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Authors

Drane, Leslie
Gilley, Brian Joseph

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locating treaty texts. With contextual chapters helping to frame DeJong's comprehensive bibliography, this work builds upon previous ones such as Charles Kappler's *Indian Affairs: Laws and Treaties*. DeJong's key contribution is the integration of treaties negotiated prior to 1783 with all ratified and unratified treaties and agreements negotiated between 1783 and 1911. My only criticism of the book is that it could have used a series of maps locating significant tribal nations and depicting the impacts of the numerous land cession treaties and agreements negotiated between 1607 and 1911. For students, scholars, and libraries, the book is an easy-to-use, one-volume comprehensive reference resource on the history of American Indian treaties and treaty-making.

Steven E. Silvern
Salem State University

Asegi Stories: Cherokee Queer and Two-Spirit Memory. By Qwo-Li Driskill. Tucson: University of Arizona Press, 2016. 224 pages. \$29.95 paper; \$29.95 electronic.

Those who study Native sexuality and gender often read descriptions and interpretations of the term *Two-Spirit*. Fewer scholars have come across the Cherokee word *asegi*, which translates as "strange," or when repurposed by contemporary peoples, is used similarly to "queer." Who is and has been labeled as strange? And whose strangeness has caused their stories to largely be ignored in a colonial heteropatriarchal regime? In *Asegi Stories: Cherokee Queer and Two-Spirit Memory*, Driskill addresses these questions and more by centering *asegi* stories as a means to (re)read, (re)member, and (re)tell a history that has largely been recorded and recalled through a colonial, heterosocial, patriarchal lens.

By centering these strange stories, Driskill asserts that we not only reinterpret the past, but we also alter the future. Using Patti Duncan's concept of "critical remembering," Driskill asserts that this study will not perpetuate scholars' attempts at objectivity or assume that there exists an ultimate "truth" to be discovered. Rather, s/he challenges readers to question prevailing accounts of Cherokee lives that have erased same-sex attraction and multi-gender realities. By reconceptualizing Cherokee histories through the retelling of stories, we enter a project of resistance, politics, and activism. Driskill argues that this radical work of memory-led decolonization efforts can change our perceptions of commonly known histories, as well as lay the groundwork for future social justice movements.

Driskill argues we must challenge and modify historical memories through the *archive* and the *repertoire*, drawing on performance studies scholar Diana Taylor. The *archive* refers to the materials academics often turn towards (documents and material culture), while the *repertoire* is embodied practices and knowledges (movement and languages). S/he searches through the archives, but acknowledges that much of these histories can be found only in the repertoire, leading hir to utilize oral histories, as well as personal stories.

As a noncitizen, diasporic Cherokee Two-Spirit, and queer person, Qwo-Li Driskill's academic interests interweave with personal and political interests. While studying as an undergraduate student at the University of North Carolina, s/he found familiarity in queer and Native poetry, recognizing that hir identity did not need to be self-policed or hidden. However, when s/he tried to read about past and contemporary Cherokee queerness, s/he struggled to find sources, especially citations of Cherokee sexuality and gender before settler colonialism. Continuing hir academics, Driskill became active in queer Native activist groups, creating projects that interlaced the personal, scholarly, and activist. S/he found a group of people who identified similarly and Driskill explained, "we yearned for information about how Cherokees understood gender and sexuality before colonization in order to find ways to understand ourselves in the present" (8–9). This calling continues today, as Driskill is known for exploring the erotic, queerness, Two-Spirit, and other topics that can challenge prevailing histories. These desires frame the premise of *Asegi Stories*. As Driskill presents a retelling and reimagining of the Cherokee Two-Spirit experience, both the past and the future are reworked and reenvisioned. This act allows Two-Spirit and queer stories to be centralized, creating an activist resistance against the settler heteropatriarchal narrative that dominates.

