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Author
McNally, Michael D.

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regulations that do not consider DNA testing as evidence for purposes of conferring tribal status. Golbeck and Roth conclude that DNA testing in popular culture may come to overshadow the idea of Native American identity as tribal and determined by tribal entities. It may instead come to be understood in the popular imagination as genetic, with potential serious consequences for Native American tribes.

In summary, *Biomapping Indigenous Peoples* provides a useful overview of how genomic research today challenges indigenous peoples' sovereignty and worldviews. The volume provides useful historical context as well, rooting the problems of genomics in a much deeper history of colonial scientific practice. But for those familiar with the literatures in which this collection attempts to intervene, the volume may fall short.

Kim TallBear
University of Texas at Austin

Blackbird's Song: Andrew J. Blackbird and the Odawa People. By Theodore J. Karamanski. East Lansing: Michigan State University Press, 2012. 293 pages. $39.95 cloth.

I still remember the thrill of my first encounter, in a Northern Michigan bookshop, with a small, yellow, locally reprinted copy of Andrew Blackbird's 1887 *History of the Ottawa and Chippewa: A Grammar of their Language, and Personal and Family History of the Author*. I was transfixed. At that time I was faculty member working with a Native American student organization at Eastern Michigan University, and I learned that by dint of uncommon resourcefulness and intelligence Blackbird had enrolled at Eastern in 1858, then the Michigan State Normal School in Ypsilanti. As part of his longer-term vision to equip himself to be a vehicle for the education of his people, upon securing whatever earlier education he could muster through missionaries, Blackbird walked hundreds of miles from his northern Michigan village of L'Arbre Croche to Detroit, knocked on the door of Lewis Cass, the former territorial governor, and gained, through Cass's personal advocacy, Indian Bureau support for college tuition.

Even a quick glance at the account by this fascinatingly bicultural Native man suggested there was a story there, and now Theodore J. Karamanski has told that story well, in an assiduously researched and narratively detailed book. I had read in Blackbird's account that his studies in Ypsilanti were cut short in his third year for want of sufficient funds, and that he returned to the Odawa settlements along Lake Michigan's Little Traverse Bay with an education, if

not a degree, and was newly married to an English-born woman. But from Karamanski's book I learned the back story: Blackbird's ambitions for a degree were beset by difficulties with the Indian agent who controlled the purse strings of Indian Bureau monies—a Democrat—and that these difficulties stemmed from Blackbird's having earned an identity as a Republican in local governmental service.

If it is jarring to think that a Native American who grew up speaking Odawa identified strongly as a Republican in a time before citizenship was even spottily available to Native people, it is the kind of jarring called for by serious works of Native American history. Blackbird and a number of other leaders in his community showed considerable pluck in their strategy of accommodation in order to avoid forced removal, gain citizenship, and, in particular, shape the emergence of their regional local governments to support the preservation of their land, community, and lifeway. Blackbird had a long and varied public service career in both appointed and elected positions, as an interpreter under the employ of the Indian Bureau who was deeply involved with the 1855 treaty, as a post office clerk, and later, as a register of deeds. While his positions rose and fell with the fortunes of his Republican party, Blackbird clearly established himself in his own community as a go-to interlocutor with the encroaching Euro-American system, and we learn from Karamanski that these were not easy waters to navigate.

Blackbird's Song chronicles the steps Blackbird and similar Odawa leaders made to secure 1855 Treaty lands under the allotment process that predated the Dawes Act by several decades, as well as local government devil-ridden details such as local tax assessments through which Euro-Americans came to claim their own advantage in penetrating the region. As it happened the structures of American democratic government were too rigged against them to offer the protections for which such figures as Blackbird had fought so long and hard. Like so many Odawa, unable to keep up with allotment property taxes that non-Native local officials strategically levied against them, Andrew Blackbird finished his days in the Emmet County poor farm, dying there in 1908.

Given Blackbird's complicated choices, the disappointing outcomes of those choices when Euro-American greed was factored into the equation, and in light of those outcomes, the subsequent complicated choices he made, Karamanski's Blackbird defies the woodenness of the "accommodationist" category that can often bedraggle such figures. This, for me, is the lasting contribution of this biography. Karamanski's clear knowledge of US political history, the region, and the civil war enable him to connect the biographical details of Blackbird's life with larger issues. Karamanski writes well, with a keen sense of narrative details that can keep a reader's attention, including such witty constructions as

describing an officious but ineffective supervisor of Blackbird as "administratively constipated" (190).

