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sider alternative approaches and interpretations about events we think we understand.

One criticism of this book is in order. In his call for a reorienting of American history, Richter's narrative follows a chronological sequencing superimposed upon Indian history by westward-looking historians. It uses the dates traditionally found in American history textbooks, 1621, 1676, 1763, 1774, and 1836, to tell the story. In part, this criticism shows just how hard it is to reorient the American historical narrative. Still, Richter has given scholars a new paradigm for understanding the early bicultural relationships in North America. It remains for other writers to follow his lead. By facing east, Richter has asked scholars to rethink how we tell both Native American history and traditional American colonial history.

Michael J. Mullin
Augustana College

A History of Utah's American Indians. Edited by Forrest S. Cuch. Salt Lake City: Utah State Division of Indian Affairs/Utah State Division of History, 2000. 394 pages. \$24.95 cloth.

In the 1990s anniversaries of Utah statehood and settlement brought a number of projects to commemorate the history of the state, ranging from a one-volume history to a comprehensive four-volume history to a twenty-nine-volume county history series, in addition to films and other activities. Fearing that their history might be misinterpreted or ignored, Utah's Indian people proposed a one-volume history that would explain the diversity of the state's Indian past from the perspective of tribal people. This proposal was judged important enough that tribal leaders informed the governor in 1993 that funding this project was one of their highest priorities. State funding enabled the State Historical Society and the Division of Indian Affairs to plan this book, which will be followed by curriculum development, Indian oral history projects, and other activities. The State of Utah is to be commended for taking such action, which while perhaps belated does set an example for other states.

Once funding was approved an advisory committee of tribal representatives was established that was involved in the selection of authors and chapter content. Following an introduction by Forrest Cuch (Ute) of the Division of Indian Affairs are chapters on the six Utah tribes and a conclusion that deals with contemporary issues. Three of the chapters are written by tribal members, two are collaborative efforts by Indian and non-Indian authors, and three are written by non-Indian scholars.

As the goal was to include tribal perspectives on the history of individual tribes, the non-Indian scholars utilized oral histories and worked with tribal communities, which reviewed the manuscripts. Thus tribal members were involved in topics to be covered in the chapters and were able to ensure that the tribal histories reflected tribal viewpoints. As a result, there is variety in the

chapters, but that is not necessarily bad. Some are scholarly; some are not. Some are sparsely documented; some are heavily documented. Some make greater use of tribal tradition, and some become intensely personal through individual accounts of certain events. All, however, should help increase the knowledge and raise the awareness of the people of Utah and of other readers.

Robert McPherson, author of the bookend chapters, which provide an introduction and a conclusion, is a scholar of significance in the field of American Indian history. His introduction provides a brief background in pre-history, a sketch of Mormon-Indian relations, and an overview of US-Indian policy. Chapters that follow are on the Northwestern Shoshones by Mae Perry (Shoshone); Goshutes by Dennis Defa; Paiutes by Gary Tom (Paiute) and Ronald Holt; Northern Utes by Clifford Duncan (Ute); White Mesa Utes by Robert McPherson and Mary Jane Yazzi (Ute); and Navajos by Nancy Maryboy (Navajo/Cherokee) and David Begay (Navajo).

There is a general pattern to the chapters in that most deal with origin traditions, lifeways, or cultural and historical overviews. The latitude allowed each author to focus on important subjects results in a rather interesting collection of sketches that are illustrative of the history of Indian-white relations. Two issues emerge from all the essays, and neither is a surprise: Utah tribes have struggled mightily to preserve their land base and culture, and that struggle continues into the twenty-first century.

Mae Perry brings a certain lyrical quality to her chapter on her people, the Northern Shoshones, because she utilizes oral tradition to describe two key events. One is the 1863 Bear River massacre in which 250 or more Shoshones were killed by troops under Patrick Connor. It is an event that until recently has been largely and perhaps conveniently overlooked by scholars and by Utahans. In the case of the Washakie Farm, which was created for the Shoshones in the nineteenth century by the Mormon Church and then abandoned by the church in 1960, she allows the residents to describe the end of the project and the burning of their homes and possessions without any warning.

The chapter on the Paiutes, whose population declined some 90 percent in the first twenty-five years of contact with Mormon settlers deals with land loss among other things. The establishment of reservations for Paiute groups, for example, did not begin until 1891 and continued to 1929, with subsequent additions of land in later years. Not many years later in the 1950s the Paiutes were terminated under a policy of which Utah Senator Arthur Watkins was a major architect. Termination proved disastrous for the Paiute groups as it did for other tribes, and in 1980 legislation restored their tribal status. Also important is the use of Paiute oral tradition that demonstrates that many Paiute leaders believe that Paiutes did not participate in the 1857 Mountain Meadows Massacre despite published claims to the contrary.

Chapters on the Goshutes and Navajos are rather traditional in organization, although the latter touches on some subjects that would benefit from clarification and from additional citations. For example there is mention of a state law passed in conjunction with the Taylor Grazing Act that apparently was used to confiscate large numbers of Navajo horses. The account of oil revenues, mismanagement of royalties, and litigation is important and needs clar-

ification. Clifford Duncan's chapter on the Northern Utes is vintage Clifford Duncan. Quite simply he is a storehouse of information on his people.

Perhaps the most important chapter is on the White Mesa Utes because they have been the subject of much confusion and because relatively little has been written about them. McPherson and Yazzie have done a superb job researching and providing the best history of that group to date. Also important is McPherson's chapter on contemporary issues because it makes clear that the old issues of land, economic survival, and cultural and tribal preservation continue to be central to Utah's tribes.

The goal of this project was to give a tribal perspective to the history of Utah's Indian people and to educate Utah's non-Indian population. It has succeeded, and, of course, this volume is equally valuable to people outside the state of Utah. One hopes that it reaches a large audience and that the related projects on Utah's Indians are as successful.

Richard N. Ellis
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I Hear the Train: Reflections, Inventions, Refractions. By Louis Owens. Norman: University of Oklahoma Press, 2001. 265 pages. \$29.95 cloth.

In the landscape and mindscape of Indian Country, "identity politics" are inescapable. No one, perhaps, knows this better than Louis Owens. Because he positions himself as a novelist "of Choctaw-Cherokee-Irish" descent, probably more than his positioning of himself as a critic of that heritage, he, like most other Native American writers of note, has come under consistent and persistent attacks based more on who he "is" than what he produces. And his nonfiction/critical work has increasingly come to include a careful "strategic locat[ing]," in Said's terms, of himself. But Owens, in *I Hear the Train: Reflections, Inventions, Refractions*, suggests that all writing is a reflection of the self. Of this particular work, he says: "At the center . . . is the hybrid monster of self, the ultimate cannibal to which all stories lead" (p. xiv).

Owens makes it clear that he speaks for no one but himself. He writes from what he calls a "frontier zone," producing what postcolonialists have termed *migrant* or *diasporic* writing (p. 208). He claims disagreement with Gloria Anzaldúa, however, about the nature of this space, suggesting she "celebrates" a "tragic victimage" (p. 100). As such as writer, he eschews any form of essentialism and maintains that his position is inherently unstable, in flux. If then, as Emerson noted, "a foolish consistency is the hobgoblin of little minds," Owens has an explanation for his own particular genius, searching the borderlands, the liminal zones of both culture, and his individual consciousness for possibilities, for the empowerment of "what if" when "what is" has been muddied by a colonialist control of history and story, in public and in private spheres.

The book, as the subtitle suggests, is divided into three sections. The middle section, "Inventions," though made up of largely reprinted material with