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or the 1960s white counterculture to them, for example, Red Dog's undated statement: "We are all poor because we are all honest" (p. 103). The citation of *Black Elk Speaks* within a section of quotations by Spotted Tail will especially remind readers of how complicated and controversial the process of transmission and translation can be.

It is also interesting to note the various uses to which these quotations have been put outside of Indian society. Langer assembles his quotations from a wide variety of sources, many of them non-Indian organizations, books, and magazines. He cites everything from "the Rotarian" to "the War Resisters League" to "Penthouse" over the course of the book. Langer himself is most concerned with the basic rhetoric of American Indian speakers and writers. Readers, though, may also use his list of sources as a jumping-off point to think about how non-Indians have perceived Indian people throughout history. The collection ends with a quotation found posted on refrigerators and bulletin boards in homes across the United States—Indian and non-Indian alike. The "traditional" anonymous proverb instructs, "You cannot judge another person until you have walked a mile in his moccasins." It is this type of quotation that may leave readers of Langer's fine collection thinking about the cultural history of American Indian oratory, as well as about its beauty and power.

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**American Indian Sports Heritage.** By Joseph Oxendine. Lincoln, Nebraska: Bison Books (University of Nebraska Press), 1995. 334 pages. \$39.00 cloth; \$16.95 paper.

There's a trace of sadness in the tone of Joseph Oxendine's assessment of the history of participation—or lack thereof—of the American Indian in the sports and culture of mainstream America. "In a situation devoid of the traditional Indian ritual, many Indians seemed to lack interest in performing beyond the obvious requirements of a particular task" (p. 9). This statement underlies his argument that Native Americans are often alienated and therefore unmotivated to perform at their best in popular non-Indian sports in the U.S.—basketball, baseball, and so forth. "For instance, while playing major league baseball with the New York Giants, Jim Thorpe was accused of

being lazy by manager John McGraw" (Robert W. Wheeler, *Jim Thorpe: World's Greatest Athlete*, Oklahoma: University of Oklahoma Press, 1979, 150). Thorpe was never so characterized, however, when surrounded by fellow Indians at the Carlisle School. Furthermore, many Indians in recent years have dropped out of sports participation altogether. Perhaps the artificiality of the sports climate contributes to this loss of interest and involvement (p. 9).

Oxendine fires off this early cannon shot of intent in his extensive and rather comprehensive review of the *American Indian Sports Heritage*, complete with a detailed analysis on the practice and origin of the classic Native American sports—lacrosse, shinny, double ball, footracing, and archery—all deriving inspiration from Native rituals and all integrating some aspect of Native American religion and/or culture.

*American Indian Sports Heritage* tracks three distinct phases in the evolution of American Indian sports during the past two centuries: the traditional role of sport in Indian society (chapters 1 through 6), the emergence of Indians into modern sports (chapters 7 through 11) during the last decade of the nineteenth century and the first three decades of the twentieth century, and the period following 1930 during which the prominence of Indian sports diminished (chapters 12 through 14).

The one thread that ties this matrix together is the belief that the Native American sports heritage is a reflection of a unique cultural identity, one that is interwoven into almost every manifestation of American Indian athletic endeavor. In discussing lacrosse, for instance, we learn that "The games were played for the enjoyment and satisfaction of both the participants and spectators and for the ritual surrounding those events. The games were often used as a healing remedy, as a ritual to bring needed rain to crops, as celebrations for a multitude of events, and as omens of good fortune" (p. 38).

When Oxendine tackles the history of footracing in Indian culture, there's little doubt that he equates the universality of this activity among Native American groups with the fact that it has an equally universal spiritual or cultural significance to the community: "Runners, particularly those in the Southwest, painted their bodies prior to races for identification and for artistic and spiritual purposes. This practice was almost universal during earlier times and continued to be widely used during the early part of the 20th century" (pp. 69-70).

