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grandson, Duane, a child she and Donnie raised, observing that he "is thirty-five years old, and he still doesn't know what he wants to do with his life" (p. 153). Give credit to Voget for keeping the focus of Agnes's story on those observations that illuminate not only her own and Donnie's lives, but the environment and times in which they lived.

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Tribes and Tribulations. By Laurence M. Hauptman. Albuquerque: University of New Mexico Press, 1995. 272 pages. \$24.95 cloth.

This collection of nine essays, derived mainly from Laurence Hauptman's twenty-five years of teaching American Indian history, engages both Euro-America and Native America to come to grips with the misconceptions and misinformation that permeate American Indian history. The writings offer both Euro-Americans and Native Americans insight into each's role in developing and promoting these misconceptions of history.

What I like most about the collection is its ability to identify, separate, and discuss the two-sided debate between Euro-American and Native American worldviews of history that surrounds nearly every aspect of the academic study of American Indians. Beginning in chapter 1, Hauptman offers an excellent theoretical dissection of this two-sided viewpoint in terms of what constitutes genocide, concluding that the scholarly Euro-American definition of genocide identifies that Europeans and their American descendants did indeed practice governmental and societal-sponsored genocide against many Native American nations. Unfortunately, the next chapter repeats many of these same themes but rebounds with an interesting turn by Hauptman from historian to psychologist through the analysis of John Underhill's antisocial personality disorder, which appears to have been shared by many of the European and American conquerors of North America.

Such psychological profiles of several Euro-American and Native American historical figures add a new understanding of the individual personal characteristics that shaped the interactions of members of each group. The writings identify that it was these individual interactions, shaped by personal character, that

created the historical events that we study today, and not the other way around. Yet, Hauptman's use of the psychological profile of James Wilson to rebut Donald Grinde's and Bruce Johansen's argument that the Iroquois and other Native American nations influenced the founding fathers in their development of democracy in America is less than convincing. By focusing so heavily on Wilson, who was a minor player in Iroquois/colonial relations, Hauptman overlooks the influence of Native American political thought on major players such as Franklin, Jefferson, and Rutledge. Psychological profiles of a larger sample of the founders would have added greatly to this chapter, for in attempting to show that Grinde, who is American Indian, and Johansen, who is Euro-American, distorted history in favor of the Native American worldview, Hauptman, by relying solely on Wilson, may actually have shown that the Iroquois and other Native American nations did influence all of the founding fathers, even to a small degree, as in the case of Wilson.

In the next chapter, Hauptman does not allow the psychological demeanor of Andrew Jackson's underlings to diminish Jackson's acts of genocide as these underlings carried out his orders to remove eastern tribes to the West. Hauptman attacks historian Robert V. Remini's argument that Jackson's removal policy was supposed "to save the Indians" but went astray due to the fanatical religiosity of John Freeman Schermerhorn as a white-wash of Jackson's "direct responsibility for the tragedy that befell Indians during his presidency" (p. 48). I found this chapter to be a prime example of how Euro-American historians themselves are dealing with the continual redefining of Euro-American historical figures.

Although the writings include historical events west of the Mississippi, the focus on Native Americans east of the Mississippi is both enlightening and refreshing, appropriately noting that Native Americans on the eastern side of the Mississippi continue to play as active a role in American history as their western relatives. The personal contributions of American Indians during the Civil War and the impact of the Civil War on American Indian society are areas open to further study and writing. Other chapters on paternalism, citizenship, and stereotypes (I finally found out the truth behind the naming of the Cleveland Indians) transcend geographic boundaries in identifying the impact of government and social policies on Native Americans into the twentieth century.

Hauptman's modernization of Native Americans, both organizationally and individually, is a step in the right direction in overcoming many of the stereotypical ideas that continue to plague Native Americans in the eyes of those with whom they have shared the North American continent since the sixteenth century. Hauptman demonstrates that indeed Native Americans have played a role in nearly every aspect of American society. From Hollywood to the arenas of baseball, to the battlefield of Europe and Asia, to the Supreme Court, Native Americans have influenced the Euro-American world.

The final two chapters offer further insight into the role that eastern and twentieth-century Native Americans have played and continue to play in protecting and securing their place in America. The author challenges the view that Native Americans are passive spectators in defining tribal sovereignty. Internally, those who live under tribal sovereignty continue to promote the idea that such sovereignty not only exists but is defined by the one defining it. The review of several Native American leaders and lawyers and the actions each has taken to protect tribal sovereignty identifies the different aspects of tribal sovereignty and its future. The definition of tribal sovereignty for Native Americans from the West may be an entirely different thing for those from the East, and yet the two are similar enough that each can understand and respect the personal dilemmas of the other as they attempt to preserve their sovereign status and overcome the problems of their people.

I especially enjoyed reading the final chapter, "Warriors with Attaché Cases," for many of those identified in this chapter are acquaintances with whom I have personally experienced both victory and defeat. Hauptman does an excellent job in identifying many of the issues that modern-day Native Americans face in preserving their status as a unique people. And at the same time, he points out the internal struggles within Native American society, in terms of tribal factionalism, programmatic turf, and personal vendettas, that make the lives of these modern leaders difficult, challenging, and yet very important to the future of their people. I also applaud Hauptman for acknowledging the Euro-Americans who often battle their own people in preserving the rights of Native Americans.

An important criterion for evaluating a history book concerns its scholarly and pedagogical utility for historians, others in academia, and students. First, this book is not only useful for continued scholarship among historians but also may serve as a

guide for other social scientists who have not yet found that there may indeed be two or even three ways to look at a set of data. Second, the reader could not ask for a more judicious comparison of the major dilemma that exists between Euro-Americans and Native Americans as they struggle to understand their impact on each others' worlds. Unless more historical works such as this are written, each group will remain ignorant of how its future actions will affect the other. History does play a role in forging the gap of understanding that currently exists between the two.

On the flip side, I have two major criticisms of the work. First, there is a lack of integration of the theoretical components that have created and continue to promote the aforementioned gap of understanding between Euro-Americans and Native Americans. Why is it that Euro-American and Native American scholars see the world differently? I believe Hauptman knows the cultural answer but has not, as of this writing, found the words to express it appropriately. Second, although *Tribes and Tribulations* is well documented, effectively illustrated, and highly readable, it is far too short, based on the vast subject knowledge available from the author. It could easily be doubled or tripled in length and depth—a recommendation that would contribute greatly toward bridging the aforementioned gap in understanding.

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Voice of the Turtle: American Indian Literature, 1900–1970. Edited and with an introduction by Paula Gunn Allen. New York: Ballantine Books, 1994. 322 pages. \$24.50 cloth; \$12.50 paper.

Paula Gunn Allen's latest contribution to the body of Native American letters is this important anthology, *Voice of the Turtle: American Indian Literature 1900–1970*, first of a projected two-volume work. The second volume will contain contemporary writings. This well-organized and thematically selected collection offers both familiar and lesser-known narrative selections placed in a tribal, historical, and literary context.

Allen (Laguna Pueblo/Sioux) is currently a professor of English at the University of California, Los Angeles. She is a scholar in Native American studies, an editor, and an author of her own poetry and fiction. Her other successful editorial contributions