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apparently resisted and suffered through the filming of *The Drummaker* in 1974, he balked at the idea of ethnographic publications. Yet, as LCO elder Gene Begay said of Vennum's return of Baker's big drum to LCO, Baker had given it to him, and "in honor of Bill no one has the right to challenge or change your decision" (374). In like manner, for his own reasons, Baker gave his stories and his songs to Vennum, who chose to honor him and them in this insightful and respectful narrative. Although Vennum's skill in reconstructing the early episodes of Baker's life is not as great as his depiction of the 1970s and early 1980s when he was present in the scenes, his portrait of this artistically talented and spiritually gifted Ojibwe elder at a crucial turning point in Anishinaabe history is well worth reading for the bold truthfulness of its blending of biographic, historical, and ethnographic accounts.

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The Last Indian War: The Nez Perce Story. By Elliott West. New York: Oxford University Press, 2009. 432 pages. \$27.95 cloth.

A good historian takes a small subject and places it in the context of the larger arena of national or global history. Elliott West has done that here, using what most have described as the Nez Perce "War" of 1877 (others have described it as a "tragedy" or "crisis") as a detailed case study in order to tie together two larger themes in American history: westward expansion, beginning in 1845 on the eve of the Mexican-American War, and the Civil War from its formal conclusion in 1865 to 1877, the end of formal "reconstruction" in the South. West wraps both together with the term *Greater Reconstruction*. By this he means the period bracketed between Lee's surrender in April 1865 at Appomattox Courthouse in Virginia and Chief Joseph's surrender to O. O. Howard and Nelson Miles in October 1877 near Bear's Paw Mountain in Montana.

During these twelve years, according to West, paradoxically the nation became more inclusive of blacks and immigrants, all the while becoming more exclusive of cultural diversity, especially of its indigenous population. This era, he writes, "began in conquest and expanded promise. It unfolded through appalling bloodshed, liberation, consolidation, and cultural assault. It ended with the nation fighting its last Indian war against its most persistently loyal native ally" (319).

Well-known for his social histories of Anglo-America's westward expansion and for institutions on the frontier, West's *The Contested Plains: Indians, Goldseekers, and the Rush to Colorado* (1998) was a successful entrée into Indian-white relations. In the present study, he tackles a subject with a much longer paper trail of documentary anthologies and interpretations, an epoch that ranks high in familiarity and importance to the general public, as well as to scholars. His bibliography is impressive and near comprehensive, and his explanation of works consulted is a good introduction for any student new to the Nez Perce struggle for sovereignty, freedom, and homeland. West relies

most heavily on the work of mid-twentieth-century author Clifford Drury as well as the late Alvin Josephy Jr., whose *Nez Perce Indians and the Opening of the Northwest* (1965) remains the classic non-Indian reconstruction of Nez Perce history, based in part on interviews and assistance by Nez Perce elders, especially Richard Halfmoon, Sam Watters, Joseph Blackeagle, Allen Slickpoo, Agnus Wilson, James J. Miles, and Sam Tilden.

To this he adds standard military histories, memoirs, congressional records, newspaper and journal articles of the day, and published Nez Perce accounts of the war. Most important are the manuscripts and published works compiled by Lucullas McWhorter (1860–1944), who settled in the Yakima Valley in 1903 and interviewed several survivors of the “war,” interpreted by McWhorter from these oral accounts as brought upon the Nez Perce by incompetent reservation agents, uncontrolled citizen militias, and trigger-happy government troops in 1877. Hemene Moxmox (Yellow Wolf), whose story McWhorter retold in English in 1940 is the most significant, but other Nez Perce voices, including Heinmot Tooyalakekt (Thunder Rising to Loftier Mountain Heights, better known as Young Joseph), Hallalhotsoot (called “Lawyer” by whites), Metat Waptass (Three Feathers), Apash Wyakaikt (Flint Necklace, also known as Looking Glass), and Pio Pio Hy`x Hy`x (White Bird) are heard occasionally through McWhorter’s papers (at Washington State University) and his compilation, *Hear Me My Chiefs!*, published posthumously in 1952.

One comes away impressed with West’s down-to-earth writing and his careful work in biography, military history, and chronology of the war, which benefits from National Park Service internal studies, especially Jerome Greene’s *Nez Perce Summer, 1877: The U.S. Army and the Nee-Me-Poo Crisis* (2000), as well as reports on file at the library of the Nez Perce National Historic Park in Spalding, Idaho. West gives a clear view from the level of Nez Perce headmen, identifying them initially by their Nez Perce names and reconstructing village life prior to and at the time of contact with Lewis and Clark, missionaries, and, eventually, representatives of the US Indian office. His strength as an analyst is in casting the Nez Perce story with real human players, Indian and non-Indian. He is at his best with the latter, whether describing the point of view from missionaries’ pulpits, Indian agent’s desks, officer’s field tents, newspapermen’s printing presses, or senators’ seats in Washington.

Not an ethnohistorian, West describes Nez Perce culture and society through the lens of anthropologists Deward Walker Jr. and Alan Marshall, as well as Nez Perce tribal elder Allen Slickpoo Sr. The latter’s pathbreaking *Noon-Ne-Me-Poo (We the Nez Perce): Culture and History of the Nez Percés* (1973) is the most comprehensive history by a tribal member to date and blames Christian missionaries dating back to the 1830s, as well as the illegal entry by miners on Nez Perce reservation lands and government agents’ dishonesty in treaty making, for Nez Perce problems leading up to the crisis of the 1870s, causal factors accepted and rephrased by West as background to the 1877 crisis.

