against which to lean the corn," Two Eagles explained. [...]</p> <p>"They will build a big fire and throw the ears into it," Two Eagles said. "The women will take turns reaching their hands in and out of</p>	<p>Then they would dump them into one big heap. The pile would be so high that it looked as if wagons had been used to do the hauling instead of the simple carrying bags. The next step was to build a long narrow ditch with mud embankments along each side against which to lean the corn.</p> <p>Then they would build a big fire and throw the ears of corn into it. One would have to stick one's hand in and out of the flame repeatedly to turn the ears over, but one would never burn oneself. When the wood has burned down the naked ears are roasted in the coals. The corn would be left to roast all night as this gives it a delicious flavor.</p> <p>Kernels from small-grained ears were removed with a knife. Large hide covers were then spread out upon the ground and pegged down tight so that they would be very smooth and upon these the kernels were spread out to dry.</p> <p>When the kernels were dry they were winnowed and put into sacks made of tanned hide. After each sack was full they would beat upon it with a long stick to make sure the grains</p>

the flames to turn the ears over. They are skilled at doing this, and no one ever burns herself. When the wood burns down, the naked ears are left to roast in the coals. Sometimes the ears roast all night, as this gives them a delicious flavor, but today the women will just leave the corn in until the sun begins lowering in the sky. Then whatever husks remain on the corn will be removed and the women will proceed to cut the kernels from the cobs. For this purpose they will use a clam shell, but kernels from small-grained ears are removed with a knife."

[...]

Candy saw some of the women spreading large hide covers over the ground, then pegging them down tight until they were smooth.

[...]

"The kernels of the roasted corn will be spread out there," he said. "The blue corn will be separated into three groups by size, small medium, and large. Then they will be winnowed and put into sacks made of tanned hide. After each sack is full, the women will beat upon it with a long stick to make sure that the grains are settled compactly into the bag. They will place a lid inside the bag and pull the drawstring closed. After all the bags are filled, there will be a big pile of them."

p. 213-214

settled compactly into the bag. Then they would place a lid inside the bag [...] pull the drawstring. After we had filled them there would be a big pile of bags.

Id., p. 40

<p>Still in their pods, the beans had been spread out upon a hide pegged to the ground. When the beans had dried, they were beaten with a stick to release them from the pods. Finally the beans were winnowed and then packed in bags. [...] The first step was to peel the pumpkins. Then some were cut spirally into strips from top to bottom, while others were cut into rings and hung on a cross-pole to dry.</p> <p>After the whole pumpkin had been stripped, there was a disc left at the bottom, which was known as the "Sitting One." The pumpkin pieces were then left to dry for about a day. Afterward, the women gathered again to complete the process. The pumpkin strips were braided and formed into mats, which were left out in the sun to dry. p. 220</p>	<p>The beans in their pods would be spread out upon a hide which was pegged to the ground and when they were dry would be beaten with a stick to release them from the pods. [...] The first step was to peel the pumpkins. Then if it is decided that braided pumpkin mats are to be made, the pumpkins are cut spirally into strips from top to bottom. Other pumpkins are cut into rings and hung on a cross pole to dry. After the whole pumpkin has been stripped there is left a disc at the bottom which is known as "Sitting-one." The pumpkin is then left to dry for about a day when it is in the proper stage for braiding and for the stringing of the bottom discs. After they are braided, the pumpkin mats are left out in the sun to dry.</p> <p><i>Id.</i>, p. 40-41</p>
<p>At one side she saw a bed with a mattress made of slender willow rods and coverings of buffalo hide. Hanging down in front of the bed was a long curtain of buffalo hide, which she could tell could be raised or lowered at will. The half-lowered hide seemed to be painted with war scenes. p. 122</p>	<p>The beds consist of mattresses made of slender willow rods and coverings of buffalo hide. Over the bed and hanging down in front, is a long curtain of buffalo hide, which can be raised or lowered at will; this is often painted with war scenes.</p> <p>Dorsey, George Amos. <i>The Mythology of the Wichita</i>. The Carnegie Institution, 1904. p. 5 http://books.google.com/books?id=Jc8MNA7repwC&printsec=toc#PPA5.M1</p>

