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presenting such generic indigenous knowledge, but in this particular forum it is not entirely appropriate. The importance of this book is in its diversity and such homogenizing statements only serve to set up expectations and pre-judgments that the readers should be able to make for themselves.

For those interested in other volumes of this type, see Joseph Cash and Herbert Hoover's *To Be an Indian: An Oral History* (1995), Rita Kohn et al.'s *Always a People: Oral Histories of Contemporary Woodland Indians* (1997), and Joseph Bruchac's *Lasting Echoes: An Oral History of Native American People* (1999).

*John Norder*

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**Indian Nations of Wisconsin: Histories of Endurance and Renewal.** By Patty Loew. Madison: Wisconsin Historical Society Press, 2001. 148 pages. \$39.95 cloth; \$21.95 paper.

Patty Loew has written a compact, useful, and innovative book about the eleven federally recognized American Indian tribes in Wisconsin, and has also included a would-be twelfth, the Brothertown Nation, which at this writing is awaiting a recognition decision from the Interior Department. The book is compact because she covers a diverse history in 126 pages of text. It is a useful book because she extends her chronological coverage from precontact to the present. And, most importantly, it is an innovative book, because she explicitly makes use of oral history interviews with tribal elders and tribal historians whenever possible. For those wanting to make a classroom selection for an introductory text on the subject, Loew's book gets this reviewer's nod over the older, but still valuable, *Wisconsin Indians* by Nancy O. Lurie, and the more recent *Native American Communities in Wisconsin* by Robert Bieder.

Loew begins her book with a chapter on the precontact history of Native people in present-day Wisconsin. She is particularly interested in the material culture of the burial mounds in southern and southwestern Wisconsin. In this regard, she has been aided considerably by the research of the Ho-Chunk (formerly Winnebago) Nation's Historic Preservation Department. The tribal archaeologists have done excellent work with ground-penetrating radar devices to locate burial mounds and link their shapes to the emerging clan system. Next Loew presents a chapter on European contact and the effects of the fur trade. Here she sees the origins of Indian dependency in the involvement in the world fur market.

The following six chapters take up the histories of the Menominees, Ho-Chunks, Ojibwes, Potawatomis, Oneidas, Stockbridge-Munsees, and Brothertowners. Her treatment of Menominee history is strong, particularly on the aboriginal history of the tribe in Wisconsin. It is less clear, in her handling, how the Menominees made the transition in the late nineteenth century from a hunting-fishing-ricing-berrying band to a timber-cutting and wood-products band. Too bad that Loew finished her work before the 2000

publication of Thomas Davis's *Sustaining the Forest, the People, and the Spirit*, a book whose subject matter is the history of the Menominee forest. Her chapters on the Ho-Chunks and the Potawatomis stress their common fate of removal from southern Wisconsin and the unhappiness of parts of those tribes with their new homes on the Great Plains. Both tribes had numerous "wandering" or "roving" Indians throughout central and northern Wisconsin in the mid-nineteenth century—people who would not stay removed in Nebraska or Kansas. Only in the late-nineteenth and twentieth centuries did the Ho-Chunks and Potawatomis establish federally recognized settlements, although on tiny landholdings. Her chapter on the Ojibwes gives good coverage to the treaty history of the tribe in 1837, 1842, and 1854, and then to the different band histories of Lac Court Oreilles, Lac du Flambeau, Red Cliff, Bad River, St. Croix, and Sokagoan. Loew cites an intriguing estimate that the Ojibwe reached Chequamegon Bay, Lake Superior, in the late-fifteenth century. Her source is Josephine Denomie, who wrote in 1908 of a Crane Clan copper plate engraving of the clan's generations. Although unnoted by Loew, this is the same artifact that William Warren observed in 1842 when he wrote, "On this plate of copper was marked eight deep indentations, denoting the number of his ancestors who had passed away since they first lighted their fire at Shau-a-waum-ik-ong" (Warren, *History of the Ojibway People* [St. Paul: Minnesota Historical Society, 1984], 89). Warren, too, calculated that the Ojibwes arrived at Chequamegon Bay about 1482. After treating the history of the six bands of the Wisconsin Ojibwes, Loew moves on with chapters on the one-time "New York Indians," including the Oneidas in one chapter, and the Stockbridge-Munsees (Mohicans) and Brothertowners in another. Each tribe receives extended treatment of its history in New York, indeed more on their pre-1820 history than on their past 180 years in Wisconsin. Loew avoids taking sides on the thorniest episode in Oneida-Mohican-Brothertown and Menominee history, namely the 1821–1822 agreements in which the New York tribes claimed the entire Menominee country for a payment of \$5,000. The history of that intertribal dispute between 1821 and 1832 still awaits its modern chronicler.

The chapters on the individual tribes and bands rely on a mix of modern secondary sources, primary archival documents, and interviews with tribal members. A review of Loew's endnotes indicates to this reviewer that she got the mix just about right, checking what was recounted in documents against the ways that tribal people remember events. It is apparent that each Wisconsin tribe has devoted scarce resources over the past decade to historic preservation, historic interpretation, and history teaching. For her work on the Menominees, Loew relied especially on the scholars at the College of the Menominee Nation. For Ho-Chunk history, she went to the experts at the nation's Department of Historic Preservation. Lac Courte Oreilles history in particular, and Ojibwe history in general, as told by Loew, is shaped by the research done at Lac Courte Oreilles Ojibwe Community College and at the Great Lakes Indian Fish and Wildlife Commission. For Mohican history, Loew relied on interviews with the members of the Stockbridge-Munsee Historical Committee. In short, this book is a testament to how much historical investigation the tribes' own experts have done themselves. It is doubtful if Loew

could have written her book in the same way ten or twenty years ago, before this institutional and cultural flowering.

The book contains some flaws in factual reporting. Too often Loew wrongly reports the size of a Wisconsin Indian reservation. She confuses the Dawes Act allotments with the treaty-based allotments negotiated by Commissioner George Manypenny in the 1850s. And the editors at the Wisconsin Historical Society Press have sometimes placed baffling illustrations amid the text without proper context or captions. For example, Loew describes the "Strolling Potawatomi" who settled in far northern Wisconsin's Forest County, yet the illustrations picture a different band of migrant Potawatomis that settled in Wood County, two-hundred miles away. Perhaps the author and editors can make corrections in a second edition of the book.

Loew's book is published at an important moment in modern Wisconsin Indian affairs. The American Indian studies programs of the different campuses of the University of Wisconsin system are fashioning a joint curriculum for teaching the subject. The place of oral history and elder-taught history is a prominent discussion topic. Loew's *Indian Nations of Wisconsin*, with its reliance on solid secondary sources, archival documents, and oral histories, is a good model for how a scholar and teacher can approach the topic employing different ways of knowing. Her book is also timely as Wisconsin trains a new generation of public-school teachers under a state law that requires instruction in Wisconsin Indian history, culture, and tribal sovereignty in the elementary, middle, and high school grades. Education students who study Loew's book will have a good foundation for teaching an important subject to the state's schoolchildren.

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**Interpretations of Native North American Life: Material Contributions to Ethnohistory.** Edited by Michael S. Nassaney and Eric S. Johnson. Gainesville: University Press of Florida, 2000. 400 pages. \$55.00 cloth.

*Interpretations of Native North American Life* is a collection of essays that explores the relationship between material culture and ethnohistory. Throughout the collection the authors note that historical archaeology's focus upon material culture has much to inform ethnohistorical interpretations of Native America. In some of the chapters, the analysis of material culture has a direct relationship to ethnohistory, helping to fill gaps in our understanding of the past. In other instances the analysis of material objects and written documentation produces diametrically opposed interpretations that lead to reassessment. The essays in *Interpretations of Native North American Life* are useful both in pointing out areas of productive contribution and for sparking potentially useful rethinking of data and theory.

The foreword by Charles Cleland sets a philosophical tone linking the prehistorian's emphasis upon tool-making traditions with the historical