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To invoke a fatigued but in this instance warranted adage, everyone working with Ojibwa languages will find Rhode's dictionary invaluable and Algonquianists in general will find the book useful for comparative research. I suspect that the benefits I have derived from it in working with Potawatomi will be shared by others working with languages less closely related to Ojibwa. The usefulness of the book to the novice, whether in linguistics or in Algonquian, is somewhat limited by the lack of a brief explication of grammatical categories and typological characteristics, a problem that could have been handled also by referring the reader to other sources. In a dictionary that presents so much, it is unrealistic to ask for more and the book will be a basic resource for further exploration of the many historical, pragmatic, semantic, distributional, and sociolinguistic issues that it raises.

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**The North American Indians in Early Photographs.** By Paula Richardson Fleming and Judith Luskey. New York: Harper & Row, 1986. 256 pp. \$35.00 Cloth.

A satisfying art historical text often begins by presenting a collection of images in contexts which challenge the reader to draw new associations and conclusions about the subject. But *the North American Indians in Early Photographs* is much more than a valuable album of carefully selected photographs spanning significant occasions in the early history of American Indian photodocumentation. Authors Fleming and Luskey provide a comprehensive and at the same time highly readable introduction to the burgeoning literature on the subject, which is as useful to the scholar thirsting for original, non-derivative research as it is interesting to the general reader.

Perhaps the most valuable contribution of the volume to Native American Studies is its succinct summary of many of the scholarly interests of the last two decades of research. Fleming and Luskey explore the culture of image-making, providing insight into how the photograph captures the personal attitudes and cultural values of the picture-taker as well as those of his subjects. The book also offers a clear discussion of the variety of early

photographic processes and their limitations on the kinds of subjects which could be recorded by the first photographers. The heroic efforts of early field photographers in overcoming overwhelming obstacles makes for exciting reading. The authors are always very careful to place the story in its larger historical context, describing the background to the centuries-long struggle between two cultures in a manner which is sympathetic to the causes of both sides.

Equally impressive is the extensive documentation of early photographers in an appendix which includes studio addresses and dates the photographers were active in each location, along with bibliographic references. A central goal of the book seems to be the clarification of misattributions caused by the 19th century practice of purchasing the studios and rights to negatives actually taken by other photographers.

Unlike many other texts covering the same ground, the book does not progress chronologically. Instead it is organized around nine themes, each section presenting a series of photographs and highlighting significant actions in a self-contained historical sequence. Individual chapters cover the history of U.S.-Native American relations, documentation of tribal delegations to Washington, the Indian wars, life on reservations, missions and educational institutions, official government survey expeditions, anthropological studies, government studios, independent frontier photographers, and the great privately funded photo expeditions preceding the first World War.

One of the most poignant aspects of many of the photographs selected is the relatively short time period between the time the photograph was taken and the violent death of the subject. The exotic nature of the Indian and the sense of adventure evoked by the photograph led to a great demand for Indian portraits by the American public, which was responsible in large part for the extensive collections available to researchers today. According to the authors, the number of western photographers was so great that "[any] town big enough to have a saloon usually also had a photographer" and the ranks of picture takers sometimes interfered with native ceremonies. Also of interest is the extent to which Christian missionaries also recorded the Indians in photographs. The book also helps debunk the myth that the North American Indians were universally petrified at initial exposure to the camera because of their superstition that it was a 'soul

catcher.' The Blackfoot perception of photographer Max Stanley as a great medicine man and the Cheyenne reception of Solomon Carvalho indicates that fear of the camera was a trait of individual tribes. Certainly the use of photographs by anthropologist James Mooney to gain the trust of Cherokee and Paiute consultants signals the abatement of this fear by the late 1880s.

Along with this too-brief discussion of some of the book's many virtues must be mentioned some aspects which could bear improvement. The book suffers from poor production standards, due in part no doubt to the difficulty of working with delicate, old originals created from a variety of processes. However, a greater contrast between dark and light in printing the photographs would show off some of the pictures to their best advantage. For example, Curtis' photograph of the Navaho in Canyon de Chelly seems more like a snapshot in this volume than the heroic scene of extra-worldly dimensions in other presentations. The addition of a thin black border around each image also lends the book the air of an album of pasted-in pictures rather than making it the lavish undertaking the production aspires to be.

Since the period covered extends through 1915, one cannot help wonder when the first color photograph of an Indian was taken. Although the beginnings of motion picture documentation are discussed, no mention is made of the development of color processes and their influence on public perception of the Indian. A much greater oversight is the concentration on images in the collections of the Smithsonian Institution's National Anthropological Archives to the virtual exclusion of other notable repositories such as the Museum of the American Indian, the American Museum of Natural History, and the Southwest Museum. This shifts the book's focus to government sponsored work, which as the authors point out, is only one of the many possible motivations for taking photographs of American Indians. Although Fleming and Luskey wisely choose to concentrate in depth on selected topics of research, a discussion of the anthropological use of photographs to reconstruct ethnographic lifeways such as dress and ornament is also missed.

Because of the authors' passion for accuracy and detail which makes the volume so important for scholarship in the field, at least one historical inaccuracy should be pointed out. Captions to photographs 6.50 and 6.52 refer to the Mexican Seri Indians as "the only Indian people to have had no previous contact with

white men" and Seriland as "never trod by white man" until McGee's expedition of 1893-94. This statement, while presented in quotation marks, is repeated on p. 144 of the text, but at no point is its falseness made clear. For the record, the Seri were contacted and missionized as early as the 17th century by Spanish Jesuits, although many managed to evade outward signs of acculturation because their homeland lay outside the mainstream of colonization until the mid-19th century.

Aside from these few criticisms, *The North American Indians in Early Photographs* is a welcome addition to the ever-growing bibliography of Native American photographic documentation. The authors have brought a depth of knowledge to the subject resulting in a volume rich in accuracy and detail. Many of the images have never appeared before in print, and we are indebted to these scholars for making them available to a wider public. The book's appeal as a balanced and well-written introduction to the subject as well as a thoroughly researched reference tool makes this volume an essential addition to any scholar's library.

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**Tribal Dispossession and the Ottawa Indian University Fraud.** By William E. Unrau and H. Craig Miner. Norman: University of Oklahoma Press, 1985. xii + 212 pp. Illustrations, maps, notes, bibliography, index. \$17.95 Cloth.

There were nearly ten thousand Indians living in eastern Kansas in 1854 when President Franklin Pierce signed the Kansas-Nebraska Act into law; by the 1870s only about one thousand remained. The Kickapoos, Potawatomis, Miamis, Shawnees, Delawares, Ottawas, Sacs, Foxes and others had all moved to the region from the East as part of Andrew Jackson's Indian removal policy. Although government officials had promised that Kansas would be theirs "as long as the grass grew or water run," by mid-century white settlement had reached the Missouri River and pressures mounted to move the emigrants again. In 1853 and 1854, Commissioner of Indian Affairs George Manypenny convinced most bands to relinquish at least part of their reservations.