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Indians of the Northeast. By Colin G. Calloway.
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Author

Kehoe, Alice B.

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themselves as mere victims. If American Indians continue to resist the Euro-American thought world, it is not merely for the sake of resisting and denouncing; it is, above all, because they have had and continue to have a very precise and serious counter-agenda in relation to that foreign, mostly destructive thought world. This approach to history is what I have termed elsewhere *American Indian autohistory* (another book also forthcoming from McGill-Queen's University Press in 1992). Ethnohistory ought to lead eventually to a conceptual locus, where it will encounter *autohistory* and thus proceed to reevaluate its whole *heterohistorical* view of the past and of native cultures. One of the results should be the establishment of a true Native American (or American Indian) history.

Georges Emery Sioui
D'Arcy McNickle Center
Newberry Library

The First Americans, Facts on File series:
California Indians. By C. L. Keyworth.
Indians of the Northeast. By Colin G. Calloway.
Indians of the Pacific Northwest. By Karen Liptak.
Indians of the Southwest. By Karen Liptak.
New York: Facts on File, 1991. 96 pages. \$18.95 cloth.

These four books for children are half of a series of eight published by Facts on File. Each has ninety-six 8" x 11" pages with color photo sections, as well as black-and-white photos in text, and an index; each has four chapters, "Roots," "Living," "Religion" (except for the Northeast volume), and "Change" (the Northeast has "Change" and "Modern Life"). The language is at the upper grades/middle school reading level. No bibliography, list of references, or recommended reading list is given in any of the books.

Cover blurbs claim, "The series emphasizes the contributions of Native Americans to American culture and illustrates their legacy." This is exactly what the books do *not* do. None presents the Columbian exchange, none actually tells the reader that corn, squash, lacrosse, tobacco, etc. are contributions of American Indians to American culture. Each is typical of the standard approach to books on Indians for a general public; that is to say, each is Eurocentric. Indian nations are described as Euro-Americans found

them through colonization and archaeology. *Tribe* is consistently used rather than *nation*; the native names for nations are not provided except for the Tohono O'Odham; and very few of the individuals in photographs are identified by name. Color photo sections include several pages of portraits of animals hunted—pages that could have shown Indian communities. Overall, the books present American Indians within the framework of “minorities in American society.”

Of the three writers credited—presumably the texts were edited by someone else to the targeted grade level—I am familiar only with Colin Calloway, who is an ethnohistorian (author of *Crown and Calumet*). The four-chapter division imposed on the series seems to have caused redundancies, particularly in the California volume, as an editor moved paragraphs around to conform to the division, or material was repeated because it “belonged” in more than one chapter. The effect of the second chapters (“Living”), in particular, is of information bites—a natural history survey of a region rather than a feeling of what it would have been like to have lived as a member of one of the Indian nations. Underlying this distanced effect is the acceptance of traditional anthropological categories as factual—again, the Eurocentric perspective.

California Indians is perhaps the worst offender here, because Keyworth does not question the Kroeber-Heizer interpretation of California as inhabited by isolated hunting-gathering tribelets. This notion is stated on page 8, but it is directly contradicted on page 27, without comment, by a statement about the extensive interdistrict trail systems and again on page 59 by a comment about the thousands of people sometimes gathered from as far as fifty miles to attend dances. Sections about trade and shell-disc money also contradict the picture of isolated villages. Agriculture is denied, too: Only the basically Southwestern Lower Colorado River nations are allowed to have practiced “true” crop-raising. Transplantation of “wild” plants is acknowledged but not termed agriculture; a Maidu acorn-planting song is printed with no discussion of its reference. Because no references or sources are listed, one assumes that Keyworth has not read Bean, Shippek, or others on California agriculture based on indigenous plants. The authors’ reliance on standard, older sources is also apparent in statements that a chief was “always a man” (page 25); that the “Gabrielino, Diegueño, and Cahuilla” made pottery because they “lack[ed] abundant plant fibers” for basketry (p. 9); and that “in most places, religious practices were male-only activities, though

women were often observers at the dances" (p. 59). Similarly, on page 26, *hostages* is used where *captives* is meant, as if the northwestern California Indians did not raid for slaves.

Indians of the Northeast loses the informed reader's confidence right in the beginning with a frontispiece photo of Rocky Boy, identified as a "Chippewa chief" although he lived far west of the Northeast. (His band of Plains Cree and Ojibwa moved about the Northwestern Plains and in 1916 were granted a reservation in north-central Montana.) Then, on page 1, we are given the stereotype "the Indians of the Northeast . . . lived here in harmony with the natural world, enjoying the bounty and beauty"—the Noble Savage. On the next page: "When water covered the Bering Strait, America became separated from the Old World until Europeans began to venture across the Atlantic in ships thousands of years later." Page 15 implies that Paleo-Indians were "living in caves" and that Woodland agriculture was based on "new crops of corn, beans, and squash," with no discussion of the millennia of cultivation of indigenous crops. On the same page, the photo caption identifies the Hopewell Great Serpent Mound as Adena, built "between 1,300 and 3,000 years ago." (It can be closely dated to two thousand years ago.) The statement is repeated on the next page, along with a sentence implying that the three-mile-long Hopewell mounds were for burial. It may be Calloway's background in history rather than anthropology that leads to *matrilineal* being used as if synonymous with *matriarchal*, on page 25. On the next page, the description of how "an Indian leader" was selected makes no mention of social ranking of families, nor—in a volume including the Iroquois!—of the highly structured governments of the Haudenosaunee nations. When, on page 60, the reader is told that nineteenth-century Indians were "unable to vote," the fact that they were *denied* the franchise may not be clear.

