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Native American relations, this work graphically illustrates that federal Indian policy formed a cornerstone in the evolution of western economic development. Powerful industries and western congressional leaders shaped Native American affairs, often at the expense of their indigenous citizens. Herein is the value of this work.

Despite Native American protests, lobbying efforts, and key court decisions since the late 1960s that resulted in significant developments in civil rights, religious freedom, and economic independence as tribes move toward greater indigenous self-determination, as long as the American West experiences “boom and bust” economic cycles and continues a dependency on extractive natural resource industries, Native American lands and resources, including Pima resources and lands, will continually come under attack for future non-Indian regional economic development. It is at this juncture that DeJong’s historical treatise is a powerful commentary on current issues. DeJong should not only be commended for his scholarly endeavor but also for applying his research in assisting the Gila River Pima in their efforts to deliver water to the reservation.

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Troubling Tricksters: Revisioning Critical Conversations. Edited by Deanna Reder and Linda M. Morra. Waterloo, ON: Wilfrid Laurier University Press, 2010. 348 pages. \$34.95 paper.

An uncomfortable scene too often unfolds whenever discussing my own work within Native American literature among those outside or unfamiliar with the area. The cliché, or rather too-often-asked, question in response to my reading of a Native text or to a particular character within a Native text resembles the following: “Is she/he/it the trickster?” A pronounced frown or blank stare follows when I reply, “No. This is not about the trickster.” Although some of my work does involve trickster criticism with a series of references to Gerald Vizenor, among others, the majority of it does not. This does not suggest that trickster criticism is obsolete, but rather that this line of reasoning is just one among many ways that critics can and do approach Native texts. The problem, and one that Deanna Reder and Linda M. Morra confront in their collection of critical essays, is that “trickster criticism” was not only misused but also overused by non-Native critics during the 1990s in order to define and stabilize Native texts. Trickster criticism by primarily non-Native critics was used as a trope and used to lump all Native literature within one exclusive and isolated perspective. Following this overindulgence in this line criticism, discussions regarding the trickster were

placed on the back burner in the literary field by Native and non-Native critics alike. Thus Reder and Morra illustrate in their preface that the goal of this text is to reinvigorate the discourse on trickster criticism by presenting a collection of works by Native and non-Native senior and junior scholars.

The essays cover an extensive range of time, history, politics, and research. For example, in the introductory chapter “What’s the Trouble with the Trickster?” Kristina Fagan begins by illustrating the similar ways in which words such as *Indian* and *trickster* were not created by Native scholars, but rather were imposed upon the scholars by anthropologists and other misappropriating factors and individuals. Fagan explains that “‘trickster’ became an adjective, a label put on Native humour, art and theatre and literature” (7) following Paul Radin’s publication of *The Trickster: A Study in American Indian Mythology* (1956). She argues, along with other authors in this collection, that the use of the trickster not only gave non-Native critics a simplistic way by which to define and categorize all Native literature and other forms of epistemologies, but also was ultimately used as a way to rob Native scholars of agency and to disavow their knowledges. Essentially, by pinning any and all elements apparent in Native texts within the trickster criticism, critics could fashion off all complexities as a result of the trickster motif. In doing so, the authors were not given credit or acknowledged for their creativity, but rather critics could simply assert that the trickster had made its presence known.

The other articles, interviews, and essays in *Troubling Tricksters* spend less time on the history or rather evolution of the trickster and begin to explore the ways in which the trickster’s presence is very much real and alive in everyday Native discourse. Christopher Kientz, in an interview with Morra, explains that the motivation for his animated series on the “Ravel Tales” was the fact that for so long, the trickster stories, as they had come to be defined by various anthropologists, were typically kept within anthropological records and journals. Having grown up listening to the humorous stories from his mother, he envisioned a project in which he could bring the trickster to the forefront by animating them and having them readily available for indigenous and nonindigenous children in Canada and the United States. Other writers, such as Sonny Assu in “Personal Totems,” explore the ways in which contemporary generations of Native scholars have to contend with the consumerist culture of the present day and how figures of the trickster can continue to be misappropriated. Additionally, contributors such as Daniel Morley Johnson, in “(Re)Nationalizing Naanabozho: Anishinaabe Sacred Stories, Nationalist Literary Criticism and Scholarly Responsibility,” illustrate the means by which one can “avoid the trickiness of colonial-power-knowledge and reproductions of dominative social science discourse that describes, delineates, and defines ‘the trickster’ without regard for Indigenous epistemologies” (200). These

writers, among the many others not listed here, truly illustrate the way in which Native texts have and can be approached ethically. Additionally, by providing rich personal stories, these authors also illustrate the very real presence of the trickster within their families' histories and traditions.

Particularly interesting about the majority of the works collected in *Troubling Tricksters* is not only the journey and exploration of the trickster by using the real names and characterizations specific to each community and region, but also the methods by which the critics and theorists bring the trickster stories and discourse to a new light that revitalizes this area of study in a way that undoes the damage done by those who misappropriated it altogether. As such, the trickster is separated from the anthropological records and journals and refashioned into who or what it really is and represents. Additionally, critics also work to illustrate the ways in which the trickster's presence still works to validate its position in contemporary research and literary criticism.

This book is a vital collection of articles, essays, and interviews about trickster criticism that not only explores where this area of study originated but also examines the real and thriving traditions in which it has emerged and endured. The extensive list of contributors that Reder and Morra bring together in this collection provides an excellent source from which to see not only where the area of study on the trickster has been but also, more importantly, where it is headed. The collection is divided into five sections: "Looking Back to the 'Trickster Moment,'" "Raven," "Rigoureau, Naapi, and Wesakecak," "Coyote and Nanabush," and "Telling Stories across Lines." It includes selections from both editors and others such as Niigonwedom James Sinclair, Richard Van Camp, Eldon Yellowhorn, Thomas King, and Jill Carter. The focus of this text is rather extensive. For example, it brings together history, politics, traditions, humor, and survivance of trickster discourse and cleverly weaves together a critical collection sure to endure and disavow waves of misappropriation.

Troubling Tricksters is certainly no introductory work, although it does provide a great deal of the historical and political background that underlies trickster criticism. Instead, the book has a more critical appeal to Native and non-Native scholars in the field or those attempting to enter and work legitimately within this field. It's an excellent and insightful collection that not only acknowledges the major figures within this area of study who have made it what it is today, such as Louis Owens, Vizenor, and King, but also presents many other scholars who continue the work. This text could be well used in a senior undergraduate-level or graduate-level theory class and positioned with other theory-based texts. A critical collection like this was desperately needed.

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