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the people of the Lykins Valley thus experienced an interlude when the possibilities of trade enhanced their lives without the concomitant decline and dependency that came with their future entanglement in the fur trade. P. Shawn Marceaux and Timothy K. Pertulla tell a similar story about the Caddo of Texas, whose exchange of furs, cattle, and food for muskets, ammunition, tools, and cloth reflected the persistence of older forms of diplomacy and alliance against the more self-interested imperatives that so often accompanied the marketplace. Still, by 1835 Texas had driven the Caddo from its borders, and despite their assertions of autonomy and group-identity, the broader upheavals of the market revolution eventually swept them aside.

The book bridges disciplinary gaps between historical archaeology and history, but it could be more explicit in its engagement with current United States historiography and with the dependency theory that was once central to economic histories of Native North America. While an introduction nicely links the essays to Charles Sellers' foundational text *The Market Revolution*, the essays themselves are much less engaged with either Sellers's work or the multitude of scholars who followed him. In this way the essays' contributions fall somewhat flat, where a more vigorous engagement with the historiography would have increased the book's interdisciplinary potential. As it stands, *American Indians and the Market Economy, 1775–1850* offers clear and accessible ways to engage Native North America with the capitalist transformation that dominated much of the nineteenth century.

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Anishinaabe Syndicated: A View From the Rez. By Jim Northrup. St. Paul: Minnesota Historical Society Press, 2011. 248 pages. \$17.95 paper.

Anishinaabe Syndicated is a collection of excerpts taken from Jim Northrup's monthly columns in *The Circle*, a Native American newspaper published in Minneapolis. Written between 1989 and 2001, with selected passages representing each year, Northrup takes readers on a loosely chronological journey through thirteen years of his life both on and off the Fond du Lac Reservation. The reflections Northrup offers on his personal experiences and observations are sometimes entertaining, sometimes profound, and very often both. Northrup's earnest descriptions of contemporary reservation life are punctuated by a diverse collection of one-liners. Some are just plain funny: "QUESTION: What is the new Ojibwemowin word for casino? ANSWER: Jer pa win?" (64). Others bite with their veracity: "QUESTION: Why is

America called the land of the free? ANSWER: Because they never paid the original inhabitants for it" (47). Rather than a premeditated or coherent narrative, *Anishinaabe Syndicated* reveals the stream of Northrup's consciousness and the oral traditional patterns that guide his ideas onto the typed page.

This book is about much more than life on the rez. Northrup writes about the things that matter to him. While it is obvious that his grandson tops this list, many other topics also figure prominently: ricing, the powwow circuit, treaty rights, making maple syrup, the environment, veteran's affairs, attending to the failing health of various rez cars, band politics and gaming, the tribal court system, bingo, Anishinaabe language preservation and cultural renewal, book tours and college visits, and his own writing endeavors. Without pausing for breath he moves adroitly from back-to-back powwows, to cleaning wild rice around the kitchen table, to hugging Bonnie Raitt. This is Northrup's reality. I suspect that those readers who find *Anishinaabe Syndicated's* lack of smooth transitions disconcerting might find life on the rez disconcerting as well. Although the book does not address serious problems like unemployment and substance abuse in any depth, readers will walk away with a realistic portrait of life on one of America's 314 Indian reservations. There is no conclusion, no happy ending, nothing is simple, the scars of centuries of injustice are still visible and yet, somehow, life is good. In this sense, *Anishinaabe Syndicated* is a remarkable accomplishment.

QUESTION: Who should read *Anishinaabe Syndicated*? ANSWER: Anyone and everyone who is willing to learn about contemporary rez life and laugh along the way. Northrup teaches his readers to "laugh in Chippewa" (14). Readers will identify with and/or gain a richer comprehension of the politicized and vulnerable, yet savvy and determined perspective many indigenous Americans share. Non-Native readers who pick up *Anishinaabe Syndicated* out of curiosity will keep reading for Northrup's appealing style (indeed, I had to fend off a family member trying to snag my review copy). Read and discussed by interested individuals and in college classrooms, this book is capable of facilitating essential cross-cultural dialogue. *Anishinaabe Syndicated* reveals a world that is both Anishinaabe and contemporary; it knocks down simplistic categorizations that pit so-called "tradition" against so-called "modernity." As Northrup says of the language preservation efforts he becomes involved in, "Every time I learn a new [Anishinaabemowin] word or phrase, I think that America's assimilation polices are not working. We are still here, still being Anishinaabeg just as hard as we can" (203). His book is an uplifting testament to this fact.

