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Before terms such as *multicultural* became part of our linguistic landscape there was a recognition by Harold and Blossom Jones of the value of a multicultural church. One member of their congregation at the Cheyenne River Agency, Clayton High Wolf, expressed that “we have people of all colors and races and of many nationalities. If one of those colors should drop out of our rainbow, we wouldn’t be complete” (p. 139). Jones went on to serve an all-white congregation as well as a church established among the Navajo. Jones’s work with the Navajo is especially intriguing in that it demonstrates that one cannot speak generally of the Indian experience or assume the applicability of one’s own indigenous cultural values and standards to a different cultural context. Late in his ministry Jones was appointed to a church on a Navajo Reservation in northern Arizona that was beset with a host of difficulties. Jones was of the opinion that the Navajo, unlike many Dakota and Lakota, were not able to strike a balance between Christianity and traditional cultural practices. Instead the Navajo were wedded to traditional Navajo customs and viewed Christianity largely as an aspect of the dominant white culture. He seems to have little understanding of Navajo religion and culture and sought to challenge what were viewed as cultural impediments to Christianity in ways that ironically parallel the practices of many nineteenth-century Christian missionaries.

In January 1972 Harold Jones was ordained the first Indian Episcopal Suffragan Bishop of South Dakota, which represented a culmination of his lifelong ministry. Mary Cochran’s biography is a fitting tribute to Jones’s life and provides insights illuminating not only the trials and tribulations of Indian clergy but also the daily life of Indian Christians. It is biography that needs to be read and I commend her work as a needed contribution to our understanding of often-unexplored dimensions of Dakota life and history.

*Robert H. Craig*

The College of St. Scholastica

**The Destruction of the Bison: An Environmental History, 1750–1920.** By Andrew C. Isenberg. New York: Cambridge University Press, 2000. 218 pages. \$24.95 cloth; \$16.95 paper.

The broad strokes that limn the tragic tale of the American bison (commonly but incorrectly known as the buffalo) are well known to most Americans. Indeed, the continuing fascination with this animal and its place in history is clear through the steady stream of publications, scholarly and popular, on the topic. Not unrelated to this is the issuance in July 2001 by the US Postal Service of a twenty-one-cent stamp picturing a bison. Much earlier, of course, was the five-cent piece, the so-called buffalo nickel, that raised this animal to the level of a national mascot and icon. Then there is the July 10, 2001, essay in the *New York Times* on the bison by Richard Manning, author of a book on the Great Plains. That which distinguishes the book under review, a revised Northwestern University dissertation, from previous studies is its unique interpretation.

*The Destruction of the Bison* is a splendid addition in Cambridge University Press' Studies in Environment and History series, for in it Isenberg offers the reader a fascinating perspective through an interdisciplinary lens composed of the appropriate earth and life sciences, anthropology, economics, political science, and, of course, history. The author finds further fertile ground in the research of recent decades, specifically in the fields of cultural and gender studies, which emerged after the major publications on the near-decimation of the bison appeared in print. To this can be added the rich literature on the environment and ecology of the Great Plains, which Isenberg expertly mines. Through the distillation of these disciplines and studies as they relate to the subject at hand, readers are presented a theoretical perspective that is both intriguing and satisfying.

In a spellbinding chapter on the ecology of the area, Isenberg shows how truly tenuous the bison's place was, despite the millions that once roamed the Plains. Added to this were the life cycle peculiar to the bison, the patterns of bison existence, and the types of available vegetation, which combined to form a delicate and fragile ecosystem. Introduce man—Indian and Euro-American (but especially the latter)—into this equation, along with the horse and gun, competing ideologies, and hegemonic relations, and you yield the script for this explosive admixture.

Useful vignettes of a number of Indian cultures prior to and after the introduction of the horse and gun justify the concept of revolution that marked the changes that ensued. While most of this is well known, it is regrettable that Frank Secoy's seminal 1950 publication (also a revised dissertation) on this revolution is not cited. However, what for me was fascinating is that Isenberg brings to the fore another aspect of this radical change: the changing roles that Indian women underwent as buffalo-hunting became central to tribal lifeways. Here the author deftly applies gender theories to enlighten the reader on a hitherto unappreciated aspect of the revolution.

To the reader of this journal, the stereotype of the Indian as the ideal environmentalist will be disabused. But *Destruction of the Bison* is a thoroughly honest study that casts a searing light on all elements and forces that played a role in the bison's fate. Sadly, there are very few heroes.

Although it is not recommended, each chapter, including the introduction, can be read on its own. Each chapter offers a special illumination of its particular focus.

My only criticism of this study is that a bibliography should have been included, which would obviate searching for specific items scattered in the 720 footnotes that document the author's case.

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