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thing enjoys abundance, and peace attracts to the banks of the river a prodigious number of immigrants from Europe" (François Marbois, secretary of the French delegation to the newly formed United States, in 1784, p. 301). This collection tells us about the birth of a nation as seen through the European Everyman's eyes from the perspectives of particular situations. The three scholars who worked on it are to be commended for their meticulous craftsmanship, a model of its kind.

Olive Patricia Dickason
University of Alberta

The Legacy of D'Arcy McNickle: Writer, Historian, Activist. Edited by John Lloyd Purdy. Norman: University of Oklahoma Press, 1996. 264 pages. \$29.95 cloth.

This book examines the life and writing of D'Arcy McNickle, a mixed-blood Cree, who grew up on the Flathead and Kootenai Reservation in northwest Montana. McNickle was a significant figure in twentieth-century Native American history. Between 1936 and 1953, he headed the Indian Bureau's Tribal Organization Division. In subsequent years, McNickle directed a community development project among the Navajos at Crownpoint, chaired the steering committee at the University of Chicago that issued the Declaration of Indian Purpose in 1961, coordinated summer leadership training workshops at the University of Colorado, and chaired the Department of Anthropology at the University of Saskatchewan at Regina, Canada. He also played a pivotal role in creating the Center of the History of the American Indian at the Newberry Library in Chicago.

This book is a collection of scholarly essays that interpret McNickle's three novels and other publications. John Lloyd Purdy, the editor, notes that McNickle was a talented fiction writer whose innovative use of tribal arts deeply influenced subsequent Native American written literature. Purdy also points out that McNickle's writings shed light on complex historical events and issues critical to North American indigenous people.

Part one of the text is an annotated bibliography written by Dorothy Parker. She looks at McNickle's articles and book reviews in a biographical context, rather than his works of fiction, to provide important insights into how Indian and Euro-

American cultures interact. Recurrent themes in McNickle's articles and book reviews include: the universality of the Native American experience, defense of John Collier's Indian New Deal, support of cultural pluralism and the Indian's right to maintain reservations as homelands, criticism of termination, and pessimism about the ability of the federal government to act effectively on behalf of Native Americans.

Part two is about how different scholars view *The Surrounded* (1936). They use critical theory and take diverse methodological approaches to interpret McNickle's best known work of fiction. This autobiographical novel is the story of Archilde, a young mixed-blood who intends to leave the reservation town of St. Xavier, Montana, only to find himself drawn to the traditions of his mother's people.

Birgit Hans places *The Surrounded* in the context of the assimilationist framework of American fiction during the first part of the twentieth century while observing that McNickle made numerous revisions to his manuscript to find a new form for writing the history of Native peoples. Phillip E. Doss then discusses McNickle's use of tribal oral tradition as well as modern literate elements to remember and maintain Salish culture. Next, William Brown juxtaposes written and oral stories in *The Surrounded* to learn more about cultural viewpoints. More critical is Robley Evans who argues that McNickle is a homeless mediator between Indians and the modern world. According to Evans, McNickle's translations of the Native American experience turn people into linguistic constructs that can never be known through the English language. Finally, Robert F. Gish praises McNickle for writing sophisticated stories that deal with engulfment, interdependency, and the dreams of the hunt in the human psyche.

Part three is a favorable scholarly assessment of McNickle's second novel. *Runner in the Sun: A Story of Indian Maize* (1954) is set in the Southwest prior to European contact. In this book, McNickle reaffirms a future for tribal existence during the era of termination by telling the story of Salt and Red Corn Woman, who bring hope to the cliff dwelling residents of the Village of the White Rocks.

