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Nevertheless, this is a rich synthesis that answers the persistent calls from Native American history or policy scholars for an “increase in the diversity of voices heard” (Nell Jessup Newton, “Introduction” in *Arizona Law Review*, 1989, 193).

It bridges the gaps between Indian law and policy scholarship and ethnohistorical history, and critically reexamines the implementation of various late-nineteenth- and early-twentieth-century federal Indian policies in the light of one tribe’s legal struggle for justice. These struggles, as seen from the Oneida standpoint, provide valuable insights into the consistently dysfunctional nature of federal Indian policy from 1860 to 1920. The US government’s relationship with Indian tribes centered upon expediency—not trust, protection, equity, or inherent treaty rights. The major issue remained as to whether the stronger “guardian” sovereign could impose its power on the weaker “ward” by asserting its authority to diminish tribal sovereignty and tribal land rights.

Unfortunately for the Oneida the answer was yes. But they refused to be terminated as a nation or have their reservation disestablished. Despite the fact that federal Indian policy steadily undermined the legal status and self-government of many Indian tribes by institutionalizing the doctrines of wardship and plenary power, the positive political, legal, and diplomatic legacy of the Oneida Nation lives on. I look forward to the next volume in this perceptive series.

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**The People and The Word: Reading Native Nonfiction.** By Robert Warrior. Minneapolis: University of Minnesota Press, 2005. 244 pages. \$60.00 cloth; \$20.00 paper.

Moving on with the task of shaking loose the idea that Native American peoples have been strangers to the written word until recently, Robert Warrior examines Native intellectual traditions evident in nonfiction writing over the past two centuries. By doing so, he asserts an “intellectual sovereignty” and attempts to map a path for Native critics and intellectuals to follow that reflects that sovereignty and an intellectual tradition. The book succeeds in offering ways of reading important texts by themselves and in comparison across time and multiple tribal traditions. Although the text is understandably not comprehensive in its coverage of the broad topic of Native nonfiction writing or intellectual traditions, it suggests useful and timely ways of reading nonfiction texts in a selection of Native American writing by both unwriting old perspectives and creating new ones.

The thesis that guides this text concerns the intellectual tradition left us by Native American thinkers, writers, political leaders, and educators of past generations, “a tradition that can and should inform the contemporary work of Native intellectuals” (xiii). In that vein, the first chapter asserts that William

Apess's text "stands . . . as a model for contemporary work" because its views from the margins of Apess's society afford an unencumbered perspective on that world, given the fact that his work was produced without "institutional or programmatic support" and that Apess's experience as a Pequot person of color gave his politics an enduring poignancy (xiii). The second chapter takes up matters related to the Osage Constitution and allows an "exploration of the role of Native critics in confronting specific political situations" (xiv). Chapter 3 discusses how Native students, caught up in the Western religious and state institutions created to educate the "Indianness" out of them, looked for ways to forge new intellectual paths and used nonfiction writing to document that journey. Finally, the last chapter involves N. Scott Momaday's "Man Made of Words," as a "starting point" for many contemporary Native writers and intellectuals, despite the essay's often being viewed as "conservative and quietist" (xiv). The text ends with a brief conclusion that describes Warrior's view of intellectual influences, borrowed from Edward Said: "Ideas that travel not just across a synapse or a room, but across great geographical or cultural divides, [Said] says, can have the good effect of providing alternatives to moribund theoretical positions or dogma" (181).

Experience and what Warrior calls "situatedness" guide his readings. The cultural studies approach Warrior applies works well for getting at the significance and visionary contributions of Apess, not only as evident in studying Apess's writing but also in analyzing his life struggles. "*The Word*" part of the text's title especially comes into play in the discussion that follows of Apess's difficult early years, his conversion to Christianity (Methodism), and his discursive blend of Christian testimony/proselytizing with racial politics. Not wanting to engage arguments that call into question Apess's cultural rootedness in Pequot culture, Warrior asserts that Apess built his voice on a confidence in both basic Christian principles and his experience of intergenerational trauma from being Pequot in his time and place. No doubt Warrior brings his own theological training to bear on his analysis of Apess. Rather than reading Apess's life as exceptional and solitary, Warrior emphasizes how Methodism allowed for an "oppositional political rhetoric" at the same time as it encouraged "love feasts, conferences, and camp meetings" (27), the sorts of things African Americans and Native Americans found most healing and hopeful to their communities.

Warrior makes a connection between Apess and Clyde Warrior, a young Ponca who figured prominently in the social change movements of the 1960s and 1970s and who also died relatively young. The author employs the term *synchronicity* to effect his comparison of Native American intellectuals across time and tribal identities, and finally compares Apess's career trajectory as a writer with his own career and life. This part of the text's vision comes across as less than persuasive, although I appreciate the autobiographical voice of critics within scholarly texts. For me as a reader, the term *synchronicity* does not resonate in such a broad application or in this specific application to Native American studies. The strength of the chapter rests with Warrior's willingness to move beyond simplistic arguments about "whether [Apess] is Indian enough to belong to the line of Native intellectuals" (47). Being Indian in any time or

place is extremely complex and nuanced, and just how historically “Indian” any person’s experience may be requires more information than critics usually bring to bear on their readings or may have available to them as background knowledge. Warrior contributes significantly to Apess’s research.

