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Shades of Hiawatha: Staging Indians, Making Americans, 1880–1930. By Alan Trachtenberg.

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and her book, with an analysis of climate change, in which she describes an indigenous project in wind generation designed to counteract the harmful effects of fossil fuel exploitation of the Native environment. "Tate," the wind, is "*wakan*" (sacred), so say the Lakota.

If there is anything to criticize about this important book, it might be the "sin of omission." On my own wish list would be an essay on Native Hawai'i. LaDuke wrote a sensitive and powerful chapter on Hawai'i in a previous book, *All Our Relations: Native Struggles for Land and Life* (1999), in which she describes the impact of the US military and tourist industry on the sacred Native Hawaiian environment. But this omission in no way detracts from her accomplishment in *Recovering the Sacred*. It is a gem of a book and an important contribution to indigenous intellectual thought.

*Steve Talbot*

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**Shades of Hiawatha: Staging Indians, Making Americans, 1880–1930.** By Alan Trachtenberg. New York: Farrar, Straus, and Giroux, 2005. 395 pages. \$30.00 cloth; \$17.00 paper.

In point of historical fact, Hiawatha was a cofounder of the Haudenosaunee (Iroquois) Confederacy with Deganawida, The Peacemaker. As such, Hiawatha should be a major figure in US history. Many Americans today, however, know him solely as a mythic personage concocted by Henry Wadsworth Longfellow in America's best-known long-narrative poem *The Song of Hiawatha* (1855), a fiction based not even loosely on the actual person.

The factual Hiawatha's near-fatal collision with myth making is used by Alan Trachtenberg in *Shades of Hiawatha* to illustrate much about the general fictionalization of popular historical belief in the United States. Trachtenberg says that he deals "chiefly with ideas and images rather than with social or political history" (xi). Given the trashing that history has received at the hands of historical imagination, this gives him a wide territory in which to run.

The treatment afforded Hiawatha in historical imagination makes quite evident the author's assertion that, especially with regard to Native American history, many Americans' heads swim with fiction that often obscures fact. Less popular but more accurate than *The Song of Hiawatha*, remarks Trachtenberg, was Lewis Henry Morgan's *League of the Ho-de-no-saune, or Iroquois*, the first serious ethnographic study of the Haudenosaunee in the United States, which was published four years before Longfellow's work.

Hiawatha probably lived about the year 1000, while Trachtenberg's study sketches the idea of "the Indian" from 1855 through World War I, a time when a rapidly moving non-Indian frontier fed an intense demand for imaginary "Indians" against whom the taking of land could be justified. Thus, by the late nineteenth century, little remained in popular culture of Hiawatha, the cofounder of a strong and historically significant political confederacy. He might as well have been one of Buffalo Bill's sideshow Indians in his Wild West show.

Alan Trachtenberg's narrative traces the "Western" (an art form largely concocted in the East as a form of commercialized entertainment), a set of images so ingrained in US popular imagination that presidents (such as Ronald Reagan, imitated rather poorly by George W. Bush) can harvest votes by exploiting them. The author's explication of "Indians, immigrants, and national identity" (xiii) develops the theme that the United States has no single cultural nationality. It is not a nation, in the classic, Latin sense of the word, invoking a common birth. The unifying symbols and myths of this nation must be manufactured. *Shades of Hiawatha* is an insightful, often evocative explication of this manufacture, in which Hiawatha's imaginative biography is skillfully woven.

The immigrants' relationship with Native Americans has always been possessed of a certain duality, from the urge to "Indianize" or leave European-American society for Indian America (outlawed in some early New England towns and described at length by Benjamin Franklin) to stereotypes of merciless savages that propelled manifest destiny.

Trachtenberg uses Hiawatha as a literary metaphor: shaper and shaped, exemplar of Americana and involuntary boarding-school student, maker and subject of myth. By 1900, persons acting as Hiawatha, perhaps the first pan-Indians, appeared in many early photographs dressed in Plains Indian headgear, feathers to their toes, not the least bit Iroquois, but "a transfigured version of a mythical Ojibway culture-hero," according to the author, "Longfellow's ever-recurring Hiawatha" (50–52). The wages of mythology were quite good; the epic poem helped Longfellow maintain his status as the first poet in the United States to earn a living solely by writing, having resigned his teaching job at Harvard.

This is a richly rewarding explication of American myth and racial politics that speaks to our time as well as to the century-old record it examines.

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**The Struggle for Self-Determination: History of the Menominee Indians since 1854.** By David R. M. Beck. Lincoln and London: University of Nebraska, 2005. 534 pages. \$49.95 cloth.

This is an impressive and fine piece of historical scholarship and no one will ever be able to write another history of the Menominee without studying Beck carefully. His comprehensive chronological narrative of the colonial administrative history of the Menominee reservation—and Indian efforts to shape the same—has set a standard for archival research; Beck researched twenty-six different collections for this book. Furthermore, anyone working in the area of the history of federal Indian policy who would like to see how big ideas come to roost in particular settings ought to work through this volume.

Using a wide variety of written records as well as some oral history, Beck shows how the Menominee survived a series of public and private initiatives