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The Encyclopedia of Native American Legal Tradition. Edited by Bruce Elliott Johansen. Westport, CT: Greenwood Press, 1998. 424 pages. \$95.00 cloth.

This encyclopedia is an important contribution to the growing reference material available for scholars and researchers of Native America. It provides a depth of information and employs an approach that shows the maturity developing in the various disciplines that make up Native American studies.

Those of us who study Native American issues often run into questions regarding the Native nations' and peoples' place in the United States. Felix Cohen's 1942 seminal work, *Handbook of Federal Indian Law*, set a standard for the interpretation of the hundreds of treaties and thousands of pieces of legislation and court decisions that became known as the field of American Indian law. The legal cases and their interpretation has been a difficult intellectual weight on scholars' ability to build meaningful alternative analyses. Scholars like Robert A. Williams, Jr., who wrote *The American Indian in Western Legal Thought*, and David Wilkins, author of *American Indian Sovereignty and the U.S. Supreme Court*, are re-framing the way we think about Native American legal issues. Similarly, Johansen includes key legal court decisions in this encyclopedia enhanced with new information and more complete historical contexts that will undoubtedly lay the foundation for richer analysis in the future.

In the introduction, Johansen identifies his task as an attempt "to inject traditional Native American political and legal systems into the study of law in the United States" (p. 1). He provides a very useful resource toward that end. The encyclopedia is organized alphabetically. Key words that have their own entry in the book are highlighted in boldface type. This cross-referencing feature is especially useful, directing researchers to important notes that are included in the volume. Legal terms particular to American Indian law are defined with relevant references and most entries are followed by a list of suggested further readings. Biographical sketches of individuals and historical sketches of policy-influencing organizations are included in the encyclopedia.

Johansen introduces the work with a succinct but provocative summary of the history of relations between the United States and Native nations. He articulates for the first time many new Native American arguments and suggests that the utilization of this information in the courtroom could bring about great change in Native law. Important United States legislation and key cases and events are included as context for the evolving relationships. These are significant in their interpretation and the additional information Johansen provides lays a base for a more complete understanding of the subject. For instance, in the several accounts I have read of the Ponca's departure from Indian Territory in the Standing Bear Case, I always missed that Big Snake, Standing Bear's brother, tested the decision and was shot to death for asserting the right his brother had won to go where he pleased.

The Encyclopedia of Native American Legal Tradition is one of the few sources that provides quality summaries of Native American nations' legal and political systems. Sharon O'Brien's *American Indian Tribal Governments* (1989) is one of the first efforts to present a political comparison of several indigenous nations from different regions of the United States and to include traditional

systems in her analysis. Duane Champagne's *Social Order and Political Change* (1992) achieves another approach, but is focused on the Cherokee, Choctaw, Chickasaw, and Creek. Champagne's work *American Indian Societies* (1989) is broader and provides an analysis of five regions. Both of these authors built an analysis using several case studies. While these works are not meant to be encyclopedias, they represent the kind of resources available on comparative tribal legal systems.

The encyclopedias on Native Americans from the U.S. Bureau of Ethnography series to the numerous new reference materials are generally broadly focused attempts to cover everything. They serve an important function in disseminating basic information. These are particularly useful for general consumption and education. The contemporary volumes are meant to give topical sketches or summaries of known events, people, nations, legislation, etc. *The Native North American Almanac* (1994) and the accompanying *Chronology* edited by Duane Champagne are good examples of this genre. They are often organized by culture areas and topics that include art, literature, religion, education, languages, and environment. They often also include categories for various aspects of Native American and U.S. relations, including reservation systems, U.S. American Indian laws and legislation, relocation, allotment, etc. Some, like the *Gale Encyclopedia of Native American Tribes* (1998) edited by Sharon Malinowski, give more details about specific tribes and make an important contribution to the details we all need about individual nations. Gale Research, Incorporated also has an encyclopedia of *Notable Native Americans* (1995) that offers very good biographical sketches of many important people.

Some reference materials are more narrow in focus. For instance, Gretchen Bataille's *American Indian Women: A Guide to Research* (1991), focusing on Native women's issues, or *The American Indian Digest: Contemporary Demographics of the American Indian*, a fine publication from Thunderbird Enterprises containing statistics, demographic maps, and graphs that are updated regularly. Another important reference book is Daniel F. Littlefield's *American Indian and Alaska Native Newspapers and Periodicals* (1984). There are also atlases available, including *Atlas of the North American Indian* (1985) by Carl Waldman. The federal government has also published collections of material on Native nations. A useful summary of reservation data by state was compiled by Veronica E. Velarde Tiller and is entitled *American Indian Reservations and Trust Areas* (1996).

