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American Indian Culture and Research Journal

Title

Fort Totten: Military Post and Indian School, 1867-1959. Edited by Larry Remele.

Permalink

<https://escholarship.org/uc/item/4sm6g1zq>

Journal

American Indian Culture and Research Journal , 11(3)

ISSN

0161-6463

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Publication Date

1987-06-01

DOI

10.17953

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Fort Totten: Military Post and Indian School, 1867–1959. Edited by Larry Remele. Bismarck: State Historical Society of North Dakota, 1986. 67 pp. \$3.50 Paper.

The case study of Fort Totten as a military post and later an Indian boarding school is representative of many other post facilities in that it was given second life after its military utility was deemed unnecessary by the Department of War in 1890. The military post was turned over to the Fort Totten Agency for use as a school.

This publication documents in three essays the details and context of events in the history of the post. The State Historical Society of North Dakota with support from the North Dakota Humanities Council supported a series of public programs in an effort to create a new interpretative program for the historic post. Each of the presenters turned his talks into essays, which are illustrated with pictures from the collections of the Society. The format of public interpretive lectures about historic sites in North Dakota being published in inexpensive booklets is pioneered in this volume. One other title is already published, and several others are in press, demonstrating the support for such localized historical treatments that combine basic information about historic sites or individuals with solid historical interpretation.

The first essay in the volume is a treatment by historian J. Michael McCormack of the military role of Fort Totten in the resistance provided by various Sioux groups to the encroachment of non-Indians into the region. McCormack demonstrates how uneventful most of the history was by summarizing the fort's functions—posting soldiers, protecting the mail and travel routes in the region, overseeing the settlement of the nomadic Sioux in the area, and supervision from a military perspective of any resistance of the Sisseton, Wahepton, and Cuthead Yanktonai who came under the jurisdiction of the Fort Totten Agency. Troops were also used to regulate the Metis who were viewed by the Sioux in the region as encroachers on the game resources, but the efforts seemed more directed to keeping the Sioux and Metis from conflict, rather than to any systematic protection of the resources. Several statements overly generalize patterns of Sioux history on the northern Plains and readers should go to other sources for more detailed interpretations. The strength of the essay is in the detail available on the military units stationed

at the post, the important events in the history of the post, and significant personalities associated with Fort Totten.

The second essay in the volume must be considered contextual as it related to the second phase of the facility's history. Historian Wilbert H. Ahern discusses the historical rise of the concept of the boarding school in relation to education and schooling being thrust upon Indians. The first part of the essay traces Indian education from colonial times to the early republic, and the second part focuses on the boarding school era of 1878 to 1930. Ahern examines the fluctuations in philosophies of education as imposed on Indian families restricted to reservations, including the stereotypes of what Indians were expected to resemble when the transforming educational process was finished with them. Even with a national system of education promoted by the 1890s, the Friends of the Indian were proven both to be naive and ethnocentric, and by the 1930's the articulators of the Indian New Deal would condemn the negative imposition of non-Indian assimilationist schooling upon several generations of Indian children. The phasing-out of many of the boarding schools was gradual and complete, but boarding schools did not disappear as providers of Indian education, and many continue in operation to present.

The third essay by Merlan E. Paaverud discusses the specific history of Indian education at Fort Totten. He stresses the role of the Grey Nuns who were teaching at Fort Totten Agency as early as 1874, and play an instrumental role in the development of the boarding school, by being allowed to continue to provide instruction in the preparatory department. The harshness of confinement was not always understood by either parents or students, but the importance of its enforcement was paramount in the minds of both administrators and teachers, and is discussed in detail. Transformation of the facility to serve its new functions is also discussed, and the improvements, maintenance and operations that were incorporated into the vocational training central to the school's mission. Specific administrations are described and the adjustments to the program introduced by each. Several paragraphs on the continuation of education from the Fort Totten School after removing from the site of the Fort and School in 1959 should have been included.

This publication is obviously important to regional Indian history, but should not be overlooked by any library collection em-

phasizing Indian education. A list of suggested supplementary references arranged topically is made to aid further reading.

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Buffalo Bird Woman's Garden: Agriculture of the Hidatsa Indians. By Gilbert L. Wilson. St. Paul: Minnesota Historical Society Press, 1987. 129 pp. \$7.95 Paper.

In 1906 Gilbert L. Wilson, a Presbyterian minister then serving a congregation at Mandan, North Dakota, made the first of many visits to the Fort Berthold Indian Reservation in that state. Interested in Indian life since childhood, he had been advised by his physician to get more outdoor exercise, and he chose to obey that injunction by doing field work on the reservation rather than by hunting, as the doctor intended that he do. At Fort Berthold he became acquainted with Edward Goodbird, an acculturated Hidatsa farmer, who was later ordained as a Congregational minister. From then until 1918 Goodbird served as Wilson's interpreter during a succession of twelve summers spent on the reservation. During most of this time Wilson was employed by the American Museum of Natural History to collect artifacts and conduct ethnological research.

Like most anthropologists, Wilson was more interested in the aboriginal culture of his subjects than in the process of cultural change that they had been experiencing since intensive white contact began. Goodbird, born in 1869, was too young to know much as first hand about pre-contact Hidatsa culture, but his mother, Buffalo Bird Woman, about thirty years older, proved an extremely valuable source of information, as to some extent did her younger brother, Henry Wolf Chief. When Wilson was adopted into the Prairie Chicken clan, he became the beneficiary of the system of reciprocal obligations that clan members owed one another. No doubt his special status as a family member accounts in part for the depth of his comprehension of Hidatsa culture.

Wilson received a Ph.D. in anthropology from the University of Minnesota in 1916. His dissertation, published the following