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Annotated Bibliography

Tentative thesis: Thomas Builds-the-Fire in *The Lone Ranger and Tonto Fistfight in Heaven* helps keep the reservation together as a community, though he is rather unliked by many of the other characters on the Spokane reservation in the book and on the Coeur d'Alene reservation in the movie *Smoke Signals*.

Alexie, Sherman. *The Lone Ranger and Tonto Fightfight in Heaven*. New York: Grove Press, 2005. Print.

Austin, Lisette, Dennis M. Donovan, G. Alan Marlatt, Robin L. W. Sigo, Lisa R. Thomas, and The Suquamish Tribe. "The Community Pulling Together: A Tribal Community-University Partnership Project to Reduce Substance Abuse and Promote Good Health in a Reservation Tribal Community." *Journal of Ethnicity in Substance Abuse* 8.3 (2009): 283-300.

Ebscohost. Web. 15 Nov. 2013. This source is a report on a study done on a partnership between the University of Washington and the Suquamish tribe on the Port Madison reservation to formulate an effective plan to reduce substance abuse on the reservation while still being sensitive to the reservation culture. It has a lot of really good statistics on issues like substance abuse and the value of community and culture to Native American tribes. I plan on using these statistics and applying them to the Spokane reservation in *The Lone Ranger and Tonto Fistfight in Heaven* to further prove the ways in which Thomas Builds-the-Fire strengthens the community.

Bowers, Maggie Ann. "Incommensurability and survivance: Native North American literature and federal law." *Journal of Postcolonial Writing* 46.5 (2010): 457-467. *Ebscohost*. Web. 10

Nov. 2013. This source primarily focuses on the United States judicial system and how it has dealt with reservation life in the past and continues to deal with it now. A good chunk of it talks about how literary works have highlighted the injustices of the U.S. system, one of those works being “The Trial of Thomas Builds-the-Fire” in *The Lone Ranger and Tonto Fistfight in Heaven*. The source will help in my paper because that story in particular illustrates just how bothered people on the reservation were becoming by Thomas, and the source highlights the importance of storytelling to Native Americans and how their traditions contribute to their judicial tasks.

“Community.” Def. 6, 7a-e. *The Compact Oxford English Dictionary*. 2nd ed. 2004. Print. This is the *OED* definition of “community,” and I will use it to define “community” literally, and then relate it to the Spokane reservation in *The Lone Ranger and Tonto Fistfight in Heaven* to form a book-specific definition of “community.” I will then relate Thomas Builds-the-Fire and his part in repairing and holding together the Spokane reservation community.

Coulombe, Joseph L. “The Approximate Size of His Favorite Humor: Sherman Alexie’s Comic Connections and Disconnections in the Lone Ranger and Tonto Fistfight in Heaven.” *American Indian Quarterly* 26.1 (2002): 94-115. *Ebscohost*. Web. 10 Nov. 2013. This source focuses on the many ways Alexie uses humor in his writing and how that humor contributes to his works as a whole. He talks about “A Drug Called Tradition,” which is the story in which Thomas throws a party because he gets a bunch of money because of the placement of his land, and then he leaves and meets up with Victor and Junior, and they go do Victor’s new drug together. The main way I will use this source is to talk about Thomas’s stories in this story and how they bring the three of them together through humor. Victor and Junior think Thomas’s stories are hilarious and that he’s really weird for telling them all, but it’s hidden within the stories that they are being brought together through those funny, drug-rendered stories.

DeNuccio, Jerome. "Slow dancing with skeletons: Sherman Alexie's *The Lone Ranger and Tonto Fistfight in Heaven*." *Studies in Contemporary Fiction* 44.1 (2002): 86. *Ebscohost*. Web. 15 Nov. 2013. This source is essentially a summary and close reading of *The Lone Ranger and Tonto Fistfight in Heaven*, specifying most closely on the loss and unhappiness found in the book. He talks mostly of Thomas Builds-the-Fire, Victor, and Junior, who are probably the three characters we see most often in the stories. While I don't necessarily agree with the source that the book was about pain and loss, I do think Thomas has a way of stepping in during loss and being able to change the tone using one of his stories. I plan to use this source primarily to point out specific points of loss in the book and how the things Thomas then comes in to say end up changing the situation and bringing the characters closer together.

Hearne, Joanna. "Remembering Smoke Signals: Interviews with Chris Eyre and Sherman Alexie." *Post Script* 29.3 (2010): 119-135. *Ebscohost*. Web. 10 Nov. 2013. This source is an interview done with Chris Eyre (director of *Smoke Signals*) and Sherman Alexie. I mainly focused on the section with Sherman Alexie when reading it, and he talks a lot about Evan Adams (Thomas Builds-the-Fire) and some of the things he brought to the character in the movie, specifically mentioning that many people's favorite line, "The only thing sadder than Indians on TV is Indians watching Indians on TV," which Adams improvised on. The most important part of this source to my paper is definitely going to be when he talks about the influence the film has had on young audiences, because he says that every time he meets someone named Victor, they tell him that they spend their whole lives hearing from every Indian they know, "Hey Victor," and how he sees Indians wearing Fry Bread Power shirts all the time, which shows that Thomas is leaving his mark on not only the Indians on the Coeur d'Alene reservation, but on Indians all over the U.S.

Liu, Kedong and Hui Zhang. "Self- and Counter-Representations of Native Americans: Stereotypical Images of and New Images by Native Americans in Popular Media." *Intercultural*

Communication Studies 20.2 (2011): 105-118. *Ebscohost*. Web. 10 Nov. 2013. This source goes in-depth into stereotypes of Native Americans and how often they appear in popular media, and it talks about how Alexie is countering that with his stories, poems, and films. In response to *The Lone Ranger and Tonto Fistfight in Heaven* specifically, the authors reference Alexie's use of humor with Thomas Builds-the-Fire to identify many Native American stereotypes while also ridiculing them. I will use it to support my claim that Thomas builds the Spokane reservations community, specifically with humor in this case.

Sax, Richard. "A Rez Kid Gone Urban: Sherman Alexie's Recent Short Fiction." *Critical Insights* (2011): 143-158. *Ebscohost*. Web. 10 Nov. 2013. This source talks about Alexie's works as a whole and how they relate to his own life, much of it describing his obsession with Crazy Horse and using him in his stories. Though the source doesn't talk much about *The Lone Ranger and Tonto Fistfight in Heaven*, I do think it will be beneficial to my paper because it will give me some of Alexie's ideas from his other books and I can then relate them back to *Tonto* to help define what community means to the Spokane reservation.