

# NATIVE AMERICAN APPROACH TO THE RELATIONSHIP BETWEEN CULTURE AND NATURE IN *ROLLING THUNDER* BY DOUG BOYD

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## Abstract

*Rolling Thunder*, a biography of a Native American medicine man of the same name by Doug Boyd, is a comprehensive document on Native American view of nature. The representation of relationship between culture and nature inspires affection and respect for nature, and *spirit of supporting the practice of environmentalism* and spreads *ecological wisdom*. For Glotfelty the place is a significant subject because it shows whether imagination is earth centered or not. Native Americans are the most natural of people; they call the earth *the mother* and the sun *the father*. They have an ecocentric experience of life and their relation with nature is marked with respect, not domination or superiority; harmony, not competition. *Rolling Thunder* bears out Lynn White's view that Judeo-Christian belief system establishes man's superiority over nature that allows man to exploit nature while the Native American animistic belief system protects nature from man. Native Americans do not believe in *the Great Chain of Being*; they believe that the same spirit breathes in every object of nature and rules both humans and nature. For them it is a sin to have a desire to master nature. Britto thinks that *Classical Greek Humanism* that claims man's superiority over animals and nonhumans because of his rational faculties, *Cartesian dualism* that accepts man's superiority to animals on the basis of having soul, *Judeo Christian concept of Great Chain of Being* are the sources of *ecological crises*. *Rolling Thunder* offers Native American approach to man-nature relationship which guarantees survival of all living species on this earth.

**Key Words:** Native American Literature, environmentalism, ecological wisdom, Euro-American and Native American attitude to Nature

Native Americans appreciate the way man used to live in the past in harmony with Nature in contrast with the mindset generated by science and technology and they want to retain their life they had "been living the way back. Way back life was good" (Boyd, 1994, p. 141), in pre-Christian atheistic culture, to use Lynn White's expression. Cultural representations in *Rolling Thunder*, outcome of ecological wisdom of Doug Boyd and *Rolling Thunder*, strengthen White's view that pre-Christian man considered himself to be part of nature (Glotfelty, 1996, p. 12). It brings home to us the correctness of getting back to nature because natural vitamins are better than synthetic ones (Boyd, 1994, p. 213) and prefers natural food to the commercially processed food (p.

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254). It raises a consciousness against wasting the natural resources, and motivates to communicate with nature. It urges to respect all the objects of nature regardless of their utility for human cause because the same Great Spirit runs through all the living beings.

Doug Boyd's two biographies *Rolling Thunder* and *Mad Bear* encompass the life of two Native American medicine men. They love nature, communicate with it, and respect it and hence these works attract the ecocritical. Samina Azad remarks that nature and environmental issues are the core subjects which *Black Elk*, *Rolling Thunder* and *Mad Bear* propagate (2013). Azad in her research paper "Ecocriticism and American Indian Biographies" explores the ecocentric concerns of Doug Boyd in *Rolling Thunder* and *Mad Bear* in the light of the ideas of Christopher Hitt, Jonahtan Levin, Glen A. Love, Dana Philip, Laurence Coup and John Foster. Through the framework of ecocriticism, she studies John G. Neihardt's *Black Elk Speaks* too and points out the ecocritical concerns and ecocentric attitude of Black Elk to define Native American relation with nature. Black Elk thinks that two leggeds, four leggeds and the wings of the air share the earth on equal footing. He regards all the creation as children of the Mother Earth. Azad observes that Black Elk does not claim the ownership of land; he accepts non-humans as partners using same terms of address and speech for nonhumans and humans both (2013). Analyzing the impact of the arrival of white man on environment, she concludes: both humans and nonhumans suffer equally from the ravages of Eurocentric culture which appears as a culture of war and usurpation. She adds that non-human nature has valuable and sacred position for Black Elk and his fellows. In order to highlight the ecocentric life of Black Elk and his people, she refers to the songs they sing for nonhumans, their worries on disorder of ecological balance, their names after nonhumans, Black Elk's holy vision and his feeling that he is like a relative of the birds, his pain on killing a frog and on seeing boys throwing stones at swallows and his happy welcome to thunder storm. She concludes that love and respect for nature and for all its forms is the hallmark of ecocriticism, and also are the important traits of Native American traditions and culture (2013).

