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Now That the Buffalo's Gone: A Study of Today's American Indians. By Alvin M. Josephy, Jr.

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in any other single source. The two volumes, though overlapping in some coverage, are dissimilar enough in content that anyone wanting to study Native American serials needs to use both.

It should be noted, however, that the definitive collection of periodicals and newspapers by and about Native Americans has not yet been compiled. These two volumes, useful and comprehensive as they are, omit some titles that are listed in *Ethnic Serials at Selected University of California Libraries*, compiled under the general editorship of Constance Bullock in 1977, which focuses on California publications but contains serials from Canada and elsewhere. A union list of all Native American serials appears to be possible now that we have machines for collecting and storing, but such an achievement may not be economically feasible and would require the skill and work of a group such as those comprising the Newspapers and Periodicals Unit of the State Historical Society of Wisconsin Library. One work that can be done, and may be in the plans of Professors Littlefield and Parins, would be a companion volume to their present work which would cover the years from 1925 to the present. Such a volume could be another valuable source for our knowledge of Native American periodicals and newspapers.

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Now That the Buffalo's Gone: A Study of Today's American Indians. By Alvin M. Josephy, Jr. New York: Alfred A. Knopf, Inc., 1984. 315 pp. \$15.95 Paper.

In *Now That the Buffalo's Gone*, Alvin M. Josephy, Jr. seeks to illuminate "the present status, aims and thinking" of Indians in twentieth-century America. In addition, he attempts to explain why Native Americans are determined to assert their treaty rights which, the author contends, have not been recognized or understood by most non-Indians.

This three-part book (Josephy's sixth about Indians) contains several case studies selected to illustrate various themes. Part One examines the Indians' will to endure centuries of interracial conflict, how racial stereotypes of Native Americans have influenced whites' treatment of them, and native attempts to preserve the spiritual foundation of tribal life. In Part Two,

Josephy outlines the Indians' recent struggles to retain tribal lands and natural resources, such as water, and to assert their treaty rights to hunt and fish. In the concluding section, the author discusses the Indians' modern day quest for self-determination and sovereignty.

In Part One, Josephy presents an overview of the histories of the Seminoles, the Penobscots and Passamaquoddies, and the Taos Pueblo Indians to demonstrate that native peoples have survived generations of white interference and exploitation. Although an historical backdrop can help to elucidate present trends and events, the author's narrative lacks objectivity, factual accuracy, and interpretive sophistication. Moreover, it is too lengthy for a work devoted to today's Native Americans.

Josephy's discussion of racial stereotypes and their influence on race relations is interesting despite its superficiality. He mentions the Puritans' preconception of the Indian as a ruthless bloodletter—Child of Satan, and shows how this stereotype shaped white thoughts and actions during the Pequot War. Limited by his case study format, Josephy does not investigate other stereotypes of Indians even more pervasive in literature, history books, television, and the cinema. For a more extensive treatment of this important subject, readers might consult Robert F. Berkhofer, Jr.'s scholarly work, *The White Man and the Indian: Images of the American Indian from Columbus to the Present*, which Josephy omits from his bibliography.

Unfortunately, Josephy himself comes dangerously close to propagating the stereotype of the "noble savage," whose pre-contact political institutions were invariably just and democratic (to use a white label), whose economic systems defied the creation of classes, and whose religious beliefs were static and easily-defined. In addition, students of Iberian history will challenge his adherence to the *Leyenda Negra* (Black Legend) whereby he blames Spanish Conquistadors for singlehandedly decimating native Floridian populations by spreading virulent diseases and fomenting intertribal war, and Iberian padres for promoting the Crown's policy of "spiritual genocide."

In the second section, Josephy chronicles the determination of the Senecas, Nevada Paiutes, and Indians of Puget Sound to seek justice for the violation of their treaty rights. The author conveys well the anger and frustration felt by the Senecas when the U.S. Corps of Engineers flooded a section of their land where their

great chief, Cornplanter, was buried. Furthermore, he relates how the determination of the Nevada Paiutes to preserve the hydrological stability of their threatened fishing center, Pyramid Lake, influenced other Native Americans to assert their water rights. Finally, when state officials arrested Puget Sound Indians in 1961 for ostensibly fishing in violation of state game restrictions, the native people organized "fish-ins," and also protested in court. Despite harassment from local whites, the courts upheld the Indians' rights, granted them in the Stevens Treaties of the 1850's, to fifty percent of the "harvestable crop" of fish.

Utilizing original research, Josephy relates well the Indians' intense struggles to file their suits in court. He does not, however, discuss in depth the general importance of the judicial system to tribes. In their well-written work, *American Indians, American Justice*, Vine Deloria, Jr. and Clifford M. Lytle argue that, on the whole, federal courts have helped to protect Indians from state interference by interpreting treaty rights favorably for tribes. Josephy also fails to examine the development of native factions so bitterly divided over the issue of whether or not to sell tribal lands and resources.

The final section of *Now That the Buffalo's Gone* is perhaps the weakest of the three. Josephy subjects his reader, for example, to a somewhat sensational narration of American Indian Movement (AIM) activities at the BIA building in Washington, D.C., and Wounded Knee on the Pine Ridge Oglala Indian Reservation. Several of the author's assertions are highly debatable. He views AIM leader, Russell Means, as a modern-day Crazy Horse—a spokesman for both urban and reservation Indians. On the other hand, he denounces Oglala tribal chairman, Dick Wilson, as a mixed-blood puppet of the BIA and the man responsible for establishing a ruthless dictatorship at Pine Ridge.

As Josephy has decided not to cite his sources throughout the book, it is difficult to explore this controversial dispute between AIM and Wilson. Josephy states that he derived his information from his widespread travels and conversations with Indians. Referring to his chapter-by-chapter bibliography, however, it is apparent that he did not seek access to taped interviews housed at the University of South Dakota's Doris Duke Oral History Collection. Some of these interviews, conducted with Indians who were knowledgeable about activities at Alcatraz, the BIA building, and Wounded Knee, reveal entirely different versions of

Means' influence at Wounded Knee, his relationship with traditional leaders, and the alleged abuses of the Wilson administration. Josephy either ignores or does not comprehend the often bitter nature of Lakota factionalism that, although exacerbated by white interference, has not necessarily been caused by it.

James S. Olson and Raymond Wilson write in their more scholarly synthesis, *Native Americans in the Twentieth Century*, that "Economic development of reservation resources—both human and natural—was the ultimate key to self-determination." Although Josephy offers a brief description of the Economic Opportunity Act of 1964 and its intended impact on reservation communities, for the most part, he ignores the economic problems facing many Native Americans today. What is the reaction of the Lakota, for example, to the suggested mining of uranium on their lands?

In Summary, several major weaknesses have flawed this book. The fact that this work was intended for the general public does not give the author *carte blanche* to over-simplify, generalize, and distort important trends and events in Indian history. As Hazel Hertzberg succinctly stated in her preface to *The Search for an American Indian Identity: Modern Pan-Indian Movements*:

Those who are satisfied with simplistic answers to complex problems seem content to regard [the American Indian] as just another symbol of minority deprivation. Neither the Indian nor the wider society are [sic] well served by such a view. Indians must be seen not as symbols but as men and women and their history as the rich, complex, and tragic human experience which it is.

Furthermore, Josephy largely ignores urban Indians, who in 1980, accounted for over half of the nation's Indian population.

Josephy's objectives in *Now That the Buffalo's Gone* are valid and important to a study of race relations. His book, however, fails to display the quality of scholarship that readers have come to expect from him.

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