The second chapter, which takes its title from Walt Whitman’s vision of cultural pluralism, “Democratic Vistas of the Osage Constitutional Crisis,” works well to illuminate the subject of nonfiction writing by Native people as regards their intellectual engagement with an essential Osage national document. Even though the document under discussion is modeled after the Cherokee Constitution, which was modeled after the US Constitution, reading it as something Osage people endorsed, adapted, and utilized complicates the discussion on Native American intellectualism in unique ways. As a reader of this chapter, one must get behind the eyes of its Osage constitution makers to glimpse their reasoning in making the alterations they did to the document they borrowed. In a sense, they become thereby readers first and very invested and engaged writers second. The “readings” of nature that indigenous people do and have done for millennia out of necessity require ecological systems thinking, much as the Osage leaders needed to understand their geopolitical terrain, in the spirit and the letter of the law. They make that borrowed constitution their own and fight for it over time because it validates their own claims about their essential rights and functions as an “organ of governance” (Terry Wilson’s phrase) within.

The next topic Warrior examines points to the connections between education and early writing experience. As it turns out, students at the Santee Normal Training School are said to have produced a leaflet touting the school and their own “uneducation” (my term) of pagan ways. Warrior states, “Rather than add my voice to the considerable chorus of those who detail the faults of Western-style education for Native people, I will suggest in this chapter that Native educational history is best regarded as a problem to be solved” (101). By restoring a view of the agency of the students, Warrior is able to present their lives as more creative and dignified than victimhood narratives allow. Others have written about the students’ experiences from their own point of view, but Warrior usefully points readers away from the idea that those experiences *always* caused students to internalize colonial oppression in pathological ways and passed those traumas along as patterns to the following generations. Certainly that happened as well, but education in schools such as the Santee Normal Training School formed the “bedrock for [an American Indian] understanding what it now means to be Native learners and leaders, and to be in school” (119). The chapter does not engage the tribal college movement, perhaps because of the complexity of that social movement, but would be a logical extension of this topic. Meanwhile, the value of seeing students as engaged in their own lives, however difficult, needs more of the emphasis Warrior offers.

Chapter 4 hones in on the contributions of N. Scott Momaday to Native American intellectual history, seeing Momaday’s work as “a culmination . . . of the development of the public intellectual voice that Apess contributed to so mightily in his time” (148). In this chapter, I especially appreciated

the focus on the Convocation of American Indian Scholars, which Warrior rightly designates as deserving “a prominent place in the annals of Native intellectual history” (57). In a powerful quotation from “The Morality of Indian Hating” (76) Momaday is quoted as saying, “I believe that what most threatens the American Indian is sacrilege, the theft of the sacred. Inexorably the Indian people have been, and are being, deprived of the spiritual nourishment that has sustained them for many thousands of years” (179). The subtle suggestion in this chapter is that Momaday represents that deep spiritual voice not always heard in the political realms. With that, I heartily agree, and Momaday, so frequently misunderstood, deserves another look, and another, for his tremendous contributions to who we are and what we think today as American Indian intellectuals, writers, and artists. This chapter reminds me of discussions about James Baldwin’s work in relation to his political activism—sometimes we have warring expectations of public intellectuals, admiring a person’s subtlety of expression (poetic inspiration), on the one hand, and wanting to pull the person crudely into party-line political endorsement, on the other hand.

The book succeeds in what its author sets out to do, although some statements in the book beg for much more discussion. For example, Warrior states flatly that “intellectual leadership [is] so lacking in Native America.” His book’s premise is that such leadership needs “to arise from the juncture of history, critical judgment, and experience” (xxii). What should this leadership look like? What kind of leadership does he seek? What about the thousands of intellectuals working hard to protect their resources and communities? Over the past thirty-plus years, tribal college leaders have built up educational institutions that straighten out some of the kinks in the Indian educational pipeline. In addition to academic preparation they afford students, they serve communities by providing jobs, building fitness centers, serving the remedial needs of undereducated people, fostering spiritual revitalization and respect for tribal cultural knowledge, fostering the growth of writers, and so forth. Warrior seems to be looking for a type of intellectual not clearly spelled out. Nonetheless, I do believe this is an important book, one that challenges us to read Native nonfiction critically for the strengths demonstrated by its intellectuals in many varied realms over time.

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**The Power of Horses and Other Stories.** By Elizabeth Cook-Lynn. Tucson: University of Arizona Press, 2006. 144 pages. \$15.95 paper.

Elizabeth Cook-Lynn’s prologue to *The Power of Horses and Other Stories* hauntingly situates her readers at Big Pipes in Crow-Creek-Sioux country where she surveys an unnamed eeriness in the eastern and southern directions toward Fort George and Iron Nation. A master of literary aesthetics, Cook-Lynn plunges into the genesis of her text when she writes almost apocalyptically of