Azad has studied *Rolling Thunder* too in her article. She thinks that *Rolling Thunder* possesses the love and concern of ecocritics for natural world. He believes that earth has its rights and proudly claims that there

is no concept of wanton slaughter among Native Americans because environmental pollution spreads like cancer. He laments at modern man's efforts to conquer nature instead of living in harmony with it. He raises a voice against destruction of trees and he has close relation with herbs. He denies the presence of weeds because he believes that nothing is uneconomical and useless in nature. He opposes the idea and efforts of controlling nature. She observes that *Rolling Thunder* upholds the cause of ecology very seriously (2013). *Rolling Thunder*, like ecocritics, does not take nature as a framework or a scenic device; to him it has its rights, ways and responses.

Azad thinks that *Mad Bear* too promotes ecocentric view of life. He observes that earth is Mother Earth and has a spirit and a self which should be respected and considered properly. She thinks that *Mad Bear* demonstrates the concept of "transition" but emphasizes participation in transition creatively. *Mad Bear* upholds the issue of the destruction of forests and insists on taking plants as living beings, to cooperate well with nature with ecocentric consciousness. Samina concludes that relation between human and non-human nature is the focal principle of ecocriticism. These biographies advocate harmony, regard and a sense of cooperation and affinity with the whole human and non-human nature as the solution of all spiritual and environmental issues (2013).

*Healing and the Environment in American Indian Biographies* by Shaheena Ayub Bhatti is also an ecoritical study of *Rolling Thunder* and *Mad Bear* from ecocritical perspective. She explores the question which, to Glotfelty, is the central ecocritical issue: "In what ways and to what effect is the environmental crisis seeping into contemporary literature and popular culture" (Bhatti, 2010, p. 288). Bhatti focuses on the American Indian beliefs and their life style. She explores what place their healing practices have in the contemporary theories of conventional medicine. Shaheena finds that nature, environment and non-human living beings form an invisible chain of which each link performs its specific and yet interlinked function (2010). Healing, she comments, is a holistic process for the Native Americans. In this regard she refers to *Rolling Thunder*'s belief that earth's health problem results in human health problem and he believes that physical sickness results in moral and spiritual decay: "unhealthy earth, according to him (*Rolling Thunder*) was directly the result of pollution and this results in demoralization and

destruction of socio-cultural and moral fiber of the society” (Bhatti, 2010, p. 291).

Islam shares with Judeo-Christianity the belief in *The Great Chain of Being* that establishes hierarchy in Muslim and Judeo-Christian cultures to give man superior position in his relation with nature. According to Lynn White and Britto this belief affects man’s relation with nature. Islam and Christianity give right to man to establish his authority on and superiority over nature and to use it for his interests. White believes that animistic culture like that of Native Americans protects nature. Native Americans love and respect nature and do not want to rule it. They have relationship of horizontal harmony with it because, they believe, Great Spirit runs through all the objects of nature and therefore respect the objects of nature and its forces. Rolling Thunder condemns misuse of nature because living in harmony with nature and respecting it pleases God. Consequently nature is healthy, kind and productive to Native Americans. Both the works relate in harmony with Lynn White’s observation that “human ecology is deeply conditioned by beliefs ... by religion” (Glottfely, 1996, p. 9). For Glottfely ecological wisdom lies in *get[ing] back to nature*; for Buell (2005), it lies in spirit of supporting the practice of environmentalism, for White it lies in establishing the counter Christian ethics, for Manes it lies in adherence to environmental ethics, for Yan (2011) it lies in accepting the intrinsic value of nature. In short it lies in creating a gratitude to and love for nature.

Native Americans are “the most natural of people” (Boyd, 1994, p. 233): “[t]hey sit on the ground. They call the earth *the mother* and the sun *the father*” (p. 86). *They flow with nature* (p. 260). “[T]he pinyon nuts are the major protein source for the Indians” (p. 74). Within their ecocentric experience of life and relation with nature, they do not exercise their superiority over nature; instead, they have horizontal relation of harmony with nature that arises out of their belief system. *Rolling Thunder* bears out Lynn White’s view that Judeo-Christian belief system establishes man’s superiority over nature that allows man to exploit nature while the animistic belief system protects nature from man (Glottfely, 1996, p. 10). Native Americans reject *the Great Chain of Being* and believe that the same spirit breathes in both humans and nature: they “answer to one sovereign only and that’s the Great Spirit himself over all” (Boyd, 1994, p. 7). They submit their will to the will of

the Great Spirit and think that it is a sin to have a desire to master nature. They use nature quite respectfully as they believe that the ownership of nature has been delegated to them by the Great Spirit as Rolling Thunder remarks: "We do not own the land and certainly nobody else owns it. The Great Spirit owns the land but it was delegated to us" (p. 260).

