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The Enduring Indians of Kansas: A Century and a Half of Acculturation.
By Joseph B. Herring.

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than it gives to our children, not when the books are biased. *Books Without Bias: Through Indian Eyes* is an attempt to deal with this educational problem.

In "Notes from an Indian Teacher," the writer says, "I finish a unit on 'racism and Native Americans' for an education class, and receive a low grade because my project is called 'inappropriate subject material' to be taught to children." Of course it is inappropriate! It does not reinforce the colonized mentality. The author writes, "I attempt to teach truth to my children, so they, in turn, may teach their children." That is what education is about—truth. The truth is that no one person or government can determine who is Indian and who is not. The Great Spirit put native people on this island. The roots are here and not across the ocean. Thus *Books Without Bias: Through Indian Eyes* has made an important contribution.

Dave Gonzales
Bemidji State University

The Enduring Indians of Kansas: A Century and a Half of Acculturation. By Joseph B. Herring. Lawrence, KS: University Press of Kansas, 1990. 236 pages. \$25.00 cloth.

The dust jacket of this small, well-produced book contains a quotation from historian Michael Green proclaiming that the author has produced an outstanding example of what is called the "new Indian history." Although there is no real definition of the term, and Herring himself does not use such wording, it may be assumed that the new approach to Indian history involves accounts of those native groups that have escaped popular notice. In this case, the subjects are several small tribal groups that attempted to avoid removal from Kansas between 1850 and 1890 and chose in one way or another to make accommodation with white society. Although not always successful in their efforts, these small bands refused to follow the example of their more numerous brothers and persisted in passively resisting the efforts of Indian agents, missionaries, and white citizens to clear Kansas of its Indian population. It is these groups that Herring has chosen to chronicle, because, as he states, "for the small bands who were

able to retain their lands and resist all efforts at forced removal, their triumph would prove a remarkable achievement'' (p. 28).

This book concentrates on several notable bands, particularly the Vermillion Kickapoo, Chippewa, Munsee, Iowa, Missouri Sac, and Prairie Potawatomi. Segments of these peoples managed to survive in Kansas by acculturating. As the author points out, however, they acculturated on their own terms and used acculturation as a defensive tactic. Herring thus contends that they modified their lives but did not assimilate. In essence, they avoided government attempts to rid them of their identity. As a consequence, these groups have remained Indian to the present day, despite that fact they are fully adapted to dominant society. That they have been able to accomplish this remarkable feat is a testament to their long struggle against the forces of assimilation. In this contest, these Indian groups were led by several remarkable native leaders, and Herring is at his best in detailing the lives of these individuals. Although obscure to all but the most devoted specialist, these leaders are chronicled in a way that acknowledges their contributions while also recognizing their mistakes. For this alone the book is well worth reading. These native patriots emerge from a century's obscurity to demonstrate that violent resistance was not the only tactic used by Indians to avoid dispossession and assimilation.

An excellent example of Herring's approach is the chapter on Kenekuk and the Vermillion Kickapoo, a band of about four hundred people who were moved to Kansas by the government in 1833. Kenekuk, a prophet and religious leader, insisted that his followers farm their lands and practice a strict moral code, which included adhering to his religious philosophy (a blend of Christian and native beliefs). Despite opposition from missionaries and white settlers, Kenekuk's band managed to survive while traditionalist Indian groups succumbed one by one and were forced to move to Indian Territory. It is interesting to note that Kenekuk followed a philosophy remarkably similar to that of Tecumseh, especially regarding the idea that individual Indians could not sell land because it was owned in common. Unfortunately, the author does not draw any comparisons between the ideas of Tecumseh and those of Kenekuk. After Kenekuk died in 1852, his people continued to resist removal by following their prophet's dedication to keeping the group together.

Another charismatic individual was the Missouri Sac leader Mokohoko, whom Herring regards as more heroic than either Black Hawk or Keokuk. The Missouri Sac were able to avoid removal to Indian Territory during the post-Civil War period primarily because of Mokohoko's resistance to the government's "civilization" program, which was in full swing during this period. He went to Washington on his people's behalf, sought the ouster of corrupt Indian agents, and challenged less committed tribal leaders. By the 1870s, when the government was trying desperately to get all Indians out of Kansas, the Missouri Sac were working to convince neighboring whites of their stability and commitment to hard work. When Mokohoko died in 1874, his people were still hanging on to their land. However, the government continued to press for removal, and despite the support of local citizens whom Mokohoko had won over, the Missouri Sac were removed in 1886. In this case, the struggle was lost. As Herring concludes, "[I]n Mokohoko they had a leader who eloquently and forcefully voiced their traditionalist views, and his legacy of intractability in the face of financial, social, and physical pressures sustained them even after his death. . . . Their strategy of passive resistance should have succeeded—their case was just and their methods appropriate" (p. 118).

The other Kansas bands discussed in the book generally succeeded in keeping their lands, even if it meant living in the white tradition. A final chapter brings the story of these people up to date with a discussion of twentieth-century events.

Overall, this is a solid, scholarly book. The author has covered just about every major archival source in his search for information regarding these small Indian groups. The text is skillfully written and relatively evenhanded, although Herring occasionally goes out on a limb to make his individual subjects look better than other native leaders. His comment (p. 98) that Black Hawk was not truly a heroic leader rings hollow. He is also less than balanced when discussing the influences of government officials and other whites. One major omission is the role of Indian traders in attempting to relocate the Kansas Indians. Herring provides excellent coverage of the actions of missionaries, but ignores the fact that traders were frequently just as influential in undermining tribal resistance. This factor could have been explored with some profit.

In sum, *The Enduring Indians of Kansas* is a solid book, discuss-

ing a topic that has long been overlooked. The story itself is not exciting or romantic, but it clearly shows the great diversity of Indian resistance. Whether such works deserve the title "new Indian history" remains to be seen.

Robert A. Trennert
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The Singing Spirit. By Bernd C. Peyer. Tucson: University of Arizona Press, 1989. 175 pages. \$24.95 cloth.

This anthology of early North American Indian short fiction is a valuable resource for students and instructors of Indian literature, for anyone interested in the development of the short story genre, and for all who relish a good read. The eighteen stories collected here were written and originally published (except one published for the first time here) between 1881 and 1936. In all, eleven writers are represented. Two stories are included for each of seven of these writers, one story each for the other four writers.

In his introduction, Peyer traces the development of early Indian writing, including Indian literacy and its history, missionaries and their effect on Indian writers, the Allotment Act and its influence on education, and the rising market for literature in magazines. Peyer critiques the stories, putting each into historical perspective. Notes immediately follow this useful introduction.

The book's format is noteworthy. Peyer provides a biography of each writer, followed by a comprehensive bibliography. These biographies and bibliographies are not tucked away at the end of the book but are included as part of the text, as a prelude to each writer's short story (or stories).

Peyer appropriately begins the fiction collection with the earliest piece—Susette LaFlesche's "Nedawi" (1881), a romanticized description of an early Indian lifestyle. LaFlesche, an Omaha, clearly wrote this for non-Indians as an illustration of an idyllic way of life. She even directly addresses the non-Indian reading audience: "Instead of saying 'Oh! Oh!' as you would have said, they cried 'Hin! Hin!'" (p. 6).

Pauline Johnson, an Ontario Mohawk, takes this same sort of explanatory approach in "A Red Girl's Reasoning" (1893). This story begins as a romanticized rendition of a mixed-blood