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sive scale should escape the attention of criminologists and not merit attention in introductory criminal justice textual materials. The editors may wish to entertain such notions in future editions of their work and include pieces surrounding crimes against entire tribes or other large groups of Natives, as well as retaliatory efforts by such groups as the American Indian Movement. Such topics could include the so-called "Indian Wars," gifts of smallpox-infected blankets to Natives, and the more contemporary Big Mountain land dispute in Arizona. Additional dimensions could include such things as profiteering from Native lands by oil, gas, and coal interests, as well as uranium-mining problems. Several of these issues, as well as important culturally destructive actions involving Native Hawaiians, were covered by Jerry Mander in his 1991 book entitled *In the Absence of the Sacred* (Sierra Club Books). Although these suggestions may add yet another part and several items to a book already containing thirty-seven items, I believe it to be an innovative and important step not only for Native American issues concerning crime and justice, but also for criminology generally.

There are several excellent works presently in print regarding Native Americans and the law, especially those authored by Vine Deloria, Jr. (see Deloria and Clifford M. Lytle, *American Indians, American Justice* (University of Texas Press, 1993), and other thematic works, such as Christopher Vecsey's edited work entitled *Handbook of American Indian Religious Freedom* (Crossroad, 1995). Neilsen and Silverman's work fills a needed void in this literature by providing a broad-based, well-organized selection of articles dealing with Native North American justice issues that are clearly written and quite readable for the undergraduate college student. Accordingly, this work appears as a very attractive main reader for a course on Native Americans and the law.

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New Worlds for All: Indians, Europeans, and the Remaking of Early America. By Colin G. Calloway. Baltimore: Johns Hopkins University Press, 1997. 229 pages. \$24.95 cloth.

When Colin Calloway grew up in England, he became deeply interested in American Indians—an interest uncommon among

his university classmates. After earning his degree, he came to the United States and hired on as associate director of the D'Arcy McNickle Center for the History of the American Indian in Chicago's Newberry Library. While there, Calloway was introduced to Indians and their cultures from all over the continent, and he deepened that knowledge as professor at the University of Wyoming and now at Dartmouth College.

In this, his fourth book in the field, he stresses how the great variety of Indian peoples and cultures met and changed in dealings with a variety of European and African peoples, and how all were changed by the process. Thus the title: *Mixing produced New Worlds for All*. Professor Calloway shows how the changes occurred. Unlike the simple (and simpleminded) "frontier history" of Frederick Jackson Turner and his followers, the present book avoids the nonsense of a line between civilization and savagery in favor of interaction among real people. Instead of abstractions unable to adapt to each other, we are given "the kaleidoscope of early America," with chapters focusing on issues of health and disease; production of food; religions and missions; politics, diplomacy, and wars; and the personal mixing that used to be called miscegenation. (That deliberately nasty term does not appear here.) Attention is also given to the commercial mixing and marketing that varied peoples shared in for shared purposes until state power dictated otherwise.

Generally, this is all of a high order of comprehensiveness and reliability. I would pick a bone only with what seems to be inadequate attention to that massive institution of accommodation, the trade that did not blend the societies together but rather exchanged the products of one for those of the other. In this trade each partner had its distinct objectives; they did not share a common goal nor a joint production.

Called sometimes the fur trade, sometimes the Indian trade, by myself the intersocietal trade, this institution pulled Indians into the European world market and reduced them eventually to something like employees of European merchants. *New Worlds for All* does attend properly to trade as a "way of cementing alliances, preventing conflict, making and renewing friendships" (p. 43). It notes the impact on tribal societies of the vast quantities of manufactured goods that European merchants "funneled into Indian country" (p. 45). What is lacking is a description in operational terms of how the trade worked, how it migrated inland, and how Indian bands moved *toward* European trading posts instead of fleeing from them in the manner dogmatized by myth. (A classic example would be the history of the Foxes.)

Necessarily, despite the book's high rate of accuracy in its observations, it can only touch upon each of the many subjects noticed. Deep analysis is not possible in such an overall synthesis, but it will serve very well as an introductory text for a survey of what usually comes only in parts or specialties.

