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Author

Perez, Benjamin L.

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Maureen Konkle, *Writing Indian Nations: Native Intellectuals and the Politics of Historiography, 1827–1863* (2004) and Robert Warrior, *The People and the Word: Reading Native Nonfiction* (2005). Like Warrior and Konkle, Carlson proves early Native American literature to be a tradition profoundly bound up with the pressing questions affecting historic Native communities.

Joanna Brooks

University of Texas at Austin

To Intermix with Our White Brothers: Indian Mixed Bloods in the United States from Earliest Times to the Indian Removals. By Thomas N. Ingersoll. Albuquerque: University of New Mexico Press, 2005. 568 pages. \$39.95 cloth.

Ingersoll's *To Intermix with Our White Brothers* is a thorough examination of the origins and early history of mixed bloods in the part of North America that became the United States. By carefully delineating the lives of individual mixed bloods, the author is able to argue persuasively two broad points: (1) the presence of a steadily growing mixed-blood population was an essential component in Euro-American thinking on "race" in the Early National Period; and (2) it was usually mixed-blood leaders—not full-blood leaders—who were the most aggressive in opposing the Indian Removal Act of 1830 (not to mention the most successful in securing the best possible treaties for their tribes, when they grudgingly came to accept that Andrew Jackson was serious about translating James Monroe's anti-Indian philosophy into military policy).

Although Ingersoll makes good use of primary sources (particularly records of the Office of Indian Affairs and the writings of notable mixed bloods), his book is not so much a monograph grounded in primary materials and research as it is a grand synthesis of secondary sources, including some interesting unpublished dissertations from the University of California, Davis and the University of California, Berkeley. But this should not turn off the potential reader. Indeed, his is not only a welcome overview of the historical literature on so-called mixed bloods, but also is a synthetic work deftly punctuated with piercing insights and long-overdue corrections. Especially welcome are his insights into how whites' fears of competent mixed-blood leadership helped spur on—and rationalize—racial formalism, and how racial formalism in turn informed Jackson's removal policy.

Ingersoll's book is divided into three main parts. The first half of part I is a basic overview of the relationship between metropolitan policy and colonial local policy, and he makes clear that the exclusionary rules emanating from the Old Régime (be it from Spain, France, England, or Russia) became colonial practice and law because the colonial elite—and those hoping to enter the colonial elite—did not want to lose Old World respectability. Hence, legal Christian marriages between whites and Indians could never become respectable because neither "good families" from the colonial core nor from the mother country could bring themselves to embrace mixed-blood families. The second half of part I examines the ways that individuals formed intimate

partnerships across the ethnic divide, paying close attention to the social process that whites underwent to marry into tribes. Although a bit dated, the classic essay on this topic is James Axtell's "The White Indians of Colonial America" (1975) and it is still worth reading in full. But however successful or functional these partnerships were in Indian society, whites rarely tolerated these arrangements outside of Indian Country.

Part II examines the high wall of prejudice that locked mixed bloods out of the respectable Euro-American marriage market. Most interesting in this section is Ingersoll's look at how mixed bloods presented whites with an intellectually insoluble contradiction, one whites eased by constructing the "half-breed" stereotype. Despite the stereotype, however, many mixed bloods' capacity for acculturation—that is, for mastering the norms and mores of "civilization"—was remarkable. This was especially true with regard to education, where mixed-blood students were mastering the English language at rates far ahead of white expectations—so far ahead, in fact, that many whites began to fear that the widespread schooling of mixed bloods in English would release the floodgates of racial "amalgamation." It is too bad that Ingersoll did not tap Theresa Strouth Gaul's book, *To Marry an Indian: The Marriage of Harriett Gold and Elias Boudinot in Letters, 1823–1839* (2005), to help back up his claims, because Gaul's findings fall in line with his own, and the story of Harriett Gold's marriage to Elias Boudinot is as fascinating as it is tragic.