<p>"The tattoo on my right arm, that mark in the form of a small cross, is a symbol of the stars and represents a well-known mythical hero among the Wichita. He is called Flint-Stone-Lying-Down-Above, which in my language is spoken as Tahanetsicihadidia, the guardian of the warriors." p. 172</p>	<p>On the back of each hand is tattooed a small design resembling the bird's foot. This is made immediately after the boy has killed his first bird. Up and down the arms and across the breast may be found additional marks in the form of a small cross. [...] These crosses are symbols of the stars and represent a well-known mythical hero among the Wichita called "Flint-Stone-Lying-Down-Above" (Tahanetsikihadidia), who, as is told in one of the myths, is one of the guardians of the warriors.</p> <p><i>Id.</i>, p. 2 http://books.google.com/books?id=Jc8MNA7repwC&printsec=toc#PPA2,M1</p>
<p>"Three concentric circles are tattooed around one nipple of each Wichita woman. These concentric rings prevent the women's breasts from becoming pendulous in old age." p. 175</p>	<p>The nipple is also tattooed, and around it are three concentric circles. [...] They are also told that the concentric rings about the breasts prevent them from becoming pendulous in old age.</p> <p><i>Id.</i>, p. 3 http://books.google.com/books?id=Jc8MNA7repwC&printsec=toc#PPA3,M1</p>
<p>"Four of them represent the four world quarters, or gods, while the upward peak is symbolic of Man-Never-Known-On-Earth, or Kinnekasus, the Creator."</p> <p>He gestured toward the entranceway. "And the door of all homes of my people is placed on the east side so that the sun may look into the lodge as it rises, while the small circular opening overhead is placed there not only for smoke to escape through, but also so that the sun may look into the lodge at noon, and at night, the star gods are thought to pour down their strength into our homes."</p> <p>He then gestured toward the fire pit. "The fire's place in all my people's lodges is considered sacred," he said. "There offerings are made, food is cooked, and medicine is heated." p. 180</p>	<p>The four projecting poles outside stand for the four world quarters or gods, while the upward peak is symbolic of Man-Never-Known-on-Earth (Kinnekasus), the Creator in Wichita mythology. It is said that a door is placed on the east side that the sun may look into the lodge as it rises, and that the west door is so placed that the sun may look in as it sets, while through the small circular opening overhead the sun may look in at noon. The south door is still retained that the god of the south wind may enter. The fireplace is considered sacred, for here offerings are made, the food is cooked, medicines heated, etc.</p> <p><i>Id.</i>, p. 5 http://books.google.com/books?id=Jc8MNA7repwC&printsec=toc#PPA5,M1</p>

<p>"The moon is the special guardian of Wichita women, for the moon is a woman and possesses all the powers that women desire. It was the moon taught the first woman on earth and gave her power. She instructs women as to the time of the monthly sickness, informs them when they are pregnant, and when the child is to be born. She has told them that after birth the child must be offered to her by passing the hands over the child's body and raising it aloft to the moon. At that time the moon is asked to bestow her blessings upon the child, that he or she may grow into power rapidly, for she, herself, has the power to increase rapidly in size." p. 231</p>	<p>The Moon is the special guardian of the women, for she is a woman and possesses all the powers which women desire. She it was who taught the first woman on earth and gave her power. She instructs the women as to the time of the monthly sickness, informs them when they are pregnant, and when the child is to be born, and has told them that after birth the child must be offered to her by passing the hands over the child's body and raising it aloft, offering it to the Moon, at which time she is asked to bestow her blessing upon the child, that he may grow into power rapidly, for she herself has the power to increase rapidly in size.</p> <p><i>Id.</i>, p. 19 http://books.google.com/books?id=Jc8MNA7repwC&printsec=toc#PPA19,M1</p>
<p>"That star in the north is known as the 'Ghost-Bear,'" Two Eagles said. "It is said that a man who was traveling in the far north came upon another man who said, 'This is my burial place. I live in the far north. If you accept whatever I offer you, I will give you power. You shall have power over the herbs to cure people, for I am a medicine man. If an accident should happen, or if sickness should arrive, I will give you a way to heal. In your doctoring you should look to the sun, for my powers are derived from him. Before you begin doctoring, offer me smoke.' The man was then informed that it was the Ghost Bear who was talking to him, and upon looking again, he saw that it was a Ghost Bear. The man looked back and the Ghost Bear had become a star."</p>	<p>Next in importance is a star in the north known as the "Ghost-Bear." This star is of comparatively recent origin, for it is said that a certain man who traveled in the far north saw a human being standing before him, who said to him: "This is my burial place. I live in the far north. There I live. Should you like some of my power, and should you accept whatever I offer you I will give you power. You shall have the power over the herbs to cure people, for I am a medicine-man. If an accident should happen, or if sickness should arise, I will give you a way to heal, and in your doctoring you should look to the Sun, for my powers are derived from him. Before you begin doctoring, offer me smoke." Thereupon the man was informed that it was the Ghost-Bear who was talking to him, and upon looking again he saw that it was a Ghost-Bear. The man looked back and the Ghost-Bear had become a star.</p> <p><i>Id.</i>, p. 18 http://books.google.com/books?id=Jc8MNA7repwC&printsec=toc#PPA18,M1</p>

