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global warming, competing interests for water entitlements, and an excellent description of the current water uses and the federal agencies that oversee the allocation of water across the country. The discussion on climate variability highlights the precarious nature of water entitlements, and even our very existence, as water is needed for life but is increasingly scarce.

In addition to the very important inclusion of climate change in our modern world, the book provides a very informative presentation of the congressional approval process. Because tribal water settlements require congressional approval, all of the parties to a negotiated water settlement need to understand the legislative and appropriations process. The authors provide the reader with a comprehensive overview of the congressional authorization process in a very understandable way, which is not easy considering the complexities of the approval and appropriation phases of final legislative ratification.

The way that the legislative process discussion is presented in the context of a tribal water-rights negotiation is one reason why it is so understandable. It is important to understand that the complex negotiations are not conducted in a vacuum. The end result has real-life impact on tribal and private users. A chapter on perspectives of tribal legal practitioners and tribal leaders helps identify such users, giving them real voices to articulate their varying interests in the outcome of a negotiated water settlement. The choice of the individuals highlighted combined with the interviewer's questions results in an insider's view of the tribal water-right settlement process that really pulls it all together and shows the importance of inclusion not only to negotiate a settlement agreement, but to get congressional approval and, most importantly, funding.

Negotiating Tribal Water Rights is a well-researched and well-written guide to understanding Indian water rights. Many of the ideas presented to assist in the process of negotiating water settlements could very easily be applied to any kind of tribal negotiation or government-to-government consultation. A representative at the table must be open to seeing the opposing points of view and try to understand the reasons for them. If a negotiating party truly seeks results, they will include all interested parties and strive to include them in the end result. Tribes, in particular, face the daunting task of being inclusive, while at the same time educating the other parties about the tribal point of view. This book will provide a tribal representative with tools to be successful in such an endeavor.

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No One Ever Asked Me: The World War II Memoirs of an Omaha Indian Soldier. By Hollis D. Stabler. Edited by Victoria Smith. Lincoln: University of Nebraska Press, 2005. 183 pages. \$24.95 cloth.

This work is a fine example of a collaborative biography in which Hollis Stabler, an Omaha Indian, recounts his experiences as a soldier in World War

II. Although Victoria Smith raises the methodological issue that some scholars worry about the role of “collector-editor” assuming the “pervasive authorial function” in a collaborative work, in this work Stabler clearly maintains control of his own biography (xiii).

The book consists of an ongoing series of accounts in two forms: transcriptions of lengthy recollections recorded from Stabler on varied parts of his life and interspersed sections of historical and background materials provided by Smith. Smith skillfully connects Stabler’s accounts by inserting brief segments focusing on the larger military objectives and developments of specific battles, campaigns, and the war in general. These serve to frame Stabler’s personal accounts, making them clearer and connected to the larger ongoing developments of the war and his personal life. Stabler appears forthright and open about his experiences, good and bad, and Smith is not reluctant to interject portions of associated context or interpretations concerning specific events. These roles of subject and editor are both complementary and clearly demarcated in the differential style in which the text is printed, with Stabler’s sections in boldface type.

Several themes reflect similar works on World War II veterans. Stabler clearly maintains an extensive and detailed recollection of his time in service and his units, movements, and engagements. Often food and a warm place to sleep were the most highly prized commodities. He recounts several instances in which twists of fate and sheer chance spared him from imminent death. The bond between brothers in arms is also apparent. His accounts poignantly bring out the bond that most Indian veterans of World War II immediately felt upon meeting another Indian, regardless of tribal affiliation. “He was an Indian, and so was I. We recognized that ‘brotherhood’” (111). Yet he also demonstrates strong and sincere bonds with many non-Indians.

Stabler often describes being the only Indian in many community and school situations during his youth, as well as in his later military service, because his family moved frequently for employment. From this background a degree of loneliness is apparent, yet these situations were turned into opportunities and allowed Stabler, who clearly had a developed spirit of adventure, to travel, interact with individuals of varied cultures and religions, and have many new experiences.

One of the unique aspects of the book shows how Stabler experienced a very atypical childhood. Due to his well-educated and progressive-oriented parents, he experienced a childhood protected from the poverty and problems that were typical of reservation life in this era, lived mostly among non-Indians, and interacted extensively with peoples of varied ethnic and religious backgrounds. The accounts of his early years vividly describe silent and talking movies, youthful pranks, experiences in Indian and non-Indian schools, and meeting many well-known Indians and non-Indians. In contrast, his military experience and postwar years are more typical of the experiences of many World War II Indian veterans in regards to being called “Chief,” experiencing Anglo assumptions of Indians as inherently natural scouts and fighters (the Indian Scout syndrome), relocating for postwar educational and economic opportunities, becoming active in urban intertribal cultural groups

(The Mid-America All-Indian Center), and maintaining interaction with his tribal community. These trends closely resemble those of many other World War II Indian veterans. Stabler's outgoing personality, education, wide range of job experiences, and exposure to different people allowed him to make the most of his experiences. While his ability to succeed in the non-Indian world is evident, he also experienced occasional prejudice and ignorance along the way, which he typically handled with grace and dignity.

