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Photography is arguably the central technology that defined, for non-Native viewers, the image of American Indians. Its very intrusive nature and the spectacular abuses by early white photographers have led many Native Americans to regard the camera with justifiable skepticism. Given such a legacy, it is small wonder that historic photographs make only minimal appearances at the new National Museum of the American Indian in Washington, DC, an institution dedicated to the active curatorship of the hemisphere's Native peoples. *Beyond the Reach of Time and Change* complements the museum by giving active voice and representational control to Native Americans. But rather than backing away from photographs, the Haskell project embraces them. By situating the now-famous photographs in a more complex historical context, showing their impact on white understandings (and misunderstandings) of Native cultures, contemplating the lives of the hundreds of people who became "portrait subjects," and reflecting on the important linkages between past and present, this book performs a most valuable function: it breathes new life into a medium complicit in making the Indian an icon.

*Steven Hoelscher*

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**Bringing Indians to the Book.** By Albert Furtwangler. Seattle: University of Washington Press, 2005. 226 pages. \$22.50 paper.

In *Bringing Indians to the Book* Albert Furtwangler provides a glimpse into the way literacy informed the thoughts and actions of explorers and missionaries of the Pacific Northwest. The book is an insightful study of the ways in which the hopes and struggles of the missionaries were informed by particular methods of reading and writing. Furtwangler argues that literate thinking carried with it a form of distortion and blindness that impeded the early efforts of the missionaries. The first missionaries set off for Oregon informed by undocumented sensationalized accounts of the meeting between William Clark and four Native people in St. Louis. They sustained themselves through reading and writing while in their Oregon missions in the midst of the unfamiliar frontier and an unwelcome reception by potential Native converts.

However, this work is not another tribute to the good intentions of missionaries who braved untold hardships to convert Native peoples. Nor is the book an apology for the terrible consequences and legacy of missionary efforts. Furtwangler does address the religious, economic, and political consequences of the colonial encounter with Native peoples of Oregon by drawing on the well-known interpretations of Indian-white relations by scholars such as Robert Berkhofer Jr., Robert Boyd, Vine Deloria Jr., and Alvin M. Josephy Jr. He also notes the uncertainty and misunderstanding that marked the encounter between written and oral cultures. He does so to contextualize the situation in which the idealistic missionaries found themselves.

Many scholars, such as philosopher of language Mikhail M. Bakhtin, have examined the ways in which power is expressed and asserted through

language. These scholars noted the misunderstandings that arose as a result of poor translations or deliberate misrepresentations. The missionaries as colonizers wielded English literacy as a tool to draw Native peoples into the fold of civilized Christians. As Furtwangler points out, the notion that literacy is powerful and essential to advanced civilization informed the nature of the experiences of explorers and missionaries in Oregon. Furtwangler compares the writings and readings of explorers and missionaries in order to elucidate the complex and diverse ways in which literacy conditioned and determined the actions of the literate explorers and missionaries. He notes that explorers had the practical or competent literacy necessary for reporting their sojourn to Oregon, whereas the missionaries had an intense literacy that for them was a lifeline to society back East. Both groups used reading and writing to direct and document their encounters with Native peoples.

One of the more interesting aspects of this study is the author's argument that the missionaries were able to develop a type of intimacy with Native peoples of Oregon by virtue of writing about them. Herein lies one cause for the complicated and, in many ways, unrealized embracing of Native peoples. As oral people the Native peoples had a different way of fostering intimacy with outsiders than the missionaries did through their writings. Furtwangler's intent is to reveal the missionaries' experiences through their reading and writing. However, an important aspect of their development of a type of intimacy with Native peoples might be explored further by examining how intimacy as an interactive process is informed by literacy. How did Native peoples' encounters with written language not only influence their own way of developing intimacy with outsiders, but also the outsiders' or missionaries' shaping of intimacy with Native peoples? Further research could explore the ways in which embodied language affected interactions between Native peoples and missionaries. This might lend more insight into the development of intimacy. For example, how did the physical act of writing influence or represent the missionary experience in comparison to the ritual acting out of the oral presentation of events by Native peoples? Furtwangler discusses the various ways in which pictorial devices such as ladders provided tactile ways for missionaries to transmit biblical history to the Native peoples of Oregon. An analysis of the embodied part of that teaching and learning experience would add another interesting element to his interpretation of missionary experiences in Oregon.

The contribution of this work to the study of missionization among Native peoples is the analysis of the ways in which the missionaries' intimate relationships with text informed their work and their understanding of self. Furtwangler traces the shift in missionary focus from one of hope and justification of mission work among Oregon Indians to that of self-justification for their lack of success. The book is rich with excerpts from missionary writings that reveal the depth of their despair with mission projects. Furtwangler provides convincing examples and analysis to argue that reading and writing enabled the shift in focus and also enabled the early missionaries to come to terms with what came to be growing disillusionment and, eventually, failed missions. As Furtwangler notes, writing drew the missionaries to Oregon and enabled them to leave mission work behind.

I recommend this book to anyone interested in mission history, education, literacy, and Native American history. George Tinker in *Missionary Conquest* (1993) argues that we must look beyond the proselytizing impulse of missionaries if we are to understand more fully the impact of the colonial encounter on Native Americans. Furtwangler's book expands our understanding of the missionary agenda in Oregon by delving into the minds of the missionaries through their experiences of reading and writing in order to see how their ideas of self and place in Oregon changed as events unfolded. He also helps us to understand how our contemporary images of Native peoples have been informed by missionary efforts to bring Indians to the literate, Western world through writings that were necessarily colored by their own experiences with reading and writing.

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**A Broken Flute: The Native Experience in Books for Children.** Edited by Doris Seale and Beverly Slapin. Walnut Creek, CA: AltaMira Press, 2005. 463 pages. \$49.95 paper.

As a teacher educator I often hear the following comment from teachers: "I would like my students to learn about American Indians in a respectful manner, but I have no idea where to start." Many teachers know that asking students to cut out feathers for Thanksgiving is highly inappropriate; yet they remain confused about the alternatives. Becoming acquainted with Oyate, which serves a major role in guiding teachers on a respectful path, and *A Broken Flute: The Native Experience in Books for Children* is an excellent way to start. The editors describe Oyate as

a community-based Native organization working to see that our lives, traditional arts and literatures, and histories are portrayed honestly. Our work in the world is expressed by the suggestion of the great Lakota spiritual leader, Tatanka Iotanka (Sitting Bull) who said, "Let us put our minds together and see what life we will make for our children." We are influenced by the teachings of our elders that all children are sacred beings and that in all things we must work for the benefit of the next seven generations. (iv)

Oyate seeks to achieve this vision through advocacy, workshops, development of reference books, and a detailed Web site with a catalog of recommended Native books for grades K–12.

*A Broken Flute* follows an earlier volume, *Through Indian Eyes: The Native Experience in Books for Children*, edited by Beverly Slapin and Doris Seale, and serves as a companion piece. Both books bring Oyate's vision into the classroom and belong in the hands of every teacher, librarian, aide, family member, or friend seriously interested in teaching children about Native