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with me when I was captured by the Japanese in the Philippine Islands. When the Japanese searched us they took it and did not return it to me. I really felt bad when I lost the pouch." The importance of the Squaw Dance in the lives of returning soldiers is indicated in the statement of an ex-Marine who says: "That's what really made me myself again."

Implicit in this emphasis on ceremonialism is the Navajo's traditional fear of the dead. Although several of the narratives mention the veterans' contact with corpses, this is done with little apparent emotion. Whether or not such contact caused them anxiety is left to conjecture. Perhaps a more skillful inquiry by the interviewer would have prevented that lapse.

Such personal accounts as are contained in *Navajos and World War II*, when examined with the caution requisite when dealing with any oral history, will be invaluable to the scholar who writes the complete history of American Indian involvement in World War II. Meantime, they provide important insights for the interested student.

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The Prairie People: Continuity and Change in Potawatomi Indian Culture, 1665-1965. By James A. Clifton. Lawrence, KS: The Regents Press, 1977. 529 pp. \$22.50.

James Clifton's *The Prairie People* is a truly remarkable work. Written from an ethnohistorical perspective the book traces the fortunes of the Potawatomi through three centuries, following their movements from protohistoric times (The Dumaw Creek culture of Oceana County in southeastern Michigan) to the present day Prairie Potawatomi near Mayetta, Kansas. Clifton has consulted a vast number of published and archival sources to produce his masterwork, and has supplemented this with several months of field work with the Prairie band and other surviving Potawatomi groups. The work is vastly superior, in both methodological sophistication and content, to most of the tribal histories which have appeared during the past fifty years.

The Introduction (Chapter I) defines terms and introduces concepts to be used throughout the work. The Potawatomi are recognized as having been, at the time of first European contact and slightly before (as revealed by archeology) one of a large number of horticultural segmentary societies of the Great Lakes area. At this time and until well into the Colonial period the Potawatomi were not a "tribe" in the common Euro-American sense of that word, but rather a congeries of independent villages composed of largely autonomous phratries and clans. Nor were there "chiefs" in the usual sense except for patriarchal clan spokesmen or *okama*. It was increasing contact with Whites which brought some sense of a Potawatomi "tribal" identity and eventually "chiefs" of various Potawatomi bands since Europeans and Americans insisted on this sort of hierarchical structure in the groups with which they dealt. The careful delineation of this process, a process which occurred in many other Native American groups as well, is perhaps the greatest contribution of Clifton's study.

In its organization the remainder of the book follows a chronological progression, beginning with Before History (Chapter 2), continuing with the French period (Chapters 3, 4, and 5), the British period and the Revolutionary and post Revolutionary periods (Chapters 6 and 7), the demoralizing removals of the 19th century (Chapters 8, 9 and 10) and finishing with the reservation period and the present (Chapters 11 and 12). Instead of the usual ethnographic chapter sandwiched between the introduction and the strictly White man's history chronological chapters usually found in tribal histories, Clifton has endeavored to introduce his ethnographic material into the historical chapters. This attempt is not a complete success, but is certainly a movement in the right direction. It lends a slight clumsiness to the flow of the narrative but also enables the author to innovate. Thus, in Chapter 3, his discussion of Potawatomi Ideology illuminates the historical relevance of myth, and in Chapter 5 his discussion of clan and clan affiliation and changing leadership styles makes possible a whole series of fresh historical interpretations.

Throughout the book Clifton portrays the Potawatomi not as unfortunate pawns in the struggle of competing European powers for control of the continent but as skilled strategists employing what resources were available to them in resisting the loss of their lands and culture. The intransigence of today's beleaguered Prairie band conservatives is seen as merely a continuation of the strategy developed during three centuries of resistance. The importance,

during the 19th century, of the growing mixblood element in the tribe and the effects of differential White acculturation are pointed up as well. Most Potawatomi defeats and misfortunes in their dealings with Whites Clifton attributes to this mixblood element, the members of which were generally quick to "sell out" their fullblood relatives for their own self interest.

One wishes that the recent history and culture of the Prairie band and other Potawatomi communities could have been traced in greater detail in Chapters 11 and 12. Clifton has done this research, and presents it in skeletal fashion in his chapter on the Potawatomi in the *Northeast* volume of the new *Handbook of American Indians*, and it would be nice to have it *in extenso* under the same cover with the present work. Considerations of length evidently decided against this.

The illustrations, maps, and notes do much to enhance the book, likewise the appendices on the Potawatomi Language, Glossary (of Potawatomi and anthropological terms), and the Draft of the Baldwin Constitution of 1932. Though the price, \$22.50 per copy, may prevent the book from reaching a wide audience, it is well worth that amount.

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