Northrup's use of Anishinaabemowin increases as time goes on and he becomes a regular participant in language tables. Much of this text is translated for readers' benefit, but some is not. While the inclusion of indigenous

languages in contemporary publications should be wholeheartedly celebrated, I suspect that some non-Anishinaabe readers will be frustrated to find themselves left in the dark (others, like me, will be thrilled at the chance to get out their Ojibwe dictionaries). In a few places, however, Northrup does unambiguously tailor his words for non-Native ears, such as when he frankly asserts that “we Indians want the same thing the white people want. We are humans and share the same basic needs, such as air, water, and food. We work so we don’t have to depend on welfare, so our children can have a better life than we did” (79). He explains, for anyone who may not know, that Indians are both full members and citizens of their tribal groups and full members and citizens of the United States. Interestingly, the most comprehensive coverage of treaty rights and the most insistent calls to confront the racism that continues to trouble relations between Indians and settlers in North America occur toward the end of the book.

Several factors combine to make Northrup’s work a unique contribution to Anishinaabe and American Indian studies. As Northrup notes, “there is a fine line between cynicism and realism,” and throughout *Anishinaabe Syndicated* he walks this line, leaving in his footsteps a packed trail of revisionist history and wry political commentary (138). Northrup’s writing is profoundly emplaced. His distinctive voice can be heard on every page, not only as an individual but also as a proud representative of the Fond du Lac, Anishinaabe, and American Indian communities. In telling the story of the Anishinaabe people, a story that too many Americans either never learned or chose to forget, *Anishinaabe Syndicated* offers a palatable remedy for collective ignorance. Northrup’s readers learn about land loss, the residential school experience, the struggle for treaty rights, Indian mascots and other forms of racism, and the advent of Indian gaming. *Anishinaabe Syndicated* is deeply personal, but it is also deeply political. When he visits Custer Battlefield National Monument, an ethnohistorical lesson on Indian views of the struggle for the Great Plains is the result. When he decides to banish the word *Indian* from his vocabulary for one year, Northrup’s twelve-year-old son gets a dollar for each time he slips and uses the I-word and readers get a memorable synopsis of why this term is so problematic. By sharing the details of his daily life as well as the ideas they ignite, Northrup pushes readers to reconsider their views of American Indian pasts, presents, and futures.

Northrup faces the challenge of writing to multiple audiences simultaneously. His treatment of current key subjects in American Indian studies—issues like treaty rights and Indian gaming—assumes that the reader possesses at least a minimal amount of background knowledge. Instead of beginning with clear contextualization, he enters these stories in the middle, as he experienced them. While not likely to dissuade “insiders” and well-versed others, “outsiders”

looking for an educational read on contemporary Indian life would benefit from a list of recommended readings capable of filling this void. Similarly, Northrup occasionally describes Anishinaabe customs in ways that most non-Anishinaabe readers will not catch. As a toddler, for example, his grandson points predominantly with his finger. After years of Northrup's tutelage, he learns to point with his lips. Northrup never makes it explicit that this is the Anishinaabe way or tells us he is proud of his grandson for doing so. For some readers, such a statement is unnecessary; for others the point is unlikely to register at all.

Anishinaabe Syndicated is not intended to be a user-friendly academic text. Although it contains a wealth of information on dozens of topics of interest to scholars of Anishinaabe and American Indian studies, there is no index to facilitate fact-finding. *Anishinaabe Syndicated* also contains quite a few redundancies. Perhaps an artifact of compiling thirteen years of newspaper columns, perhaps reflective of the oral tradition Northrup embraces, I suspect most readers will forgive this minor textual weakness. Some may be more troubled by the fact that Northrup makes no attempt to construct a commanding guiding narrative or to direct readers toward any firm conclusions. Instead, we are offered small pieces of a much larger picture with few instructions on how to put them all together. Characteristic of American Indian pedagogy, it is likely that we learn more, not less, from making our own sense of things. As Northrup clearly states, his main hope is that readers are led to questions of their own (xviii). I believe he succeeds. At one point, he describes a play included in an exhibit on "Indian humor." He estimates that 40 percent of the play went over the heads of the mostly-white audience. But, he writes, the people who didn't understand now have an opportunity to "ask the next skin they see about it" (161). With this in mind, one of the greatest achievements of *Anishinaabe Syndicated* may well take place outside of the text itself.

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The Dream of a Broken Field. By Diane Glancy. Lincoln: University of Nebraska Press, 2011. 220 pages. \$30.00 paper.

A genre-crossing work of creative non-fiction, Diane Glancy's nonlinear *The Dream of a Broken Field* highlights and builds upon some prominent critical perspectives in Native American studies dating from the field's inception in the 1960s. In conversation with scholars such as Gloria Anzaldúa, Cherríe Moraga, Arnold Krupat, Gerald Visenor, and Kathryn Shanley, *The Dream*