Lynn White is right that nature is secure in cultures based upon animistic belief system because it generates strong motivation to love and respect nature. *Rolling Thunder* convincingly encompasses the consequences of such belief system on Native Americans: Rolling Thunder expresses the Native American belief that "nature is sovereign ... nature is to be respected. All life and every single living being is to be treated respectfully" (p. 40). In their religious services, they pray for all people, all animals and for mother earth (Boyd, 1994, p. 142); they think themselves to be *the custodians of the earth*" (my italics, 49). Rolling Thunder wants people to realize that the earth is "a living organism, the body of a higher individual who has a will and wants to be well, who is at time less health or more healthy, physically and mentally" (p. 51). They believe that "... mankind's strength and ultimate survival depends ... upon an ability to harmonize with nature ..." (p. 7). For Native Americans living in harmony with nature is doing the right things because being in harmony with nature is being in harmony with God: "As long as we do things right, we are in tune with Great spirit" (Boyd, 1994, p. 141). Lynn White's expectations of protection of nature in animistic culture are justified. Britto too thinks that classical Greek humanism that claims man's superiority over animals and non-human because of his rational faculties, *Cartesian dualism* that accepts man's superiority on animals on the basis of having soul, and *Judeo-Christian concept of Great Chain of Being* are the sources of ecological crises (p. 721).

*Rolling Thunder* tries to convince us to believe in deep ecology. The Deep ecologists want a shift from human centered to nature-centered system of values and it goes against the western philosophy and religion. The deep ecologist believe in accepting all the objects and forces of nature as they are, irrespective of their utility to man. They believe that nature is a living entity (Garrard, 2004, p. 21). Rolling Thunder as a deep ecologist advocates the intrinsic value of nature: while he was searching

herbs in the woods, advises his companions not to hurt any snake (Boyd, 1994, p. 124).

Native Americans believe that nature is a living agent: it feels and responds. Rolling Thunder says that white men shot the Natives living on a mountain and after it “the grass was dying and hay would not grow. Even the horses and cows were sick ...” (Boyd, 1994, p. 76) because nature understands. Rolling Thunder helps Alice communicate with bees and she claims that she “actually communicated with the bees. [She] actually talked to them and they understood” (p. 113). They do not like to impose their will upon nature because man has no right to ‘use’ and rule nature. When it is needed to take life of an animal for food or clothing, we beg pardon from that animal for taking its life, and every part of animal is *used for good cause*. There is *no wanton slaughter* among the Indians (emphasis added, Boyd, 1994, p. 9).

*Rolling Thunder* bears out Christopher Manes’ stance that nature suffers where it is *silent*. Nature is not silent for the Native Americans and they do not make misuse of it and condemn all anti-ecological practices. They use it as it is needed as Oscar Johnny, the sub-chief of the Western Shoshone, says: “We take what we need and no more, and nothing is wasted. And it is done in the proper way and with respect” (p. 62).

Boyd foregrounds physical nature that surrounds his characters and it is not a stylistic grace; it is a necessary requirement of the Native American relationship with nature. He records his meetings with Rolling Thunder, an American medicine man, with keen interest in his ecological understanding. Boyd’s recollections about Rolling Thunder covers the place as well. His narration focuses constantly upon the sky, the moon, and the sun. ‘The sky’, ‘the earth’, ‘the sun, the moon’ ‘the air’ and ‘the heat’ are motifs in the narration because place, observes Glotfelty, is a significant subject (p. xvi): it shows man’s attitude towards nature, whether imagination is earth centered or not. When Boyd leaves for Carlin, Nevada, in search of Rolling Thunder, the center of his attention was natural surroundings. He feels that “the evening air was calm and fresh and when he sits with Rolling Thunder’s wife, Spotted Fawn, “a pure white cat [that] climbed on her lap, looking at [him], and then jumped in through the open window” (Boyd, p. 30). When he meets Rolling Thunder, “the atmosphere was strange yet cheerful and friendly.