The core of this book centers on Stabler's experiences in the military. These range from his enlistment and training, through his combat service in North Africa, Tunisia, Sicily, Italy, and France, to a wide array of duties in service (many due to sheer circumstance), to some of his unique experiences in serving in the Eleventh Cavalry, the Army Rangers, Darby's Rangers, and other special units. Although this work clearly focuses on his wartime experiences, some clearly related topics could have been expanded or clarified to provide additional information of a military nature. Because most tribes have blended traditional warrior roles with modern military service, more data on how the Omaha viewed and honored traditional warriors and later World War II veterans, as well as more detail regarding Stabler's initiation into the Hethuska Society and its role in honoring warriors would have added to the richness of his World War II experiences. He apparently had already prepared two unpublished accounts of this topic. More material regarding his veteran status in the postwar years in relation to Indian and non-Indian fraternal associations would offer comparison with a number of works on the experiences of Indians in the military. Likewise, a deeper exploration of his connection to Omaha life in light of the fact that he continued to live most of his life outside of that community would be of interest to a number of issues in Indian studies. However, some of these topics may have been withheld due to the work's focus on his wartime experiences or to a number of other published and unpublished accounts that Stabler has produced (ix, 173; Stabler et al., *We Remember World War II: A Collection of U.S. Army Ranger Stories*, 2003). Nevertheless, the book successfully and enjoyably accomplishes what it sets out to do: focus on his experiences in World War II. Two minor items need clarification: how Stabler became a barber in the Army is unclear and the Comanche Atakne is probably Attocknie.

While several broad works on the experiences of American and Canadian Indians in the military service now exist (Alison Bernstein, *The American Indian and World War II*, 1991; Jere Bishop Franco, *Crossing the Pond*, 1999; Kenneth Townsend, *World War II and The American Indian*, 2002; R. S. Sheffield, *The Red Man's on the Warpath: The Image of the "Indian" and the Second World War*, 2004), they include little of a Native voice beyond limited archival sources. By providing an extended narrative of a single Indian soldier's wartime experiences, this work contributes to the genre of World War II personal narrative and to the extensive use of Native voices in other recent works on Indian veterans (Tom Holm, *Strong Hearts, Wounded Souls*, 1996; William C. Meadows, *Kiowa, Apache, and Comanche Military Societies*, 1999 and *The Comanche Code Talkers of World War II*, 2002). This work also addresses an important but still underrepresented genre of literature and represents a solid contribution to

the genre of Native American military studies, collaborative biographies, and works in which Indians begin to tell their own history in mainstream academic forms. His mother's writing (Eunice Woodhull Stabler, *How Beautiful the Land of My Forefathers*, 1943) and educational experiences as a student and teacher undoubtedly influenced Hollis Stabler to preserve many of his own accounts (173–76), leading up to this one. In addition, this work raises the consciousness of the need for similar works on Indian veterans of World War II, and on American Indian experiences in the Korean War, which has not been undertaken. This work also offers wisdom. As Stabler notes, "It is a very satisfying thing to learn about people different from yourself. This is the answer to all peoples living together peacefully in the world today" (137). Finally, the engaging quality of this work is evident in that it makes one want to spend a few afternoons visiting with Hollis Stabler to know more about him and his experiences.

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Reclaiming the Ancestors: Decolonizing a Taken Prehistory of the Far Northeast. By Frederick Matthew Wiseman. Lebanon, NH: University Press of New England, 2005. 287 pages. \$55.00 cloth; \$24.95 paper.

This book places Wiseman, a Wabanaki (those who dwell in the land of the Dawn) by birth, Missisquoi delegate to the Wabanaki Confederacy, and archaeologist, in a unique position to convey the history of his people in a literary context. By bridging the often-conflicting epistemologies of field archaeology (a science that for much of the twentieth century contributed to the further alienation of indigenous people) with the respect and protocols called for through indigenous methodologies, Wiseman presents a new opportunity for dialogue between well-entrenched and opposing views.

At issue is the Wabanaki claim to sovereignty in the northeastern United States and eastern Canada, where claims to indigenous occupation have long been made through scholarly assertions that threaten to remove the Wabanaki from their traditional territory. Often when the Wabanaki are placed as historically living in a particular region, it is veiled in a model of cultural diffusion that suggests the Wabanaki were the inheritors of Iroquois culture. While the former claim touches the very heart of Wabanaki sovereignty, the latter claim carries substantial cultural baggage. This in turn reduces Wôbanakik (Dawnland) to a "cultural backwater" (15) both in academic circles and throughout the broader society, reinforcing cultural and racial stereotypes that undermine the heart of indigenous self-determination. By portraying through its prehistory that the Wabanaki have exercised a high degree of cultural sophistication that originated within the Wôbanakik homelands, Wiseman is countering the insidious belief that the Northeast was culturally stagnant save for Iroquoian diffusionism. For Wiseman and the "sovereignist" methodology he employs, the belief of diffusionism as a one-way path that comes from