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An Annotated Listing of Ojibwa Chiefs, 1690-1890. Compiled by John A. ("Jake") Ilko, Jr

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notable Native women who seized upon new possibilities in the mid-twentieth century.

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**An Annotated Listing of Ojibwa Chiefs, 1690-1890.** Compiled by John A. ("Jake") Ilko, Jr. Troy, New York: The Whitston Publishing Company, 1995. 79 pages. \$6.50 paper.

This short volume is clearly a labor of respect and love. The author, John A. ("Jake") Ilko, Jr., has painstakingly compiled as complete a list of Ojibwa political leaders as he could, motivated by the wish to "acknowledge and honor past leaders" (p. 1) of the Ojibwa people. The entries are arranged in alphabetical order, overwhelmingly by Ojibwa-language names, with English translations provided where possible. Identifying remarks and, where evidence permits, short biographical vignettes accompany the names. Maps of the southern Ojibwa territories are included, noting locations of historic Ojibwa communities in Michigan, Wisconsin, Minnesota, and southern Ontario. A bibliography of works consulted is appended and a photo folio completes the volume. Excellently reproduced, it features photographs of ten Minnesota Ojibwa leaders, dating, with two exceptions, from the 1860s.

In a short introductory section, Ilko discusses the several problems he encountered in compiling an annotated biographical listing. Too briefly, he covers issues involved in identifying individuals with the same or similar names, and the challenges of locating geographic features far separate in space but bearing the same place names. He touches as well on the difficulties involved in the translations of names which were usually written down by native English-speakers attempting to reproduce a language they neither spoke nor understood. In consultation with modern-day Ojibwa-language speakers, Ilko has attempted to provide translations of names, although he does not indicate in the annotated listing itself which names were translated by modern-day consultants and which translations remain those of his original sources.

A brief discussion of Ojibwa leadership concludes the introductory material. Ilko attempts to distinguish between the different types of political leaders, making the important point

that different political responsibilities devolved onto different types of leaders. His discussion of differing political roles and responsibilities is very short, however, and fails to consider important aspects of the Ojibwa political system that would allow the reader to place the annotated list in historical and political context. While the author identifies and distinguishes between civil leaders, war leaders, and clan leaders, he provides little discussion of their interactions with each other. Given the fact that nearly all Eastern Woodlands Native nations, including the Ojibwa, divided leadership responsibilities between civil and war leaders, and that intense rivalries could and did develop between these two groups of leaders, the author needs to consider how the Ojibwa political system worked. In a related vein, while Ilko acknowledges that the several European and European-descended powers in the upper Great Lakes region sought to influence the traditional Ojibwa political system and its leaders, this discussion, too, could be expanded. How successful in altering Ojibwa political institutions were the French, British, and Americans?

It is also curious that Ilko makes no mention of the fact that there were female political leaders, although at least one appears in the annotated listing ("Wah-bon-e-quay, Morning or East Woman," p. 66). This is perhaps particularly surprising, as one of his cited bibliographic sources is the John Tanner narrative. Tanner's adoptive Odawa/Ojibwa mother, Netnokwa, prominently featured in his narrative, is a prime example of a female political leader. The fact that Ilko does not include her in the annotated listing suggests that he was primarily concerned with those leaders who entered the written record in a certain way: They signed treaties.

A focus on those political leaders who signed treaties, either with the United States, Great Britain, or France, is perfectly acceptable. Indeed, such leaders would be the most accessible to a contemporary researcher. But there are implications to such an emphasis that the author needs to recognize. The parameters of the study will be shaped in important ways by a focus on treaty signers. Some individuals will be far more likely to be included, while others will not. Women will probably be underrepresented in such official diplomatic dealings with Europeans and Euro-Americans, who sought to impose their own conceptions of proper gender roles by negotiating only with Native males. The author himself suggests another way in which the focus on treaty signers has shaped the annotated listing. In the biographic entries of many leaders, the author writes that the indi-

