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American Indian Culture and Research Journal

Title

History of the Ojibway People. By William Whipple Warren.

Permalink

<https://escholarship.org/uc/item/2ch1p04n>

Journal

American Indian Culture and Research Journal , 9(3)

ISSN

0161-6463

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Publication Date

1985-06-01

DOI

10.17953

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knowledge to others. To this extent then this monograph is instructive. It has not demonstrated to us theoretically or methodologically just what a balance between *ethno* and *musicology* is. But it certainly has shown what it is not.

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History of the Ojibway People. By William Whipple Warren. Introduction by W. Roger Buffalohead. St. Paul, Minnesota: Historical Society Press, 1984. xvii + 411 pp. Preface, Index. \$11.95 Paper.

This invaluable early history of the Ojibwe people was first published one hundred years ago in 1885 as Volume 5 of the *Collections of the Minnesota Historical Society*. Its re-issue by the Society is especially welcome; it has been relatively inaccessible for too long.

The book is a source of tremendous richness regarding Ojibwe history and culture in mid-nineteenth century. The original work carried the subtitle "based upon traditions and oral statements," a phrase that suggests its particular uniqueness. Ojibwe people themselves contributed the information that comprises the work. As such, *History of the Ojibway People* can be considered one of the earliest attempts at a tribal history. The author, William Whipple Warren, seems uniquely qualified to record tribal traditions. Of Ojibwe, French and Euramerican descent, Warren spoke fluently in both Ojibwe and English. In addition, he had a good Euramerican education. These attributes combined to make him an effective, articulate, and sympathetic chronicler of Ojibwe history.

The title *History of the Ojibway People* is somewhat misleading. Although Warren does structure the Ojibwe past in terms of a Euroamerican linear chronology, the book encompasses much more than a narration of the events nineteenth century Euroamericans considered of historical importance—tribal wars, assessments of political leaders and Ojibwe contact with various European nationalities. It contains a wealth of information on Ojibwe social and political organization, and on traditional

religion and culture. Much of this material is interspersed in the narrative. For example, Warren explains the concept of kin responsibility to avenge the deaths of relatives killed by enemies in a discussion of eighteenth century Ojibwe migrations (p. 264). Likewise, Ojibwe conceptions of the attributes of a good leader emerge in the context of Ojibwe-Dakota warfare (p. 348).

Such ethnographic information also enriches understanding of issues Warren did not specifically address. His discussion of Ojibwe clans, for instance, not only encompasses formal clan structure but also he sheds light on relations between clans, providing insights into the role of clans in Ojibwe politics. After detailing the long-standing rivalry between the traditional civil leaders and the war leaders, Warren reveals an important clan-based distinction between them. Most of the traditional civil leaders belonged to the Crane Clan, while most war leaders were drawn from the Bear Clan (pp. 47, 49).

The excellence of Warren's work is not to suggest that *History of the Ojibway People* be read uncritically. It contains some important limitations, best exemplified, perhaps, by Warren's use of a linear, Euroamerican-derived model of history. Warren's attempt to force Ojibwe history into such an 'un-Ojibwe' mold reveals his own biases. Although proud to be "in language, thoughts, beliefs, and blood, partly an Indian" (p. 55), Warren nonetheless accepted many contemporaneous Euroamerican notions about Indian peoples and considered most aspects of Euroamerican society clearly superior to Ojibwe life. He thus accepted the common Euroamerican assumptions that Indian societies were perishing, that Indian societies ranked low on a scale of societal development and could not survive contact with the higher form of society typified by the mid-nineteenth century United States. He also believed Christianity to be the only true religious expression, and apparently often urged the Ojibwe to convert.

Warren's discussion of traditional Ojibwe religion particularly demonstrates his difficulties reconciling Ojibwe reality with what he felt was the established truth of Euroamerican Christian history. He considered that the Ojibwe were probably "descended from a portion of the ten lost tribes of Israel" (p. 62) and stressed those elements of the Ojibwe mythic tradition that seemed to resemble biblical stories. He argued that the Ojibwe had always

recognized the existence of an omnipotent, omniscient creator, and considered "the being equivalent to our God" (p. 64). Such material must be weighed carefully.

The *History of the Ojibway People* thus cannot be accepted unquestioningly as accurately reflecting Ojibwe realities. It provides much material, but should be assessed in relation to the larger body of work available on Ojibwe people. Such a comparison reveals that in spite of Warren's biases, his work has much to contribute. Treated with caution, it yet remains a source of great value.

In many respects, the criticisms offered in this review parallel concerns raised in W. Roger Buffalohead's excellent new introduction to *History of the Ojibway People*. Buffalohead analyzes the value of Warren's material and draws attention to the author's shortcomings. His introduction places *History of the Ojibwe* in proper context and provides the reader with a thoughtful guide to the issues the work raises. Enhanced by a fine introduction, this classic source can be enjoyed anew by Ojibwe and non-Ojibwe, scholars and laymen alike.

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Navajo Coyote Tales: The Curly Tó Aheedlínii Version. By Father Berard Haile, O.F.M. Navajo Orthography by Irvy W. Goosen. Edited, and Introduction by Karl W. Luckert. (American Tribal Religions, 8.) Lincoln: University of Nebraska Press, 1984. 146 pp. \$17.95 Cloth. \$8.95 Paper.

Stories of Coyote the Trickster, long current in Native American societies of Western North America and of Meso-America, have in recent years become increasingly well known through presentations by anthropologists, linguists, and literary scholars; the Coyote figure has, in fact, entered contemporary English-language literature in the prose and poetry of Anglo writers such as Gary Snyder, as well as Native American writers like Leslie Silko, Simon Ortiz, and Peter Blue Cloud. The many faces of Coyote—as deity, culture hero, spoiler, thief, glutton, buffoon, and dupe—are displayed once more in this valuable collection of tales, presented in both Navajo and English.