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Alan Trachtenberg's narrative traces the "Western" (an art form largely concocted in the East as a form of commercialized entertainment), a set of images so ingrained in US popular imagination that presidents (such as Ronald Reagan, imitated rather poorly by George W. Bush) can harvest votes by exploiting them. The author's explication of "Indians, immigrants, and national identity" (xiii) develops the theme that the United States has no single cultural nationality. It is not a nation, in the classic, Latin sense of the word, invoking a common birth. The unifying symbols and myths of this nation must be manufactured. *Shades of Hiawatha* is an insightful, often evocative explication of this manufacture, in which Hiawatha's imaginative biography is skillfully woven.

The immigrants' relationship with Native Americans has always been possessed of a certain duality, from the urge to "Indianize" or leave European-American society for Indian America (outlawed in some early New England towns and described at length by Benjamin Franklin) to stereotypes of merciless savages that propelled manifest destiny.

Trachtenberg uses Hiawatha as a literary metaphor: shaper and shaped, exemplar of Americana and involuntary boarding-school student, maker and subject of myth. By 1900, persons acting as Hiawatha, perhaps the first pan-Indians, appeared in many early photographs dressed in Plains Indian headgear, feathers to their toes, not the least bit Iroquois, but "a transfigured version of a mythical Ojibway culture-hero," according to the author, "Longfellow's ever-recurring Hiawatha" (50–52). The wages of mythology were quite good; the epic poem helped Longfellow maintain his status as the first poet in the United States to earn a living solely by writing, having resigned his teaching job at Harvard.

This is a richly rewarding explication of American myth and racial politics that speaks to our time as well as to the century-old record it examines.

*Bruce E. Johansen*

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**The Struggle for Self-Determination: History of the Menominee Indians since 1854.** By David R. M. Beck. Lincoln and London: University of Nebraska, 2005. 534 pages. \$49.95 cloth.

This is an impressive and fine piece of historical scholarship and no one will ever be able to write another history of the Menominee without studying Beck carefully. His comprehensive chronological narrative of the colonial administrative history of the Menominee reservation—and Indian efforts to shape the same—has set a standard for archival research; Beck researched twenty-six different collections for this book. Furthermore, anyone working in the area of the history of federal Indian policy who would like to see how big ideas come to roost in particular settings ought to work through this volume.

Using a wide variety of written records as well as some oral history, Beck shows how the Menominee survived a series of public and private initiatives

in the course of their life on the reservation beginning in the mid-nineteenth century: rapacious logging interests; aggressive and ecologically inappropriate federal policy initiatives envisioning a community of Jeffersonian small farmers; missionaries bent on spiritual and social change; the allotment of the collectively held tribal estate; the clear-cutting and general mismanagement of their forested reservation; efforts to dam the Wolf River for electricity; a proposal to transform much of the reservation into a national park; and termination as a federally recognized Indian tribe as well as restoration to tribal status, one of the seminal moments in the now more than three-decade-long federal self-determination Indian policy.

We learn a great deal about the poetics and dynamics of American colonialism in the Upper Midwest in this account, especially in Beck's discussion of the history of the federal mismanagement of the Menominee forest. However, the book's greatest strength is also its greatest weakness. Showing how it was that an indigenous group survived Euro-American domination—a charge the author took from the action anthropologist Sol Tax late in his life—and doing so by relying on archival records, we read a great deal more about the very particular motivations, hopes, fears, policies, and conflicts of colonial agents and entrepreneurial private non-Indian citizens than we do about those of Indian people, all the while being assured that Indian people shared the most fundamental of political ideas and were shaping their own destinies to the extent to which they could. I index this general appraisal calling attention to the book's appendix, which does not list the dates of the tenures or careers of Menominee Indian political luminaries—only a very few of which are particularly memorable—but rather of the Indian agents, missionaries, and forest and mill managers.

The survival trope, instantiated as the particular goals of community-wide welfare and self-determination, often eclipses the significance of the contentious internal political debates on the reservation among Indian people as to how to achieve homegrown ends. Though *conflict* does not appear in the book's index, there was intratribal conflict from the very beginning between the warriors and the older chiefs regarding how to spend annuities, the appearance of the Dream Dance in the late nineteenth century, the 1904 constitution, what to do about the forty million board feet of timber leveled by the 1905 blowdown, allotment (which most Menominees supported), and how to manage termination and accomplish restoration.

We aren't given a sense of Menominee society as being one organized by kinship and we should be. In his discussion of the implementation of the disastrous policy of termination in the 1950s, Beck writes that disagreement and division had been part of Menominee politics for a long time and that "family connections" were important predictors of political positions, but this is the first we hear that a distinct cultural order played a role in shaping the contours of Menominee resistance. No particulars are offered. In his discussion of tribal restoration, we are again told of "longstanding political factions" in conflict, but there is little discussion of this conflict throughout although it is implied. Perhaps this dynamic has been central to the maintenance of tribalism from the very early years, but because there is no political theory of the resistance we are left to construct this for ourselves.