On the walls there were deer horns..." (p. 35), and during the first talk to Rolling Thunder, Boyd feels "the night ... cool and quite" (p. 36). At Rolling Thunder's house, "it was getting hot in the canyon. The sun was strong and the tents were like ovens" (p. 49) and during their visit to the abandoned ranch, "it was hot and dry; the ground and the air were scorching" (p. 75). When they sit together for supper, "the night sky began to sparkle with countless stars" (p. 81). During healing ceremony "suddenly from just behind Rolling Thunder came a shrill hoots of an owl, one after the other" (p. 89). When Rolling Thunder stresses the need to develop a relation with nature at the same time narration focuses on "a stream, smaller and quieter than a river, a natural hot spring" (Boyd, 1994, p. 97). During the conversation between Rolling Thunder and Boyd on their way to Sacramento Valley, the sky without moon and star gets Boyd's attention (p. 135). Similarly when he is talking of his pleasant trip to Bolinas, he goes outside the room where "three cats jumped up into his chair and made themselves comfortable" (p. 195). Sitting in the room of Richard Clammer waiting for him Boyd notices that "the sky was turning grey" (p. 201). Rolling Thunder also shares his experience of making medicine on Missouri river on "a clear day (when a) cloud rolled up back" (p. 154). Boyd tries to encompass the significant relationship between Rolling Thunder and place through the participation of place in the activities of Rolling Thunder whom earth, clouds, air and trees respond. The lightening, for example, responds when he disturbs the bug (p. 78). He believes that earth provides him the herbs where they are needed (p. 9) implying that the place is not an independently separate entity; it affects and is affected by men. He demonstrates ecocritical stance propounded by Lynn White (Glotsfelty, 1996, p. 57).

Through raising consciousness of the *increasing ecological desecration*, *Rolling Thunder* sensitizes the reader to the significance of nature and of the damage man has done to nature. *Rolling Thunder's* significance lies in, to use Lawrence Buell's words, "the spirit of supporting the practice of environmentalism" (quoted in Yan 169). The discussion on the destruction of pinyon trees by the Bureau of Land Management sensitizes the reader to the destruction of biosphere. Rolling Thunder protests that

... the Bureau of Land Management is destroying living trees growing on the thousands of acres of land to serve the mercenary

interests of a few individuals ... the issue of the pinyon trees means ignoring ecology, destroying the precious food source, harming wild life and killing millions of trees ... to him the issue was health problem and a human problem. (Boyd, 1994, pp. 92-93)

He warns of the destructive consequences of this practice: "The rich ranchers do not care about the future when the land will wash away and the whole area will become a dust bowl" (p. 149). *Rolling Thunder* raises a voice against strip-mining as well. David Monongye, the spokesman of traditional Hopi, convincingly presents the Native American claim: "The Hopi are thought to be custodians of the spiritual doctrine of traditional American Indians" (p. 141). His speech is ecocritical manifesto against strip mining:

We must put a stop to strip mining. Most of us do not have good health and we would be the first ones to suffer from the smog and pollution ... when the smog will spread all over, it will affect the whole system of people, little animals, the birds and trees (pp. 141-142).

Rolling Thunder comes up to ecocritical standard theorized by William Hawthorn: that an ecocritic is a person who sensitizes about the impact of cultural attitude upon nature and who wants *eco* (the house) in good order (Glottfelty, 1996, p. 69). Rolling Thunder warns of white man's mindset which devalues nature to establish man's rule over nature poses serious threats to the whole biosphere:

Our earliest horrible problem occurred when man started walking around on the earth which urged him to believe that he owned it ... now man has started walking around on the moon with a sense of its ownership and now a new set of issues arises. (Boyd, 1994, p. 239)

He warns the Indians of imbibing this mindset because Native Americans "have friendly relation with nature and Euroamericans try to cut this relationship off" (p. 239). Apart from these particular facts, the text also invokes love and sympathy for nature: "There are the trees bent down in despair at the plight of Mother Earth. The polluted air and the gross violations are painful for the trees and living things, painful for the earth" (p. 239). He offers them an alternative position: "You have to keep your relationship with nature. Mother Earth is *your friend*" (p. 96). The text inspires to "get back to nature" and, according to Bertens, it is the ultimate invitation of ecocritical sensibility (p. 203).



