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It': Contesting the Idea of History in D'Arcy McNickle's *The Surrounded*," Jim Rains argues that McNickle's project in *The Surrounded* (1978) is "to shatter the mythic, romantic historical narrative of the West" by showing how Native American peoples "as distinct cultures perceive and practice history differently from Euro-Americans" (141, 143). Given the recent flowering in Montana of tribally produced history projects—excellent examples of which include *The Salish and the Lewis and Clark Expedition* (2005), the Blackfeet tribal history DVD *Days of the Blackfeet* (2008), *The History of the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana, 1800–2000* (2008), and *We, the Northern Cheyenne People: Our Land, Our History, Our Culture* (2008)—Rains's essay is not only timely but also useful in the way it enables a vital continuity to be drawn linking McNickle's earlier novelistic endeavors to the sovereigntist struggles of today's tribal culture workers in Montana. In "A Haunted Nation: Cultural Narratives and the Persistence of the Indigenous Subject in James Welch's *The Heartsong of Charging Elk*," Andrea Opitz blends the work of contemporary cultural theorists like Lisa Lowe and Stuart Hall with historical studies on the colonial image and status of the Native American in order to explore how Welch's final novel works through the overlapping issues of nation, subjectivity, citizenship, and oppositional discourse.

In all, *All Our Stories Are Here* delivers on its promise to update (and, at times, revise) and expand Montana's already rich and storied literary tradition. Its specific game plan is to infuse a good measure of literary-critical sophistication (and healthy skepticism), let some new voices speak, and issue reminders that Montana's tried-and-true literary heroes still have something important to say. Interestingly, although some effort in *All Our Stories Are Here* is spent theorizing Montana's "semicolonial" status, namely, exploitative East Coast metropolitan interests, less is said about Montana's tribal nations and their status relative to colonial centers. Do Missoula and Helena count as such centers? If so, how? If not, why not? These are lingering questions—and important ones for those concerned about regionalism and tribal cultural sovereignty as competing literary nationalisms. For now, at least—as *All Our Stories Are Here* demonstrates—Montana literature's ongoing vitality is determined in no small way by the ongoing vitality of Native American writers and tribal literary traditions in Montana. Hopefully, the publication of this volume makes certain that such updates will go on.

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American Indian History: A Documentary Reader. Edited by Camilla Townsend. Chichester, UK: Wiley-Blackwell, 2009. 264 pages. \$84.95 cloth; \$31.95 paper.

Camilla Townsend offers a bold and concise edited collection of documents on American Indian history, stretching from the pre-1492 era to the early twenty-first century. Intended for undergraduate classrooms, this primary

source reader will be useful for American history surveys as well as more specialized and advanced undergraduate courses. Texts are divided into eleven chapters, beginning with the pre-Columbian urban civilizations of Mexico and Central America, first contacts with the Spaniards, and conflicts over lands across North America during the sixteenth, seventeenth, and eighteenth centuries. The Spanish, English, and French colonies receive the bulk of attention, but to her credit Townsend also includes documents on the Dutch and Russian presence in North America. Cultural and religious interactions, diplomacy, and wars are primary themes in the documents, which cover a broad diversity of tribes. The reader encounters both Indian and European voices throughout the documents.

Townsend's next set of chapters center on the early American republic's Indian policies, in addition to nineteenth-century military struggles in the American Southwest and Great Plains. The documents on Indian education in the late nineteenth and early twentieth centuries, primarily from Indian writers, will be particularly valuable to undergraduate students in appreciating the often subtle but complex issues confronting Indian people during this era. Townsend's final chapters present documents on New Deal Indian policies, World War II Navajo code talkers, American Indian Movement (AIM) activism, and federal laws regarding aboriginal archaeological sites and Indian gaming, among many other topics. Additionally, each document includes brief explanations that provide context as well as thought-provoking comparisons and questions for students. Valuable questions are also provided at the end of each chapter for further contemplation and discussion among the instructor and students, in addition to suggestions for additional readings. A list of all federally recognized tribes in the United States, a selective bibliography of historical works on North American Indians, and a detailed index are also included in the book.

Townsend's book is a superb introduction to American Indian history, especially for readers who have little or no knowledge of the subject; however, this collection is also very useful for advanced students and scholars, as Townsend's selections offer many intuitive as well as provocative connections among documents that are years, decades, or even centuries apart. Subtle links among multiple voices in the documents are striking and will engage readers of all backgrounds. To cite one example, cross-cultural narratives frequently appear in the book and include, among many others, Cabeza de Vaca, Mary Rowlandson, William Apes, Sarah Winnemucca, and Francis La Flesche. Additionally, Townsend's judicious use of visual images for some of her selected documents provides an informative as well as artistic dimension to the book. These include such features as Maya glyphs, Pueblo Bonito artistic reconstructions, Chickasaw maps, the Cherokee alphabet, and various artwork and photographs.

