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Missouri and the importance of these sites for research into the development of Mississippian iconography, and identifies potential connections between cave art and the historic oral traditions of Siouan populations.

Some readers may find the final two topic chapters, by Sarah Blankenship and by Andrew Mickelson, to be outliers within the volume, though this writer feels that they point to an underutilized area of cave data. Both deal with the historic use of caves during the nineteenth century. Blankenship's chapter examines the archaeological evidence of the extraction of saltpeter (vital in gunpowder manufacture) in Tennessee caves. Mickelson's chapter returns yet again to Mammoth Cave and also focuses on saltpeter extraction, although, in this case, it focuses on the evidence of the hydraulic techniques used to keep the saltpeter works from flooding.

Simsek contributes an afterword chapter that ties the many disparate chapters in the volume together and relates them to Watson's contributions to cave archaeology. Simsek identifies three steps that archaeologists can take to follow up on Watson's efforts. First, cave archaeology must continue to be a multidisciplinary effort, incorporating the input of field archaeologists, specialist analysts, and dedicated cavers. Second, there should be additional research on the historic use of caves, bringing the same multidisciplinary efforts applied to prehistoric cave use. Finally, cave archaeology cannot exist in a vacuum, and the results of cave research must be integrated into broader trends in Eastern Woodland's archaeology.

Cave Archaeology of the Eastern Woodlands is yet another excellent thematic edited volume with few negative aspects to note. Photographs and figures are relatively few, but what is available that is appropriate for the subject matter? This writer would have liked to see more attention, even if speculative, to some of the cultural meaning behind a few of the documented activities. Although perhaps a bit expensive and specialized for the average reader, it will make an excellent addition to the library of any archaeologist working the Eastern Woodlands.

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Cherokee Thoughts: Honest and Uncensored. By Robert J. Conley. Norman: University of Oklahoma Press, 2008. 200 pages. \$19.95 paper.

Although a few of the essays in this loosely organized collection are reprints, most are newly minted musings regarding issues central to historical and contemporary Cherokee cultural identity. Conley is careful in the introduction

to make the conscientious and necessary claim that he is speaking for only one Cherokee—himself. But his modern thoughts also “link back”—a term that he significantly elaborates in in a later essay—to origins of place and identity. This ability to connect creates, in Conley’s metaphor, a chain that does the important work of not only binding the Cherokee past to “who we are” but also of providing “the anchor for our sanity” in contemporary life (129).

In these idiosyncratic essays, Conley is by turns sardonic, elegiac, and occasionally cranky, but more often he is humorous, even when he takes up controversies, fully in the spirit of his assertion that Cherokees have a long tradition of enjoying argument for its own sake. Overall, the prolific and underregarded Conley comes across, on one hand, as a writer who is willing to give most folks the benefit of the doubt, for example, “wannabes,” because after all who wouldn’t want to be Cherokee (39)? On the other hand, he seems to be one who doesn’t suffer fools. Case in point: University of Oklahoma Sooner fans, not knowing the ignoble history of their brand, get no pass from Conley, for whom “ignorance is no excuse” (69). It might be this essay Conley was thinking of when, mostly humorously, he said in an interview that his wife warned him that they might have to move out of Oklahoma after this book was published. Not to worry, even when the subject is a hot-button issue such as Sooner football, Indian gaming, or the Freedmen Controversy, the book’s great strength is its author’s persuasive effectiveness in passing on to his readers the rich benefits of his knowledge of Cherokee oral traditions and history.

The early chapter about casinos and Indian gaming is a good example of just what is shrewdly and instructively “Cherokee” about Conley’s thought processes. His support of Indian casinos may superficially and wryly derive from his declaration that he sometimes wins. But more fundamentally, it is based upon his cultural insider’s claim that Cherokees have always been gamblers. To back up this claim, he recounts in detail the James Mooney–recorded traditional story about Lightning, the scarred, unacknowledged boy who must first succeed at a number of trials and games in order to assume his rightful place as a son of his father, Thunder. Then the boy must vanquish, and subsequently track down and confine, the shape-shifting gambler Brass, whose obsession is the olden-days popular Cherokee stick game called *gatayusti*.