But it is really in part III where Ingersoll shines the brightest. Here he makes clear that educated mixed bloods played key roles in the history of Indian removals, both as a focus of attack from their racist enemies and as dogged resisters to removal. Because mixed-blood leaders were often educated, they tended to be better able than their full-blood counterparts to maximize US laws and principles to the advantage of their tribe; and because they knew full well that no matter how educated, wealthy, or even Christian they were that whites would never see mixed bloods as equals. They also understood that whatever status, livelihood, and land they enjoyed were necessarily tied to the fate of their tribe—and they fought accordingly. Serving as a kind of supplement to two of Anthony F. C. Wallace's more recent works (Wallace did not give mixed bloods much attention)—*Jefferson and the Indians: The Tragic Fate of the First Americans* (1999) and *The Long Bitter Trail: Andrew Jackson and the Indians* (1993)—Ingersoll adds his voice in debunking the notion that Jeffersonians promoted racial intermixture and persuasively argues that both progressive thought and early federal policy reacted negatively to the growing population of mixed bloods. Moreover, Ingersoll shows just how sensitive Euro-Americans were to racial slurs from across the Atlantic. Indeed, Europeans often scoffed at Euro-American claims of racial purity, and US whites came to equate maintaining their racial purity with preserving their republic. On top of that, Jacksonians came to see the seizure of Indian lands as one of the few political causes with broad national support, North as well as South. In fact, Jackson's plan to give Indian lands to white pioneers made the Democratic Party immensely popular among the growing number of landless, white male voters. It also made Jackson and his party popular with the Southern planter elite, who needed more land if slavery as an economic system was to succeed in the long run.

There are some real gems in this book. Although Ingersoll's overview of African-Indian individuals and groups is interesting (and, because they challenge so many assumptions about culture and identity, triracial groups such as the Lumbee Indians are especially interesting), students of Indian-white relations would do well to acquaint themselves with this fact: whites sometimes associated Indians with "blackness." For example, during the American Revolution, Rhode Island officials denoted the Narragansett Indians as "black" in their written records. The late-eighteenth-century folk song, "Kitty Hard to Please," likewise pronounced the Indian's color as black; and by the 1820s and 1830s, the new science of race stated that Indians were black inside and out—black-skinned, as well as "black-hearted"—and hence must be removed, lest they pollute white blood and Republican virtue. Although not cited by Ingersoll, two books by Charles W. Mills, *The Racial Contract* (1997) and *Blackness Visible: Essays on Philosophy and Race* (1998), should be of great interest to students of Indian-white relations (and it is a pity that so few historians and specialists in American Indian Studies have read Mills's books). Another gem appears in Ingersoll's epilogue, where he poses some intriguing questions: Why, in the Canadian context, did government policy tend to deny mixed bloods the special status accorded to Indians (holding the Red River Métis to be a distinct people)? Why was Canadian policy so much more aggressive than US policy in discouraging Indian-white intermixture and in separating mixed bloods from full bloods? Canada's Indian Act of 1869, for example, specifically barred tribal status to Indian women who married white men. Ingersoll leaves the answers to these questions to future scholars, but imparts this advice: "Future research should explore the possibility that egalitarian American ideology did make a slight difference, when compared to the imperially derived bureaucracy that set policy in Canada" (262).

Overall, *To Intermix with Our White Brothers* is a fine piece of scholarship. But some readers will wish that Ingersoll had unpacked "whiteness" better. Perhaps if he had read Matthew Frye Jacobson's *Whiteness of a Different Color: European Immigrants and the Alchemy of Race* (1999) or Louis S. Warren's essay, "Buffalo Bill Meets Dracula: William Cody, Bram Stoker, and the Frontiers of Racial Decay" (*American Historical Review* 7, no. 4, October 2002)—one of the smartest things ever written on race—then the reader would come away with a deeper understanding of the anxieties over whiteness. Also, because his study is so closely tied to political and social history, a great deal of culture and ideology—especially Indian—is left largely unexplored. Those quibbles aside, Ingersoll's is a welcome contribution to the historical study of Indian-white relations, Indian-white intermarriage and intermixture, and the era of Indian removal. And on a final note, in our current academic love affair with all things "postmodern" and the bewildering, if not bizarre, nomenclature that too often attends works of a postmodern bent, the style, tone, and relative transparency of Ingersoll's academic prose is a sight for sore eyes.

Benjamin L. Perez
Mills College