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American Indian Culture and Research Journal

Title

Scholars and the Indian Experience: Critical Reviews of Recent Writing in the Social Sciences. Edited by William R. Swagerty.

Permalink

<https://escholarship.org/uc/item/6dk2f42k>

Journal

American Indian Culture and Research Journal , 9(4)

ISSN

0161-6463

Author

O'Donnell, James H., III

Publication Date

1985-09-01

DOI

10.17953

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scrupulously respects and his commentary illuminates. It is that wonderful story wonderfully told which will bring you back to the book again and again.

Andrew Wiget
New Mexico State University

Scholars and the Indian Experience: Critical Reviews of Recent Writing in the Social Sciences. Edited by William R. Swagerty. Bloomington, Indiana: Indiana University Press for the D'Arcy McNickle Center for the History of the American Indian, 1984. 268 pp. \$22.50 Cloth. \$9.95 Paper.

William R. Swagerty's volume is the thirtieth in the series of bibliographies on Native American history published in the Newberry's bibliographical series. In it the editor has embraced with one sweeping gesture both the spirit of the entire series as well as up-to-date essays by experts in their fields. At one and the same time he has captured both the strengths and weaknesses inherent in all bibliographies, whether single subject or series. All bibliographers know much, but we would like for them to tell us more. Despite this minor qualification, the volume is a welcome one, especially for those teaching Native American studies in the hinterlands, far from seats of knowledge like the Newberry Library.

In the first essay, which treats prehistory, Dean R. Snow takes as a point of departure his own 1978 publication on the same subject. Snow attempts in the present short essay to address the materials which have been published in the five years between 1978 and 1984. In Snow's work the non-specialist will appreciate the distinctions drawn between archaeology and prehistory. Fortunately too, the author repeated the practice of his earlier work by evaluating introductory texts, for as he tactfully puts it: "I am advising people with developing interests in North American prehistory, not professional archaeologists or advanced students of archaeology" (1).

After Snow's treatment of prehistory follows a discussion by Henry Dobyns of Native American population studies and their ramifications for other investigations. Dobyns ably surveys works dealing with the related areas of population estimating, food

production analysis, epidemiology, endemic diseases, famine, warfare, population collapse and recovery, and with various enumerations reflecting problems both of undercounting and overcounting. No current investigator is better prepared to carry out this task, and scholars are in Swagerty's debt for bringing Dobyns into this collaborative venture.

In his own contribution to the volume, editor William Swagerty reminds readers of the changes which have taken place in the writing of Borderlands studies since they were set in motion by H. E. Bolton early in the twentieth century. At the beginning of his essay, Swagerty notes the simultaneous research trends on the part of fourth generation Bolton scholars, ethnohistorians, and anthropologists who have discovered documentary research. Drawing upon his practical experience as one of the Newberry Center's series editors, Swagerty provides us with one of the most useful of these bibliographical essays. Where his piece overlaps Dobyns', he manages not to duplicate; fortunately he also adds a helpful section on recent research tools which should assist those doing reading or research in Borderlands history.

Happily for students of Native American studies, William Swagerty as an organizing editor has reached out to bring in younger scholars whose research places them in the forefront of their fields. Such is the case with J. Frederick Fausz, author of the essay on "Anglo-Indian Relations in Colonial North America." Fausz notes the changes which have taken place in ethnohistory over the last decade by briefly reviewing the seminal works published in the early 1970s by Jennings, Nash, Washburn, and Trigger. Then he competently surveys the historical and ethnohistorical literature which has been published since 1974. Best of all, Fausz challenges readers to take up research topics left untouched, but which promise additional understanding of the hybrid North American colonial world in the making.

In his essay on "Indian-White Relations, 1790-1900," Frederick E. Hoxie assesses the vagaries of research regarding federal policy. As Hoxie insightfully notes, the once quiet seminar in federal Indian policy studies is no more. Into the cloister have come anthropologists, social historians, and tribal scholars, who have published more than one hundred thirty works in eight years. Images of Indians, federal policy, legal relations, case studies of reservations, military relations, biographies, reformers and missionary education, and economic relations are among the topics

which have attracted the attention of the publications being reviewed by Hoxie.

