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complexity and power, but in the nature of the dominant culture. Perhaps we will eventually see a searching study of the history of this representation, and of the needs it obviously still meets.

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**The Oneida Indian Experience: Two Perspectives.** Edited by Jack Campisi and Laurence M. Hauptman. Syracuse: Syracuse University Press, 1988. 223 pages, three maps, index. \$29.95 Cloth. \$14.95 Paper.

What factors and forces have contributed to the survival of Native American communities? Some scholars assign great importance to the role of land, that is, the preservation of a homeland today held in trust. While land may represent the locus of tribal lifestyles, the calculus of survival must include a collective tenacity to overcome adversity. Many tribes have struggled to sustain indigenous culture by reaffirming tradition and by inculcating in their youth the value as well as timeliness of knowing their native tongue. In fact, philosopher Orville Clark poignantly identifies this critical concern: "A tribe without a language of its own is seen as more vulnerable to federal threats to its sovereignty, to accusations that its members have assimilated to the majority culture" (141). It can be shown that the loss of particular culture traits or universals, such as language and native leadership, may indeed be the undoing of a tribe even if the landbase, in part, remains in trust. The book under review does not stand alone in identifying the critical mix of tradition and adopted culture that makes it work for a given tribe. Yet *The Oneida Indian Experience* speaks for countless tribes.

Land, culture change and tribal survival form the focus of this collective enterprise, which grew out of an Oneida-sponsored conference in 1986. Some two dozen authors—about equally divided between Indian and non-Indian—have come together to provide both a retrospect and prospect of the Oneida, focusing on members of the nation in Wisconsin but dealing with the entire nation in the historic narrative from the time of contact. Jack Campisi (anthropologist) has co-edited two other books on the Iroquois and other Northeast Indians and is well identified as an

expert witness in Indian land claims in the Northeast. Laurence M. Hauptman (historian) has authored three other volumes on the Iroquois and shares with several scholars the distinction of giving Syracuse University Press high visibility in the field of Iroquois studies. Thus both editors come well prepared to the task of fashioning a unique volume on the Oneida, one that does not focus on a specific theme but rather emphasizes a dual perspective—that of traditional views and values and that of academia. Among the contributors are William Starna and Nancy Lurie (anthropologists), Barbara Graymont and Reginald Horsman (historians), Francis Skenandore (Oneida Indian lawyer), and Norbert S. Hill, Jr. (Oneida Indian educator).

Organized chronologically, with more than half of the volume devoted to this country, the symposium proceeds from “The Oneida Homeland” to “The Oneida Time of Troubles, 1784–1934” (mostly authored by non-Indian participants) and concludes with “The Oneida Reemergence, 1900 to the Present” (dominantly written by Indian contributors). The editors note that the “underlying theme . . . is the resilience of Oneida identity. . . .” which emphasizes their “cultural persistence” (xiii). Historic discussions reacquaint us with the geography of native territoriality in New York, the effects of missionary activities and the participation of the Oneida as American allies during the Revolutionary War. Historian James Ronda suggests, for example, that this pro-American support may have stemmed from the missionary influence of Samuel Kirkland who “was no garden-variety frontier preacher. . . .” but rather “part of a religious movement that swept through the English colonies . . .” (page 25). Graymont, however, cautions that it is difficult to identify the major reasons for their support other than the fact that the changing Oneida economy came to depend on American goods and, indeed, a strong friendship had evolved. Despite their commitment, the Oneidas became the first nation to feel the impact of land greed by New York State.

Further analysis and evaluation of the land history continue in part II, where Campisi examines in concise form how the more than thirty treaties negotiated by New York State led to the rapid dissolution of the homeland. Referring to the fact that these treaties, especially those in violation of the Trade and Intercourse Acts of the 1790s, form the basis for land claims litigation that has led to some encouraging court decisions, he notes that “. . . the state

has not even recognized that the Oneidas have won a possessory claim to part of the Oneida lands. . . ." (page 62). In many eastern claims Congress has provided the resolution, although not always satisfactory to all parties.

Another land theme relates changing interpretations of 'Indian Country' to the constant confrontation of Indians and non-Indians owing, in part, to the confused roles the states and local governments perceive as theirs vis-à-vis tribal governments and the autonomy of reservations. Attorney Arlinda Locklear (a Lumbee Indian), who has argued Oneida land claims in the courts, contends, by comparing the decision in *Solem v Bartlett* (Cheyenne River Indian Reservation, South Dakota), the Oneida reservation remains intact and 'sovereign' with respect to state interference. For most reservations the allotment of land in severalty led to the diminishment of tribal acreage, creating mixed Indian Country, urging non-Indian residents to seek to set aside any tribal authority over them and, in fact, to reverse the situation. This facet of political geography has undermined the trust status and autonomy of many tribes.

In many ways parts I and II merely serve as a backdrop to the contemporary scene focusing on the Oneida of Wisconsin. This focus is on the role of native language and on the education of Oneida youth. It is apparent that Indian leadership deserves the most credit for restoring and sustaining the native tongue and, through it, oral tradition and a sense of being Oneida. This leadership is reflected in the many writings by Oneidas themselves, who have participated in the language program and in educational planning. Several scholars demonstrate how cultural persistence, indeed, can be achieved: through a strong Indian-oriented education program. One study reports the utilization of the Galileo method—a metric, multi-dimensional means relying on computer programs as a tool for evaluating attitudes—in assessing how Oneidas perceive their world. In response to such questions as "What does being Oneida mean to you?" and "What is the role of the Tribal School in the community?" the author provides us with a conceptual map of some data that reveal the 'distance' between such values as good, being Oneida, being Indian, tribal school, Headstart and the like. It is observed that "emphasizing the participation of Oneidas and whites in the Tribal School with programs that teach them about life will make the Tribal School a good place to send Oneida children" (page

174). Part III also includes studies of the urbanization of Wisconsin Oneidas and the role of Indian women leaders.

Each section of this book carries its own introduction and the volume closes with an afterword that offers additional comments on the contemporary tribal economy, operations of the tribe and the status of land claims litigation. My strongest commendation focuses on the successful effort to provide a dual perspective, although the academic scholars, like myself, are strongly supportive of the Indians' expectations. And despite my earlier remarks that qualified the role of land in sustaining tribes and tribal culture, I am still convinced that, without a landbase, efforts to sustain native language and tradition through a tribally-motivated educational program would hobble toward only modest results. This book is a valued contribution to Iroquoia.

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**The Potawatomi (Indians of North America).** By James A. Clifton. New York: Chelsea House Publishers, 1987. 104 pages. \$16.95 Cloth.

This book is part of the larger series entitled *Indians of North America*, which attempts to examine the problems that arise when peoples of different cultural backgrounds come together. The series, according to its editors, is intended for "young adults" and includes accounts of individual tribes such as the Cheyennes, the Kiowas, the Osages, and the Sioux; other topics include archaeology, Indian literature, federal Indian policy, urban Indians, and Indian women. Because many people still hold misconceptions about the Native Americans, viewing them as curious vestiges from a distant past, the general editor, Frank W. Porter III, hopes that the series will serve as a vehicle to educate the public on the issues and conflicts involving today's Indians.

James Clifton's sketch of the Potawatomis is a greatly condensed version of his earlier works on that tribe. The author, the Frankenthal Professor of Anthropology and History at the University of Wisconsin, Green Bay, considers himself an ethnohistorian, and throughout his career he has focused on the Indians of the Great Lakes and the Ohio Valley areas; his many works