Not one to leave any stone unturned in his quest for a com-

prehensive text on the *American Indian Sports Heritage*, Oxendine includes entire chapters on children's sports and on games of chance. The latter chapter deserves some attention, as the United States confronts the rapid expansion of "Indian Gambling" as an economic force to be reckoned with in the 1990s. Oxendine downplays any references to contemporary Indian gambling concerns (keep in mind that *American Indian Sports Heritage* was first published in 1988, before the recent proliferation of Native American gambling interests), and instead integrates games of chance into the totality of his view of Native American sports—i.e., that culture defines the importance of sports to Indian society: "Betting on games of chance was never viewed by Indians as an ethical or moral issue. Rather, it was part of the tradition and social life of the community" (p. 156).

Oxendine puts most of his energy in the second half of *American Indian Sports Heritage* into the compartmentalization of Native American sports achievements in the late nineteenth and early twentieth centuries. Buried in this section is an excellent history of the creation of federal schools for Indians. From the opening of the Carlisle School in 1879 to 1930—the watershed year that Oxendine points to as the end of the heyday of Indian sports in modern times—we get a detailed account of Indian education on off-reservation schools: its connection to the integration of American Indians in mainstream non-Indian sports and the evolution of two powerhouse Indian sports programs, one at the Carlisle Indian School (closed by federal officials in 1918 after a congressional investigation concerning laxity in the academic program and other so-called abuses) and the other at Haskell Indian Junior College.

The chapter on Jim Thorpe, who came into prominence at Carlisle, is a concise and thoughtful retelling of his life—though there's little here that can't be found in far more detail in *Jim Thorpe: World's Greatest Athlete* by Robert W. Wheeler. Oxendine, in fact, relies heavily on Wheeler for photos and source materials. But the picture that Oxendine paints, thanks to his painstaking research, is consistent with his overall thesis: "Jim Thorpe was a product, and perhaps a victim, of his Indian heritage, his early family life, his schooling, and the extraordinary pressures that persisted throughout his life. He was a gentle and trusting man. His naivete and kindness made him a soft touch for a real, or created, sob story" (p. 237).

The final phase of this historical exploration analyzes the

reasons for the decline in American Indian sports participation in mainstream society since 1930. The blame is put squarely on society at large—for limiting opportunities to Indian athletes—and to a great extent on the Native American community's sense of isolation, alienation, and ambivalence towards the prospect of life off the reservation. "There are internal pressures to keep Indians on the reservation and to limit serious sports participation to the high school level and even lower. They also feel pressure from friends to remain and become a part of the traditional Indian community" (p. 269).

Though Oxendine concludes on a more upbeat note, pointing to several Lumbee Indians who made successful transitions to professional sports in the seventies and early eighties (Oxendine himself is a Lumbee who played professional baseball for three years before becoming chancellor of Pembroke State University), there is little doubt that the conflict between tradition and integration continues to be a concern for Native American athletes in the 1990s.

In his afterword from this recently published Bison Books paperback edition, Oxendine decries the continued lack of American Indian participation in non-Indian sports and cites the racism of sports iconography—the Atlanta Braves tomahawk chop, for instance—as a sign that the battle to achieve an even playing field for Native Americans is far from over.

*American Indian Sports Heritage* is an important book for scholars in search of data on Native American traditions and relatedness to sports and cultural integration. Other works of note include the aforementioned book by Wheeler (*Jim Thorpe: World's Greatest Athlete*) and Peter Nabokov's *Indian Running* (1981).

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**Corbett Mack: *The Life of a Northern Paiute*.** By Michael Hittman. Lincoln: University of Nebraska Press, 1996. 390 pages. \$45.00 cloth; \$18.00 paper.

Native American autobiography and biography has been around for well over 150 years, describing as much the people and circumstances under which they were recorded as the person whose life was examined. The genre has evolved as a useful tool of historians, anthropologists, and Native Americans