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## American Indian Culture and Research Journal

### Title

We Are an Indian Nation: A History of the Hualapai People. By Jeffrey P. Shepherd.

### Permalink

<https://escholarship.org/uc/item/154597s5>

### Journal

American Indian Culture and Research Journal , 36(3)

### ISSN

0161-6463

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### Publication Date

2012-06-01

### DOI

10.17953

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**We Are an Indian Nation: A History of the Hualapai People.** By Jeffrey P. Shepherd. Tucson: The University of Arizona Press, 2010. 320 pages. \$45.00 cloth; \$24.95 paper.

This book is part of the *First Peoples: New Directions in Indigenous Studies* series published by the University of Arizona Press, which focuses on indigenous studies and the growing role of American Indian voices in research concerning their history and culture. Its author, Jeffrey P. Shepherd, is an associate professor of American Indian history, and the director of the PhD program at the University of Texas, El Paso. Two forewords, by Lucille Watahomigie and Wilfred Whatoname Sr., note the book's importance to the Hualapai people because Shepherd collaborated with the tribe on its development. A committee appointed by the Hualapai Tribal Council aided Shepherd in his research and reviewed the book before its completion, actions which have guaranteed that this book will be of use to future researchers and generations of the Hualapai.

Relating any tribal history after contact with Euro-Americans must include at least some review of the injustices those tribes endured (and often continue to endure) at the hands of their conquerors, and Shepherd's book is no exception. The history of the Hualapai, like that of so many other North American Indian tribes, includes removal from their homeland; the establishment of a reservation; administrative efforts by the federal government that ultimately resembled ethnic cleansing; and contemporary economic, legal, health, and social issues. But Shepherd's book is more than a rehash of a terrible history: it goes a long way toward the goal of reversing some of the cultural destruction the Hualapai experienced from their forced assimilation into Euro-American culture. By recording some of the Hualapai's origin and other stories, Shepherd demonstrates that the tribe's oral history remains remarkably intact, despite Euro-American attempts to eradicate it. In reclaiming and passing on tribal history, if for no other reason, this book is valuable to future tribal members as well as non-Hualapai.

The unifying theme of Shepherd's book is one of continuance. To become what is today the Hualapai Nation, the Hualapai have maintained their cultural identity from the thirteen extended family bands that existed in the mid-nineteenth century through some 150 years of attempted cultural eradication by Euro-American colonists and the US federal government. The Hualapai have maintained their culture and traditions during Spanish and Euro-American colonization, forcible removal from their homelands, restriction to a reservation that was a fraction of the size of their traditional range, and boarding school educations aimed at assimilating their children into Euro-American society.

While various Hualapai stories show their creation in different ways, they all agree that Spirit Mountain and the Colorado River are sacred sites. It is interesting that the figures Shepherd uses to illustrate the vast territory occupied and/or utilized by the Yuman peoples show Spirit Mountain and a small portion of the Colorado River to be just outside their territorial boundaries. While the Colorado River would have been a significant barrier even for the peoples who occupied the area many thousands of years ago, as Shepherd notes, the Hualapai crossed it in order to access Spirit Mountain and trade with northern tribes. Shepherd offers no explanation for the maps' boundaries, although it must be understood that the drawing of such lines around what is assumed to be an indigenous people's territory often excludes areas vital to their subsistence, spirituality, trade, and other uses. To attempt to indicate a people's territory without including the greater ranges beyond their homelands that were used for hunting, trade, and other activities, overlapping the ranges of others, is a misrepresentation that can severely shortchange the people involved. Unfortunately, such maps have been used to deny many tribes their rights in areas outside those lines.

In his account of the Hualapai's traditional culture and adaptations to their desert environment as well as their experiences in the twentieth century, Shepherd uses few tribal stories but instead relies on previously published works from scholars such as Dobyens and Euler, Bilosi, McGuire, and Braatz, the annual reports of the commissioner of Indian Affairs, several theses and dissertations, and other respectable (but nontribal) sources. The Hualapai stories that are included come from previous scholars' works, not from Shepherd's own interviews. A work on the history of the Hualapai would seem to warrant more inclusion of their own oral history of precontact times, the influx of the Spanish, early Euro-American contact, and life on the reservation. In my experience with other tribes of the West, their versions of historical events are often far more detailed than those of the non-Indian scholars purporting to reveal them. Tribal histories also often contain reasons for attacks and "massacres" that are left out of Euro-American versions. These histories are passed down from generation to generation and remain fresh and accurate. It is difficult to believe that none of the Hualapai with whom Shepherd worked had retained oral histories of what the people endured under Spanish rule or how the influx of Euro-Americans changed their world. Including these contemporary oral histories would have enriched the book considerably and given readers a more accurate, detailed picture of the Hualapai. By relying on tribal accounts related through other scholars' work (often from the mid-twentieth century and earlier), Shepherd has missed an invaluable opportunity to relate the contemporary Hualapai's view of their own history.