Glotfelty thinks that an ecocritic is supposed to see whether a text spreads ecological wisdom or not. She thinks ecological wisdom lies in creating trouble awareness regarding the ecological crises, in inviting man to get back to nature and in inspiring love for it. According to Lawrence Buell ecological wisdom of a text lies in its being “under the spirit of supporting the practice of environmentalism” (Yan, p. 169). *Rolling Thunder* promotes the values which spread ecological wisdom as it criticizes the approach causing damage to ecosphere. It discourages man’s desire to rule nature and disapproves the cornucopian concept of the earth. It convinces man not to assert his superiority over nature against the modern western mind-set because

[t]he technological and materialistic path of contemporary western society is the most unnatural way of living man has ever tried to embrace. The people belonging to the western culture are farthest removed from the trees, the birds, the animals, the growing plants and the weather ... unnatural things are so commonplace to the modern mind it is little wonder natural things seem strange and difficult to face ... (Boyd, 1994, p. 81).

Rolling Thunder condemns the destruction of forests and the testing of chemical and biological weaponry in Nevada (p. 86). Stressing that nature is a wise agent, Rolling Thunder questions the Council Grove: “How do the bees in the hive know the queen bee?” (Boyd, 1994, p. 6). He believes that “herbs just appear where they are needed” (p. 9) and they too have their chief (p. 125). Rolling Thunder observes that “there is a law of nature that causes all things to be balanced, a law that says that nothing comes free, that all things must be paid for, that all wrongs must be righted” (p. 8). It studies the life of one of those who call the sun the Father Sun and the earth the Mother Earth (p. 19), and herbs the helpers: “[T]here [are] no weeds in this world” (p. 29). To Rolling Thunder, “all plants have a purpose that must be respected” (p. 9). The text highlights the beneficence of nature and it draws attention to the damage being done to nature and warns that “when they harm the earth they harm themselves” (p. 51) because “mankind’s strength and ultimate survival depends not only upon an ability to manipulate and control but also upon an ability to harmonize with nature” (p. 6). Rolling Thunder suggests to have natural vitamins because they “are life, a certain life force that cannot be synthetically produced” (p. 213). Rolling Thunder believes in the superiority of natural foods over commercially processed food (p.

254). Rolling Thunder's attitude inspires liking for nature. Boyd remarks "mosquitoes have always bothered me" (p. 131) but after being in the company of Rolling Thunder, he comes to believe that "[m]osquitoes wont bother you – might not even touch you – if you know how to maintain your good feelings. These attitudes make vibration and they have a smell to them. That's what keeps the mosquitoes away" (Boyd, 1994, p. 134). And the transformed Boyd admits that "it made me feel good ... I liked mosquitoes" (p. 127). Nature does not appear as a tormenting agent in *Rolling Thunder*. The narrator and the characters welcome the forces of nature to soften our emotional response towards nature as the following expressions prove: i- "the evening air was calm and fresh" (p. 25); ii- "The atmosphere was strange yet cheerful and friendly" (p. 35); iii- "The night was cool and quiet, and I felt good" (p. 36); iv- "a large cloud began to form above my head ... I felt refreshing and invigorating to be in its shade" (p. 77); v- "The night sky began to sparkle with countless stars" (Boyd, 1994, p. 81); vi- "the air became cool and pleasant ... the soft and steady rain seemed to muffle the atmosphere" (p. 83); vii- The air became cool and pleasant ... the soft steady rain seemed to muffle the atmosphere ... everyone was cheerful (p. 83); viii- "The day had been beautiful and peaceful" (p. 85); ix- "It was a stream, smaller and quieter than the river, a natural hot spring. Rolling Thunder called a medical spring ... stream became silver glow, filling strong smell in the air" (p. 97); x- "The air was fresh and cool" (p. 158); xi- "The pinyon trees had grace and beauty" (p. 171); xii- "When we arrived Carlin, the air was unbelievably warm and gentle" (p. 210); "The night was pleasant" (p. 211).

