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today. It is valuable for its perspective, its masterful summary of sources about Dakota origins and presence, and for general readers in need of a good introduction to Dakota history.

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The Native American Identity in Sports: Creating and Preserving a Culture. Edited by Frank A. Salamone. Lanham, MD: Scarecrow Press, Inc., 2013. 213 pages. \$65.00 cloth.

If the increase of books is any indicator, interest in Native people in sports has grown. The new research in Native people and sports has begun providing greater historic detail on individual athletes and teams, with solid treatment of the triumphs and challenges faced in a Eurocentric and white-dominated nation. This volume adds to the archive, presenting new case studies of Native presence in overlooked mainstream sports like tennis, as well as the traditional sport *toka*. It also extends beyond the boarding school settings highlighted in texts like John Bloom's *To Show What an Indian Can Do* (University of Minnesota Press) while providing an updated treatment of the more expansive sports categories originally found in Joseph Oxendine's seminal work *American Indian Sports Heritage* (University of Nebraska). Salamone's collection is comprised of twelve distinct essays penned by writers ranging from familiar scholars like C. Richard King to doctoral students in anthropology, history, and American Indian studies. Overall, this volume seeks to add new evidence that furthers the argument that Native participation in sports—while initially intended as a civilizing tactic by boarding school officials and institutions—athletic excellence and sometimes dominance over white competitors has served both to facilitate and disrupt assimilation.

Few of the entries break new ground in terms of theory or method. The book's strength is the treatment of a myriad previously un- or under-documented "case studies" from across Native America. This alone makes the individual chapters appealing for individuals seeking contributions on tribally or regionally specific courses and interests. The expanded discussion of sports is also laudable, going beyond the long-heralded running, football, and baseball to provide entries focused on basketball, boxing, tennis, wrestling, and alligator wrestling.

As someone developing a course on Native sports or race and sports, I am particularly interested in how this volume might provide useful learning materials for college courses, as well as what it contributes to the growing

scholarship. There are two chapter highlights in *The Native American Identity in Sports*, one of which could be utilized as a university course reading. The first chapter by Daisy Dominguez annotates and categorizes films featuring Native Americans and sports. Most of the films listed focus on the United States, although a sizable representation comes from Canada and a somewhat random smattering from other nations. The listings are a solid resource, although the chapter provides little in the way of analysis.

In terms of the stated goal of interrogating Native identity in relation to sports, perhaps the best chapter is Katherine Brooks' chapter on *toka*, the traditional stickball type game played by Tohono O'odham girls and women. In this concise contribution, Brooks successfully provides a basic description of the game within its cultural context in order to discuss how such a game can both revitalize cultural practices and combat ongoing health concerns, including the alarming rate of diabetes in Native communities. The focus on a traditional game, and one that is played entirely by women, makes this entry especially notable and useful in any number of courses. In addition, it offers community health practitioners an inspiring model of how tribal communities might likewise merge cultural, health, linguistic, and sporting interests and goals.

As a collection, this book exhibits a number of weaknesses in addition to a lack of theoretical or methodological contributions. Most importantly, a sparse editorial approach keeps the text from being more coherent and ultimately reduces the effectiveness of the individual contributions. I found that a number of the chapters were in need of the kind of editing and focus that would have improved the value of each piece and reduced the constant overlap and redundancy found across the chapters, especially in recounting the history of boarding schools and assimilation campaigns. Too many of the selections drifted back into their original thesis or dissertation form and repeated the contextual information which should have been provided once by the editor in a brief introduction. The two chapters devoted to Billy Mills, the Lakota runner of 1964 Olympics fame, stand out in this respect. While Mills is undoubtedly a seminal figure in Native American sports history, the inclusion of these chapters seem to conflict with the goal of introducing less familiar sport practices, traditions, and individuals. Mills seems an already iconic figure in Native and popular sport lore, covered in any number of texts and the subject of the popular 1983 semi-autobiographical film *Running Brave*. Thus, the inclusion of two chapters, both of which read a little too much like Billy Mills press kits for my taste, needs explicit justification or a clear set of distinct contributions. I found neither.

In another example, although the brief chapter on Seminole alligator wrestling proves fascinating reading, it lacked explicit treatment on how

reptile-grappling might qualify as sport. While hunting and fishing are now located on sports television channels, the “sport” qualifier seems to apply mostly to the competitive aspect pitting one fisher or hunter against another. The battle between the fisher or hunter and their respective “prey” seems to fall outside common understandings of sport. This is not to say I am correct in my (potentially idiosyncratic) definition of sport, only to say that it seems reasonable that this sort of question should have been explicitly addressed. The chapter itself seems to actively lend itself to this question: I found myself wondering whether the recent development in 2009 of the Freestyle Alligator Competition actually demonstrates the degree to which previous Seminole performance and economically motivated alligator wrestling practices should not be categorized as sport.

Lastly, while I always enjoy reading C. Richard King’s writing, the inclusion of his work on mascots, although well done, diverges from the intended focus on Native Americans and sports into European American usages of “Indians” and a generalized critique of racism and anti-Indianism. Perhaps some of these editorial issues are reconcilable, but the absence of an effective framing provides minimal guidance as to the selection process or conceptualization of the coherence of this volume. Indeed, the book opens with a preface that stretches just over a single page, indicating the lack of work put toward establishing a solid connection across the texts, or to offer a critical and original theoretical framework to sustain a reader through all of the chapters. This shortcoming diminishes the text as a volume of collected works ostensibly intended to be read together.

For those seeking specific information on a particular individual or sport this volume can be useful mostly as a reference and fact sheet, as its content leans more toward the kind of works commonly crafted by journalists with a penchant for storytelling that may or may not offer deeper scholarly discussion. In this sense, this text might compare best to Tom Swift’s *Chief Bender’s Burden* and Sally Jenkins’ *The Real All-Americans* as well as recent documentaries like *Playing for the World: 1904 Fort Shaw Indian Boarding School Girls Basketball Team* (2007). As counterpoint, Salamone’s collection is less theoretically useful than recent books like John Bloom’s above-mentioned volume or C. Richard King’s collection *Native Athletes in Sport and Society: A Reader*, both of which are more clearly written with an academic audience in mind and provide a solid balance of storytelling and theory.

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