The author is sensitive to the problems surrounding colonial histories and especially the need for the indigenous voice, but neither of the two volumes that Beck has so painstakingly rendered are committed to the idea that there is such a thing as an Algonquian or Menominee historicity: a distinctive way in which things happen by virtue of how things *always* happen in a culturally distinctive Menominee universe of meaning even in a context of domination. Beck has given us a very detailed tribal history without much about the distinctiveness of Menominee culture, yet the book remains compelling, important, and valuable because it details so carefully the shape of the forces pressing upon this indigenous group.

As the community moved from “complete autonomy” to “substantial dependence,” I would like to have read more on the dynamics of ethno-genesis—making “Menominee-ness” as it were—as well as on the different motivations for political actions on the parts of the different leaders that emerged. For example, the Iroquois expansion is represented as something they were “forced” to do; so too were the Menominee “forced” to attack the French and kill eleven of them when they were abused by a French commandant. This is too charitable. In my view, the motivations of Menominee leaders are simplified and laundered to come out altruistic and prescient. There is a sense that anything and everything any Menominee did was motivated in and had the effect of engendering self-determination although the machinations of certain figures belie this interpretation. It was, for example, the Menominee Reginald Oshkosh’s idea to shrink the reservation and establish a national park on the Wolf River, and an earlier Oshkosh had ignored the interests of the Menominee in the north in favor of his local constituency thereby enraging the former.

There is no discussion of Menominee Indian involvement in World Wars I and II or the Vietnam War, despite the importance of participation in the US Armed Forces for Menominee people in general and its importance as a credential for political leadership specifically. Often Beck leaves the interpretive assessments to other scholars of the Menominee (for example, Hosmer, Lurie, and Peroff) rather than presenting his own specific conclusions. It is also noticeable how often Beck speculates on motivations for public action, qualifying his claim with *probably*.

In the penultimate paragraph of the book, Beck asserts that the goal of a tribally defined separate existence has been achieved by the Menominee, “despite sometimes vast differences of opinion among tribal members” (188). I would like to read more about the indigenous political process that shaped self-determination insofar as the Menominee should be thought about less as an agent of history than as a project, a set of ideas in the minds of community members that they variously enacted, shared, and certainly debated in a wide variety of practices even as a much more powerful Other was attempting to contain, define, manage, and enculturate them.

*Struggle for Self-Determination* makes the first steps in the direction of a history that simultaneously addresses the relationship between the sociocultural order and actual individual practice and the relationship between the colonized and the colonizer, a “dialectic in a double sense” as Jean Comaroff

referred to her own methodology in *Body of Power, Spirit of Resistance* (1985, 252), an exemplary tribal history in this reviewer's estimation, along with the papers in Whitehead's *Histories and Historicities in Amazonia* and Sahlin's *Apologies to Thucydides: Understanding History as Culture and Vice Versa*, all of which call upon us to decolonize the histories of survival motivating the particularity of resistance in an indigenous order of value.

Larry Nesper

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**Tséyi', Deep in the Rock: Reflections on the Canyon de Chelly.** By Laura Tohe and Stephen E. Strom. Tucson: University of Arizona Press, 2005. 72 pages. \$15.00 paper.

Diné poet Laura Tohe never visited Canyon de Chelly as a child, though she "grew up on the other side of the mountain from it" (xiii). She was an adult when she first marveled at its natural beauty. And it is beautiful. In 2000, I was one of four final candidates for the presidency of Diné College, one of the largest tribal colleges in the nation. I had the opportunity to explore the canyon in between interviews and public forums. It's magical. I never wanted to leave it. No wonder it holds such significance in the culture and spirituality of the Navajo people.

Eventually, Laura Tohe, who teaches English and American Indian literature at Arizona State University, began to explore the canyon. She started to write poems about the place, mentioning specific locations such as Antelope House and Mummy Cave Ruins. Place is very important in Native American writing. The connection between poet and environment is inseparable. She also weaves in references to coyote, crow, and wild horses . . . lots of horses. And the poems reflect the canyon walls, haunting, ever changing, sculpted, lonely, and quiet, such as her brief poem "On the Other Side": "On the other side is a wall / where the souls of the dead / watch the tears of the living flow."

But most notably, Tohe, who has been writing and publishing her poetry for more than twenty years, is able to express herself in her Native language, if only in three poems in the collection. Very few established American Indian writers can write or speak in their Native language. Language is one of the key identifiers of culture. When you ask a German what makes him German, the first thing he will say is that he speaks German. Geography, history, cuisine, and even religion follow. But language is paramount. This gives Tohe's poetry genuineness. It is real. It is meaningful. It is the first step toward a truly unique form of American Indian expression. I applaud her for it and encourage others to follow in her footsteps.

Although my own tribe's home is several thousand miles northwest of Tséyi' (the Navajo word for the canyon), important linguistic similarities tie our two Native languages together. Indeed, both belong to the Diné language family. In my Alaska Native language (Ahtna Athabaskan) our word for *rock* is *ts'es*, a first cousin to *tséyi'*.