The Legacy of Shingwaukonse: A Century of Native Leadership. By Jane E. Chute. Toronto: University of Toronto Press, 1998. 359 Pages. $60.00 cloth; $24.95 paper.

I first encountered Shingwaukonse, or Little Pine, as an important historical figure among the Ojibwa while doing archival research in Canada. Despite my limited knowledge about his life experiences, I was fascinated by the few references I came across in documents located in Ottawa and Toronto; I always wanted to learn more. After reading *The Legacy of Shingwaukonse: A Century of Native Leadership* by Janet E. Chute, I have come to learn the significance of his life. In this historical biography, Chute positions Shingwaukonse in the cultural and geopolitical context characteristic of the Upper Great Lakes region during the nineteenth century. Given the pattern of Indian-White relations in the United States on the one hand, and those in Canada on the other, Shingwaukonse defined and asserted his leadership in reference to existing constraints and opportunities available to him as an Ojibwa chief, or *ogima.* Chute's account of Shingwaukonse is a product of thorough and rigorous research, and is a notable contribution to the recent scholarship on the Ojibwa, including *To be the Main Leaders of Our People* by Rebecca Kugel (1998); *Shingwauk's Vision* by J. R. Miller (1996); *The White Earth Tragedy* by Melissa Meyer (1994); and *Chippewa Treaty Rights* by Ronald Satz (1991).

Following the contact period, Ojibwa bands became dispersed throughout a region that extends through Manitoba, Ontario, and Quebec in Canada, and Michigan, Wisconsin, Minnesota, and parts of North Dakota in the United States, a territory so extensive that it encompasses Lake Superior. In describing Shingwaukonse's goal of developing a "homeland" that would highlight features of Ojibwa and European cultures, Chute unwittingly discloses what I found to be an exciting piece of information. Based on his worldview as an Ojibwa leader, Shingwaukonse regarded Lake Superior as the "Lake of the Ojibwas," which was also viewed as the center of Ojibwa territory (p. 96). Scholars, including the well-respected ethnohistorian Harold Hickerson in *The Chippewa and their Neighbors* (1970), have addressed the idea that the Lake Superior region constituted the center of Ojibwa territory. Based on linguistic, kinship, and settlement patterns, as well as intertribal relations, Hickerson argues that the Lake Superior region was the core area of the larger Ojibwa geopolitical landscape. I found Chute's brief discussion of this point quite fascinating both as an Ojibwa person (Bad River Chippewa) and as a sociologist. The Lake Superior region was not the center of the larger Ojibwa geopolitical landscape because scholars have concluded this based on their research; rather, it was the center because the Ojibwa defined it that way based on their own ontology.

It is evident that Shingwaukonse traveled quite extensively in the Lake Superior region, especially between 1820 and 1826, establishing alliances with other Ojibwa leaders. Some of these leaders from Chequamegon Bay, the most western point of Lake Superior, also traveled to meet with Shingwaukonse at Sault Ste. Marie, an area of waterways and rapids on the most eastern point of Lake Superior that flows into Lake Huron. In Ojibwa

oral tradition, the Sault Ste. Marie area, which straddles the American-Canadian border, constitutes their original homeland, a belief that has been validated by scholars (see Meyer [1994]).

Chute discusses many examples of consistent and ongoing interaction among the Ojibwa bands of the Lake Superior region. Given the geopoltical landscape, one goal pursued by Shingwaukonse was to create a strong political and cultural alliance among the bands of the region, which ultimately became fragmented by the American-Canadian boundary. In the 1830s, because the US government did not act to uphold Ojibwa fishery resources based on treaty rights, Shingwaukonse shifted to the Canadian side of the Sault Ste. Marie region because he perceived Canadian Indian policy to be more receptive and beneficial to Ojibwa interests (p. 52). Recognized by Canadian officials as a "Grand Chief" for the Ojibwa bands in the Sault Ste. Marie vicinity, he acted as "the spokesman for the Lake Superior Ojibwa 'nation'—a political entity forged from Native alliances existing since at least the 1760s" (p. 77). As an indigenous prophet with a vision for the Ojibwa nation, Shingwaukonse's objective was to establish an "Ojibwa homeland" near Garden River in the vicinity of the Sault (pp. 106–107). In fact, following treaties that the United States entered into with the Ojibwa bands located on the southern shore of Lake Superior in 1842 and 1845, "breakaway family groups," which included more than 500 persons, made appeals to join the Shingwaukonse band of Ojibwa in Canada (pp. 101–102).