As a scholar and educator, I am very grateful for all of the reference materials that have been produced in the last few years. They make information readily available and fill a tremendous gap in the kind of data available to the general public. Resources that target specific topics, as Johansen has done with this encyclopedia, are welcome indeed. His book not only makes known facts available in an easy to use format, but it also provides important new data to support alternative inquiries. For instance, historical sketches of major federal policies and legislation are included with more information, such as relevant commissions, court cases, connected legislative policies, and key players, to help in further research or analysis. Biographies of significant individuals,

Native and non-Native, often include references to important events, other significant people of the period, legislation, tribal government court cases, as well as their own accomplishments or contributions. Many traditional systems of government are described including Natchez, Wyandott, Ponca, and Mikmaq, as well as the more studied peoples like the Iroquois, Cherokee, and Sioux.

Since the legitimacy of studying Native American issues outside of anthropology and history is a recent development, there has been little foundational work or intellectual inquiry to build upon in other areas of study. Each new effort is met with the same obstacles and each scholar has to begin anew with basic inquiries and painstaking research. The problems this lack of knowledge creates for the general population is particularly acute for scholars, as Charles Riley Cloud points out in the encyclopedia's foreword. People are completely unaware of the contributions Native people made to the foundation of the United States. The myth that this country's Constitution created a completely new form of government, for example, belies colonial interaction with indigenous nation's governments that had checks and balances, representative leadership, and free institutions.

Much of the approach to the study of Native peoples has been focused, necessarily, on the past. Often, the works that managed to be published were not the ones that carried the analysis into the present or were able to present Native institutions and cultures from a perspective that showed their viability and contribution to today's society and for today's Native peoples. There are many recently published works that accomplish this better than in the past, and Johansen's contribution is a fine example of the direction such scholarship is taking.

This encyclopedia should not be considered a reference only for legal scholars. It has so much to offer every discipline. The list of contributors includes some of the best minds in contemporary Native American research from many fields. Russel Lawrence Barsh, who teaches at the University of Lethbridge, Alberta, is well known for his broad contributions to legal issues, history, and political interpretations that move the question of Native American status from the local to the international arena; Duane Champagne from the American Indian Studies Center at the University of California, Los Angeles is a brilliant sociologist; Charles Riley Cloud wrote the foreword and served as a state judge in Virginia; Donald A. Grinde, Jr. and Bruce E. Johansen, among other things, commanded academic attention to their forceful arguments about indigenous contributions to Constitutional democratic government in the United States; Frank Pommersheim teaches law at the University of South Dakota; and Joe B. Marshall is president of the Union of Nova Scotia Indians. This is a sample of the quality of scholarship behind this work.

The only criticism I have of the book is the criticism I have with inquiry into Native America in general. We have been restricted by dominant institutional preferences and requirements from exploring deeply and broadly. As a result, there are chasms of ignorance in most academic fields about most indigenous nations. Indigenous North American scholarship has slowly but

surely progressed as Native people and other dedicated scholars seize the opportunities to explore different disciplines. This encyclopedia adds another brick in the foundation of knowledge we are building for each other and for future generations of researchers. It is strongest in areas where the most research has been done and weak in the areas still undeveloped. There were many surprises of previously unknown or understated information. Yet there were some significant gaps. For instance, where is the sketch of Gertrude Bonnin or mention of her organization, the National Council of American Indians? Bio-sketches of other members of the Society of American Indians were included. It is also a little disturbing to see so little attention given to the Society of American Indians when there is much better development of the Indian Defense League of America and the Indian Rights Association. Criticisms of this nature do not diminish the significance of the contributions by the authors, rather they suggest the kind of work left to be done.

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The Feathered Heart. By Mark Turcotte. East Lansing: Michigan State University Press, 1998 (1995). 75 pages. \$10.95 paper.

In his introduction to Mark Turcotte's *The Feathered Heart*, Ray Gonzalez writes, "Turcotte's poems move us in this new direction [of multicultural writing] with their ability to transform his personal world into timeless moments of transcendence" (p. x). With a combination of subtle phrasing and the construction of clear and vivid images, Turcotte gives his reader insight into what it means to be a Chippewa man living in urban America. In particular, the recurrence of feathers in *The Feathered Heart* offers a central theme around which his poems revolve. Flight, wings, birds, and angels all reassert the essential identity that Turcotte illustrates and explores in this small book of powerful verse.

"The voice of centuries/murmurs old tongues,/forgotten in our ears,/familiar/to the feather in our hearts" (p. 3). In "Tiny Warriors," Turcotte amplifies the image evoked by the book's title. He carries the metaphor through various transmutations, most powerfully felt in the poem dedicated to his wife Kathleen. In "Feather," he writes, "you/are the one that the Old Ones/came to know,/that the Old Ones/moaned of" (p. 38). She—the feather, his wife—secures him in his tradition.

Turcotte's skill, however, lies in his ability to complicate the notion of a Chippewa identity, as well as a pan-Indian identity. He offers the beauty of this sense of self even as he negotiates the horrors inherent in life as a twentieth century Native American. He responds to Native life as a conquered people in "Recognize Stepfather," a tale of abuse and self-loathing: "and I recognized myself/rushing upon you,/yanking you up/by the collar, baring my teeth,/ready to break you in half" (p. 23). In "The Thousand Bones," Turcotte reiterates the persistence of colonization and the history of a disempowered