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participation in the cash economy through market businesses, and marches and other actions taken by women against the national government. Men also can express strength of character that is compared to that of the strongwoman.

The Quechua include nonhuman animals and plants as sentient beings, which is not unusual for indigenous peoples, and this is aptly portrayed in the text through examples of plants moving in the wind, animals interacting in water, or the impact of the weather on the environment (9). In North America as elsewhere, indigenous people strongly believe that plants and animals express feelings and motivations through sounds and actions. In my own research, I have found that Northern Paiutes in Oregon often use ideophones, notably during storytelling by elders, but younger members of the tribe also employ them, as with one ideophone that imitates the movement of a “dust devil” in the desert. When being warned to not look at a dust devil, because it could cause illness, the warning always included the sounds of the dust devil as well as accompanying movement of the arms for emphasis.

As Nuckolls points out, ideophone use is reserved for times when people are comfortable and happy, not for times of distress. It is a chance for the speaker to clarify the nuances of a specific event or pattern to the listener. An ease of transition exists between events, and the ideophones are viewed as pleasant to the ear. At times, the book’s detailed breakdown of ideophones is lost in the richness of the transcribed stories of Luisa Cadena. It is recognized that this technical information is important, but it is obvious that the discussion of the stories takes precedence. The reader is drawn into the cultural nuances of the Quechua through the stories. It would have added to the book’s interest had the author incorporated additional examples of the stories and ideophones by category, as outlined in the introduction.

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The Magic Children: Racial Identity at the End of the Age of Race. By Roger Echo-Hawk. Walnut Creek, CA: Left Coast Press, 2010. 176 pages. \$89.00 cloth; \$24.95 paper.

If science has rejected race as a viable indicator of human biology for some time, the implications for everyday understandings of self largely remain. In this memoir, historian Roger Echo-Hawk critically examines the dehumanizing nature of race within the context of his own lived experiences. Echo-Hawk believes that if the distortions that the cultural construction of race have wrought are to be understood, a new public dialogue is needed on

race and the roles that it has played in public and private lives. To illustrate discussions and usages of race within everyday American society, Echo-Hawk offers readers a candid glimpse of his own life cycle—from childhood to adulthood—and the salience of race within it. In nine compelling “bear dream” chapters that interweave Echo-Hawk’s deft skills at prose and poetry, the reader can approximate the author’s experience: how Echo-Hawk learned about race from family members, the racial expectations of individuals within US society, and, ultimately, how the similarities and differences between “racial Indianhood” and how he has understood himself over time led to his rejection of the concept (9).

Prefaced by the motives and rationale for his central inquiry, chapter 1 opens with a bear dream that prepares readers for the slow awakenings and transformations that led to Echo-Hawk’s rejection of race. Chapter 2 thoroughly engages the inconsistencies between being racially Indian and belonging as a Pawnee, including how the concept of race lends an illusion of cultural homogeneity that negates ancestral hybridity; the inhuman attitudes Americans have toward one another as a result; and the motivations behind Echo-Hawk’s ultimate rejection of the identity that concepts of race prescribed for him during the 1990s.

In chapter 3, Echo-Hawk recalls his experiences and identities during the 1960s and 1970s, carefully leading the reader through an examination of the inconsistencies among his experiences as a hippie, aspiring writer, and American Indian scholar. He gradually awoke to the implications that Richard Brautigan’s character “Magic Child”—an individual that awakens from delusions of racial identity caused by a monster’s spell—held for his own experiences with race. To the extent that concepts of race limited his life choices, self-understanding, and writing, he likens the experience to being trapped in a statue. Similarly, in disclosing his own acts that did and did not pass on the cultural practice of racial Indianhood, Echo-Hawk conveys—through variation in experience, practice, and a letter to his nephew—the importance of questioning the negative impacts that an uncritical inheritance of racial Indianhood might have on future generations. Not only does Echo-Hawk question its adequacy as a system for cultural identification, but also the potential animosity that may arise between those who continue to rely upon race, and those who reject its viability.