By means of this telling, Conley connects gaming to traditional culture and value systems. The rest of the essay deploys a tribal viewpoint in order to deconstruct anti-casino arguments: that those who worry about Mafia participation in Indian casinos are largely silent about Las Vegas and Reno, and that the objection that casinos drain resources from already impoverished Indians is mitigated by the fact that gaming revenues represent a dramatic economic infusion into Indian economies. Even if gaming exercises and jeopardizes

Native sovereignty, Conley's clear-eyed conclusion is that as long as Indian casinos contribute to state coffers, they're here to stay.

Although these essays may at first seem to reflect an almost stream-of-consciousness structuring, a careful overview begins to illuminate Conley's deliberate interweaving of narrative strands, especially those of Cherokee history and the characters that determined its outcomes as they relate to contemporary tribal concerns. The important essay, "Stand Watie and the Treaty of 1866," initiates one of these strands—and also demonstrates an example of Conley's display of the deeply characteristic Cherokee ability to weigh and then balance contradictions. Thus in Conley's visioning, Watie, the last Confederate general to surrender, may be at once "a hell of a man" and one who, Conley asserts, "while in the safety of my study at home, . . . did more damage to the Cherokee nation than any other Cherokee in history" (28). This is because, regardless of what other grounds one uses to evaluate Watie's support of the Confederacy, the pragmatic outcome was the disastrous Treaty of 1866. The consequences of this forced the restructuring of federal and Cherokee relations and advanced the US government's destruction of the Cherokee nation almost to completion by taking even more Cherokee land, undermining the jurisdiction of Cherokee courts, weakening the power of the nation to determine its own citizenry, and paving the way for allotment and eventual statehood.

This insightful assessment of a pivotal moment in Cherokee history seems instructive enough on its own merits. It becomes essential, however, as a foundation of meaning in a later essay in which Conley addresses the Freedmen Controversy, perhaps the most contentious and so far insoluble debate of contemporary Cherokee national life. In 2007, members of the Cherokee Nation of Oklahoma voted to amend the Cherokee Constitution in a way that restricted national citizenship to descendants of Cherokee registrants on the Dawes Rolls—excluding descendants of emancipated slaves held by Cherokee slaveholders and adopted whites, who had been registered on a separate Cherokee Freedmen Roll. Conley undertakes the valorous task of interpreting what this all means by working through the intrinsic issue of how the Freedmen Roll came about and "whether it can be simply discarded" (133).

In Conley's reckoning, the Freedmen Roll derived from that post-Civil War Treaty of 1866, in which the Cherokees were required to include freedmen as full citizens. Soon after, the Cherokees of that time amended their own constitution to recognize that requirement. The long-term consequence of that enactment was that, although freedmen and their descendants were officially enfranchised as citizens, Cherokees practiced segregation, restricting, for example, participation in tribal schools and seminaries. Thus, over the years,

a pernicious contradiction about race reflecting that of Oklahoman—and American—society more broadly developed.

More recently, as descendants of freedmen have pressed for full status as Cherokee citizens, the 2007 amendment has had the effect of entirely rescinding the citizenship of those who were listed on the Freedmen Rolls but not those listed on the Dawes Rolls. The result is that protection of the principle of sovereignty—the right of the group to determine its own citizenry—is now embroiled in what appears to be a racist motivation. Conley's solution is to challenge and throw out the whole, flawed Dawes Roll, a roster imposed after all by the colonialist federal government. So far, however, an alternative path to determine a more equitable formula for citizenship appears to elude everyone, including Conley.

Any review of this text would be remiss if it neglects to apply the implications of Conley's title, *Cherokee Thoughts*, to the author's own career as a literary wordsmith, or as he might prefer, a writer of "tribally specific historical fiction." Two midtext essays—"Cherokee Literature" and "Tribally Specific Historical Fiction"—focus on defining terms. In the former, Conley ranges as widely as Thomas DeQuincy and Alexander Solzhenitsyn in order to synthesize a working definition of *literature* that is associated with the dual concepts of power and national memory. Conley's thesis is that, within this context, Cherokee literary production has blossomed from the foundations of oral tradition to a quite impressive historical and contemporary roster of Cherokee writers, among whom, in spite of more than seventy titles, he modestly does not include himself.

In "Tribally Specific Historical Fiction," it is merely a step further for Conley to arrive at his spirited defense of an informed body of literature and criticism grounded in historical accuracy and "a point of view that comes from within the specific tribal culture," one conscientiously expressing "the views of the tribal people involved" (169). (The absence of these criteria accounts for his negative assessment of Larry McMurtry's treatment of Native American subject matter.) The condition that the writer "totally accepts that tribal belief system" is Conley's clean distinction between historical fiction and tribal historical fiction (169). As a current debate about American Indian literary nationalism evolves among Native writers and critics, no one has articulated this element of its nature more succinctly.

In this collection, Conley has turned his lively attention to many subjects, some perhaps more significant than others. (Why is it that outlaws fascinate so many Indian writers? As we learn, among the figures the author includes in his personal pantheon of Cherokee celebrities, Conley may admire Will Rogers, but he worships the bank robber Henry Starr.) So far in his prolific career, Conley has written about Cherokee outlaws, retold traditional stories,

dramatized the Trail of Tears and its aftermath in his eloquent *Mountain Wind Song* (1992), and promised a novel about the culturally important and elusive Cherokee visionary Sequoyah. Further collections of *Cherokee Thoughts* would also be very welcome.

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The Fishermen's Frontier: People and Salmon in Southeast Alaska. By David F. Arnold. Foreword by William Cronon. Seattle: University of Washington Press, 2008. 296 pages. \$35.00 cloth.

I first became aware of David Arnold's research into southeast Alaska's fisheries when I obtained his 1997 University of California, Los Angeles, dissertation, "Putting Up Fish: Environment, Work, and Culture in Tlingit Society, 1790s–1940s." I was impressed with Arnold's ability to combine an exhaustive research agenda and expansive scope with a culturally astute examination of the complex relationships between humans and animals within a specific environment. Arnold's latest work, *The Fishermen's Frontier*, is a wonderful scholarly extension of his earlier dissertation work. Arnold has expanded his examination historically and culturally. Beginning with a look at the precontact Tlingit salmon fishery, Arnold follows a chronological trajectory up through the passage of the Alaskan Native Claims Settlement Act (ANSCA) to the end of the twentieth century with the rise of modern aquaculture. Moreover, Arnold examines the nexus of relationships (cultural, economic, and technological) that affected, and continue to affect, the state of southeast Alaska's salmon fishery.

In terms of thematic interest and interrogation, *The Fishermen's Frontier* builds upon and expands the work laid down by Arthur McEvoy's *The Fisherman's Problem: Ecology and Law in the Californian Fisheries, 1850–1980* (1990) and Joseph Taylor's *Making Salmon: An Environmental History of the Northwest Fisheries Crisis* (2001). The ultimate goal of *The Fishermen's Frontier*, according to Arnold, is to chronicle the living history of southeast Alaska's salmon fishery and the people—Native and non-Native—involved in that history. That history is so entangled in battles among differing economic motives, cultures, belief systems, and political desires that, at first, the reader may be skeptical that such a history could ever be unraveled. The image of a tangled fishing line in a bait-casting reel is an apt metaphor here: one questions whether it would be better to cut the line completely rather than spending an inordinate amount of time attempting to unravel the knots. Yet knots