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nents. Although the English government favored conciliation with the Carib, actual relations tended to be carried on by the colonists, who were far less likely to be congenial. French centralization kept policy and relations in the same hands and made for a more successful relationship with the native people.

The English lack of interest in the Indians significantly influenced their conceptualization. They tended to hold the crudest stereotypes. Although the Spanish commentators of the sixteenth century, for example, formulated a rather complex portrayal of the American population, the English ideas remained far less nuanced. Indians, for them, were monsters or saints, but mainly monsters. Part of the problem may have been the lack of missionary zeal. The Catholic religious orders, Spanish and French, devoted their lives to converting the native people. In the process, many of their members made significant contributions to early anthropology. The English reprinted the major travel accounts describing the peoples of the New World, which obviously demonstrated a certain amount of interest, but it never attained the depth of many of the French and Spanish writers. An exception may be John Locke, who wrote in the late seventeenth century. For the time, his anthropology was quite sophisticated. But, of course, he was not interested in the native people for their own sakes. He had other axes to grind.

Yet, as Boucher's account demonstrates, in the long run the differences in attitude, degree of interest, or policy counted for little. With the development of the sugar industry, there was no place for the Carib people on the islands. By the late seventeenth century, the island population was European and African, with no more than a sprinkling of native. The Caribbean Indians survived longer than one might have supposed, but, in the end, their fate was little different from that of many of their brethren to the north.

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Children of Grace: The Nez Perce War of 1877. By Bruce Hampton. New York: Henry Holt and Company, 1994. 407 pages. \$27.50 cloth.

Since 1878, at least sixteen volumes have appeared concerning General Oliver Otis Howard's 1877 Nez Perce campaign, and

several more biographies of Howard's noted Nez Perce opponent, Chief Joseph, have dealt primarily with that episode. A number of other Nez Perce leaders—White Bird, Looking Glass, Ollokot, Lean Elk, and some others—also gained national prominence during that operation. But as time went on, they did not compare with Joseph, a Wallowa leader whose exceptional talent made him a negotiator outstanding in national history.

Making good use of recent approaches to Indian history, Bruce Hampton offers a modern presentation of an old story. Utilizing Nez Perce accounts as well as military sources and settlers' reactions, he merges various points of view into a useful explanation of an exceptional episode in Indian history. His volume is sensitive to attitudes compatible with an emerging "world that comes to value all human cultures for their richness, diversity, and right to self-determination" (p. 392). Hampton's success is noteworthy.

A brief, yet adequate summary of earlier nineteenth-century Nez Perce culture and experience provides an appropriate context in which to examine troubles and problems that finally led to Howard's less-than-perfect Nez Perce campaign. Howard actually came closer to appreciating Nez Perce customs and to understanding Nez Perce misfortunes than did most settlers and military officers of his time. But he still contrived to take control of their land and to drive them to confinement on small areas of their original holdings established by a treaty that took effect in 1859.

An Idaho gold rush ruined Nez Perce treaty guarantees immediately after 1860. Mining penetration also led to extensive violations in Oregon and Washington. So government agents sought to get all Nez Perce bands to agree to occupy only a small central area defined in a proposed new treaty that received United States Senate approval in 1867. But nontreaty Nez Perce bands absolutely declined to accept any such territorial loss. Howard and other governmental authorities tried to convince the Nez Perce to relent, but they had no success. At last, Howard had to threaten war in 1876; he carried out his threat a year later, when several of White Bird's Salmon River people retaliated against some particularly offensive settlers.

Before long, Howard's military officers had attacked several different nontreaty bands; all of these bands concluded (quite accurately) that they had no option but to leave altogether. After a hard Lolo Trail trip, they sought refuge in Montana, where they received no enthusiastic welcome. White Bird and a large group

of men, women, and children ended up in Canada. Those who could not travel that far had a tough time.

During that long, difficult summer of 1877, Howard ran into all kinds of misfortunes. In an initial battle at White Bird, a smaller Nez Perce force routed three cavalry companies that attempted a surprise attack. Howard tried to catch up with a group of Nez Perce bands, but, for close to four months, they consistently eluded whatever army forces were sent to capture them. After several notable battles, particularly at Clearwater and Big Hole, the Nez Perce people showed exceptional skill and resilience in thwarting army operations and escaping. Traversing well over a thousand miles of rugged country, Howard's campaigners, supplemented by independent military operations in Montana, crossed Yellowstone Park before heading north. Their adventure astonished everyone.

Finally, Colonel Nelson A. Miles managed to connect with a complacent Nez Perce assembly who were taking a well-earned rest a little more than forty miles from their Canadian destination. Miles and Howard had enough of a force to prevent a general Nez Perce exodus, but they could not capture that entire hostile camp. Someone had to look out for those who, after their long summer tour of Idaho, Wyoming, and Montana, were in no condition to accompany White Bird to safety in British territory. Joseph, who had not wanted to leave Idaho when he could not arrange to stay in his Oregon homeland, took care of those who finally were exiled to Kansas and Oklahoma, although his family went with White Bird. Howard had been more than generous when he called Joseph an exceptionally successful military general, capable of repulsing military attacks. Now Joseph's skillful diplomacy and public relations showed in his eight-year campaign to return to some part of his Northwest homeland.

Bruce Hampton's account balances the army and Nez Perce experiences as evenly as he can. One thrilling incident after another lends excitement to his report. After Joseph returned to a reservation in Washington State in 1885, he spent more than two decades trying to recover his Oregon homeland. He personally conferred with four United States presidents about his people's dilemma, attracting national attention to their plight. General Nelson A. Miles, who had made a deal with Joseph in 1877 to let him and his people settle in Idaho if they would quit fighting, continued as a firm supporter of the Nez Perce efforts. He arranged Joseph's conferences with William McKinley and Theodore

Roosevelt, but, although by then he commanded all U.S. armies, Miles could not deliver on his promises. Those negotiations, however, make an appropriate conclusion for Hampton's book.

The issues associated with Howard's campaign against nontreaty Nez Perce bands still require attention. This volume demonstrates the progress that has been made in white attitudes toward traditional Nez Perce values. Except in Indian accounts, they used to be disparaged.

Over the years, the variety of Nez Perce viewpoints has become more evident. Treaty controversies and military operations intensified tribal factionalism. Hampton notes these conflicts but does not investigate them thoroughly in this volume. Too often, Lawyer and his treaty associates have been identified with attitudes and actions that should be credited to government negotiators. Howard's campaign ended by making Lawyer's successors, as treaty Nez Perce, into a dominant faction. They deserve more attention in future presentations of Nez Perce history of this era.

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Claiming Breath. By Diane Glancy. Lincoln: University of Nebraska Press, 1992. 115 pages. \$15.95 cloth.

Diane Glancy (Cherokee/German) was born in Kansas City, Missouri, in 1941, received her M.F.A. from the University of Iowa in 1988, and is a professor of English (creative writing and Native American literatures) at Macalaster College in St. Paul, Minnesota. *Claiming Breath*, which was awarded the first North American Indian Prose Award (1993), is Glancy's personal journal covering one long, self-reflective year in her life, from December to December.

Paula Gunn Allen asserts,

Traditional American Indian literature is not similar to Western literature because the basic assumptions about the universe and, therefore, the basic reality experienced by tribal peoples and by Western peoples are not the same, even at the level of folklore. This difference has confused non-Indian students for centuries (*The Sacred Hoop: Recovering the Feminine in American Indian Traditions*, 1986).