"For it is now the Moon of the Strawberries, when bears are seeking green sedges, or roots, anthills, and berries, and when buffalo sharpen and polish their horns for bloody contests among themselves."
p. 179

"I was once an interested and unseen spectator of a contest between a pair of grizzly bears and three buffaloes--a rash act for the bears, for it was in the moon of strawberries, when the buffaloes sharpen and polish their horns for bloody contests among themselves."

Eastman, Charles Alexander. *Indian Boyhood*. McClure, Phillips & Co, 1902.

p. 54

<http://books.google.com/books?id=kyleZaVYcEwC&printsec=toc#PPA54.M1>

Savage Longings (1997, ISBN 0-8439-4176-6, Leisure Books)	Source Material
<p>The root digger was a slender, sharp-pointed implement which was used to thrust into the ground to pry out the roots. Each digger was made of ash, the point sharpened and hardened in the fire. There was a knob at one end to protect the hand.</p> <p>p. 49</p>	<p>This work was done with the root-digger (<i>his' so</i>), a slender, sharp-pointed implement to be thrust into the ground to pry out the roots. In modern times the root-digger has been of iron—any sort of an iron bar. In earlier days, however, these implements were of wood, usually ash, the point sharpened and hardened in the fire. One kind of root-digger was two and one-half to three feet long, and had a knob at one end to protect the hand.</p> <p>Grinnell, George Bird. <i>The Cheyenne Indians: Their History and Ways of Life.</i> University of Nebraska Press, 1972. ISBN: 0803257716</p> <p>p. 209 http://books.google.com/books?id=f6OQmlRxow4C&printsec=frontcover#PPA209,M1</p>
<p>Snow Deer had explained to Charles that it was an old Cheyenne custom for visitors to occupy the lodge of some newly married couple who would then sleep elsewhere. She had told him that this was an honor not only to the owners of the lodge but also to the visitor.</p> <p>p. 323</p>	<p>If visitors came to a village, the old custom was for them to occupy the lodge of some newly married couple, who would give them possession and sleep elsewhere. This was an honor to the visitor.</p> <p><i>Id.</i>, p. 146 http://books.google.com/books?id=f6OQmlRxow4C&printsec=frontcover#PPA146,M1</p>
<p>The women who belonged to this society created ceremonial decorations by sewing quills on robes, lodge coverings, and other things made of the skins of animals.</p> <p>Snow Deer had told Charles that the Cheyenne women considered this work of high importance, and when properly performed, it was quite as much respected as were bravery and success in war among the men.</p> <p>p. 325</p>	<p>Of the women's associations referred to the most important one was that devoted to the ceremonial decoration, by sewing on quills, of robes, lodge coverings, and other things made of the skins of animals. This work women considered of high importance, and, when properly performed, quite as creditable as were bravery and success in war among the men.</p> <p><i>Id.</i>, p. 160 http://books.google.com/books?id=f6OQmlRxow4C&printsec=frontcover#PPA160,M1</p>

The old quiller had then asked Becky to hold her hands out in front of her, palms up and edges together. The old woman bit off a piece of a certain root, chewed it fine, and spat it on Becky's hand. Becky was then instructed in ceremonial motions, passing her right hand over the outside of her right leg, from ankle to hip, her left hand over her right arm from wrist to shoulder, her left hand over her left leg, from ankle to hip, and her right hand over the left arm, from wrist to shoulder.

