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Native America: Portrait of the Peoples. Edited by Duane Champagne; foreword by Dennis Banks. Detroit: Visible Ink Press, 1994. 786 pages. \$18.95 paper.

Students of native American culture and history, particularly those who are interested in Indian leaders past and present, will want to consult this volume. It is encyclopedic in scope and attractively printed, with meaningful illustrations and a good index. Equally important, one can buy a paperback copy at a very reasonable price. Having written on native American history and having taught the subject for some thirty years, I believe I have the background to say, with certainty, that this is the book for libraries as well as concerned individuals. The book belongs in every secondary school and community library, and it is a must for all college and university libraries, for one cannot begin to study a whole range of subjects without using this book as a starting point.

What the reader first encounters is an ocean of information, but, fortunately, the editor has provided periscopes that penetrate the density and clearly point to specific topics and details. For example, there are valuable, new, descriptive story articles on Indian art, music, motion pictures, Indian health and health practice, and Indian activism in the twentieth century. There is an essay on Indian religion that is one of the very best I have ever consulted. Biographical sketches on historic figures such as Pope, Tecumseh, Crazy Horse, Sitting Bull, and Sacajawea are first rate. Equally fascinating are sketches of modern leaders, including Russell Means, Leonard Peltier, Dennis Banks, Wilma Mankiller, and Ada Deer. We learn about the heroic accomplishments of Ada Deer in opposing termination of her people, as well as the controversial issues surrounding the imprisonment of Peltier. Russell Means wins our respect for his dedication to the American Indian Movement (AIM) and for surviving stabbings, gunshot wounds, and harsh treatment by government authorities.

One can appreciate the dramatic scope of this volume by examining its organizational structure, centering around specific groups, states, and cultural areas. For example, the book contains an overall descriptive section for each of the following: Indian peoples of the Northeast, the Southeast, the Plains, the Northwest, Alaska, Oklahoma, California, and Canada. Each section includes subarticles on tribes and other facts. Turning to the Southwest, one finds descriptions of the lifestyles and cultures of Navajo, Apache, Hopi, and Pueblo peoples. Beyond these, other parts of

the book cover such topics as oral literature and Indian tribes in the media age. Moreover, the articles are signed. Most of them are written by Indian people who have studied their own tribal cultures. The underlying thread is that Indian people have a valuable heritage that must not be lost. As Dennis Banks writes in the foreword, like the eagle, the buffalo, the beaver, and the salmon, "we must never abandon our old ways."

For me, one of the most intriguing sections is the one on religion, written by Steve Talbot, sociologist-anthropologist at San Joaquin Delta College of Stockton, California. Talbot's account of the Apache is of particular interest, because it details the sad story of missionary aggression that exists in most tribal histories. Talbot reminds us that the Grant administration initiated a scheme of missionary governance of reservations that gave almost unlimited authority to Lutherans, Catholics, Baptists, Episcopalians, and other sects. "By 1915," Talbot reminds us, "there were eight Christian denominations," each in charge of specific reservations of their own. In 1920, the Apache at the San Carlos Reservation "petitioned their Bureau of Indian Affairs superintendent to be free of religious persecution at the hands of two established churches, the Lutherans and the Catholics." Although he does not give us the details of the unpleasant story that followed, Talbot does tell us that Silas John, representing the Apache, was arrested and jailed after being "framed" by the missionaries. Yet John's Holy Grounds movement continued, and an Apache church was finally founded in 1960, some forty years after the Apache first appealed for protection against zealous missionaries. This small slice of Christian evangelism at the expense of Indian people demonstrates the policies that the government and well-meaning churches condoned and promoted. Talbot gives Mormon missionaries a better bill of health in their persistent conversions of Catawba Indians, but he notes that, decades later, the Catawaba gave up resistance and voted to terminate the small reservation that they had battled to keep since the seventeenth century.

There are other authentic stories in this book, such as the dismal account of Indian removal and the Trail of Tears. In sum, this volume is a wonderful handbook-encyclopedia on North American Indian people. We have, in a nutshell, authentic portraits of Indian people in the past and in the present.

For all this we are greatly indebted to editor Duane Champagne, UCLA sociologist and a distinguished scholar of Chippewa

descent. As director of the UCLA American Indian Studies Center and editor of the *American Indian Culture and Research Journal*, he is well qualified to bring us this valuable book, a fountainhead of reference material. I have no hesitancy in giving this book my enthusiastic endorsement.

Wilbur R. Jacobs
Huntington Library

Native Canadian Anthropology and History: A Selected Bibliography (revised edition). By Shepard Krech III. Norman: University of Oklahoma Press, 1986, 1994. 212 pages. \$28.95 cloth.

This bibliography is intended for use by students in native studies, anthropology, and history courses. Ninety-nine percent of the authors listed are non-Indians. Thus, for those of you who teach native art specifically from the native perspective, little material is included that would be useful to your students. You already know what a chore it is to decode Western theories, political rhetoric, and ideological dogmatism from the native perspective.

The selected bibliographic material is overwhelmingly of the anthropological and historical variety, as the title clearly indicates. Contemporary native art criticism is all but absent. Anthropologists and historians, however, will find the bibliography rich in content and in tune with the tone of their political underpinnings. This state of affairs (unfortunate for native art) was preordained, in that the present volume grew out of the author's original 1984 seminar on native Canadian anthropology taught in an unnamed Virginia university, where interpretive data from the anthropological and historical professions was scarce. Some things never change.

The book includes such illustrious names as Trigger, Ames, Boldt, Blodgett, Berkhofer, Boas, Joseph Epps Brown, Little Bear, and McLuhan (just to name a meager few); both non-Indian and Indian readers will be impressed with the vast wealth of resources available. Krech writes that the disciplines of anthropology and history unavoidably cross the 49th parallel, presumably making this an international and not a wholly Canadian affair. Indeed many of the authors listed are American.

This acknowledgment is welcome news to Indians who live along the Medicine Line. Now, if only the eager-beaver politicians