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episodes and significant details from those included. A comparison of the two narratives suggests the potential loss of information inherent in all of the surviving oral texts, particularly those preserved in single tellings, and hints at the research possibilities contained throughout the guide.

Although it reveals the major gaps in the preservation of the oral literature, the complete annotated list of these surviving documents directs the path for multiple future studies, several of which Bierhorst suggests in his introduction. In addition to his brief discussion of the performance contexts of the narratives, he provides a starting point for the study of Delaware English and suggests directions for deeper folkloric analysis. Perhaps the most compelling possibility is the compilation of a literary anthology, made possible by this guide. Most previous collections are small, poorly edited and out of print. *A Mythology of the Lenape: The Complete Texts* would be a still more welcome addition to the field.

Christopher P. Gavaler

Negotiators of Change: Historical Perspectives on Native American Women. Edited by Nancy Shoemaker. New York: Routledge, 1995. 320 pages. \$59.95 cloth; \$17.95 paper.

The collection of essays entitled *Negotiators of Change: Historical Perspectives on Native American Women* edited by Nancy Shoemaker provides an excellent introduction to native North American women's history. This volume is the first of its kind to be published since Patricia Albers's and Bea Medicine's edited collection *The Hidden Half: Studies of Plains Indian Women* in 1983. The essays in *Negotiators of Change* represent new and original work in the field of native women's history from the eighteenth century to the present and include a wide range of tribal groups.

The collection begins with Nancy Shoemaker's impressive introductory essay in which she reviews the past and current state of the field. Shoemaker points out that native women's history (in the Euro-American academy) began as a subdiscipline of anthropology, and thus many of the early concerns of the field reflect an anthropological bias. A central issue in early studies of Native American women was native women's status (or power) within native society, with particular respect to the question of whether women were universally subordinate to men (pp. 3-4). More

recently, the dominant debate in the field has centered around whether native women's status declined as a result of contact, with many scholars agreeing that it did (pp. 9–11). Shoemaker notes the limitations of this debate and argues that the latest approach—as evidenced by the essays in this volume—posits that native women, rather than conforming to the Euro-American patriarchal model of gender, “sought alternatives and created a new understanding of their roles by merging traditional beliefs with cultural innovation” (p. 20).

Among the ten essays collected in the volume, several themes emerge. First, several authors highlight the role of colonialism in modifying women's roles in native cultures. Native women, they argue, were not passive victims of colonization; rather they were active agents in negotiating within the system to protect their families. In response to recent studies by Karen Anderson and Carol Devens, who have suggested that native women's status declined as a result of Christian missionization, Nancy Shoemaker, in her essay on Iroquois women and Christianity entitled “Kateri Tekakwitha's Tortuous Path to Sainthood,” suggests that Iroquois women adapted certain tenets of Christianity while retaining elements of Iroquois beliefs. (Karen Anderson, *Chain Her By One Foot: The Subjugation of Seventeenth Century Women in New France* (1991); Carol Devens, *Countering Colonization: Native American Women and Great Lakes Missions, 1630–1900* [1992]). For example, she argues that some Iroquois women may have found empowerment within the Christian patriarchal tradition by modeling themselves after powerful female saints. Shoemaker concludes that while “the Jesuits tried to implement patriarchy at their missions . . . they also brought the symbols, imagery, and rituals women needed to subvert patriarchy” (p. 67).

Several essays trace the impact of contact on native women's economic roles. Theda Perdue and Clara Sue Kidwell in their essays on Cherokee and Choctaw women, respectively, argue that one of the explicit goals of the U.S. government's “civilization” program was the reordering of native gender systems, including men's and women's economic roles. As Perdue explains, “guided by an idealized view of men and women in their own society, the founding fathers sought to turn native men into industrious, republican farmers and women into chaste, orderly housewives” (p. 91). Perdue and Kidwell each analyze native women's resistance to the government's attempts to realign native gender roles to fit the Euro-American patriarchal model.