Still, it is valuable to have so much of the previous scholarship on Hualapai history compiled into one source. Shepherd has certainly done a considerable amount of legwork for contemporary and future scholars of American Indian history in Arizona. The author's use of tribal members' letters relating their struggle in the early twentieth century to retain their reservation (and its land and water rights) for their own use is particularly enlightening. These letters reveal that the Hualapai were not mere wards of the United States who had to be cared for like children even before the Indian Reorganization Act was presented, but could adequately run their own affairs and govern themselves.

Shepherd uses his own interviews of tribal members to greatest advantage when discussing the Hualapai's experience with boarding schools. In this section, the Hualapai give voice to their own experiences, allowing contemporary readers to gain an immediate, and intimate, portrait of a complex life in what seems already a distant time and place. For the Hualapai, these memories and oral histories remain as clear as if they had happened yesterday, and their inclusion humanizes a system known mostly for its inhumanity. Instead of merely accepting assimilation, the Hualapai students used the tools of education to "indigenize" the schools.

Shepherd shows that the Hualapai have emerged from centuries of hardship to take command of their lives, their society, and their culture. They have learned how to balance maintaining tradition while using modern educational and economic systems successfully to relate to the surrounding Euro-American society. For example, while Euro-American ranchers lost their homes and ranches on the reservation during the Great Depression, the Hualapai were able to move back to the reservation and reclaim those homes and ranches as Indian land. They utilized social programs of the Depression such as the Civilian Conservation Corps to develop water sources and erosion control systems and improve their reservation. Such projects furthered the Hualapai's sense of themselves as a people, a community, and a tribe. Through the termination movement of the 1950s, the process of proving their aboriginal occupation of their lands to the Indian Claims Commission, and the urbanization efforts that removed tribes from their reservations in the 1970s, the Hualapai maintained their identity and continuity as a people.

Through his use of historical documents, tribal meeting minutes, and personal interviews, Shepherd shows how the Hualapai in the late twentieth century have incorporated Euro-American practices into their traditions, with programs to address the social ills that plague modern society, a system of justice rooted in their traditions, viable economic industries such as tourism that take advantage of their natural resources without stressing them, and the sovereignty to govern themselves and determine to what uses their lands will

be put. In short, what took Euro-Americans some five centuries to do, the Hualapai have accomplished in 150 years: form a nation.

Shepherd's direct work with the Hualapai Tribal Council makes this book one of the few written about a tribe with that tribe's perspective in mind. This makes it a very valuable text not only for students of western tribal history and students of American Indian culture in general, but also for those interested in writing about indigenous cultures. Although Shepherd could have made more use of his personal interviews with tribal members and included more of their thoughts and opinions on previous scholarship concerning their culture and history, his compilation of so many diverse sources of information into one place makes this book an important contribution to American Indian studies.

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**Wives and Husbands: Gender and Age in Southern Arapaho History.** By Loretta Fowler. Norman: University of Oklahoma Press, 2010. 400 pages. \$39.95 cloth.

Loretta Fowler, past president of the American Society for Ethnohistory, has written several distinguished books on Plains Indian history, based upon intensive historical research in a wide range of archival sources combined with significant years of ethnographic field research. As she states in *The Columbia Guide to American Indians of the Great Plains* (2003), Fowler consistently pays attention to processes of how "individuals' strategies and ambitions in social contexts" interact with symbols, as the "ideas people have about their world change in response to external social events" (217). In a series of sophisticated and insightful monographs about closely related Plains cultures, Fowler has explored the Wind River Indian reservation in Wyoming (in 1982's *Northern Arapahoe Politics, 1851–1978*); Gros Ventre cultural and political history from 1778–1984 on the Fort Belknap reservation in Montana (in 1987's *Shared Symbols, Contested Meanings*); and Southern Cheyenne-Arapaho politics from the 1869 establishment of their shared Oklahoma reservation until 1999 (in 2002's *Tribal Sovereignty and the Historical Imagination*). In each of these books, Fowler highlighted the significance of the Arapaho age-grade system, in which individual males gain increasing levels of knowledge, prestige, and leadership, but did not examine gender in similar depth.