Throughout, Calloway stresses reciprocity and mutuality of the mixing peoples. He picks up information from other scholars, but adds his own important observations. Thus, as Gordon Day taught, Calloway notes how Indians made clearings in the forests by controlled fires, but "instead of burning the forest to remove undergrowth, [Europeans] set fires to remove the forest itself" (p. 19).

He pays due attention to the epidemics coming from Europe to afflict Indians, but "when Indians and Europeans met, they benefited from each other's medical knowledge and exchanged healing practices" (p. 25). Not always. Some Europeans refused to learn from "savages," but the remark is widely correct, and how different it is from the usual condescension to Indians' *herbal lore* as compared to European medical *science*!

The patronizing and highly misleading phrase "transit of civilization" from Europe to America is missing from these pages. Instead we learn how "potatoes, corn, tomatoes, squash, beans, pumpkins, and a host of other foods, hitherto unknown in Europe, enriched people's diets, improving their health and allowing them to live longer" and even contributing to a shift in the balance of power in Europe (p. 50). At the same time in America, "the Indians Americanized the settlers" so that many conflicts occurred "not because they were so alien to each other but because they were so much alike" (p. 56).

Europe sent missionaries, but "sometimes Christianity itself changed as Indian people adopted it. They reshaped it to fit their notions of the world, eventually making it into an Indian as well as a European religion" (p. 69).

As for Europeans learning guerrilla warfare from Indians, "the Indians passed on to the colonists lessons they themselves had learned from conflicts with Europeans and from wars fought with European guns" (p. 93). On the other hand, traditional Indian warfare was transformed by experience with European-style mass destruction and economic warfare; "it ceased to be a seasonal activity fought for limited objectives. More often, it became a series of systematic operations until the job was finished" (p. 103). Especially the old myths of war by race against race need correction because Indians and Europeans "fought alongside each other as well as against each other" (p. 107).

Gresham's Law, by which bad money drives out good, seems unfortunately to have its parallels in the diplomacy of this era. The treaty system for negotiations between tribe and colony was manipulated by both sides, sometimes for joint benefit at the expense of a third party. If the Iroquois were "thunderstruck" on learning that the French king had ceded Indian lands to the English king in 1763, the Iroquois quickly adapted by selling Shawnee and Cherokee hunting territories to Sir William Johnson at Fort Stanwix in 1768. (Actually, the Iroquois had picked up that cute trick earlier when Pennsylvania's governor got them to claim Delaware lands in 1742; these were the infamous "Walking Purchase" lands.)

I am less inclined than Professor Calloway to venerate the "spiritual" aspect of events. For many Europeans, spirituality consisted in a belief that God had donated Indian lands to them. For the warriors whose shirts were made bulletproof by Wovoka's blessing, some hard thinking was made necessary by Hotchkiss bullets.

I think also that Calloway is somewhat too gentle toward the hard-bitten men and their governments determined to beat down Indians and seize their lands. Perhaps, however, his mild tone will persuade more readers than harsh denunciation. His book does sweep over the territory of Indian-European mixing, and its range is geographic as well as functional. It deserves high praise.

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One Nation Under God: The Triumph of the Native American Church. By Huston Smith and Reuben Snake. Sante Fe, New Mexico: Clear Light Publishers, 1996. 176 pages. \$24.95 cloth.

This book is an excellent assemblage of texts on the Peyote Way under the direction of Huston Smith, an eminent scholar of world religions, and Reuben Snake, now deceased, a lifetime peyote Hochunk (Winnebago) practitioner and peyote activist. Other contributors include Edward Anderson, Claremont Graduate School; James Botsford, Director of the Indian Law Office of the Wisconsin Judicare; and Walter Echo-Hawk, Pawnee lawyer and staff attorney for the Native American Rights Fund; Jay Fikes, a scholar of Huichol Indian religion; and perhaps most importantly, the direct narrative voices of many Native peyote practitioners.