Then her hands had been placed on her head and passed backward from the forehead.

p. 330

The old woman directed the candidate to hold her hands out in front of her, palms up and edges together. The old woman bit off a piece of a certain root, chewed it fine, and spat on the hands ceremonially, and the candidate made the ceremonial motions, passing the right hand over the from ankle to hip, her left hand over her right arm from wrist to shoulder, her left hand over her left leg from ankle to hip, and her right hand over the left arm from wrist to shoulder. Then the hands were placed on the head, and passed backward from the forehead.

Id., p. 160

<http://books.google.com/books?id=f6OQmlRxow4C&printsec=frontcover#PPA160,M1>

The Books Published by Kensington

Savage Obsession (1983 [reprinted 2006], ISBN 0821779680 [2006 reprint], Zebra). All page numbers are for the 2006 reprint.	Source Material
<p>His beaded doeskin moccasins were wrought intricately in patterns of porcupine quills dyed rose, green, and blue[...] p. 49</p>	<p>His beaded doeskin moccasins were wrought intricately in patterns of porcupine quills dyed rose, green, and blue[...]</p> <p>Nelson, Joseph Raleigh. <i>Lady Unafraid</i>. R.W. Drier, 1965. p. 68 http://books.google.com/books?id=ipgaAAAAMAAJ&pgis=1 (NOTE: This book is currently under copyright and therefore the preview on Google is very limited; however, you can verify these results by entering the sentences into the search engine.)</p>
<p>He could see that everything was being readied for winter. The circular base of each wigwam had been completely banked with moss and cornstalks weighted down with large stones, a generous supply had been piled high against the great pines, and golden corn lay heaped in sunny spots in front of the wigwams. Before the snow began, the corn would be ground in a long hollowed log with a grinding stone, and it would be eaten sparingly until spring. p. 130</p>	<p>Rebecca noticed how providently it had been made ready for the approaching winter. Around its circular base it was completely banked with moss and cornstocks weighted down with large stones. A generous supply of wood for winter fires was piled against a great pine not far from the door, and against this woodpile a dog sledge stood on end, ready for use when the snows came. Golden corn lay heaped in a sunny spot in front of the wigwam; before the snows began, it would be ground in the long hollowed log by the primitive grinding stones that lay beside it.</p> <p><i>Id.</i>, p. 39</p>

<p>[...]a Chippewa squaw of importance had long ago gone into a self-imposed trance for half a day, and, upon recovering, had said that she had been to the ghost land where the northern light ghosts had been rising and falling in the steps of a dance, and that the ghosts had held this fungus in their hands and had painted their faces in stripes with it. Thus, since then, the Chippewa had been prepared in the same manner as the squaw witnessed in her trance, to join the dance of the ghosts, where the northern lights were shining...</p> <p>p. 185</p>	<p>It is said that a woman went into a trance for half a day and, on recovering, said that she had been to the ghost land where the northern lights are shining, and that the ghosts held this fungus in their hands and painted their faces in stripes with it. She said that northern lights are ghosts rising and falling in the steps of a dance, that the women are dressed in gay clothing, and that the warriors have their war clubs. Thus the dead were arrayed to join the dance of the ghosts where the northern lights are shining.</p> <p>Densmore, Frances. <i>Chippewa Customs</i>. Minnesota Historical Society Press. 1979. p. 74 http://books.google.com/books?id=KpUEAafnpkYC&printsec=frontcover#PPA74,M1</p>
<p>[...]take turns sitting beside their deceased chief, each whispering advice to him: to be careful to avoid certain turns in the road to the spirit land, or to trust certain spirits who would meet and assist him. They spoke with extreme rapidity, punctuating the words with occasional sharp beats from the drum. One said, "Your feet are now on the road of souls, my Chief..."</p> <p>p. 178</p>	<p>One after another they sat beside him telling him to be careful to avoid certain turns in the road to the spirit land, or to trust certain spirits who would meet and assist him. They spoke with extreme rapidity, punctuating the words with occasional sharp beats on the drum. Rev. J.A. Gilfillan, who witnessed many native burials at White Earth while a missionary among the Indians, quotes an address by an old Indian to the dead body of his daughter, beginning with the words, "Your feet are now on the road of souls, my daughter."</p> <p><i>Id.</i>, p. 74-74 http://books.google.com/books?id=KpUEAafnpkYC&printsec=frontcover#PPA74,M1</p>