In her brief eight-page introduction, Townsend fully acknowledges the daunting task of collecting sixty documents that represent more than five centuries and a continent full of varied peoples. One of her goals is to "maximize the book's transparency and thus its usefulness" and to encourage readers "to think about alternative ways in which it might have been organized

and other documents it might have included" (6). On this point the book succeeds admirably, as Townsend's documents provide many tantalizing examples and insights into more particular themes in Indian history such as warfare, cultural brokers, religious identities, and political self-determination, among many other topics. Her collection will no doubt stimulate the curiosity of many students to explore various areas in Indian history further, an additional strength of this collection for the undergraduate classroom.

Townsend also openly acknowledges her book "is not intended to be comprehensive, but rather illustrative" of the broadest types of documents and most important historical themes in American Indian history (7). Despite this acknowledgment, there are still a few broad, landmark documents and crucial themes that should have been included in this collection. First, the catastrophic impact of Eurasian diseases such as smallpox, measles, influenza, and tuberculosis, among others, on Native populations in the Americas needs more discussion and representation. In her introduction Townsend mentions the recent work of archaeologists and other scholars in explaining the different levels and paces of development among Eurasian and American Indian civilizations, specifically plant domestication, food production, and the rise of large sedentary urban civilizations and their accoutrements of advanced metallurgy, writing, weapons technology, and so forth. However, there is no mention in Townsend's introduction of animal domestication and the rise of lethal germs in Eurasia, a striking omission given that a majority of scholars agree that many American Indian populations suffered mortality rates of 90 percent or more from these diseases, which often spread well before the arrival of the Europeans in many regions of the Americas. This demographic cataclysm probably more than any other reason contributed to European successes in colonizing the Americas. To overlook the impact of Eurasian diseases, and why American Indians lacked biological immunities to these microbes, is a major omission in a book designed for undergraduates. Some mention of broad, popular studies of environmental influences on history like Jared Diamond's *Guns, Germs, and Steel* (1999) and Alfred Crosby's *The Columbian Exchange* (2003) could be used as suggestions for further reading in the introduction. Townsend does include a French Jesuit document about the 1639 smallpox epidemic among the Huron in a later chapter, but the questions posed deal more with Jesuit academic standards and Huron reactions to the epidemic, as opposed to why the Indians were vulnerable to European diseases from the start. The only other document related to disease included in the collection is the British officer Jeffery Amherst's contemplation of using smallpox against Indian enemies during the 1760s.

Townsend's focus on the broadest types of documents and themes in Indian history largely succeeds. However, the omission of a few documents raises some concerns, particularly those in the twentieth century. For example, there is no mention of the 1924 Indian Citizenship Act, the 1944 founding of the National Congress of American Indians and the efforts of individuals like D'Arcy McNickle, the 1966 founding of the Alaska Federation of Natives and the 1971 Alaska Native Claims Settlement Act, or the 1975 Indian Self-Determination and Education Assistance Act. At the expense

of these laws and organizations, Townsend instead allots her mid- and late-twentieth-century sections to items like the 1935 Arts and Crafts Act, AIM activists, a Louise Erdrich poem, and an excerpt from Vine Deloria's *Custer Died for Your Sins* (1969). I mention this not to minimize the importance of these authors, or the events at Alcatraz Island or Pine Ridge Reservation, but rather to raise the issue of including these voices at the expense of crucial, long-term influences on Native people as well as recent US history. Why include Erdrich's poem or Deloria's excerpt from books that are readily available virtually anywhere at the expense of, for example, the 1971 Alaska Native Claims Settlement Act? The latter is still considered by many scholars today to be a revolutionary break from the past that fundamentally changed aboriginal law in the United States. The 1971 law created thirteen Alaska Native regional corporations, paid them \$962.5 million dollars over twenty years, and gave forty-four million acres to Alaska Native regional and village corporations ahead of land selections by the state of Alaska. Although the law was certainly not perfect, it has arguably provided Alaska Natives with the most economic and political power of any aboriginal group in the United States.

Although Townsend's document selection can be questioned, particularly for the twentieth century, her collection is still an invaluable resource for presenting the diverse complexities of Indian history to undergraduate students. To take on the daunting task of representing more than five centuries of history and an entire continent within the confines of sixty documents is admirable, and instructors will appreciate Townsend's skill in raising key issues and questions in Indian history. Little doubt exists that her book will spark tremendous interest in many students and even foster some aspiring scholars of the history of North America and its indigenous peoples.

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At the Font of the Marvelous: Exploring Oral Narrative and Mythic Imagery of the Iroquois and Their Neighbors. By Anthony Wayne Wonderley. Syracuse, NY: Syracuse University Press, 2009. 188 pages. \$29.95 cloth.

Anthony Wonderley's latest work on the too-often neglected subjects of myths, folktales, and legends is a significant contribution to the literature on the Iroquois. Wonderley posits a classification that not only differentiates those three areas of oral narrative that focus primarily on the various tribes of the Iroquois Confederacy and their linguistic relatives in the Northeast, but also draws upon Iroquoian linguistic relatives in the Southeast (Cherokee and Tuscarora), Algonquian-speaking tribal groups surrounding the Iroquois, and other tribal groups farther afield. Wonderley also draws upon his extensive experience and knowledge of the subject of the Algonquian Windigo phenomenon and of Iroquois ceramic smoking pipe zoomorphic and human figurines in archaeology in order to support his conclusions and add interesting features to his analysis. The work does not attempt to compile a