vidual in question was "noted as being especially friendly towards the White." ("O-ke-mos," p. 47; see also entries for "Nit-Tum I," p. 45; "Pe-guis," p. 51; "Sharpened Stone," p. 57; "Snow Glider," p. 60; "Sweet," p. 62). Very probably such leaders were more likely to sign treaties than those men and women who distrusted the intentions of the French, British, or Americans and stayed away from the negotiations. The author needs to make it clear that his data permits only a partial description of Ojibwa leadership. His data allows him to discuss leadership in a certain context, that of diplomacy and foreign relations, but must leave unexamined other, less public arenas, within the villages, for instance, where other leaders may have exercised greater influence.

The annotated listing itself presents several challenges for the reader. Comparative information is difficult to extract. If, for instance, one wishes to locate all the signers of a particular treaty, there is no cross-referencing system that would enable that to be done. Sadly, the book contains no index. Appendices listing treaty signers by treaty, date, and location would have been enormously beneficial. This would be especially desirable since, in several cases, more than one treaty was negotiated during the same year. While the author cautions, and rightly so, that it is dangerous to assume two persons with similar names are, in fact, the same individual, there are some cases in which such assertions could be made, but they are not. "Nay-bon-ash-kung" on page 43 is the same person as Isaac Tuttle on page 64, as the biographical data makes clear. While Tuttle is cross-referenced to "Na-bun-ash-kong," there is no corresponding cross-reference at the entry for Nay-bon-ash-kung.

The most serious difficulty with the annotated listing, however, is the lack of attribution of biographical information. Although a bibliography of works cited is appended to the text, the source(s) of the biographical entry on each individual is generally not provided. This is a grave deficiency. Without citations to sources, it is extremely difficult to determine where specific biographical information came from. Interested readers, whether student, scholar, genealogist, or local history buff, are seriously hampered in their efforts to locate further information about the individuals identified in the work.

Misinformation characterizes some of the biographical entries as well. It is stated on page 62, for example, that Strong Ground and his brother, Hole-in-the-Day I, "jointly ruled the Pillagers," that is, the large and unruly Ojibwa community at

Leech Lake, Minnesota. In point of fact, these two brothers were political leaders at the village of *Sandy Lake*, some seventy miles to the east. More problematic is the entry for "Hole-in-the-Day II, or Boy," the son of the first-named Hole-in-the-Day. The biographical entry states that young Hole-in-the-Day "planned a massacre for the Whites along with his co-partner, the Dakota, LITTLE CROW, in 1862." While this assertion enjoyed some credibility at the time, especially among Hole-in-the-Day's enemies and detractors, it has been largely discounted by historians, beginning with those writing in the late nineteenth century who interviewed eyewitnesses. Significantly, these eyewitnesses, who included fur traders and missionaries, also dismissed the idea of a conspiracy between the younger Hole-in-the-Day and Little Crow, pointing out the practical impossibility of an alliance between political leaders of nations with a history of armed conflict and still sporadically warring with one another in the 1860s. The younger Hole-in-the-Day was a well-known and controversial figure during his lifetime; much more has been written about him than most Ojibwa leaders. It is disappointing to note that the author has not, evidently, sought out all available sources of information.

In conclusion, John Ilko has provided an important service in bringing together in one place a compilation of Ojibwa political leaders as inclusive as this one. But the work must be used with caution. Its usefulness as a research tool is limited. The lack of citation information is a serious handicap. It is unclear how complete the scope of the author's bibliography is. There is no easy way to cross-reference individuals. While carefully compiled, it falls short of providing a systematic discussion of leadership that would ground the biographic entries firmly in the Ojibwa political world. This slim volume represents a valuable first step, but one is left wanting more.

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**The Arbitrary Indian: The Indian Arts and Crafts Act of 1990.**  
By Gail K. Sheffield. Norman: University of Oklahoma Press, 1997. 223 pages. \$27.50 cloth.

This book provides an excellent discussion of the complexity of American Indian law and the confusing results of legislation