Twentieth century Federal Indian policy is left to the clear eyes of Don Fixico, who writes of the subject from a first hand perspective. A critique of the American Indian Policy Review Commission discussion, plus overviews of the literature on water rights, Indian health, land policy, land allotment, John Collier's IRA and the impact (or lack thereof) of the New Deal, termination, relocation, Indians and the law (including protests), Red Power, tribal governments, Indian education, taxation of Indian lands, and natural resources are among the subjects surveyed by Don Fixico. Interestingly, with respect to federal Indian policy, Fixico quietly suggests that a modernized Indian policy should be "incorporated into the Constitution" (152).

Russell Thornton considers the extremely broad topic of "Contemporary American Indians." Author of the *Sociology of American Indians* volume in the Newberry series, Thornton chooses to narrow his extremely broad topic by dealing only with nine specific areas. He declares at the outset of the essay, moreover, that he will not duplicate either of two relatively recent bibliographies of which he was co-author: *The Sociology of American Indians*, and *The Urbanization of American Indians*. After a brief comment on general work which some readers may find useful, Thornton approaches each of his nine topics: urbanization, family, education, health and mental health, criminal justice system, economic development and government policy, legal status, and tribalism. Given the breadth of his fields, plus the limitations of space, Thornton can do little more than make note of the most significant publications in each category.

In his essay on "Native Americans and the Environment," Richard White first explains the origin of a topic seemingly so esoteric. Historically, he points out, there have been two approaches to the subject: popular environmentalism and cultural ecology. The reader is instructed by White, just as has been the case with Swagerty and Fausz. While the author is careful not to cast stones, he does give the reader an extremely useful and insightful analysis of authors and their viewpoints. Within the popular environmentalist group, for example, a debate raged in the last decade over how much the Indian did or did not intentionally or unintentionally change the land. The cultural ecologists, by contrast, devoted their efforts to demonstrating how the Native Americans adapted to their environment. In surveying the

literature of both camps for us, White assesses the merits of the publications and notes some works as particularly useful. Among them are: Tanner's *Bringing Home Animals*; Ray and Freeman's *Give Us Good Measure*; and Cronon's *Changes in the Land*. Ultimately, writes White, "the best scholarship will take its inspiration from ecology, not in any mechanistic sense, which eliminates culture as a creative force, but rather by stressing the interplay and reciprocal influences between Indian cultures and the natural world" (197).

Tribal histories and their current status are briefly surveyed by Peter Iverson. Suggesting in the final analysis that tribal histories are alive and well, Iverson comments on representative ones, and concludes, with a majority of the authors he has evaluated, that the message from the histories is simple: "Indians will survive; Indians will endure" (208).

In the final chapter, Jacqueline Peterson and John Anfinson join to review the recent literature concerning the Indians and the fur trade. Basic to their assumption is the premise that scholars can no longer deal with the fur trade as an adjunct of economic expansionism and frontier nationalism. The more fundamental questions posed by the writers are: "Why, in what fashion, and to what degree did native peoples across northern North America engage in the fur trade? How was the trade shaped and what did it signify? How rapidly and in what ways did native involvement alter precontact patterns?" (227) Some of the seminal studies reviewed in Whites's essay on ecology, such as *Bringing Home Animals*, are also reviewed here.

Scholars and the Indian Experience should be read, not placed on the shelf for future reference. Each author reminds us of lacunae in the scholarly corpus, of perceptual problems in research strategies, and of meaningful scholarship well presented. Would that there were a Newberry Library D'Arcy McNickle Center and a William Swagerty for every field of scholarly endeavor. Those of us who labor in the same vineyard as the persons involved in this project hope that this and all the bibliographies in the series will be updated periodically. Given the potentiality of computer database capability, it is not too much to hope that these banks of information could be stored at the Newberry, where scholars could update the critical essays, and thus have ready for printing, revised versions of invaluable research tools.

James H. O'Donnell, III
Marietta College