Driskill uses a mixture of archival documents and oral histories, weaving these with two Cherokee concepts that lend themselves to critical analysis: *duyuk'ta* and *gadugi*. *Duyuk'ta* can be translated to honesty and justice; *gadugi* refers to a group of people who gather and join forces to aid in the continuation of economic and social reciprocity. *Gadugi* highlights the importance of creating a collaborative approach that considers the needs of the community. Driskill uses these concepts to guide hir work and as a call for action. S/he aims to create work that exists as both tribally/nationally identified, but also open to alliance-building. A collaborative approach that highlights distinction can happen within academia; Driskill uses scholarship from Native studies, grassroots activism, queer studies, and feminists of color.

Using the metaphor of basket weaving throughout the text, Driskill leads us through hir examples. S/he covers the value of double-weaving together Native and Queer studies, highlighting common Two-Spirit critiques, furthering hir argument about the connection between colonization and erasure of non-Western-normative sexuality and gender. S/he re-analyzes European invasion, explaining how settlers colonized Native lands, bodies, sexualities, and genders, using these as tools of violence against Native peoples. Similarly, Driskill analyzes the role of missionaries and Cherokee implementation of chattel slavery. S/he argues how colonial efforts were internalized by Native people, allowing heterosexual and patriarchal norms, along with anti-Black racism, to be integrated into Cherokee governance. Driskill ends hir book by contending that Cherokee sexuality and gender must be centralized for a retelling and reimagining of histories to exist.

A range of audiences would benefit from reading this text, not only those who are interested in Native studies, but also those perusing scholarship in feminist, queer, activist, and memory studies. *Asegi Stories* offers a retelling of commonly known histories by considering the memories, archives, and lived experiences of those who

have been deemed strange. If decolonization includes the revitalization of cultural practices and knowledges, it is necessary to question what is traditional. Driskill remains critical of tradition being utilized as a means of dominance and acknowledges that it is acceptable to alter practices. However, Driskill questions why these changes have occurred and how people likely discard some strange histories and practices due to internalized colonialism. Perhaps those lost practices and stories can be returned through memories.

Leslie Drane

Indiana University Bloomington

Brian Joseph Gilley

Indiana University Bloomington

Capturing Education: Envisioning and Building the First Tribal Colleges. By Paul Boyer. Pablo: Salish Kootenai College Press, 2015. 128 pages. \$22.95 cloth; \$12.95 paper.

Despite nearly fifty years since the establishment of the first tribal college, relatively few books have been written exclusively on the role and significance of the Tribal College and University (TCU) movement that has since developed. Paul Boyer's new book *Capturing Education: Envisioning and Building the First Tribal Colleges* is a welcome addition to this body of literature which helps bring awareness and appreciation to this educational movement and what it has meant to Indian country as a whole. Boyer provides a broad overview of the TCU movement, tracking the timeline of events leading up to the establishment of the first TCU, and following through its current state within Indian country. Rather than simply providing readers with a simple list of legislation, Boyer gives vivid life to these events by integrating the personal narratives of several TCU presidents he interviewed into the text. In doing so, Boyer is able to shed light on what developing the first TCUs entailed and felt like to those involved in their initial formation.

Boyer's preface offers his personal rationale for the background and development of this book. He explains that "oral histories can be fragile" in contemporary society and therefore there is a need and ultimate usefulness in "recapture(ing) what people thought and felt as they worked to create a new kind of college" (xi). Boyer also offers his belief that this approach to integrating the individual testimonies is essential to understanding the TCU movement as a whole because it allows readers to get to know these early leaders in a multifaceted way. As a result, this behind-the-scenes look provides readers with a deeper comprehension of the TCU movement as an individualized and collective presence within Indian country.

Throughout the work, Boyer frequently uses direct quotes from these presidents, which in turn provides profound insights into the complexities of developing and maintaining a TCU. These personal anecdotes resonate with tones of pain and joy, and restraint and enthusiasm, as the presidents reflect on their time within the TCU