These questions extend to a critique of the academy and American Indian academics. Echo-Hawk takes particular issue with scholars who, rather than encouraging readers to come to their own informed conclusions, essentialize race and/or racial Indianhood in their analyses. The author reminds the reader that racial Indianhood has a history traceable to Europe through scholars such as Johann Blumenbach and Johann Herder, who sought to understand

human diversity through studies of skull volume and who ranked the mental capabilities of humanity by physical type (33). Many Americans had little incentive to question the limitations of this approach, such as being designated as inferior or experiencing racial discrimination. Echo-Hawk's reminder of this dubious heritage is also directed to those American Indians who found it convenient not to question the ways in which racial Indianhood might undermine the self-determination inherent to being sovereign, even though this approach was significantly different from how American Indian cultures explained human difference.

The significance of this critique expands in chapter 5 as the reader is introduced to the "Closet Chicken Coop," where Echo-Hawk recalls life events illustrating how his understanding of self was shaped as much by the past as it is by the future. As part of a group of indigenous archaeologists who sought to decolonize archaeology being done on—and with—American Indians, Echo-Hawk found the cause of challenging racial bias within archaeology heroic. However, he also found himself questioning and challenging unchecked aspects of this indigenous archaeology that were rooted in racial Indianness. The author encourages the reader to ponder the similarities and differences between the assumptions and scholarly arguments made during the time when he believed in concepts of race, and after he rejected its cultural practice. He is candid about how these perspectives informed scholarly papers on the Native American Graves Protection and Repatriation Act (NAGPRA) and repatriation, and his changing views of colleagues who adhered to racial Indianhood for the sake of social justice. What emerges is a vital question for twenty-first-century American Indian studies: is it possible to cultivate and maintain American Indian pride without contributing to racism in the United States?

The significance of this question is expanded upon in the following chapters. Chapter 6 takes readers further into the "coop" in a complex discussion that calls into question the inadequate representations of our common humanity that arise when racial Indianness is a part of archaeology and NAGPRA. Chapter 7 is brief but profound. It draws readers into an awakening from another bear dream, with memories of Echo-Hawk's employment with the Colorado Historical Society and Denver Art Museum. When he uses *we* to describe his own actions and voice, Echo-Hawk challenges us to ponder all that he has shared from his lived experiences and to find in our own racially inflected self-construction the illusions lent, contributions ignored, and individual life choices negated.

Chapter 8 scrutinizes the problematic, interchangeable nature of ethnicity and race and its use by American Indians and US society in general. Echo-Hawk analyzes the Ward Churchill scandal and the resulting accusations of ethnic and racial fraudulence from American Indian academics and the media

in light of his own experiences of the racial expectations of others, posing such accusations as a larger symptom of the misplaced expectations that characterize the cultural practice of race within the United States.

Drawing strength from literature, lived reality, Pawnee tradition, personal truth, and public history, Echo-Hawk has skillfully crafted a timely twenty-first-century book that should encourage vigorous debate and discussions of race and racial identities among American Indians within university classrooms. If this book has a flaw, it is that at times a recalled experience can seem somewhat inconsistent with the topic being discussed, which may make readers wish for further explanation. Still, as with most dreams and awakenings, the messages are incomplete, sporadic, and in need of further interpretation, and this may seem inconsistent with the concise analytical structures expected in academia. Rather than offer one definitive statement, which would inadequately represent the diversity of his experience of having to navigate the random behaviors and race-based expectations of others, Echo-Hawk brings to this easy and insightful read a structure of dream reflection, which fulfills its goal to incite readers to think critically. Scholars of race in American Indian studies, American studies, anthropology, and ethnic studies should find this work a thought-provoking and vital addition to any curriculum that seeks to examine the salience of race in individual lives.

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Native American Son: The Life and Sporting Legend of Jim Thorpe. By Kate Buford. New York: Alfred A. Knopf, 2010. 496 pages. \$35.00 cloth.

Jim Thorpe is the lone American Indian athlete whose accomplishments have earned him ongoing multicultural respect. He is not merely a hero to Indians everywhere, but a hero in the dominant culture of the United States and even worldwide. There were other outstanding Native American sports performers with hordes of admirers: Billy Mills, the superb Olympic runner; Charles "Chief" Bender, the Hall of Fame baseball pitcher; and Louis Francis Sockalexis, the Penobscot who so impressed Cleveland baseball fans that they voted to call their team "the Indians." But only Thorpe had the ability and the charisma to capture minds and hearts on such a grand scale. He towers above them all, an inspiration to adults and schoolchildren alike, a worldwide symbol of sports excellence. He was, and remains, unique.

Kate Buford explores that uniqueness in *Native American Son: The Life and Sporting Legend of Jim Thorpe*, undoubtedly the most comprehensive