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American Indian Culture and Research Journal

Title

Removable Type: Histories of the Book in Indian Country, 1663-1880.
By Phillip H. Round.

Permalink

<https://escholarship.org/uc/item/9rx5x80z>

Journal

American Indian Culture and Research Journal , 36(4)

ISSN

0161-6463

Author

Roy, Loriene

Publication Date

2012-09-01

DOI

10.17953

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position within white society, but desired above all to increase their influence over Native American education.

Warren studies issues of identity and biculturalism in detail by examining the lives of two of the leaders of the Native American reform movement: Ella Deloria, a Yankton Dakota, and Henry Roe Cloud, a Nebraska Winnebago. Though both were longtime teachers, they considered themselves to be activists and advocates for Native American reform. Both grappled throughout their careers with definitions of bicultural citizenship that would allow Native Americans to enjoy the benefits of inclusion while still maintaining their distinct cultures. From the 1910s through the 1930s, both Deloria and Roe Cloud persistently demanded that Native Americans be treated as American citizens without having to give up their heritage (159). Their individual efforts would influence an important shift in boarding school curriculum to include Native American studies, resulting in an increase in Native pride and cultural preservation.

The Quest for Citizenship reflects a shared historical experience, telling the story from three distinctive perspectives—Native American, African American, and white American—so that “we can see how each group came to different conclusions about American identity” (6). This comparative approach allows for a fuller, less biased understanding of the impact of the citizenship process on Native American and African American identities and cultures. Valuable to numerous academic disciplines including history, education, government, and ethnic studies, Warren’s focus on the role of education as a tool in the control and shaping of racial identity is vital to understanding racism in the United States.

Deirdre Almeida

Eastern Washington University

Removable Type: Histories of the Book in Indian Country, 1663–1880. By Phillip H. Round. Chapel Hill: The University of North Carolina Press, 2010. 272 pages. \$62.95 cloth; \$26.95 paper.

Philip H. Round’s *Removable Type* is a well-documented, well-reasoned, and cogent examination of the history of the book in Indian country from the mid-seventeenth century to the late-nineteenth century. The book begins with the printing of what is recognized to be the first book for Native peoples of North America, and concludes with the passage of the Dawes Act—an act that defined the close of the treaty period, the arrival of land allotment and establishment of reservations, and, soon thereafter, the formation of boarding

school educational structures for youth. The contributions of known figures such as James Printer, Samson Occom, William Warren, Sarah Winnemucca Hopkins, Sequoyah, Elias Boudinot, and William Apress to the history of the book in Indian country are recognized, and the author also includes figures such as Spokane Garry, John Candy, David Cusick, and Catherine Wabose, who may be better known within regional and local histories stories. These and other stories, such as the use of paper tablets by prisoners at Fort Marion, Pennsylvania in the 1870s to create what is known as ledger art, come together in a panoply of lives, energies, and nations to make up the communal history of the Native bibliography.

The history of the place of the book in Native life is not simply a story of assimilation through methods of western communication, nor is it merely a story about the repression of traditional worldviews and means of communication. It is also a story of rebellion and an expression of indigenous sovereignty. Indigenous peoples have long adopted and adapted foreign technologies, and put their own stamp on such technologies' use and meaning. Thus, writing, book illustration, and printed products became instruments of anticolonialism. Round's book contextualizes the history of the book in Indian country by combining two focal chronologies: the development of published works coming from—and establishing readership within—American Indian cultures, and the parallel chronology of the relationship between tribal nations and the federal government. Interwoven are historical landmarks, such as King Philip's War and Cherokee Removal, as they are related through the place of text. The stories in *Removable Type* are not all indicative of Native progress and accomplishment by means of reading and writing; the stories also depict the sometimes disastrous impact of text on the lives of the Native peoples, such as the decimation of the members of the Praying Towns during King Philip's War. Many readers will value the author's useful digressions wherein he examines core topics, including a definition of Indian country, and an explanation of how the earliest Native writers defined their ethnicity, thus contributing to the ongoing debate over the question, "who is indigenous?" While the author stays neutral in regard to whether print diminished the value of oral culture, he presents well-documented cases that will enable future writers to explore this question in more depth.

