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of his work, included in his text copious excerpts from the writings of Oocom and his contemporaries. These documents, not easily accessible outside New England, are of tremendous value to readers interested in the history of Christian Indians in the northeast. Love's work, clearly a product of its time, was nonetheless thoroughly researched, and many students of Native American history will benefit by having this old, but important, work close at hand.

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Spirit Wars: Native North American Religions in the Age of Nation Building.

By Ronald Niezen. Berkeley: University of California Press, 2000. 256 pages. \$45.00 cloth; \$17.95 paper.

Usually, general surveys of American Indian religious traditions turn out to be elaborate descriptions of rituals, beliefs, and practices set in a timeless, unchanging past. Ruth Underhill's *Red Man's Religion* (1965) and Ake Hultkrantz's *The Religions of the American Indians* (1967) are two of the most famous examples of such scholarship. *Spirit Wars*, on the other hand, represents a newer scholarly trend that radically departs from this static model in favor of an approach that addresses how social and historical events affect and change religious traditions. Written by Ronald Niezen, a research scholar from the History Department at the University of Winnipeg who has done most of his field research among the Cree and Anishinaabe communities of Canada, *Spirit Wars* focuses on the impact that colonization has had—and continues to have—on the religious practices of the Native peoples of North America.

The central thesis of *Spirit Wars* argues that the cultural genocide experienced by Native North Americans is directly responsible for the “self-destruction of native communities through addiction, violence, and suicide” (p. 3). In other words, according to Niezen, the origin of many problems plaguing American Indian nations may be found in the extreme disruption of their spiritual practices at the hands of colonial powers. In an effort to provide data to support this argument, Niezen analyzes how different colonial forces negatively impacted Native religions in particular, and the quality of Native life in general. Beginning with the earliest contacts, *Spirit Wars* follows the dynamic interaction between Native religions and colonization up to the present. In this way, Niezen effectively demonstrates that the process of cultural colonization does not belong to the past, but continues to today.

For the sake of simplicity, *Spirit Wars* is organized around seven major topics: the role of epidemics; missionary efforts and conquest during the early contact period; the experience of boarding schools' the conflict between Native and Euro-American medical practices; the political and legal repression of Indian religions; the abuse perpetrated by museums, collectors, and early ethnologists; and the recent controversy surrounding the appropriation of Indian spiritual practices by the New Age movement. The book is also supplemented by six short essays by authors who provide additional information on specific case studies.

Although *Spirit Wars* is literally full of interesting insights, I was particularly drawn to the chapter dedicated to the creation and development of boarding schools. So much has been written about boarding schools that it may seem hard to find something original to say. However, Niezen's detailed chronicle of the history of boarding schools succeeds in fully exposing the magnitude of this experience in the lives of many American Indians. Whereas some people argue that boarding schools belong to the past and do not have much relevance in contemporary Indian life, Niezen shows how the psychological and spiritual scars left by the boarding school experience are passed from one generation to the next. Among other things, Niezen exposes the horrifying extent of sexual abuse that was prevalent in boarding schools and its lasting consequences on the lives of the survivors. Throughout the book, and in this chapter in particular, Niezen hints that Christianity promoted a visceral intolerance of Indian customs and beliefs, and was at least partly responsible for some of the abuses that took place. However, he does not go quite as far as Stannard did in *American Holocaust* in his critique of Christianity as a whole.

Equally well argued is the chapter dedicated to the conflict between Native and Euro-American healing practices and medical beliefs. Besides clearly presenting the differences between Native and Euro-American concepts of health and healing, Niezen explores the dark history of Indian sanatoriums in Canada and argues for a causal connection between the loss of cultural, political, and religious autonomy and mental illness. As part of the argument, Niezen shows how mental illness is likely to prevail among peoples who, due to the destruction of their own spiritual practices, are left without any meaningful tools to deal with the pressures of colonization. By emphasizing such a strong connection between contemporary problems and a history of territorial loss and political abuse, *Spirit Wars* places itself on the same shelf with another recent book, the politically charged *The Politics of Hallowed Ground* by Mario Gonzales and Elizabeth Cook-Lynn.

The connection between contemporary problems and historical abuse is also emphasized in the chapter on the political and legal repression against Indian religions orchestrated by the American and the Canadian governments. Niezen explores this concept further as he analyzes the history of a few famous examples, such as the potlatch laws, the ongoing struggle between the Native American Church and US policy on the use of peyote, the military intervention to stamp out the Ghost Dance, the construction of dams on Cree land, and the dispossession of sacred lands such as the Black Hills of South Dakota.

Other contemporary issues are the subjects of the last two chapters. In one of these, Niezen describes the abusive practices of early ethnologists, art collectors, archaeologists, and museum researchers, and the effects that such practices had on Indian religions. The end of this chapter is dedicated to the results that NAGPRA (the Native American Grave Protection and Repatriation Act) currently has on the relationship between Native peoples on one side and archaeologists and museums on the other. In the final chapter, Niezen chronicles the history of ideas that led to the creation of the idealized image of

Indian peoples cherished by New Age literature, and dives deep into the controversy that the New Age movement has generated in many Indian communities.

Although I find *Spirit Wars* highly educating and very well done, I would have appreciated it even more had more space been given to a few more themes. For example, I find the single page that Niezen dedicates to the religious rights of Indian inmates seriously lacking. Since the entire book addresses the impact of colonization on Indian religion and analyzes the role of institutions such as boarding schools, hospitals, and sanatoriums, I would have expected a more thorough investigation of a contemporary institution such as the penitentiary. The material certainly is not lacking since much controversy surrounds the rules and regulations restricting the access that Native inmates have to their own spiritual traditions. Several of my friends who find themselves on the wrong side of the law would have plenty of stories to tell on this topic. Another issue that Niezen could have touched on more is the ambiguous role that academics play when it comes to Indian religious rights. Whereas Niezen criticizes early ethnologists and some contemporary archaeologists for their insensitivity to Indian religious feelings, he does not waste many words on the behavior of contemporary historians and anthropologists. It would be nice to think that Niezen overlooked this aspect because there is nothing to report, but I am afraid that is not the case.

Despite these minor critiques, I consider *Spirit Wars* an excellent text, and I feel that its merits far exceed its defects. I look forward to seeing more scholarship of this quality published in the future.

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Sustaining the Forest, the People, and the Spirit. By Thomas Davis. Albany, NY: State University of New York Press, 2000. 244 pages. \$17.95 paper.

“How can you buy or sell the sky, the warmth of the land?” Chief Seattle reportedly asked in the now famous speech delivered in the 1850s. This statement typifies the legend that private ownership was inimical to an Indian culture that revered nature and her bounty. Of course, it is now relatively well known that the oft-quoted speech contained not the words of Chief Seattle, but those of Ted Perry, who paraphrased William Arrowsmith’s translation of the speech. Though it was Perry and not Chief Seattle who wrote that “every part of the Earth is sacred to my people,” the underlying philosophy has been taken as historical evidence that an ethic of sustainability prevented Indians from despoiling and fouling their environment.

Thomas Davis continues this line of reasoning, arguing that Menominee culture conditions the way people in this society interact with nature. His description of Menominee institutions before European contact and these institutions’ evolution during trading, first with the French and then the English, is well done and informative. He identifies the resource