Dorothy Parker notes that the development of the narrative in *Runner in the Sun* closely resembles Joseph Campbell's *The Hero with a Thousand Faces* (1949). Lori Burlingame agrees with Parker that McNickle's second novel discredits the notion that American history began with European contact, depicts Native

Americans as a peace-loving people, and demonstrates their determination to survive under adverse circumstances. In much the same vein, Jay Hansford West praises McNickle for confronting ethnocentric accounts of American history, rejecting stereotypical perceptions of Indians as savages, and showing how indigenous wisdom is transmitted from one generation to another.

Part four examines McNickle's third novel *Wind from an Enemy Sky* (1978). Published posthumously, it concerns Antoine, a young boy who returns home to a reservation in the Northwest only to discover that a holy place for the Little Elk People has been transformed into a reservoir for a dam. Antoine soon becomes involved in an effort to recover Feather Boy, the name of a sacred medicine bundle located in a New York museum. This story ends with a vision of despair concerning the continuation of traditional tribal life.

Birgit Hans explores the meaning of an unpublished version of *Wind from an Enemy Sky* entitled "How Anger Died." In this manuscript, McNickle revealed his disillusionment with the Indian Reorganization Act (1934). He concluded that this legislation failed to alter the existing assimilationist attitudes held by politicians, missionaries, and other people. McNickle also was convinced that the Indian commissioner had lost his idealism and ability to fight effectively for tribal self-determination. This left Indians as wards of the federal government.

James Ruppert concluded that the published version of *Wind from an Enemy Sky* was McNickle's best effort at using two or more cultural conversations to illuminate the cognitive structures behind Native and Western values. He noted that McNickle also addressed a pan-Indian audience, criticized outsiders with predetermined solutions to tribal problems, and recognized that cultural unity was the most important issue Native groups must confront. Alanna K. Brown viewed *Wind from an Enemy Sky* as a profound and open-ended novel. She was convinced that it guided readers toward an appreciation of the complexity behind cross-cultural contact.

Several authors in this book suggest that McNickle's last two novels were a response to termination. However, they do not discuss the close link between this policy and the movement for tribal self-determination. After 1943, McNickle and other Native Americans such as Ruth Muskrat Bronson, Louis Bruce, William Paul, Jr., and Avery Winnemucca worked to define acceptable forms of self-determination to terminate wardship and colonial

rule. For instance, McNickle persuaded N.B. Johnson, the president of the National Congress of American Indians, to appoint Jim Curry, a socialist attorney from Chicago, to assist Native groups who wanted to prepare cases before the Indian Claims Commission. Much to McNickle's dismay, Curry soon became involved in a debilitating controversy with senators over the solicitation of claims contracts. McNickle also tried without success to persuade the tribal council on the Flathead Reservation to accept complete responsibility to manage their own affairs. Furthermore, he testified before the Presidential Commission on Civil Rights that White House officials had failed to protect the possessory claims of Alaska's Natives to salmon fisheries and valuable timber in the Tongass National Forest.

McNickle left the Indian Bureau in 1952 to work on Navajo community development. His departure from the nation's capitol symbolized profound disillusionment with the Truman administration and Commissioner Dillon S. Myer for taking an all-or-nothing approach toward self-determination that focused on the relocation of impoverished Native Americans to cities and a staged withdrawal of the federal government from tribal affairs.

The Legacy of D'Arcy McNickle will be of interest to literary critics, cultural anthropologists, and historians. This excellent collection of essays gives fresh insights into how different scholars in the academy interpret the written work of McNickle. There also is valuable information about cross-cultural communication, McNickle's disenchantment with the Indian Reorganization Act, and persuasive commentary about how McNickle balanced his accommodation to change with a reaffirmation of traditional values.

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Lushootseed Texts: An Introduction to Puget Salish Narrative Aesthetics. Edited by Crisca Bierwert. Translated by Crisca Bierwert, Vi Hilbert, Thomas M. Hess. Seattle: University of Washington Press, 1996. 325 pages. \$40 cloth.

This ambitious new book will be of interest to students of literature, linguistics, and anthropology, as well as to the Lushootseed people and others interested in Native culture, literature, and