*Rolling Thunder* challenges both anthropocentric and androcentric dualism. It justifies Davion's observation that nature is treated like a woman. In patriarchy nature too suffers. She thinks that androcentric dualism encourages anthropocentric dualism (pp. 9-10). In the light of Davion's opinion, if in a culture anthrocentric dualism does not exist, there should not exist androcentric dualism either. *Rolling Thunder* justifies the stance as Native American culture values both nature and woman: they respect both nature and woman and their culture was matriarchal, not patriarchal. In the first meeting Boyd sees sense of self importance in Helen Pope (p. 30). Rolling Thunder is always tender towards his wife Spotted Fawn and his daughter Morning Star. As

representations of nature in *Rolling Thunder* are cool and fresh, woman too is beautiful as the narrator talking of Spotted Fawn says: “Rolling Thunder’s wife was a large woman with a very beautiful face” (p. 30). We always meet Spotted Fawn happy and pleasant. Nature too among the Indians is happy and pleasant: “The air was fresh and cool” (p. 158); “the pinyon trees had grace and beauty” (p. 171); “the night was pleasant” (p. 211); “the evening air was calm and fresh” (p. 25); and “the atmosphere was strange yet cheerful and friendly” (p. 35). Women too, in *Rolling Thunder*, are calm, free, beautiful and pleasant.

Nature for Boyd and Rolling Thunder – and for all the Indians, by implication – is a complementary part of human life and so is woman. The Native Americans do not impose their will upon nature nor upon the liberty of woman: Rolling Thunder performing spiritual treatment “ask[s] the Great Spirit that the woman be made free to do the work in the world that is meant for her to do” (p. 89). The Indians do not try to rule nature; nature is *sovereign* for them. Boyd believes that Rolling Thunder’s wife, Helen Pope – whose Indian name is Spotted Fawn – (p. 30), “was enchanted and she could go anywhere she wished” (Boyd, 1994, p. 30). He is impressed by the beauty of nature in the Indian territory and he is equally impressed by the beauty of Rolling Thunder’s wife (p. 31). Rolling Thunder is kind to all the objects of nature as well as to Spotted Fawn, Morning Star, Alice, Yasumi and Anne Habberton. *Rolling Thunder*, hence, encourages radical ecofeminism as it hopes that the association between woman and nature dissolves *cultural constraint*. The Native American belief in *Mother Nature* reflects simultaneous respect for women and nature. Davion believes that nature and woman find similar treatment from man because, she thinks, nature is associated with woman (p. 9). Nature has always been interpreted in terms of woman encouraging the patriarchal societies to exploit nature. The society where woman suffers, nature too suffers there. According to Davion anthropocentric dualism goes hand in hand with androcentric dualism (pp. 9-10) and *Rolling Thunder* supports the assumption. In *Rolling Thunder*, nature and woman have been represented as respectable parts of human existence. Native Americans claim superiority neither over nature nor over woman nor do they impose their will upon them.

Christopher Manes claims that nature is exploited where it is *silent*. He agrees with Foucault that “for human societies of all kinds, moral

considerations fall only within a circle of speakers in communication with one another" (Glotfelty, p. 16). Hence, he thinks, people do not exploit nature where it speaks to them (p. 16). Nature communicates with the Native Americans as *Rolling Thunder* believes that we can get summer flowers in winter snow, if we really need it and communicate our need to nature (p. 70). When he goes to collect herbs, he pays them respect and informs them of his need assuring them that he would not take more than need and everything would be put to good use. *Rolling Thunder* believes that they do not speak but they understand (pp. 9-10). *Rolling Thunder*'s following remarks sum up their relation with nature: "You have to keep your relation with nature; the mother earth is your friend" (p. 96). Glotfelty is, therefore, right in her observation that "... current environmental problems are largely of our own making, in other words, a by-product of culture" (p. xxi).

According to Glotfelty, *place* is a significant category for ecocriticism (p. xv). She wants an ecocritic to see the role of *place* in the development of action. She thinks that in life nature is not a stage; it is an active character in drama. *Rolling Thunder* represents *place* as a significant character with significant impact upon life. It acts and reacts. It, in the form of tornado helps *Rolling Thunder* release the Indians from cruel white officers. Torturing a bug causes lightning (p. 78). It helps *Rolling Thunder* cure the patient. The agents of nature such as storms, trees, animals, the sun, the moon and the earth remain under focus. Like Lynn White's stance that nature affects man and is affected by him (Glotfelty, p. 6), *Rolling Thunder* tries to establish the significance of nature in human life. He goes to the Hopi tribe to take legal action against the rapid cutting of pinyon trees. All this makes *Rolling Thunder* a significant ecocritical work in Glotfelty's terms: nature should play its role in the development of action.

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