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Shawnee! The Ceremonialism of a Native Indian Tribe and its Cultural Background. By James H. Howard.

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their relatives who felt obliged despite their own hardships to take them in according to tribal custom. Evidence shows that allotment schemes too often allocated poorer resources to the Indians, keeping the more arable lands open to homesteaders.

Unlike views held by the reformers and their contemporary supporters who felt that the closed reservation was a period of stagnation, Carlson reconstructs a lifestyle under tribal custom in which farming flourished according to traditional allocations of resources. He challenges the idea that Indians were unwilling or unable to respond to incentives to become farmers or to learn new occupations. He finds inexplicable that the motive of land allotment was to promote farming where farming was already well sustaining, and suggests the motive was otherwise. His comparisons of pre- and post-allotment land use sustain his conclusions that the Dawes Act encouraged the decline of Indian farming and abetted the ulterior motive of separating the Indian from his land.

If other critics do not find Carlson's approach novel, nor his conclusions worthy, then perhaps I have failed to comprehend the thinking of an economist. He offers a rational argument supported by more than three dozen tables and several maps, and his bibliography reveals a careful and eclectic research effort. While at times he seems to be redundant in his restatement of his premises and conclusions, and he is a bit naive in some of his discoveries, and despite a somewhat misleading primary title, he offers us a worthy alternative to the tired reconstructions of the original motives of the decision-makers in the 1880s. And he gets us to thinking anew about the implications of imposing one value system upon another people whose value systems were equally worthwhile.

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Shawnee! The Ceremonialism of a Native Indian Tribe and its Cultural Background. By James H. Howard. Athens & London: Ohio University Press, 1981. 454 pp. \$26.95.

Professor Howard has completed a study on a subject that scholars have largely avoided. The Shawnees, a widely dispersed people

throughout the Kentucky area, the Ohio country, and the Great Lakes region into Canada, have been difficult to study for geographic reasons although the majority of them were eventually relocated in Kansas and Indian Territory. The author has resolved this difficulty in this illuminating volume.

The book concentrates on the three primary groups of the tribe, the Eastern, Loyal, and Absentee Bands whose majority of descendants reside in Oklahoma, the location of the author's field work. A wide spectrum of Shawnee culture is covered beginning with a historical summary. Locations of traditional and current ceremonial grounds, ceremonial rituals of the Green Corn Dance, hunting practices, medicinal practices, magic, songs, social structures, taboos—almost every facet of Shawnee life is covered. The scope of this work would seem to present a problem of organization, but the material is presented in a coherent manner.

The volume is rich in information and details. It was well researched and based on the earliest studies of the Shawnees by Lewis Henry Morgan in 1859-62, Henry Harvey in 1855, and Joab Spencer in 1908. The later works of C. C. Trowbridge in 1939, Thomas W. Alford in 1936, and C. F. and E. W. Voegelin between 1933 and 1935 were used as well. The author has shown remarkable insight by relating indepth research with his personal understanding of Shawnee culture. His contact with the Shawnees made this possible. Utilizing oral history interviews was valuable in updating information on Shawnee culture and extracting knowledge on contemporary practices. The informants were elders of the Loyal, Eastern, and Absentee bands who adopted the author into the communities.

The book's most significant aspect is the depiction of the evolution of traditional Shawnee culture and ceremonialism to current practices. In essence, the dynamics of the culture has persisted over the years. Although the survival of Shawnee culture is documented, the author does not proffer explanations or theories for why the culture has persisted. Understanding the persistence of Shawnee culture is important to comprehending its evolution. Furthermore, a minor omission is that there was no mention of the current status of non-Oklahoma Shawnees, but this point does not hinder this thorough study of the Shawnees and their culture.

The plethora of information on the lifestyle of the Shawnees is the main contribution. Covering an enormous amount of material, the book is a rich source on Shawnee culture, especially the evolu-

tion of ceremonialism from traditional to contemporary times. An abundance of details and numerous illustrations vividly exemplify the ceremonialism of this nativistic group. Certainly, scholars will find the work valuable in studying the Shawnees. But for those who want to read a history of the Indian group, they should look elsewhere.

The message of the study is clear. The Shawnee way of life still persists, in contemporized forms, but remaining distinctly different from the lifestyle of the mainstream society. The retention of Shawnee culture in modern times is evident in the testimony of Thomas W. Alford. In the fall of every year after the first frost, Alford's father instructed him to take a plunge every morning in a nearby creek. "It made me shiver to think of the cold plunge, but I never thought of disobeying him, for very well I knew that father had begun to train me to be a man, a brave—possibly a chief." Passages such as this one exemplify the persistence of Shawnee culture which the author has conveyed in this volume.

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The New Deal and American Indian Tribalism. By Graham D. Taylor. Lincoln: University of Nebraska Press, 1980. 203 pp. \$14.50.

Interest in John Collier and the New Deal for American Indians has appeared recently in several publications that attempt to give an overview of those tumultuous times. In 1977 Kenneth R. Philp published *John Collier's Crusade for Indian Reform, 1920-1954*, which was the first large scale effort to assess this period. On a more restricted basis, Lawrence Kelly's *The Navajo Indians and Federal Indian Policy, 1900-1940* analyzed the impact of federal reforms on the largest Indian tribe in the country. Sporadic law review articles and tracts in historical journals promise more to come and scholarly conventions are now featuring younger scholars who are aggressively assessing the various components of that era.