But there are missed opportunities to make even more of the cultural part of the "cultural biography" Karamanski sets out to write, perhaps missed because there is less engagement with other scholarship, and especially with the framing schemes of other Native American historical scholarship, than in general one hopes for at this point (xiv). For example, there is certainly no scarcity of biographies of similar figures on which to build or triangulate Blackbird's biography, even among Great Lakes Anishinaabeg: one thinks of fairly recent works on George Copway, Peter Waquonaby Jones, and William Warren. But there are, too, burgeoning scholarly literatures that would give even more analytical purchase on the subtleties of Blackbird's story: literary approaches to the genre of writing to which Blackbird's *History of the Chippewa and Ottawa* largely conforms; revisions of missionary history in light of the deft and complex ways that Native communities engaged and indigenized missionary Christianity; and performance studies that understand the often layered cultural workings of such phenomena as the *Song of Hiawatha* pageants that were mounted for paying tourists in the latter years of Blackbird's life. Moreover, there seems little tangible engagement with contemporary (or past) Odawa community memory of this important figure. This is odd, given that the book apparently originated in consulting works of public history, the recent success of the Little Traverse Bay Bands of Odawa in gaining federal recognition, and in drawing on community memory of the process that led to such recognition. I suspect that more of such engagement on the author's part would enable us to appreciate even more the underlying Odawa values and commitments Blackbird sought to protect through his engagement with Euro-American education, economy, and politics; it is likely that indigenous values and commitments aren't enunciated in the English language archive that constitutes Karamanski's source of data.

Despite the Little Traverse Bay Band's avowed preference for using "Odawa," the author chose to use the English derivative "Ottawa" throughout the book, which the "Author's Note" explains was "reluctantly chosen . . . because this was the term always used by the United States government and it was the spelling used by Andrew Blackbird" (xix). Perhaps this choice suggests something of the author's allegiance to the letter of that archive. As a professional historian, I respect the effort to stay true to Blackbird's own words, but with complicated multilingual—even multivocal—figures such as Blackbird, who often used their writing in strategic and complex ways, the task of cultural biography needs to engage the fuller intellectual resources of both the scholarly community and the Native community to offer more nuanced readings of those sources.

If more than quibbles, these concerns do not deter a hearty recommendation of this book for its well-researched, well-written telling of Blackbird's story, and thereby, a story of Odawa survival in the nineteenth century.

Michael D. McNally
Carleton College

Centering Anishinaabeg Studies: Understanding the World through Stories. Edited by Jill Doerfler, Niigaanwewidam James Sinclair, Heidi Kiiwetinepinesiik Stark. East Lansing: Michigan State University Press, 2013. 436 pages. $29.95 paper; $23.95 e-book.

This anthology lays the foundations of the field of Anishinaabeg studies, which employs Anishinaabe stories as methodological and theoretical frameworks in a wide range of disciplines such as law, political science, history, anthropology, sociology, education, and environmental studies. In this new and highly innovative field, stories are conceptualized broadly and their significance is not limited merely to literature or the idea of traditional stories. What the Anishinaabeg understand by the term *story* transcends the scope of a literary form in the conventional Western sense to encompass a diverse array of artistic expression as well as historical and legal documents. The twenty-four contributors explore the various ways in which stories can serve as a center for Anishinaabeg studies, following the unifying notion that Gerald Vizenor expressed in a 1992 interview with Laura Coltelli: "You can't understand the world without telling a story. There isn't any center to the world but story" (*Winged Words: American Indian Writers Speak*, 156). This particular approach allows for a tribally centered field which, though focused locally and specifically on Anishinaabe issues, does not limit its intellectual possibilities to a narrow specialization, but broadens our view of the world through a variety of disciplines, thus constituting a form of global studies.

The editors organized *Centering Anishinaabeg Studies* into seven *bagijiganan*, or offerings, to use the English translation. Conceiving this whole collection as an offering, they aspire to "engage, affirm, and inspire relationships with all who read it" (xv). The seven parts—Roots, Relationships, Revelations, Resiliency, Resistance, Reclamation, and Reflections—dialogically interact with one another to form an interconnected whole, reflecting the open-endedness and the perpetually developing knowledge processes inherent to Anishinaabe stories. The seven-part structure points to the deep symbolic meaning of the sacred number seven in Anishinaabe teachings, where it appears in connection with the transfer of spiritual guidance and knowledge. That the volume is opened by