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American Indian Culture and Research Journal

Title

American Indian Treaties: A Guide to Ratified and Unratified Colonial, United States, State, Foreign, and Intertribal Treaties and Agreements, 1607-1911. By David H. DeJong.

Permalink

<https://escholarship.org/uc/item/7ck8j024>

Journal

American Indian Culture and Research Journal , 40(4)

ISSN

0161-6463

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Publication Date

2016-09-01

DOI

10.17953

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American Indian Treaties: A Guide to Ratified and Unratified Colonial, United States, State, Foreign, and Intertribal Treaties and Agreements, 1607–1911. By David H. DeJong. Salt Lake City: The University of Utah Press, 2015. 272 pages. \$40.00 paper.

While lack of knowledge, misperception, and negative stereotypes characterize American understanding of American Indian history and contemporary American Indian lives, Americans especially lack knowledge about the nature and role of the hundreds of treaties and agreements negotiated between Native nations and the United States government over the last 240 years. Treaties are negotiated agreements between sovereign entities and they define the nation-to-nation political relationship between Native nations and the United States. The lack of understanding of the history and continuing importance of treaties finds expression in settler-colonial opposition to Indian treaty rights and ongoing efforts to undermine Native sovereignty. Scholars such as Paul Prucha and Colin Calloway have examined the broad history and significance of treaties for understanding American Indian history, while other scholars have explored the history and meaning of particular Indian treaties within the context of specific tribal histories and in the study of conflicts over treaty rights in the Pacific Northwest and the Great Lakes regions. In addition, the National Museum of the American Indian celebrated its tenth anniversary by publishing Suzan Shown Harjo's edited volume *Nation to Nation: Treaties between the United States and American Indian Nations*, which explores the historical evolution and contemporary relevance of Indian treaties and treaty-making.

David DeJong's *American Indian Treaties: A Guide to Ratified and Unratified Colonial, United States, State, Foreign, and Intertribal Treaties and Agreements, 1607–1911* contributes to this scholarly literature with a one-volume reference guide to American Indian treaties and agreements. The author's primary goal is to provide researchers and students with a comprehensive alphabetical and chronological listing of treaties and agreements with bibliographical information for each, which is the second half of the book. For the reader needing background on treaties, DeJong prefaces this exhaustive bibliography with part 1, a broad introduction to the cultural, political, and historical context of American Indian treaty-making. Part 1 is divided into eight chapters, organized chronologically by treaty-making eras, beginning with precolonial intertribal diplomacy and ending with Indian agreements with the US government in the early twentieth century. Chapter 1 provides a broad introduction or orientation to treaty making as an aspect of Native diplomacy and as an expression of inherent Native sovereignty within the context of Euro-American settler colonialism. The remaining chapters in part 1 explore and introduce the key developments of tribal diplomacy and treaty-making from the precolonial to the early twentieth century.

In chapter 2 DeJong reviews the somewhat neglected topic of precolonial intertribal diplomacy and treaty making, providing the reader with key cultural concepts that form the backdrop to the subsequent larger history of Native/non-Native diplomacy and treaty-making.

Chapter 3 details treaty-making between Indian tribes and the English, French, and Spanish colonial authorities spanning the colonial period until the 1850s. DeJong provides insight into the treaty-making process, describing the multiple purpose for treaty-making and the different understandings each party brought to the treaty relationship. He emphasizes how much of this treaty-making focused on creating relations of “peace and friendship” and recognition of tribes as independent sovereigns. Treaty-making from 1778 until 1868 is the topic of chapter 4, in which DeJong outlines the treaty negotiation process and the critical role of treaty-making in the expansion of the American settler-colonial state. He traces the role of treaty-making as a tool of acquiring Indian land through land cessions and the US government’s effort to remove Indian nations and resettle them west of the Mississippi River. De Jong describes how treaties were central to the United States’ acquisition of Indian lands on the Great Plains, the implementation of allotment, and the opening of Indian reservations to non-Natives prior to the Civil War.

