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American Indian Culture and Research Journal

Title

Great Lakes Indian Accommodation and Resistance during the Early Reservation Years, 1850-1900. By Edmund Jefferson Danziger Jr.

Permalink

<https://escholarship.org/uc/item/81r7k1b7>

Journal

American Indian Culture and Research Journal , 34(1)

ISSN

0161-6463

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Publication Date

2010

DOI

10.17953

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With *Contesting Knowledge: Museums and Indigenous Perspectives* we see the summation of an era of scholarship about the founding and development of the NMAI and the establishment of a path for sophisticated new studies on tribal museums. The chapters illustrate the remarkable transformations taking place in museums and indigenous communities throughout the Americas, and we highly recommend it for those who are interested in cultural preservation, museum studies, and collaborative partnerships regarding indigenous representation.

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Great Lakes Indian Accommodation and Resistance during the Early Reservation Years, 1850–1900. By Edmund Jefferson Danziger Jr. Ann Arbor: University of Michigan Press, 2009. 336 pages. \$60.00 cloth.

In this engaging work, historian Edmund Danziger examines the complex history of Great Lakes Indians, both in Canada and the United States, during the increasingly challenging reservation era. Utilizing a vast array of primary and secondary sources, and virtually ignoring permeable international borders, he justly places Indians at the center of their own histories and strives to provide an Aboriginal voice and agency to his Algonquian and Iroquoian subjects of study. Ultimately, this book demonstrates how Great Lakes Native groups maintained important traditions, and a sense of Indian identity, throughout this period, despite an onslaught of encroaching settlers, lost homelands, and federal initiatives toward assimilation. Danziger posits that these Indians preserved their distinctiveness “even though their moccasins entered, in varying degrees, the Canadian and American mainstreams” (xiii).

In support of his overall thesis, Danziger divides his book into three thematic sections, based on areas of conflict between Great Lakes Native groups and white interests, including the spheres of economics, educational and religious life, and politics. Economically, many groups survived by continuing or adapting traditional means of subsistence during the reservation era. Members of the Six Nations in southern Ontario, Iroquoians in New York State, and Menominees in Wisconsin endured by instituting commercial agricultural programs, much to the delight of federal policy makers who saw farming as the first step toward assimilation into mainstream Canadian and American life. Other Indian societies, especially those on the northern edges of the Great Lakes region, eschewed farming for traditional, mixed economies that included seasonal hunting, fishing, and gathering practices. Much like Coast Salish groups in the Pacific Northwest, many Great Lakes Indians pushed for the inclusion and enforcement of fishing rights in negotiated treaties, although Canadian and American officials often ignored these privileges in favor of white, commercial fishing outfits. As Danziger demonstrates, Great Lakes Indians also developed new sources of income during this era, including the leasing or sale of tribal lands, tourism in the region, timber

sales, and natural resource-based industries such as copper mining and petroleum extraction.

Additionally, many Great Lakes Indians received income from federal annuity payments, interest in trust funds, and irregular appropriations, although Danziger points out that these sources of revenue often became knotted in “extensive white—not red—tape” due to bureaucratic indifferences or errors (89). Danziger concludes his discussion of economics by reviewing the concurrent policies of “location tickets” in Canada and allotment in the United States, as instituted by the 1876 Indian Act in Canada and the 1887 General Allotment Act in the United States (99). Despite the objections of most Native groups, federal policy makers in both countries believed that the dismantling of the reservation system in favor of small, individual farms was the best technique to assure the long-term survival and integration of Indians within mainstream society. Danziger contends that “the consequences of [this] misguided paternalism emanating from Ottawa and Washington were increased land loss and Indian dependence” (119).

Next, Danziger explores the realms of education and religion in the Great Lakes region, which both Canadian and American officials deemed potent tools of assimilation. Although the impact of Indian boarding schools on reservation life has provided ample fodder for historians concerned with this era, Danziger goes further than most by including a detailed account of federally funded day schools on Great Lakes region reservations. As with his discussion of economics, Danziger refuses to view Indians simply as victims in this story. Although bureaucrats and Indian agents certainly viewed education as a means to “change the inner Indian” on a preconceived path toward “civilization,” tribal leaders and parents also fulfilled a vital role in the education of Indian children in day and boarding schools (123, 126). These Native leaders, uninterested in complete assimilation into conventional American or Canadian society, envisioned Indian schools as an opportunity for community youths to learn valuable economic, cultural, and political lessons. Often, however, these educational institutions, especially boarding schools, stressed manual labor aptitude over academic achievement, a situation that benefited the desires of upper-class white citizens who needed household servants and wage laborers. Overall, Danziger concludes that the education reforms originating in Ottawa and Washington failed to acculturate Native children because “Great Lakes Indians continued to keep a hand on the tiller and direct, as best they could, the course of their lives” (154).

In a similar fashion, Indians exercised considerable perspicacity and creativity when evaluating the value of Christian religions. As missionaries, both Catholic and Protestant, traveled west into the Great Lakes region, they brought a mission to Christianize and civilize local Indians. Some missionaries, such as Reverend Andrew Jamieson on Walpole Island, proved remarkably effective at converting Natives from Aboriginal spiritual beliefs to Christianity. However, as Danziger aptly points out, generalizations of Native responses to missionary efforts prove difficult. Numerous Indians, facing tough economic times or even near-destitution, found Christianity appealing for spiritual and pragmatic reasons, believing that their new Christian brethren would

help protect their lands and vast natural resources from white exploitation. Many other Great Lakes Natives, following a pattern of syncretism found throughout the Americas, simply folded some Christian beliefs into their traditional spiritual practices.