Indians of the Pacific Northwest seemed to me to have fewer infelicities than the other books, although the space given to large photographs of Baranov, Lewis, and Clark could have been used for Indian portraits. A photo caption on page 41 unfortunately identifies a grave marker of a killer whale with a raven tail as "the Raven god." The volume reads as if Liptak is familiar with the Northwest, and it brings out the continuing vitality and sophistication of the nations of the region. This contrasts with the same writer's *Indians of the Southwest*, where, on page 10, "Kiowa-Tanoan" is given as the "language group" of the "Pueblo tribes"

and "Puenutian" as that of Zuni, who are said on page 12 to be descended from the prehistoric Mogollon with "a common ancestor to the Hohokam." Page 15 states that the Lower Colorado nations "had developed no methods of irrigation" and that the Pai nations "based everything they did on their interpretations of their dreams." The caption to a photo of Wupatki, on page 22, states that it is "Paleo-Indian." "Pueblo clans" are said to be matrilineal, with "clan mother" as "head" (page 26), and the "earliest clothes of the Navajo were made from grass and yucca" (page 29). There is a sexist slant, with Apache girls said to have been "brought up to be obedient wives and mothers" (page 39); a statement on page 52 declares that Apache boys but not girls underwent "puberty rites—involv[ing] tests of physical stamina." It was not important, in a book of only 96 pages, to explain that "Santa Clara . . . is named for St. Clare, a nun of the 13th century" (page 59), especially when the pueblo's own name (Xapogeh) is not given. The Navajos' name is noted in a caption on page 62, but it is spelled northern style, *Dene*, rather than *Dinneh*. Page 82 contains a full-page photograph of Kit Carson. On the next page, the Tohono O'Odham are said to have "kept their ancient ceremonies, while the Pima's ceremonial life has deteriorated." Peyote is said to have been used "first by the Aztec." The Navajo Nation is described as "the richest" United States tribe today (both, page 85).

This First Americans Series is not bad, but it could have been very much better. It could have been written from the perspective of the Indian nations, using their own names. It could have contained illustrations consistently showing real Indian communities and identified people, rather than animal photos, reconstructed and obviously uninhabited wigwams, and large portraits of non-Indians. It could have employed Indian historians working with the professional editor. It could have discussed stereotypes and the biases in conventional history and anthropology. It could have presented the many aspects of contemporary American life directly derived from Indian technology and those alternatives to Western technology now being seriously considered as substitutes for destructive or overly expensive Western practices.

The series as a whole, as represented by three of the four books reviewed here (excepting the Northwest volume), does not communicate the concept of Indian nations as First Nations. A library or school would do better with the Indian Tribal Series, Indian

Historian Press, and similar books and pamphlets such as could be recommended by the Newberry Library's Center for the History of the American Indian.

Alice B. Kehoe
Marquette University

The Government and Politics of the Alberta Métis Settlements. By T. C. Pocklington. Regina, Saskatchewan: Canadian Plains Research Center, 1991. 162 pages. \$26.00 paper.

In northern Alberta, there are eight Métis settlements, which have a combined area of 1,250,000 acres. It is the only collective Métis land base in Canada. The settlements were established in the last years of the Great Depression of the 1930s by a provincial government that was not more enlightened or tolerant than others but wanted a practical solution to the Métis, or mixed-blood, "problem." By establishing these settlements, however, the government admitted the "uniqueness" of the Métis and provided them with "homelands." The land was held according to the principle of usufructuary rights or "beneficial use," which resulted in a certain uneasiness among the Métis on the issue of security of landholding. The principles and policies leading to the establishment of Métis colonies were outlined in the Ewing Commission report of 1936 and were implemented pursuant to the Métis Population Betterment Act of 1938. Right from the start, the law specified that the Métis settlers should be represented on the board that provided the local government for each settlement. In fact, in the early days, a local manager—an official of the Métis Development Branch of the provincial government—made all the decisions of any consequence. But in the past five decades, the varied political experience has resulted in many changes, one of the more important being increased self-government at the local level through the settlement councils.

The Métis political experience is not unique. There were and remain controlling cliques (mainly extended family networks) and divisions in the settlements. Favoritism is an ongoing concern. Conflicts have also emerged at the provincial association level. The Federation of Métis Settlements of Alberta (FMSA), which represents the settlements, and the Métis Association of Alberta (MAA), which represents the Métis throughout the province, have