Chapter 5 provides context for understanding the more than two hundred treaties that were rejected by Indian tribes or not ratified by the US Senate. These treaties often formed the basis for later treaties or were sometimes treated as if they were accepted by one or both parties. In chapter 6, DeJong discusses the often controversial treaties between tribes and individual states such as New York and Massachusetts, as well as treaties between tribes, Texas, and the Confederate states. Although the treaties with Texas and Confederate states have little legal importance today, DeJong shows how state treaties, which were deemed unconstitutional, led to a number of recent legal cases in which tribes sought restitution of land rights in federal courts. In the final chapter of Part 1, DeJong notes that treaty-making ended in 1871 and was replaced with Indian “agreements”—essentially “treaty substitutes”—and that treaty-making negotiations and protocols continued until the last agreements were negotiated in 1911. Agreements, like earlier treaties, legalized the expansion of the American states, opening up Indian lands to non-Indian settlement. Agreements resulted in further Indian land cessions, reduction of Indian reservations, and the allotment of Indian reservation lands, resulting in checkerboard patterns of both Native and non-Native land ownership within reservations.

Following this broad historical context is the exhaustive bibliographical listing of “treaty citations,” divided into two sections. The first section chronologically lists treaties and agreements, organized according to the “treaty eras” outlined in part 1; this therefore includes intertribal treaties, treaties with colonial powers, ratified and unratified treaties with the US government, treaties with states, and finally, agreements between tribes and the US government between 1871 and 1911. Following this chronological list is an alphabetical listing of tribal nations that negotiated treaties between 1607 and 1911. Each entry lists the names of the tribes that were party to the treaty, its type (e.g., intertribal, colonial, or US treaty agreements), its date, the location of the treaty negotiation, and its purpose (e.g., peace and friendship, cession, or commerce) and a citation or source for the treaty.

For the student or scholar conducting research on Indian treaties and agreements, this book constitutes an excellent entry point for understanding, identifying, and

locating treaty texts. With contextual chapters helping to frame DeJong's comprehensive bibliography, this work builds upon previous ones such as Charles Kappler's *Indian Affairs: Laws and Treaties*. DeJong's key contribution is the integration of treaties negotiated prior to 1783 with all ratified and unratified treaties and agreements negotiated between 1783 and 1911. My only criticism of the book is that it could have used a series of maps locating significant tribal nations and depicting the impacts of the numerous land cession treaties and agreements negotiated between 1607 and 1911. For students, scholars, and libraries, the book is an easy-to-use, one-volume comprehensive reference resource on the history of American Indian treaties and treaty-making.

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Asegi Stories: Cherokee Queer and Two-Spirit Memory. By Qwo-Li Driskill. Tucson: University of Arizona Press, 2016. 224 pages. \$29.95 paper; \$29.95 electronic.

Those who study Native sexuality and gender often read descriptions and interpretations of the term *Two-Spirit*. Fewer scholars have come across the Cherokee word *asegi*, which translates as "strange," or when repurposed by contemporary peoples, is used similarly to "queer." Who is and has been labeled as strange? And whose strangeness has caused their stories to largely be ignored in a colonial heteropatriarchal regime? In *Asegi Stories: Cherokee Queer and Two-Spirit Memory*, Driskill addresses these questions and more by centering *asegi* stories as a means to (re)read, (re)member, and (re)tell a history that has largely been recorded and recalled through a colonial, heterosocial, patriarchal lens.

By centering these strange stories, Driskill asserts that we not only reinterpret the past, but we also alter the future. Using Patti Duncan's concept of "critical remembering," Driskill asserts that this study will not perpetuate scholars' attempts at objectivity or assume that there exists an ultimate "truth" to be discovered. Rather, s/he challenges readers to question prevailing accounts of Cherokee lives that have erased same-sex attraction and multi-gender realities. By reconceptualizing Cherokee histories through the retelling of stories, we enter a project of resistance, politics, and activism. Driskill argues that this radical work of memory-led decolonization efforts can change our perceptions of commonly known histories, as well as lay the groundwork for future social justice movements.

Driskill argues we must challenge and modify historical memories through the *archive* and the *repertoire*, drawing on performance studies scholar Diana Taylor. The *archive* refers to the materials academics often turn towards (documents and material culture), while the *repertoire* is embodied practices and knowledges (movement and languages). S/he searches through the archives, but acknowledges that much of these histories can be found only in the repertoire, leading hir to utilize oral histories, as well as personal stories.