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the landscape has many stories that can be continuously reexperienced in new ways, the land is a palimpsest of people and places” (67).

Colwell-Chanthaphonh, Ferguson, and Anyon express the aim implicit in the work of those gathered in this volume: “The anthropological challenge for archaeology is to simultaneously embrace the scientific values and beliefs that underlie our discipline and take into account Native epistemologies derived from different philosophical foundations. When we accomplish this, we attain a multivocal, multivalent study of the past meaningful to both archaeologists and Indigenous peoples” (77).

*Archaeologies of Placemaking* builds on the work of many who have engaged in close collaborations with indigenous North American communities, adding significantly to the field of serious scholarship. These are careful, nuanced, and thought-provoking studies. Foucault’s conception of heterotopias may offer a useful model for conceptualizing archaeological monuments and indigenous commemorative sites and how they may function as important middle grounds. These essays provide a promising basis for such exploration.

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**Aurora Crossing: A Novel of the Nez Percés.** By Karl H. Schlesier. Lubbock: Texas Tech University Press, 2008. 392 pages. \$27.95 cloth.

*Aurora Crossing: A Novel of the Nez Percés* by Karl H. Schlesier is a coming-of-age novel and a fictional account of the arduous journey of the Nez Percés to Canada as they fled the cruel dictates of the federal government in the 1870s. Readers knowledgeable about the Cherokee Trail of Tears, the Navajo Long Walk, the Cheyenne struggle to regain their Montana homeland, the Sioux War, or the Battle of Little Bighorn will recognize similar suffering and betrayal as that endured by the Nez Percés in their flight to their homeland. In retelling actual events in a fictional narrative, Schlesier focuses the storyline on real-life issues that affect Native communities: relocation, assimilation, the search for identity, culture clash, tribal customs in a state of flux, and broken treaties. The events surrounding the war are framed by the trickster tale of Old Man Coyote and the creation myth well-known to the Nez Percé. The narrative proceeds with convincing topographical detail and factual realism concerning the Nez Percé War. The tribal and military leaders are real players in one of the nation’s most tragic clashes with American Indians, while the supporting characters are invented to flesh out the fictional story. Leaders of the nontreaty Nez Percé bands—chiefs Joseph, Ollokot, Looking Glass, Toohoolhoolzote, White Goose, Naked Head, and Hahtalekin—and the government’s emissaries—General Howard and Indian agent Monteith—all play vital roles in the narration. Schlesier effectively turns history into living drama.

The protagonist, John Seton, is a mixed-blood eighteen-year-old who is an outsider among his mother’s tribe, the Nez Percés, and among his Anglo

father's community in Lewiston, Idaho. Seton, as he is called throughout the novel, spent his early years in his father's community, but his mother ultimately takes him to her homeland and attempts to help him establish his tribal identity through a vision quest. After two failed quests to receive his spiritual name, Seton feels alienated from the Native culture because Old Man Coyote does not speak to him in the expected ways of ancient beliefs. He has no protector, no *wayakin*, to accompany him along life's way. In short, he does not belong in either world—the Anglo or the Native. Despite the inner discomfort caused by this failure to communicate with the spirit world, he remains in the Nez Perce community after his mother's death. Seton knows that he must find his place in the world and secure a meaningful identity.

Early in the novel, the chief's council convenes to discuss the fate of the treaty and nontreaty bands of the Nez Percés with federal military officials. Seton must decide where he will reside—on the reservation with the treaty Christianized Indians or with the traditional nontreaty bands. After a brief encounter with his half brother, he is convinced that he belongs in the nontreaty Native community under the guardianship of Hemene, leader of the Lamtama band. He returns to the Lamtama camp where he is drawn into the Nez Perce struggle and the eventual war of 1877. We see the perilous journey of the Nez Percés through Seton's eyes; moreover, we witness Seton's personal discovery of who he is and how Old Man Coyote deals with him.