Chute's analysis of Shingwaukonse's leadership style is an extension of Black-Roger's "power-control" paradigm where autonomy and self-sufficiency determine power (pp. 16–21). Ojibwa ontology held that head chiefs were obliged to exercise "a strong sense of responsibility with regard to land and resources" in a way that would "aid others in becoming self-sufficient" (pp. 16–17). Shingwaukonse acted on the basis of power control, and his goal was to insure that the Ojibwa, as individuals and members of the nation, had the opportunity to make a living under conditions where one individual's self-sufficiency did not preclude others' abilities to become self-sufficient. Overall, according to Chute, Shingwaukonse sought the realization of the "sufficient good" as his overarching goal rather than continuous adaptation to the "limited good" (p. 19).

Shingwaukonse's leadership style was truly unique and cunning due to his ability to shift among and between three political and cultural dimensions. First, although he was culturally Ojibwa, he was of Indian and white descent. Second, given the fact that he traveled extensively throughout the Lake Superior region, he was keen to the differences in American and Canadian Indian policies. Third, although he was raised as Ojibwa and pursued spiritual knowledge under the guidance of the Midewiwin, Shingwaukonse desired and received Christian teachings. Shingwaukonse identified three important and interrelated requirements necessary to create an Ojibwa homeland based on the realization of the sufficient good: (1) the need for the government to aid the Ojibwa in "developing the range of Native technical skills"; (2) a policy to protect and develop an Ojibwa natural-resource base; and (3) a strategy to link the Ojibwa worldview to the "spiritual and political sources of the whiteman's strength" (p. 45). But despite his cunning, his goal of an Ojibwa homeland

based on the achievement of the sufficient good was not realized. Eventually the Lake Superior Ojibwa became fragmented and isolated on reservations and reserves in the United States and Canada. Shingwaukonse and the band of Ojibwa under his leadership ended up on the Garden River Reserve in Ontario subject to the processes of continual adaptation to the limited good.

Based on the power-control paradigm and Ojibwa ontology, Shingwaukonse was an honorable leader. According to Chute, Shingwaukonse's vision was thwarted by "intractable external factors" (p. 19). It was neither Shingwaukonse nor the Ojibwa who failed to achieve sufficient good; rather, it was the larger Canadian and American geopolitical context that precluded the Ojibwa from achieving self-sufficiency and autonomy.

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Native American Voices: A Reader. Edited by Susan Lobo and Steve Talbot. 448 pages. New York: Longman, 1997). $37.80 paper.

> *If you are thinking about visiting my homeland, please don't.*
> —Haunani-Kay Trask of Hawaii (p. 362)

Susan Lobo and Steve Talbot set out on this journey exactly five hundred years after Cristobol Colon, or Christopher Columbus, began his. Unlike the voyages of the Niña, Pinta, and Santa Maria, Lobo and Talbot knew their destination. With their waters charted, their mission known, and their target set, the editors of *Native American Voices* reveal that the Natives of the western hemisphere were in residence long before time was measured.

Sometimes the information in *Native American Voices* is etched in granite. At other times, it is like that soft moment before waking, pleasantly vague. Always, the book speaks in the Native voice, explaining the impact of the invading and permeating forces upon a defenseless people.

Native American Voices may be the only volume from Indian Country that encompasses the western hemisphere. From the Inuit and Athapascan to the Mapuche and Tierra Del Fuegu, this volume winnows articulation from a variety of common dialogues. The book presents great philosophy, and sometimes it holds prophecy. But always there is the warning that the lives of Native peoples have been assaulted and drastically altered. If we, the Native nations, do not reverse ourselves and adhere to the wisdom and knowledge of our forefathers, we may, along with "civilization," perish.

Perusing *Native American Voices*, there is a scurry of tribal activity that cautions the elders to guide the youth, and for the youth to listen and employ that wisdom with respectful enthusiasm. Sometimes the translation is that now is the time to take action, to reveal wisdom, and to prepare a leadership that ushers us into the future. At other times, there is the admonition that if the youth do not begin a journey of healing the earth, we may not survive. The earth may simply go out like an old light bulb.