In his final section, Danziger explores the threats of Canadian and American policies on reservation politics and Native sovereignty, as a final means to force assimilation and citizenship on Great Lakes Indians. He points out the inherent irony of these policies, “for although the stated goal was Indian independence, the political regulations and restrictions emanating from Washington and Ottawa foreshadowed, like a sticky spider’s web, ensnarement and wardship” (188). Between 1857 and 1890, successive Canadian laws reduced Natives to the legal status of minors and allowed officials in Ottawa to control all governance of Canadian reservations. In the United States, the famous *Worcester v. Georgia* (1832) Supreme Court case not only acknowledged Indian sovereignty but also Indians’ dependence on the American federal government. As with economics, education, and religion, Native leaders never simply acquiesced to the colonial desires of Canadians or Americans in this political challenge. Danziger demonstrates that “Aboriginal politicians understood the white man’s political system and used it for Indian ends” (195). Native leaders utilized many techniques to fight infringement on Indian sovereignty, including intertribal cooperation like the Grand General Council of Ontario and the continuation of the Iroquois Confederacy, as well as outright resistance.

With his conclusion, Danziger places the reservation history of Great Lakes Indians in a broader historical context. He summarizes his key contentions regarding economics, education, religion, and politics and points out that Native groups repeated this story of dispossession, resistance, and reluctant accommodation in other indigenous areas of the United States and Canada, beyond Ontario and west of the Mississippi River. Danziger also discusses the parallels between Indian and immigrant history in both countries, arguing that all marginalized peoples “got burned on the bottom of the melting pot” during the second half of the nineteenth century (243).

Danziger’s thoroughly researched book will appeal to Native American scholars interested in several topical themes. He strikes an admirable balance of historical focus, writing a thorough history detailing American and Canadian policies toward Great Lakes Indians while striving to illuminate Indian voice and agency wherever possible. As a regional history, concentrating on the Great Lakes area of North America, this book provides a temporal continuation of other noted scholarship such as Richard White’s *The Middle Ground* (1991) and Lucy Eldersveld Murphy’s *A Gathering of Rivers* (2000). Furthermore, Danziger’s book adds another volume to the growing literature on transboundary studies concerned with Canadian and American Native groups, including Hana Samek’s *The Blackfoot Confederacy, 1880–1920* (1987) and Alexandra Harmon’s edited collection, *The Power of Promises* (2008). It is in this field of transboundary studies that Danziger’s scholarship offers the best opportunity for further research. First, although Danziger deftly demonstrates the “almost indistinguishable” nature of Canadian and

American policies toward Great Lakes Indians, perhaps additional research will illuminate direct, or even inferred, connections between the specific federal policies of both countries, similar to the research of Hamar Foster and William Grove in *The Power of Promises* (227). Second, Danziger's scholarship provides a template for cross-border research in other important environmental regions, areas such as the Northern Rockies or the Northern Great Plains.

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Let's Speak Chickasaw: Chikashshanompa' Kilanompoli'. By Pamela Munro and Catherine Willmond. Norman: University of Oklahoma Press, 2008. 432 pages. \$29.95 paper.

This beginning course in the fundamentals of Chickasaw represents the fruit of years of linguistic research by the linguist Pamela Munro and her longtime Chickasaw collaborator, Catherine Willmond. Munro is uniquely qualified to write this book because she is the preeminent investigator of this Muskogean language. The book and accompanying CD are a pedagogical course aimed toward the student of Chickasaw who has a Native speaker teacher, and presumably toward that teacher and those who lack a teacher but would like to gain a working knowledge of the language.

The book contains twenty units, each comprising illustrations of several points of grammar, vocabulary words, analytical exercises, comprehension and production exercises, and cultural material. There are ten additional advanced grammar sections tucked inside the last ten regular units as a way of providing more linguistic information for those who choose to take a more intensive course. There are sixteen short Chickasaw text selections. The book contains four appendices, a list of prefixes and endings, a glossary of grammatical terms, two vocabulary lists (Chickasaw-English and English-Chickasaw), a bibliography, and an index.

Let's Speak Chickasaw is replete with information about the Chickasaw language organized in a somewhat organic way: in the first five units, the student is introduced to an in-depth description of both the phonetic and prosodic features of the language, including the Muskogean feature of rhythmic lengthening, basic verb forms, command forms, a verbal plural marker, active and stative subject markers, yes-no questions, subject and object markers, and reflexive verbs. The range of topics is quite large, certainly much larger than we would expect from a basic course in most languages, but the authors understand that this book will serve as the primary reference for Chickasaw language learners and have packed just as much into the book as is feasible. Because there is thus no time and room for in-depth examination of the more abstract grammatical features, these topics are sometimes oversimplified and given over to algorithms. For example, the important Muskogean set of morphological aspect markers, called *grades* in Muskogean linguistics,