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as well as the National Congress of American Indians. Milam also persisted through the time of drastic World War II cuts and the wartime removal of Cherokee families from lands appropriated by the Army for Camp Gruber. He helped lay a solid foundation for later successes in tribal cattle projects, land claims, and Arkansas River bed litigation.

Bartley Milam reflects its sources in the family-held archives and publication by a small press. The wealth of family manuscript materials is ably supplemented by congressional sources from the University of Oklahoma, Indian-Pioneer Papers interviews, as well as Cherokee National Museum collections at Tahlequah, those in the Gilcrease Institute, and sources from the Harry S. Truman Presidential Library. The author married a Milam descendant, and the cooperation of the family is evident. There are no figures on the size of Milam's oil fortune, and little on his other business activities. Some of the intended photographs are not included, represented by the blank pages that await them. There are some typographical errors and repetition in the text. The Arkansas charter of the Bank of Chelsea is mentioned twice (pp. 12 and 21) and the fact that Milam served on the Board of Directors of the Oklahoma Historical Society is also mentioned twice (pp. 34 and 48). The author and the Indian University Press at Bacone College, however, are to be commended for their efforts in producing the work despite the many constraints facing any small press.

Howard Meredith has produced an insightful discussion of the evolution of one modern tribal government at a critical time in its existence. More attention is needed in scholarly literature to tribal officials who consistently devoted time and energies to the success of their nations, bearing the brunt of sustained opposition. Milam's legacy is visible for all to see in today's thriving Cherokee Nation in Oklahoma.

C. B. Clark

The Newberry Library

Indian Leadership. Edited by Walter Williams. Manhattan, Kansas: Sunflower University Press, 1984. 93 pp. \$9.95 Paper.

This volume provides an able glimpse at selected aspects of United States Indian leadership through the twentieth century.

Most of the articles first appeared in the July, 1984, issue of the *Journal of the West*; this version has two additional chapters, those by Frederick Hoxie on the Crow Tribe and William Willard on Gertrude Bonnin, not found in the original. All authors provide assessments of known and unknown leaders of this century, pointing to new areas of needed research and ably re-examining older issues, such as assimilation and political integration.

The volume offers a wide-ranging scope on the theme of Indian leadership, taking the reader from just before the turn of the last century through various assimilationist programs of Indian policy to contemporary activism. Subjects are as diverse as tribes covered. Formats vary from biographical to organizational, and methodology runs from personal/eyewitness to ethnohistorical.

Several approaches to their subjects are biographical. Raymond Wilson examines Charles Eastman as the early twentieth century's best-known male Indian reformer, while William Willard presents an often-vindictive Gertrude Bonnin as the best-known Indian female reformer of the 1920s and 1930s. Terry Wilson analyzes the Osage oil wealth complexities that engulfed Fred Lookout. Howard Meredith and Vynola Newkumet look at the changes that swirled around the Caddo and led Melford Williams to adapt to new conditions as leader of those people. The authors demonstrate how policies buffeted individuals and how Indian leaders altered and reformulated new political leadership strategies based upon old tribal patterns. Often, they formed new groups to represent their viewpoints, sometimes within tribes and sometimes on a regional and national basis. The latter is seen in the Bonnin's National Council of American Indians.

Alison Bernstein provocatively discusses Indian women under the New Deal, determining that the Indian Reorganization Act did lead Indian women to fuller participation in tribal affairs. The earlier role model for the Indian female as farm woman and homemaker gradually gave way to active member of women's voluntary associations, exemplified in the Indian female sphere in part by Ruth Muskrat. W. Dale Mason offers eyewitness reminiscences mixed with political analysis about the rise and fall of the Nebraska American Indian Movement as focused on one family.

Melissa Meyer on the Chippewa, Loretta Fowler on the Gros Ventre, and Frederick Hoxie on the Crow, dispel common myths about the simple mixed-blood versus full-blood, progressive

versus conservative, and good versus bad players of history. Meyer looks beneath the superficial class and economic distinctions to find a far more complex situation at White Earth. Fowler points out that everyone at Fort Belknap considered themselves "progressives" and that there was no progressive-conservative split as such on that reserve. Hoxie sees the collapse of the old way for the Crow just before and just after the turn of the century as producing new types of leaders. Aspects of the old tribal traditions, however, re-emerged to rally the Crow in the face of demands for their lands and helped them outmaneuver the federal government until the 1920s.

The Salabiye and Young bibliographic essay on Indians and Indian leadership is the most complete on the topic in print. They have carefully delineated the territory of their political essay and wisely have omitted the voluminous literature on the theory and practice of leadership in general. They have culled titles from many sources dealing with leadership, covering individuals through collective organizations. In spite of its far-reaching coverage, some important titles have been missed. *Fighting Tuscarora: The Autobiography of Chief Clinton Rickard*, Clyde Warrior's acute "Which One Are You? Five Types of Young Indians," and the discussions of Indian community development leadership by Gordon Macgregor and of American Indian women's organizing techniques by Evelyn Lance Blanchard were not included and should have been. Also left out was the publication information on the Ewy thesis about Charles Curtis (p. 88).

William's introductory essay ties the chapters together well and sets the tone for later assessments of individual leader's actions. He carefully presents issues Indian leaders confronted as a result of the shifts of federal Indian policy and those that Indian leaders continue to face. He has prudently chosen the essays for inclusion, but the possibilities of other topics are nearly endless given the breadth of the subject. The quality of the editing is good, although the book version contains the same typographical errors that were in the original (pp. 43, 51, 61, 65), as well as adds some new ones (pp. 77 and 91).

This is an important work because it underscores new methodologies and points out future directions for research into Indian political change. Ethnohistory can expose the layers hidden underneath surface leadership to provide a clearer understanding of events and processes, such as the transformation of Indian

sacred leadership into government-sponsored secular leadership. The volume points to many research needs in the field. Tribal examinations, Indian Civil Rights Act impact beyond the Martinez case, age-old corruption questions, and even such intriguing comparative studies as the leadership responses of Fred Lookout and Chee Dodge to 1920s oil would prove beneficial, to name only a few avenues.

Leadership is especially crucial for Indians in the years to come as pressures increase for natural resource development. Decisions made now regarding water or other resources will affect Indian peoples' rights for generations to come. Examples such as this work on Indian leaders' decision-making in the past can provide guidance for the future.

C. B. Clark

The Newberry Library

The Myth of the Savage and the Beginnings of French Colonialism in the Americas. By Olive Payticia Dickason. Edmonton: University of Alberta Press, 1984. 372 pp. \$30.00 Cloth.

This well-documented and handsomely illustrated volume surveys French attitudes and beliefs regarding American Indians from the fifteenth through the early seventeenth centuries. It provides an excellent account of the impact of increased contacts upon French concepts about Indians and indicates that although some preconceived ideas were destroyed, others were strengthened. The volume also examines Indian attitudes toward the French.

Dickason points out that the French and other Europeans possessed a broad repertoire of preconceived ideas regarding "savages" that significantly influenced their initial contact with Indian people. European folk-beliefs contained a rich tradition of legends regarding "beast-men" or "hairy men" who supposedly inhabited regions other than western Europe, and although the French soon realized that the Indian inhabitants of the New World were devoid of such non-human characteristics, the French continued to emphasize those facets of Indian culture which seemed to indicate that the tribespeople lacked the political, economic or social institutions common to "civilized" men. Indeed, like other Europeans, the French continued to focus