On the historical level, Schlesier retraces the twelve-hundred-mile journey of the Nez Percés convincingly and interestingly. The reader is compelled by each descriptive mile of the rugged climb to nearly thirteen thousand feet of the Rocky Mountains and beyond. With an anthropologist's eye for detail, Schlesier describes the topography of the Rockies, animal life, daily life and customs of the people, spiritual beliefs, and battle strategies of sharp-witted chiefs who were intimately familiar with the terrain they traveled. Schlesier's perspective seems informed by his research into the culture of the Nez Perce and other Northwest Native cultures and by a clear sympathy for those cultures that have long vanished. Schlesier describes the people, place, and period in clearest detail. The author deemphasizes the role of Chief Joseph in this interpretation of the war and draws a more complex figure in the arrogant Chief Looking Glass, who has been chosen to lead the bands to safety. Even in the face of defeat and Looking Glass's bad judgment, the chiefs observe decorum and protocol, refusing to replace Looking Glass as their leader. This painful, tragic clash of cultures moves slowly and deliberately through dangerous, remote, rugged terrain only to have the Nez Percés defeated and returned to a land not their own.

On the fictional level, Schlesier weaves the myth of Old Man Coyote throughout the narrative. The trickster enters the plot at strategic points from the beginning to the end, providing a structure for Seton to search for a meaningful identity and giving this war novel a personal dimension. The Nez Perce believe that a young warrior must have a spiritual protector that comes from a direct encounter with a spirit—a grizzly, a wolf, or the coyote, some being from the animal world. Seton fails to receive the protector in his childhood vision quests; consequently, he has no spiritual name. As he becomes

involved in the struggles of the Nez Perce, his natural strengths reveal themselves to Hemene, his guardian and leader of the Lamtama band. At the nadir of battle, when Hemene is fatally wounded, noted leaders have perished, and the battle seems lost, Hemene recognizes a mysteriously courageous quality in Seton. He questions Seton about his quests and suspects that Old Man Coyote has appeared to Seton but has not revealed a name to him. Hemene asks White Goose and Bear Shield to hear Seton's story of his second quest for a guardian spirit. The strange experience has all the markings of an authentic encounter with Old Man Coyote except Seton fainted before receiving his *numipu* name. Hemene, White Goose, and Bear Shield instruct him in the ways of Coyote, give him a claw necklace and other essential sacred objects, and teach him how to use the ceremonial paint for protection in battle. White Goose asserts that these acts establish Seton's true identity. Bear Shield affirms that Seton is a Nez Perce; he is one of them and now has his protection even though they are unsure of his name. The leaders believe that the name will be revealed in due time. As Seton leads the remnant of the Lamtama band northward to escape General Howard (Cut Arm) and his troops, he has a final dreamlike encounter with Coyote. He claims his heritage fully in the final scene of the narrative as he meets the rescue party from the Lakota. "What is your name?" the man asked. It did not come easy for Seton to answer. He had not used the name before. But now, in this place, it had to be spoken. It had to be let loose on the wind, for his mother, for Hemene, for Bear Shield, for himself, for coyote. "*Itsayaya pa'na*. He said it clearly" (369). He *is* Nez Perce; he belongs.

In *Aurora Crossing*, Schlesier offers a rich retelling of an epic struggle between the US government and the Nez Percés. Much more detail exists in this historical fiction than this short review can provide. Readers will find compelling details about the daily life of nomadic hunters and gatherers, the role of women, the importance of dreams in this belief system, and Natives' interpretation of natural phenomena such as the *aurora borealis*. Schlesier's *Aurora Crossing: A Novel of the Nez Percés* would be a valuable addition to courses in American or Native American literature and for studies in American Indian cultural change. This work fits well with readings from Momaday, Welch, Silko, Lewis Owens, and others that focus on identity and the consequences of alienation and displacement in American Indian life. This novel is not a fast read, but it is a worthwhile one for all audiences. To assist the reader, Schlesier provides a prefatory author's note, a cast of characters, an epilogue, and a list of research sources for further reading. Seton's story is transformational and rewarding, and the book offers a fascinating glimpse into the complexities faced by the Nez Perce people.

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