Round presents his content in eight chapters. Chapter 1 opens with Europeans' first contact with America and, subsequently, the use of the book as an instrument of conquest with conversion of First Peoples to Christian religions. The year 1663 marks the arrival of the first book to Indian country, the Indian Bible (a translation of the Bible into an Algonquian language by a Puritan missionary named John Eliot), and here Round uses analytical bibliography to investigate the book as physical object, examining such features

as type, font, balance of white space, ruling, illustration, marginalia, and handling of Native language text. Chapter 1 closes with King Philip's War, which resulted in fewer books being printed in Native languages, and traces the emergence of the published captivity story. Chapter 2 follows the development of print as a devotional, and increasingly political/legal experience, and explores the advent of Native writing. In the 1760s, with the publication of two versions of "A Short Narrative of My Life," Samson Occom became the first Native person in North America acknowledged to be an author. The exchange of books between Native peoples and European-Americans developed into part of communication protocol as well as a commercial exchange. Chapter 3 continues this chronology, and illustrates how the presence and motive of the book in Indian country has moved from serving as an instrument of religious conversion to an instrument of nation building and overt conquest. This time period saw presses established at Indian missions, moving the production of books written for and by Indians directly to Indian country. The book started to take on a different role as Native peoples adopted and adapted book technologies, production, and content.

Chapters 4 through 7 diverge from the chronology to focus on thematic examinations of Indian book history. Chapter 4 considers books as extensions of what the author refers to as "Indian publics": discussion spaces that afforded Native peoples time to examine the place of text as either supportive or destructive to their tribal cultures. While these spaces originated in reaction to diplomatic communications between Native and Western European/Americans, they resulted in the elevation of the book so that it not only played a role in Native/non-Native negotiation, but increasingly was also part of intertribal diplomacy.

Chapter 5 uses stories about Cherokee publishing and literacy as the backdrop for the development of an Indian reading public and, specifically, the refining of Cherokee nationhood. It retells the story of Sequoyah's syllabary, and also introduces new kinds of print documents, newspapers, memorials, and medicine notebooks. Copyright and other aspects of intellectual sovereignty are presented in chapter 6, through the lives of David Cusick (a Tuscarora writer whose work was first copyrighted in 1828), and William Apress. Discussing the topic of ownership also brings up notions of authenticity and who can speak (or write) for and about Native peoples. As shown in chapter 7, cultural entrepreneurs followed the emergence of Native writers and appropriated their writing and intellectual content, so that unprotected reprinting without attribution to Native authorship increasingly eroded ownership. Henry Rowe Schoolcraft's appropriations are noteworthy: his misuse of survey methodology for personal gain illustrates why institutional and tribally based review panels that secure informed consent for research

participants are so necessary. Today, many American libraries, archives, and museums remain bastions of this mentality when they claim ownership to, hold, and impose access regulations upon traditional cultural expressions. The final chapter covers the incorporation of illustration in Native writing, focusing on the subthemes of resistance and survival in woodcuts created by David Cusick (Tuscarora) in the 1820s, and the ledger art of Haw-Gone/Silver Horn (Kiowa).

Removable Type's index employs logical subject headings—authors, titles, historic events, historical figures, organizations—that enhance the usability of the work. The thirty-eight illustrations are well-reproduced, captioned, and referenced within the text. *Removable Type* should be required reading in courses that cover the development of Native writing in the United States; it might also serve as recommended reading in most any class on Native literature, as well as American bibliography. Faculty in doctoral programs are encouraged to direct their doctoral students to *Removable Type* as a successful example of creating a well-supported, analytical text that builds on theory with stories, examples, and balanced rhetoric. With citations to over 120 published primary works, and nearly 180 published secondary works, the bibliography alone represents a required reading list for the study of Native literatures. It deserves a place alongside other scholarly contributions in this area, such as Robert Warrior's *Tribal Secrets: Recovering American Indian Intellectual Traditions*, Jace Weaver's *American Indian Literary Nationalism*, and the forthcoming *Oxford Handbook of Indigenous American Literatures*.

Loriene Roy
University of Texas, Austin

Torn from Our Midst: Voices of Grief, Healing and Action from the Missing Indigenous Women Conference, 2008. Edited by A. Brenda Anderson, Wendee Kubik, and Mary Rucklos Hampton. Regina: University of Regina, Canadian Plains Research Center, 2010. 288 pages. \$24.95 paper.

Writing this review as the United States Violence Against Women Act comes up for renewal amid severe Congressional opposition to its expansion of tribal jurisdiction over non-Native offenders, I feel compelled to mention this opposition's continued debasement of the well-being and, in fact, its virtual denial of the existence of the indigenous women. A colonial juridical structure that values the abstraction of jurisdiction more than it values the safety and lives of indigenous women heightens their vulnerability to the violence they face, and sometimes fall victim to, in that it perpetuates the process that portrays