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REVIEWS

American Nations: Encounters in Indian Country 1850 to the Present. Edited by Frederick E. Hoxie, Peter C. Mancall, and James H. Merrell. New York and London: Routledge, 2001. 519 pages. \$32.95 paper.

American Nations: Encounters in Indian Country, 1850 to the Present is an interdisciplinary anthology of twenty-three scholarly articles, most of which were previously published in peer-reviewed journals. The articles address topics ranging from historical and cultural to spiritual and political conditions of American Indian peoples. In addition, the essays also explore subject matter such as cultural persistence, change, struggle, and survival, and question the popular notion that American Indian cultures are in decline. A common characteristic in this compilation is the depiction of contact between American Indians and non-Indians in the United States as a series of encounters in the context of rapidly changing sociocultural circumstances. By way of addressing interactions between American Indians and non-Indians as encounters, this volume provides different dimensions on the struggles American Indian groups endure in their efforts to maintain their ethnic identity as Indians and their unique tribal identities in the face of pressures from non-Indians and the federal government to change.

The twenty-three essays are set in seven sections that depict historical periods and subject matters linked to encounters between American Indians and non-Indians over the past 150 years. Three essays that address the era of the “Indian Wars” and its aftermath (Part I) intertwine Indian struggles for cultural continuity with Indian resistance on the reservation and in the courtroom. In this section, an enlightening essay by Katherine M. B. Osburn, “The Navajo at Bosque Redondo: Cooperation, Resistance, and Initiative, 1864–1868,” describes how General Carleton attempted to make the Navajo and the Apache live according to American rules after defeating them militarily. Osburn shows that despite their defeat and subsequent internment in the Bosque Redondo Reservation experiment, the Navajo refused to follow every order General Carleton and his staff issued. They focused instead on survival in and release from Bosque Redondo by means of various traditional patterns of cooperation, resistance, and inventiveness. Part II explores the development of reservation cultures and focuses on life during the early reser-

vation years. Melissa L. Meyer's informative essay, "Signatures and Thumbprints: Ethnicity Among the White Earth Anishinaabeg, 1889–1920," accounts for life on the White Earth Reservation in Minnesota. The essay clearly demonstrates that Indians were far from being passive victims. In fact, Meyer argues, the Indians of White Earth acted in response to external influences on their culture and identity by successfully protecting old and new cultural traditions. Other essays in this section describe Indians' efforts to cope with life on reservations and their struggles to give meaning to their new homelands.

Putting gender and cultural change in the spotlight in Part III was particularly instructive. The three essays in this section illustrate that issues pertaining to Indian gender roles became a battleground between Indians and non-Indians (Jacob); these essays describe how the desire of non-Indians to change Indian gender principles and values led to several federal "civilization" programs (Emmerich, Devens); and the essays accentuate the changeability of gender concepts in both Indian and non-Indian worlds. Part IV examines Indian religious adaptations, innovations, and survival in the aftermath of conquest. Sergei Kan's intriguing essay, "Shamanism and Christianity: Modern Tlingit Elders Look at the Past," sheds light on Christian-Alaskan-Tlingit views of their pre-Christian shamanistic beliefs and practices. Kan explains that the Tlingit defend practices of shamanism that are commonly viewed by non-Indian Christians as pagan by linking traditional shamanistic values to modern life. Other essays in this section examine Indian spiritual survival by way of pan-Indian religious movements, and through reinterpretations of Christianity.

Part V describes sociocultural influences during the first half of the twentieth century that brought changes to Indian peoples' ways of life. The essays explore grassroots responses of Indian peoples to pressures of metropolitan America. An eye-opening essay by Terrence M. Cole, "Jim Crow in Alaska: The Passage of the Alaska Equal Rights Act of 1945," addresses responses to racism in Alaska. Non-Indians in Alaska had systematically discriminated against American Indians since the early days of the American occupation of Alaska. Cole describes how local Indian leaders, working at the grassroots level as both American citizens and members of a discriminated group, with the help of the liberal territorial governor Gruening, pleaded their case for equal rights in the 1930s and 1940s. Segregation in Alaska was subsequently outlawed in 1945, but the school system remained segregated until Alaska achieved statehood in 1958. An examination of Indian activism in Part VI illustrates how social, political, and cultural struggles inspired new ideas about American Indian identity and their place in society. Particularly provocative is Ward Churchill's insightful essay, "The Bloody Wake of Alcatraz: Political Repression of the American Indian Movement During the 1970s." Churchill's examination of the history of the American Indian Movement (AIM) and its conflict with the United States government also illuminates how AIM leaders became popular and inspire many Indians.

The final four essays in this volume center on Indian country today (Part VII) and address a wide variety of subject matters: sovereignty, women, casinos, and Indian relations with scholars. Particularly stimulating is Vine

Deloria's essay, "Research, Redskins, and Reality," which sheds light on the complicated and enigmatic relations between Indian and non-Indian scholars. Deloria emphatically argues that research and scholarly publications can and should benefit Indian communities. He goes on to suggest that tribes might guide future research by establishing committees that would select "Master Scholars" who would have better access to research funds.

The effective compilation of essays written by individuals from different disciplines into a meaningful volume is a challenge that the editors, Hoxie, Mancall, and Merrell, succeeded in meeting. While the articles in *American Nations: Encounters in Indian Country, 1850 to the Present* are not interrelated, most of them were previously published in a wide variety of peer-reviewed journals, and have therefore already met demanding academic standards. The anthology as a whole does an excellent job both of showing American Indians as actors rather than victims, and of illuminating the complexity of the relationships between American Indians and non-Indians in the United States. Methodologically, the volume sheds light on the efficacy of studying cultures in a particular time and place; on the value of addressing cultural phenomena for the purpose of demonstrating linkages between historical events and community values and practices; and on the power of good interdisciplinary research. *American Nations: Encounters in Indian Country, 1850 to the Present* is thought provoking. It will inspire numerous discussions and will raise difficult questions about American Indians and non-Indians past, present, and future that will motivate further research.

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Bone and Juice. By Adrian C. Louis. Evanston, IL: Northwestern University Press, 2001. 95 pages. \$16.95 paper.

Since 1974 Adrian Louis has produced not only a fine novel (*Skins*, 1995) and a collection of remarkable short stories (*Wild Indians and Other Creatures*, 1996) but a dozen collections of poetry. With the publication of each collection it has become increasingly clear that any attempt to confine him within a Native American Studies ghetto probably has been futile, and now with *Bone and Juice* it is obvious that with or without an American Indian label he is a significant poet, whose body of work reveals a record of steady growth impelled in part by a constant refusal to falsify either his personal experience or the American Indian experience which frames it.

His personal experience has been both various and painful. Born and raised in Nevada in a mixed Paiute-white family, Louis came to poetry in his teens but flunked out of college and drifted into the Haight-Ashbury "scene" in San Francisco in the late 1960s—the source of a remarkable collection of related poems, *Ancient Acid Flashes Back* (2000). He escaped by hitchhiking east, eventually completed his formal education with two degrees from Brown University, and then returned west to edit Indian newspapers. One of these