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Authors

Bordeaux, Deborah
Bordeaux, Chris

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the kind of cultural depth and specificity that scholars can bring to the indigenous players in the story. Paulett never really achieves a level of detail about the Creeks, or the Africans for that matter, that is equal to his exposition of the English imperial gaze and the cultural compromises that the colonists struck after their first years on the ground. Had he drawn more fully from Robbie Ethridge's 2003 book *Creek Country*, or even this reviewer's *Making an Atlantic World: Circles, Paths, and Stories from the Colonial South* (2007), an attempt to frame the colonial history of the American South in reference to competing notions of space and place between the region's indigenous, European, and African founding peoples, Paulett might have crafted a more fully realized sense of the African and Creek places that were so important to the places and spaces that constituted the Augusta deerskin trade, and that so challenged the English grip on the land.

James Taylor Carson
Queen's University

Finding a Way to the Heart: Feminist Writings on Aboriginal and Women's History in Canada. Edited by Robin Jarvis Brownlie and Valerie J. Korinek. Winnipeg: University of Manitoba Press, 2012. 264 pages. \$31.95 paper.

Finding a Way to the Heart has a pleasantly collaborative feel to it that is fully in keeping with the focus of historian Sylvia Van Kirk's work, which is not on the accomplishments of prominent men but rather on their lives as lived within personal, familial networks. Collectively, the twelve authors included make up a network of scholars with pedagogical and professional ties to each other and to Van Kirk, connections that are also personal and familial. The origins of the volume date to a 2007 meeting of the Canadian Historical Association, where a roundtable discussion took a retrospective look at Van Kirk's pioneering work on the role of women in the Canadian fur trade and its imprint on the study of women's and First Nations' history. Of course, a 2013 reader might ask, "how could one possibly study the North American fur trade *without* looking at the role played by Native American women and their families?" But Van Kirk's students, colleagues, and heirs assure us that once this was so.

Adele Perry describes the Van Kirkian project as "making women historically visible" by reexamining archival sources (84). In Van Kirk's 1975 PhD dissertation she mined the records of the Hudson's Bay Company for information about the Native women who married and raised families with European fur traders. Her approach produced a different historical narrative than the then-standard masculine accounts of "Hisland" (Susan Armitage, quoted

by Elizabeth Jameson, 67). Jameson describes Van Kirk's influence on both United States and Canadian scholarship. In the United States, women's history began to challenge the foundation myth of the Wild West—populated entirely by heroic residents of Hisland with women and people of color unnoticed on the margins (Jameson, 66–67). In Canada, where the fur trade was a larger component of both on-the-ground reality and national myth, Van Kirk has helped catalyze inquiry into a variety of subjects: for example, the familial ties which made prairie First Nations in fact multicultural ones (Innes); the social and economic ties between Aboriginal and European fur trade partners (McCormack); the Aboriginal perspectives recoverable in nineteenth-century newspaper accounts of the colonizers (Brownlie); or the “woman to woman contact zone” where settler and First Nations women encountered each other (McPherson 224). The common methodological thread is seeking out historical voices “in places we do not expect to find them” (Srigley 243).

Finding a Way opens with three articles about Van Kirk herself, written from the perspective of a friend and collaborator (Brown), a university colleague (Iacovetta), and a graduate student (Korinek). Van Kirk's emphasis on the personal is clearly reflected in their accounts of “Sylvia's” academic career during a time when history and historiography were being challenged and changed (Jameson and Perry). The nine articles that follow first position her work within United States and Canadian scholarly contexts, and then proceed in a “roughly chronological fashion” with historical inquiries in the Van Kirkian spirit (Brownlie and Korinek 15).

There is something for quite a variety of audiences in this volume. Beyond the North American context, Angela Wanhalla examines the nature of interracial marriage in southern New Zealand, where beginning in the 1820s shore-whalers and then missionaries impacted Māori societies. Freeman includes New Zealand in a comparison of settler attitudes and racial discourse, especially as indigenous populations became minorities as European women “arrived in increasing numbers” (203). McCormack looks at relations of production in a Canadian fur trade community, Fort Chipewyan, where not until the twentieth century did Aboriginal peoples' agency begin to diminish. Srigley brings us up to the twenty-first century by relating stories about Canadian Aboriginal women's efforts to reconnect to communities that have been distorted and broken up by a government-imposed legal regime.

All of the articles in *Finding a Way* are footnoted in detail, and these footnotes themselves comprise an annotated bibliography of the academic areas Van Kirk's work has touched. There are, naturally, academic criticisms of Van Kirk, although they are polite ones. Van Kirk's earliest work developed in the absence of two intellectual currents now fully present in Western academia: on the one hand the assertion of self-confident feminism, and on the other the

attack on European colonialism in all its perceived aspects. For proponents of both, Van Kirk can be found wanting in her assessment of how offensive and oppressive the scholarship of European Hisland can be. Yet without Van Kirk's work, it might have taken longer for the historical voices and perspectives that captured her attention to be heard and read not as marginal to some great national venture, but rather as an integral and defining part of its history.

There is no epilogue to *Finding a Way to the Heart*, so I will supply a brief one. What I would like to read now—and what I am sure is being documented in both traditional and social media—is a Van Kirkian history of the Arab Spring. The Hisland of North Africa and the Middle East is populated by women as well as the men we see demonstrating in the streets, guarding the bastions of privilege, and posing at official summits. But where are the women and what are they thinking, feeling, and doing? What impact are they having on the course of events? Sylvia Van Kirk would like to know, and so would I.

Katherine Chiste

The University of Lethbridge

Greet the Dawn: The Lakota Way. Written and illustrated by S. D. Nelson. Pierre: South Dakota State Historical Society Press, 2012. 48 pages. \$18.95 cloth.

After extensive reading and re-reading and re-re-reading, followed by discussions, we have the following review comments about this children's book. Overall, we enjoyed reading the book and studying the illustrations. The story will be fairly easy for children to follow, and the relationship of the story to the illustrations was well defined. S. D. Nelson's illustrations do reflect what children will associate with in their everyday encounters as Lakota. The book will give all children an understanding of how other children who are considered Lakota live on reservations, and show them that living on the reservation is the same as living in the countryside. The book will be read aloud to younger children. The content of what they will hear is exceptional, but when we read this book out loud to each other it was evident that the context is somewhat choppy in flow from one thought to another. Therefore the person reading aloud to children should be aware of needing to provide this context.

The illustrations' backgrounds somewhat confused these reviewers, since what are considered Southwest styles of illustration are intermingled with Lakota styles. As adults, we have concerns with the skin tones chosen to illustrate all the people rendered. Even if skin tones may not make too much of an impression on children as they read and have the book read to them, children