Good Indian history requires getting to know places as well as faces. To his credit, West visited his subject area and interviewed several living Nez Perce, including Otis Halfmoon Jr., Allen Pinkham Sr., and Roberta Conner,

crediting each with important cultural information that has become public since Slickpoo's 1973 study. Although 133 years have lapsed since the end of the Nez Perce crisis and thirty-nine since the death of Josiah Red Wolf, the last survivor of the war, new information continues to surface, especially through family oral traditions. Here, West could have gone one step farther by working with the culture committees at Colville (eastern Washington), Umatilla (Oregon), and Lapwai (northern Idaho) in order to widen his range as to what the war means to the Ne-Me-Poo today. Much of the new information is cultural-heritage property, which culture committees can validate, correct, or refuse to disclose. In this case, we will never know.

This flaw aside, West summarizes the war's significance for the nation at large, and that was his primary purpose, building beyond Alan Trachtenberg's insightful thesis that we are a people united not by blood and tradition but by a collective commitment to institutions and ideals (see *Shades of Hiawatha: Staging Indians, Making Americans, 1880–1930*, 2004, 9). Where others have seen the Nez Perce war as a national disgrace and a near Holocaust for a people trying to escape a nation bent on punishing dissidents and those who refuse to conform to Anglo-American directives and core values, West has a broader view that takes us back to the Appomattox Courthouse: "Never had there been such tortuous dissent over civic membership among those long within the national household. One result was the nation's moral high point, emancipating and granting citizenship to southern slaves. Another was the violent and coercive assault on other peoples' most essential possessions—their foundational beliefs and their understanding of who they were" (319).

As evidence to support this thesis, West goes beyond the surrender at Bear's Paw to retell the story of the Nez Perce as prisoners of war. He does this masterfully, summarizing recent scholarship, especially Diane Pearson's *The Nez Percés in the Indian Territory: Nimiipuu Survival* (2008). Two chapters accomplish this, appropriately titled "Going to Hell" and "Eekish Pah and Return," the latter meaning the "Hot Place" in the Nez Perce language in reference to the section of Indian Territory where nearly four hundred men, women, and children were imprisoned until 1885, first at Fort Leavenworth in Kansas and later in Indian Territory next to the Ponca Reservation near modern Tonkawa, Oklahoma. There they suffered heavy losses due to disease, despondency, and the hot climate. Only 268, including newborns, returned to the Northwest: 150 to the Colville Reservation and 118 to the Lapwai Reservation.

What is clear to anyone who knows Nez Perce people today is that they have survived as one of the strongest tribes in the modern West, still divided geographically, by religion, and by those who speak Nez Perce but with a clear understanding of who they are in the twenty-first century. West is a fine scholar, but he and his editor might have chosen a different title. If the Battle of Bear's Paw was "the West's Appomattox" (as West claims [292]) and if this was the "Last Indian War," how does one describe the Bannock War that followed and Sitting Bull and Geronimo's respective ordeals in the 1880s? One could argue that other oppressive policies and practices also qualify as "Indian wars." These include the boarding school experience; wholesale destruction of wildlife (especially buffalo and fisheries); extraction

of minerals, timber, and water with minimal tribal input; noncompliance of treaty provisions, including failure to provide adequate education and health services on reservations; and, perhaps most disruptive of all, the break-up and sale of tribal estates prior to 1934.

These semantics aside, this is a book that all major libraries will want to add to collections, a different and broader perspective than any prior interpretation of the Nez Perce's most important unifying event in their modern history. West could have made an even larger contribution had he added a chapter on the modern meaning of the conflict since the return of the prisoners of war to the Northwest in 1885. A half-century after Bear's Paw, Yellow Wolf returned to the battlefields with McWhorter to make sure the sacred grounds where Nez Perce men, women, and children died would not be forgotten. Beginning in 1975, the Nez Perce tribe of Idaho has commemorated the war each summer with the Chief Joseph and Warriors Memorial Powwow, held on the weekend nearest June 17, when the United States attacked Nez Perce families for the first time. Invisible to non-Nez Perce in the late twentieth century, but now open to an ever-growing compassionate public, Seven Drum Religion and traditional pipe ceremonies are held at all major battle sites. To the Nimiipuu, the "last Indian war" never ended, a point all readers of this fine book should consider as a perspective much broader than the author's keen analysis of the era of the "Greater Reconstruction."

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Mapping the Mississippian Shatter Zone: The Colonial Indian Slave Trade and Regional Instability in the American South. Edited by Robbie Ethridge and Sheri M. Shuck-Hall. Lincoln and London: University of Nebraska Press, 2009. 536 pages. \$35.00 paper.

In recent years, scholars have been reevaluating the collapse of the Mississippian world of the seventeenth-century American South. During the Mississippian period (900–1700), large chiefdoms, governed by elite lineages and dependent on corn agriculture, dominated the region. Inhabitants of these chiefdoms built earth mounds and lived in large towns, such as Cahokia, which at its peak numbered more than twenty thousand. After contact with Europeans, however, this world collapsed. By the mid-1700s, there was a new geopolitical landscape in the indigenous South.

In *Mapping the Mississippian Shatter Zone*, several anthropologists, archaeologists, and historians draw upon their own work and the work of others to reexamine the collapse of the Mississippian world and the emergence of a new Native South. In an excellent introduction that concisely sets the stage for the following chapters, Ethridge claims that "the goal of this book is to begin to reconstruct and explain the collapse of the Mississippian world and the transformation of the Southern Native societies that occurred between roughly 1540 and 1730" (1). According to the authors, several factors led