rare in translations of children’s books. If teachers can address the issues of stereotypes before presenting this book to their classes and look beyond the exotic nature of *The Emerald Lizard*, this text can certainly become a favorite in the classroom. Despite the aforementioned drawbacks in its representation of Latin American culture, the graphic design elements of this otherwise black-and-white book make it very enticing and enjoyable to read. The graphic illustrator has done a fantastic job in this regard. Furthermore, the switch from one language to the next, within clearly defined spaces of the book, makes this collection an excellent tool for practicing, developing, and enhancing one’s translation skills from one language to the next.

Finally, for those interested in the game of rote memorization and classification of tale-type motifs, the author provides an annotated section on each tale and also tries to classify each story according to Margaret Read MacDonald’s *The Storyteller’s Sourcebook: A Subject, Title, and Motif-Index to Folklore Collections for Children* (Detroit: Gale/Neal-Schuman, 1982). Overall, the book makes my list of recommended reading for children, especially for those in bilingual-classroom settings.


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At the end of her thorough and informative account of women as homesteaders in North Dakota, H. Elaine Lindgren focuses on Pauline Shoemaker, who settled along the Knife River north of Hebron, North Dakota, in the early 1900s. What prompted Pauline to leave Pennsylvania, where she had been raised and educated, is unclear, though in later years Pauline remarked to her daughters that she remembered looking at maps of the west. They sparked her curiosity, she said, because there was “sort of a blank in the middle” (235).

Lindgren’s own curiosity about that blank in the middle has opened a research treasure for her and for the readers of *Land in Her Own*
Name. Her focus is women who were lured by a spirit of adventure or a chance to make a fresh start in the western plains at the turn of the twentieth century. These early landowners were not, according to Lindgren, "reluctant pioneers" (xii), as many early accounts portrayed them, but visionaries who were capable, independent, strong, and courageous.

Data from homesteaders, from friends and relatives of women who homesteaded, and from existing land records formed the basis for Lindgren's 306 case study files. With one exception (South Dakota), all of the women documented here took land in North Dakota. Lindgren's meticulous comparative analysis reveals valuable statistics about ethnic origin (most came from European immigrant families); age (more than half were 21–25 years old), and marital status (83 percent were single). The Homestead Act of 1862 allowed women to become landowners in North Dakota. Some took land to provide a home for their parents. Others, young widows, had begun homesteading with their husbands and continued homesteading on their own after their husbands' deaths.

Dakota public land was not sold at public auction. It could be acquired only through settlement laws. Once a woman made a claim on North Dakota land, she had to live on that claim long enough to prove it, or make it her own. The time required to prove a claim varied according to the terms of the claim. The average waiting period—five years—eliminated those with less vigorous commitment. During the first six months of this period, the homesteader had to establish residence in a house built on the land. Timber was often in short supply, says Lindgren, so early homes were dugouts or sod shacks. Sod, stripped from the prairie, was cut into pieces and stacked like bricks. Although the dugout presented a challenge as a livable home, women homesteaders were often able to transform them into comfortable quarters, according to Lindgren. Some, with fine china and furnishings, were even said to resemble Eastern parlors.

The pioneers of the early 1800s, moving westward from Pennsylvania, Virginia, and the Carolinas into the Midwest, did not brave the wilderness alone; neither did these homesteaders in North Dakota function in isolation. Although early photos often depict solitary women, Lindgren's research reveals that 74 percent of the women homesteaders took land near immediate family members. "Few
women or men," she says, "struck out on such an undertaking literally by themselves" (24).

Even with the support of family and neighbors, the challenge of making a living in such a harsh land was enormous. Difficulties of severe weather, including wildfires, blizzards, and high winds, were guaranteed. Lindgren cites one homesteader’s description of the winter of 1906–07 as having "a blizzard about every other day until spring... The temperature dipped to 40 degrees below many times and the night it went to 42 below was a bad one" (128).

Throughout Lindgren’s book, excerpts from personal diaries reveal that crude conditions, violent storms, a long wait to prove a claim, and loneliness were a part of homesteading life. Despite these hardships, says Lindgren, most women homesteaders bonded with the land and chose to stay, most long enough to prove their claim; twenty-two percent of the 306 case studies stayed twenty-five years or longer. Neither reluctant nor weary, they embraced their new surroundings with persistent humor and strength. Lindgren includes the following poem, written by Janie Brew Scott, as an example of how homesteading women reminded themselves not to take life too seriously (232):

If your nose is close
To the grindstone rough,
And you hold it down
There long enough.

In time you'll say
There's no such thing
As brooks that bubble
And birds that sing.

These three will all
Your world compose,
Just you, and the grindstone
And your darned old nose.

Lindgren’s book is especially useful for scholars of history, folklore, and women’s studies. The reader longs for another volume in which specific stories, such as the one of Pauline Shoemaker, reveal more details of their extraordinary lives.