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Dancer, reprinted among the opening materials of Morgan's book. *Tsoai-talee* means Rock Tree Boy and is Momaday's given Kiowa name honoring Devil's Tower; Tsoai—Rock Tree—is a sacred place for the Kiowa and other Plains tribes. "I am the whole dream of these things," Momaday writes, things like bright feathers, shadows that follow a child, stars, rain, bright beads, and a young wolf's hunger. "I stand in good relation to all that is beautiful," the poet explains, because "You see, I am alive, I am alive" (*The Gourd Dancer*, 27).

Morgan's book, published more than forty years after she first heard on television the now legendary voice of a young American Indian writer who had just won the Pulitzer Prize, is remarkable for its breadth, completeness, and essential detail. It is an indispensable reference and guide for anyone researching or just interested in the lifework of Momaday and a fitting and honorable tribute to the legacy of a profoundly special man.

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Native Americans Today: A Biographical Dictionary. Edited by Bruce E. Johansen. Santa Barbara, CA: Greenwood Publishing Group, 2010. 315 pages. \$85.00 cloth.

In *Native Americans Today: A Biographical Dictionary*, editor Bruce E. Johansen seeks to emphasize not only Native American "survival" but also what he calls "revival," and thus particular attention is paid to the "personal courage, persistence and determination" of the one hundred Native Americans included here (xiii). Johansen is especially interested in highlighting Native American "activists," a designation he defines as "another way of saying that their road has not been easy and that they have helped many other people along the way—as befits people engaged in movements to restore cultural, linguistic, legal and financial vitality" (xiv). Johansen, a professor of communications and Native American studies at the University of Nebraska–Omaha, has edited many reference works in Native American studies, including the *Encyclopedia of Native American Economic History* (1999), *The Encyclopedia of Native American Legal Tradition* (1998), and *Indigenous Peoples and Environmental Issues* (2003). His ongoing scholarly work clearly makes an important contribution to the broad field of knowledge about Native American history and current affairs.

Native Americans Today is organized alphabetically, with listings provided of "Individuals by Field of Endeavor" and "Individuals by Nationality." As a reference work, these listings make it possible to locate quickly a handful of Native American artists, businesspeople, or authors (the more general

"Activists" category is the longest). Other categories include actors, athletes, educators, religious leaders, political leaders, journalists, attorneys, musicians, and military personnel. Sixty-one tribes are represented in the collection. The entries vary in length depending on the accomplishments of the person being profiled, from a single page to more than nine pages for major figures like Vine Deloria Jr. Each entry gives the basic biographical facts of the person's life and his or her major professional accomplishments, and includes enough of the historical context of the individual's life to make his or her contributions meaningful. Photographs of the individuals add interest to many of the entries, and the suggestions for further reading about the individual and his or her life and times are especially useful. A fairly substantial "Selected Bibliography" is found at the end of the volume, as well as an index of people, places, and topics.

Many profiles are of people who will be instantly familiar to anyone working in twentieth-century Native American studies: such luminaries as Ward Churchill, Oren Lyons, Leonard Peltier, Wilma Mankiller, Russell Means, N. Scott Momaday, Sherman Alexie, Louise Erdrich, James Welch, Craig Womack, Simon Ortiz, Ben Nighthorse Campbell, and Winona LaDuke are all presented with careful attention to detail and accuracy. Also welcome are the editor's efforts to include some lesser-known but equally impressive figures, such as Angayuqaq Oscar Kawagley, a Yupiaq born in 1934, who earned a doctorate in education and has become known for his efforts to bring Native Alaskan knowledge to bear on the education system, particularly as regards science and climate change, or John Bennett Herrington, a Chickasaw NASA astronaut who became the first Native American to walk in space in 2002.

Any attempt to limit a study of Native Americans to a mere one hundred individuals would be bound to leave out many important figures. Some of the editor's choices in this volume are surprising. Although the dictionary is entitled *Native Americans Today*, some of the individuals included are neither contemporary nor Native American. Although most of the profiles are of people who are still alive, a few nineteenth-century Native Americans such as the physician Susan LaFlesche and her sister Susette LaFlesche, a journalist and Native rights advocate, are also included. These selections sometimes seem fairly arbitrary: for example, the Ponca political leader Standing Bear (1830–1902) is included, but not his contemporary, the equally important and famous Lakota Sitting Bull. The educator Vine Deloria Jr. (1933–2005) is given a detailed and laudatory entry, but his equally influential aunt, the anthropologist and author Ella Cara Deloria (1889–1971), is not given her own entry, just a paragraph within the entry about her nephew. Although including some profiles of deceased Native Americans broadens the scope of the collection, it also makes the title somewhat misleading, unless the editor

meant to indicate that these individuals continue to impact and shape the lives and perceptions of “Native Americans today.”

Even more surprising is the inclusion of a few non-Native individuals, selected, the editor tells us, “for their essential roles in American Indian life. Native American history would have been much different had they been absent” (xvi). For example, Felix Cohen, a lawyer who authored the influential *Handbook of Federal Indian Law*, takes his place alongside John Collier, commissioner of legal affairs during the presidency of Franklin Roosevelt. Collier designed the Indian Reorganization Act during the 1930s, which eliminated the allotment system, established hiring preferences for Native Americans within the Bureau of Indian Affairs, and allowed Native Americans to practice their traditional religions openly. The feminist author Matilda Joslyn Gage (1826–98), a collaborator of Elizabeth Cady Stanton and Susan B. Anthony, is included; although best known as one of the coauthors of the 1876 Declaration of the Rights of Women, she also advocated for the just treatment of Native Americans and was adopted into the Mohawk Nation’s Wolf clan.

The volume certainly has some notable omissions. Although the important feminist scholar Paula Gunn Allen (1939–2008; Laguna Pueblo) appears in the “Selected Bibliography” that appends the dictionary, she did not receive her own entry. Renowned scholar and author Gerald Vizenor does not even appear in the bibliography, nor do the important writers Leslie Marmon Silko, Joy Harjo, Linda Hogan, or Diane Glancy. Founding scholars in Native American studies such as A. LaVonne Brown Ruoff, Gretchen Bataille, Elizabeth Cook-Lynn, and Arnold Krupat are not mentioned. Very few Native healers or traditional religious leaders are mentioned: Oren Lyons and Reuben Snake are included, but Black Elk and Mabel McKay are not. However, in his introduction the editor does point interested readers to more specialized collections such as the *Encyclopedia of Native American Literature* (edited by Jennifer McClinton-Temple and Alan R. Velie, 2007) or the *Encyclopedia of Native American Artists* (edited by Deborah Everett and Elayne Zorn, 2009).

This dictionary will serve as a good basic reference tool for high school and college libraries, as well as general public-library collections. It is well written, in a lively, accessible style that will interest students and members of the general public and encourage them to seek out other sources that go more deeply and comprehensively into the historical and contemporary social landscape of Native America.

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