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Reflections on American Indian History: Honoring the Past, Building a Future. Edited by Albert L. Hurtado. Introduction by Wilma Mankiller. Norman: University of Oklahoma Press, 2008. 149 pages. \$29.95 cloth.

This is a small book, but it is packed with such excellent chapters that I can certainly recommend it very highly as a supplementary text in Native American studies courses. By combining the writings of many very knowledgeable scholars, *Reflections on American Indian History* succeeds in providing the reader with a rather comprehensive overview of indigenous issues, especially as they relate to the Oklahoma region and to the middle part of the United States. Editor Albert Hurtado has written a preface, which provides an introduction to the book as well as to the symposium on twentieth-century Indian history held at the University of Oklahoma in April 2005. The symposium featured “themes that are central to Native American studies today” (ix). Taken together, the presentations delineate a “hopeful vision for the field of Native American studies and the future of Native American people” (xi).

An introduction by Wilma Mankiller, esteemed elder stateswoman of the Cherokee Nation, summarizes many aspects of US government-Indian relations. Mankiller, since deceased, criticizes the common idea of “Europeans discovering America as a ‘new world.’” She cites the work of Jack Weatherford to the effect that “America has yet to be discovered” (xvi). Indigenous cultures are seen as important, along with the idea of tribal sovereignty. The 370 formal treaties between the United States and Native nations “have rarely been fully honored by the U.S. Congress and executive branch,” according to Mankiller (xiv).

She asserts that “we rejoice in the knowledge that ceremonies given to us by the creator continue, that the original languages are still spoken, and that our governments remain strong.” Mankiller says that “we accept our responsibility to make sure those who come after us will always know what it means to be descendants of the original people of this land called America” (xix). Colin G. Calloway, a prominent historian of British origin, focuses his contribution on issues that bother “the people who bother me—colonialism, land and treaty rights, wealth and poverty, and culture and identity—unresolved issues that are rooted in the past” (4). Calloway reviews these issues and generally summarizes US-Indian relations. Powerfully, he asserts that colonialism is “about establishing and perpetuating systems of power,” thus indicating that it still exists (5).

R. David Edmunds’s “Moving with the Seasons, Not Fixed in Stone” provides an excellent overview of Native cultural and identity issues, beginning with a semi-fictitious example of cultural continuity within change among the Cayuga of northeast Oklahoma. He then follows with a very good analysis of

issues such as blood quantum and what identifies persons as being “Indian.” Edmunds provides some key ideas that tribes need to consider, including how to replace blood quantum, rebuilding land bases and economies, and viewing gaming as “seed corn” to be used to grow future possibilities and ensure survival.

Edmunds also discusses language survival, the protection of historical and sacred places, and the usefulness of tribal colleges. His chapter should be must reading for all tribal leaders, in my judgment. Lawrence M. Hauptman offers a chapter on the Six Nations and Oneida history that is designed to test the accuracy of tribal historical memory. He finds a great deal of accuracy among Oneida people’s recollections and also shows how the Oneida have used their history as a tool of survival and protection. The importance of women in Native American survival is an often-overlooked subject. For that reason alone, Brenda J. Child’s presentation on Ojibwe women, jingle dancers, and healing is of great interest. Child shows how the development and use of jingle dresses in rituals and dances played a role in the spiritual health and cultural survival among the Ojibwe and neighboring Dakotas. The use of the jingle dress began around the close of World War I, perhaps at Mille Lacs, Minnesota, or White Fish Bay, Ontario. The women resisted the order by the Bureau of Indian Affairs to halt traditional dances in 1921. The Jingle Dance movement was anticolonial, and it helped to rally the Ojibwe people’s spirits. The healing power of music was used to undermine forces of suppression and assimilation and was a possible factor in resistance to disease.

More recently, jingle-dress dancing has spread throughout Indian country. I couldn’t help but think of the turtle-shell shakers among Euchee women dancers in Oklahoma, where older women with their shells shaking at their ankles are joined by young girls with tin cans at their ankles until they inherit or make their own turtle-shell shakers. Clearly, women dancers play a major role in the survival of Native American culture.

Reflections on American Indian History impresses me quite favorably, especially as it relates to the Plains region and, generally, the middle part of the country. It is less useful in relation to California, where our largest tribes (in numbers) are probably Mixtec, Zapotec, Pure’pecha, and Maya from Mexico and Central America. These indigenous Americans are the larger portion of the farm workers and urban short-term laborers of the state (as they are also in Florida and many other regions, although with a different tribal mix, in some cases). The entire subject of Indians as farm laborers and “undocumented” aliens is absent from the volume. Similarly, I would say that some issues facing many East Coast tribes and groups are absent. The subject of Native Americans who are part African is ignored, a very significant topic on the East Coast as well as among the Five Tribes of Oklahoma, especially Seminoles and Cherokees. Non–federally recognized groups such as Maya farmworkers

in Florida or Papagos and Pimas, Cocopas, Kumeyays, Kickapoos, or Yaquis divided by the US-Mexican border are not generally included in this volume.

I applaud the editor and his efforts, and I know how difficult it is to be comprehensive. My first text on North American Native peoples, *The Indian in America's Past* (1964), managed to include references to the Jibaros of Puerto Rico, Red-Black peoples, East Coast tribes, and Métis groups of the northern plains and Canada, but many other topics could not be covered. We are always limited by constraints of space and time. Thus I recommend *Reflections on American Indian History* as a very useful work, an accurate assessment of Native affairs within the limitations that I have identified.

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Reincarnation Beliefs of North American Indians: Soul Journeys, Metamorphoses, and Near-Death Experiences. By Warren Jefferson. Summertown, TN: Native Voices, 2008. 208 pages. \$15.95 paper.

Reincarnation, or the belief that a human soul can separate from the physical body and experience rebirth into another body at death, is a dominant belief in many parts of the world and a foundational component of numerous traditional North American indigenous religions. Employing the term *reincarnation* to encapsulate physical rebirth and the transmigration of the soul, Jefferson invites readers onto a primarily historic journey through a compendium of nineteenth- and twentieth-century ethnohistoric texts that relay in diverse fashions the concept of the re-embodiment of the soul. Writing in the comparativist vein evidenced in *Amerindian Rebirth: Reincarnation Belief among North American Indians and Inuit* (1994), Jefferson paints in broad strokes the American Indian religious and spiritual life, addressing a general audience regarding the themes of reincarnation and shamanism within Native American religions. This text includes bibliographic references, an index, and black-and-white photographs courtesy of the Edward Curtis Collection.

Adopting an informal style, Jefferson sifts through the historic writings of diverse anthropologists, ethnologists, and explorers: the works of nineteenth-century Native activist Charles Eastman and ethnographer James Mooney; nineteenth- and twentieth-century anthropologists Franz Boas; Boas's students Margaret Mead, Ruth Benedict, and Paul Radin; twentieth-century explorer and anthropologist Knud Rasmussen; Antonia Mills, current director of First Nations Studies at the University of Northern British Columbia; and others.