Katherine Osburn builds on this theme in her essay, "'Dear Friend and Ex-Husband': Marriage, Divorce, and Women's Property Rights in the Southern Ute Reservation, 1887–1930." She describes the gendered impact of the Dawes Allotment Act on Ute women, who, as a result of the act, suffered significant property loss upon divorce; Osburn details the ways in which native women negotiated with their ex-husbands and Indian agents to provide for themselves and their children.

A second prominent theme is gender as a site of conflict between native peoples and Euro-Americans. In her essay, "The Anglo-Algonquian Frontier," Kathleen Brown analyzes the "gendering" of the Anglo-Indian power struggle in colonial Jamestown by noting, for example, the ways in which each group tended to feminize the other as a way of pointing out its weaknesses (pp. 32–38). Brown also explores the role of native women in dealing with the English. She posits that native women manipulated the Englishmen's sexual interest in native women to lure Englishmen to their deaths (pp. 38–39). She concludes that native women exploited "Englishmen's hopes for colonial pleasures, [and] dangled before them the opportunity for sexual intimacy, turning a female tradition of sexual hospitality into a weapon of war" (p. 39).

Several contributors note that sources present a special challenge to historians of native women because most of their sources for the study of native women were produced by Euro-American men. They argue for the necessity of closely reading these documents in order to recover the lives of native women (Shoemaker, p. 3; Kidwell, p. 116). The contributors employ a variety of methodologies as they engage in this process of reading, from social history methods to ethnohistorical models to deconstruction. One of the most provocative essays in this regard is by Carol Sparks. In her essay entitled "The Land Incarnate: Navajo Women and the Dialogue of Colonialism, 1821–1870" Sparks analyzes the relationship between images of Navajo women and Southwestern landscape in Spanish and Euro-American colonial documents. Her goal in reading these documents is to "decode female [Navajo] characters, both to decipher their utility to white, almost exclusively male, chroniclers, and to see the real women who actually participated in these events" (p. 137). Theoretically, Sparks is walking a fine line between social history—which rarely questions the concept of the "real"—and poststructuralist methodologies—which generally reject the concept of the "real" exist-

ing outside of discourse. Her merging of these theoretical frameworks suggests the possibility for reinvigorating native women's historical actions and lives. However, purists from both camps may find her attempts at such a merger ineffective. Sparks argues persuasively that "images of nineteenth century Navajo women provide an extraordinary barometer of American colonialism" (p. 151). Her conclusion that, as the U.S. gained more and more colonial control over Navajo peoples and their lands, Navajo women were transformed in these documents from liberated "princesses" to subjugated "squaws" is quite compelling (p. 151).

In the two essays on the contemporary period, the contributors rely on oral histories to map the rich textures of native women's lives. Päivi Hoikkala makes use of oral histories in her essay on Salt River Pima and Maricopa women and their entry into reservation politics during the 1960s. She provides insight into the impact of U.S. government-funded programs on native men's and women's lives as women became more active in tribal government. Harry Kersey and Helen Bannan rely, in part, on oral interviews to supplement the documentary record on Seminole women's changing economic roles in the twentieth century.

My only criticism of this volume is that only two essays cover the post-World War II period. However, this drawback reflects the state of the field of Native American history in general, and native women's history in particular, which provides very little coverage of the contemporary period.

I highly recommend this volume to both experts and newcomers to the field of native women's history. I hope that the field takes notice of the efforts of Shoemaker and her contributors and produces more volumes focusing on native women's history—a subject that has been too long neglected.

Jo Ann Woodsum

Ocmulgee Archaeology, 1936–1986. Edited by David J. Hally. Athens, Georgia: University of Georgia Press, 1994. 237 pages. \$40.00 cloth.

This volume is composed primarily of papers delivered in 1986 at a conference commemorating the fiftieth anniversary of the founding of the Ocmulgee National Monument. The monument itself includes two separate tracts of land containing two primary sites: