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before it becomes authentic or traditional? How much outside influence can be present before an event is no longer authentic or traditional? The fact is, cultural expressions like music and dance are never static or free from the influence of other cultures.

Callahan is to be commended for her efforts at producing a detailed description. It is never easy to put into writing a complex multidimensional event like the *I'n-Lon-Schka*, but with some exposure to the current world of ideas about dance, music, and ceremony and with more attempts at full contextualization, this description could have been much richer and more revealing about the Osage people. With a broader perspective, Callahan could have used the *I'n-Lon-Schka* as a vehicle or lens through which to view Osage culture in twentieth-century America. In the process she could have contributed to our general understanding of how Native Americans and other groups communicate what is important and meaningful to them through dance, music, and ceremony.

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Native North Americans: An Ethnohistorical Approach. Edited by Daniel L. Boxberger. Dubuque, IA.: Kendall/Hunt, 1990. 430 pages. \$25.95 paper.

Boxberger's text goes a long way toward solving a dilemma that I encounter each time I teach a general course in North American Indian studies: Is it best to take a broad historical sweep that submerges cultural differences? Or to favor an in-depth tribal approach that leaves out whole sections of native North America in order to concentrate on specific tribes? Or to take an artificially academic approach and try to reconstruct aboriginal North America in some kind of "traditional" ethnographic time warp, where change does not intrude upon the picture? Obviously, none of these approaches is very satisfactory, but to combine them also poses difficulties. Comprehensive texts such as Spencer's and Jennings's *The Native Americans* (1977, Harper and Row); Harold Driver's *Indians of North America* (1969, University of Chicago); or Alice Kehoe's *North American Indians* (1981, Prentice-Hall) present a welter of facts through which the student must sift. Wendell Oswalt's *This Land Was Theirs* (1988, Mayfield) relies upon

thick cultural descriptions of selected tribes to convey a sense of tribes in general. Roger Nichols's *The American Indian* (1986, Knopf) relies equally heavily on specific histories of institutions, events, and policies. All of these texts are problematic in some way, either because they leave too much out or put too much in.

Boxberger's compendium is a welcome alternative, because it covers the historical sweep as well as cultural similarities and differences, without belaboring either history or ethnography. It really succeeds in combining the best aspects of the historical approach and the ethnographic approach. There are just enough details in most sections to put some ethnographic flesh on tribal labels, and the impacts of historical events and federal policies are judiciously interwoven with general discussions of cultural changes.

Following the lead of the Smithsonian's *Handbook of North American Indians*, the book is arranged in ten chapters covering ten culture areas, plus an introductory chapter on prehistory and a concluding one on contemporary society. The ten culture areas correspond roughly to the culture areas used not only by the Smithsonian, but also by anthropologists Clark Wissler, Alfred Kroeber, and Harold Driver, who developed the "culture area" concept in the first half of the twentieth century. The concept is useful, because it allows discussion of a large number of distinct groups in general terms. Numerous charts and tables summarize and clarify relationships among language groups and politically distinct tribal entities within a particular culture area. The text is easy to read and comprehend, and all sections are illustrated with maps and black-and-white drawings and photos.

All of the sections, written by a total of sixteen scholars (some are coauthored), are authoritative and up-to-date. Nearly all of the sections reflect some primary research by the authors themselves. Recent theories and interpretations are presented and summarized, along with older ones they have supplanted. Where major differences remain unresolved, such as the question of the dates and nature of the earliest contacts between peoples of North America and Asia, or the relationship of the Tohono O'odham (Papago) to the prehistoric Hohokam, the question is left open. But to their credit, the authors waste no time in pandering to theories that have been thoroughly examined and rejected for lack of evidence, such as Calvin Martin's preposterous suggestion that natives of the Northeast waged "war" on animals in revenge against the animal spirits for not protecting them

against European diseases (p. 113), or the view that California Indians "were rather simple folk" (p. 276).

Some parts of the book deserve special mention, because they are unusually good at clarifying complex topics or objectifying the scholarly enterprise with regard to North American native peoples. One is Molly Raymond Mignon's discussion of the development of North American archeology. Others are Elizabeth Grobsmith's section on legal policy and contemporary society in the Plains area; John Martin's and T. L. McCarty's discussion of economics and political factionalism in the Southwest; and Boxberger's summary of the period of culture contact in the Northwest Coast. Also noteworthy are the succinct and informative sections on contemporary life in the Arctic, sub-Arctic, California, Great Basin, and Plateau areas by Graburn and Lee, Krech, Bean and Vane, Arkush, and Hunn, respectively.

No book—especially a general text—is without its shortcomings, omissions, and unevenness. The Boxberger text is no exception. For example, an index would be useful. Also, despite excellent coverage in all other respects, the Northeast section lacks any discussion of the well-known adaptation of the Mohawk and other Iroquois to the high steel industry; it also ignores the continuing conflicts between the governments of Ontario, Quebec, New York, and Canada with the members of the Six Nations Confederacy over the latter's efforts to assert their sovereignty, protect their land base, and mitigate the damage to their health from nearby industrial pollution. Equally absent is any discussion of the Oneidas' land claim and the precedent-setting success of the Penobscot and Passamaquoddy in obtaining return of much of their land in Maine. In the Southwest section, despite Martin's and McCarty's otherwise excellent discussion of economics, there is scant mention of the impact that energy development has had on the Navajo, Jicarilla, Hopi, and other southwestern tribes. In contrast, there is unusually good coverage of the Northwest Coast and Plateau areas in contemporary perspective.

One might quibble here and there with some word usages. For example, Boxberger (p. 413) notes that, whether it is James Bay Hydro exploiting the resources belonging to the Cree or the mining industry exploiting Navajo resources, control lies with outside interests and "[n]ative communities rarely reap the benefits" when they are placed on reserves. He is quite right in this assessment. But the Navajo were not actually placed on a reservation;

their reservation was created as a result of a treaty, in part of their historical territory of use and occupation, and subsequently enlarged to include areas where the Navajo were already living or into which the government wanted to encourage them to move. Perhaps "restricted to a reservation" would be a more accurate phrase, but there is more to outsiders' control of Indian resources than that, too.

Grobsmith's phraseology on page 198 makes it seem as if states passed P.L. 280 and House Concurrent Resolution 108, both of which were part of the termination era. Actually, these measures were enacted by the United States Congress. They gave specific states the right to exert jurisdiction over Indian reservations if they so chose. The states did not really pass these measures, but rather had to take action to implement them. Most did, although a few, such as Nevada, did not, to any great degree.

Likewise, Grobsmith's statement on page 199 credits the American Indian Religious Freedom Act of 1978 with returning to American Indians "the right to practice in full their native religions." It was actually several administrative decisions between 1928 and 1948, as well as the Indian Reorganization Act of 1934 and the Civil Rights Act of 1968, that did that. Sadly, as some individuals and tribes have discovered, AIRFA has had little positive impact on the freedom of members of the Native American Church in prisons and in the states of Oregon and California to practice their religion, or on adherents of autochthonous religions venerating the spirits of particular places and non-human life that happen to lie off reservations. AIRFA has had its greatest impact on federal agencies, which must now generate a little more red tape before clearcutting a sacred mountain or leasing lands for mineral development.

But these are, indeed, minor quibbles and do not detract from the high quality of the text and its excellent balance of concept and detail, as well as of ethnography and history. The combination of cultural and historical approaches is one of the most fruitful scholarly inventions to come out of North American Indian research, and to date, Boxberger and his coauthors have produced one of the most useful ethnohistorical syntheses yet to appear.

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