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Introduction to Wisconsin Indians: Prehistory to Statehood. By Carol I. Mason.

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In conclusion, despite the above weakness, the book is not without value. The strength of this work lies not in its reinterpretation of Cheyenne origins and formation as a distinct ethnic entity, but in its rich ethnographic description of the Cheyenne world view, shamanism, and the Massaum ceremony. In this respect, the work is a valuable addition to Cheyenne ethnohistory and ethnography.

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**Introduction to Wisconsin Indians: Prehistory to Statehood.** By Carol I. Mason. Salem, Wisconsin: Sheffield Publishing Co., 1988. 327 pp. \$12.95 Paper.

In her preface Ms. Mason states that her book is intended as a means of obtaining a general introduction to the American Indian people of Wisconsin. For a very long time there has been a real need for a good, accurate, general introductory overview book on Wisconsin American Indians. Unfortunately, this book does not meet that need. She states that "references in the text have been deliberately kept to a bare minimum," however her failure to cite sources and evidence for controversial statements negatively affects the value of the book.

In her first chapter she asks, (2) "Who are Wisconsin Indians?" She then lists nineteen tribal groups in a non-alphabetized and confusing manner, including some (such as the "Ioway" and "Petun") who are not and apparently have never been "Wisconsin Indians". She lists others which did not come into Wisconsin until after 1800.

In her preface (v.) she states that she has stressed two groups with "contrasting lifeways". They are the Chippewa, which she sees as an example of a primarily hunting-gathering-fishing people, and the Winnebago, which she says are "the only fully horticultural people known to be resident in Wisconsin from the earliest historic periods."

Her failure to make it clear that the Chippewa did not enter the far northern Wisconsin area in significant numbers until 1679, nor establish major inland settlements until the 1740's, tends to make her focus on them somewhat misleading. Regarding her focus

on the Winnebago, she does not define "fully horticultural", nor does she provide evidence for her statement. Her omission of much information about the probably indigenous Menominee and other significant tribal groups results in her book being even less valuable as a general introduction.

Throughout the book there are many, largely inadequately supported, controversial statements, as well as apparent errors. Some significant examples from her first two chapters follow.

She states (5) that "Southern Ojibwa" became the "language" utilized as the "common tongue . . . most often used in trade . . .". She also states that it was ". . . the language people spoke in council throughout the Great Lakes, no matter what their native languages happened to be." Her lone source for this statement is Milo Quaife, who edited *John Long's Voyages and Travels* in 1922! She also states that ". . . even the Menomini . . . used Southern Ojibwa to communicate with strangers", citing Walter J. Hoffman's *The Menomini Indians*, 1896. She then states that in the 19th century "Southern Ojibwa . . . was the 'court language among all the tribes', including the Siouan-speaking Winnebago." Her source for this statement is Juliette Kinzie's *Wau-bun*, (first published in 1930) re-published in 1975 by the National Society of Colonial Dames in Wisconsin! None of these sources is adequate to support her statements, in light of more recent evidence, in particular that produced by the Wisconsin American Indian Languages Project, which was based at The University of Wisconsin-Milwaukee.

On page 21 she incorrectly includes the Menominee with ". . . strictly hunting and gathering people . . .". On the same page she also states that American Indians left campfires ". . . to burn on their own after people went somewhere else." She cites no evidence for this statement, which appears somewhat ridiculous considering that these peoples had to be very aware of the danger of uncontrolled fire in their forest environment.

Her summary of her first chapter (22) states that after European arrival in the "New World" many American Indians came into Wisconsin ". . . looking for new places to settle." This is an oversimplification. Many of the tribal groups that came into Wisconsin came from the lower peninsula of Michigan area in the 1650's, but they came primarily fleeing the invading Southern Iroquois League, not simply looking for new places to settle. A few other tribal groups (some Oneida, some Stockbridge, some Munsee,

and some Brotherton) came from the United States east coast area in the 1820's and 30's, largely as a result of early American Indian-removal policies.

She begins chapter two by stating, "Most of what happened in Wisconsin Indian life took place in prehistory and must be studied through archaeology." What she means by "most" she does not explain. The serious student of the Wisconsin American Indian peoples would do well to question her statement.

She also states, regarding the many famous Wisconsin Effigy Mounds, that present day American Indians deny any knowledge of the effigy mound builders. Her statement appears to indicate that she has not done much work with present day American Indian elders who relate oral traditions about the mound builders. In addition, her statement demonstrates that she has apparently ignored related oral traditions reported by people such as Schoolcraft in the 1830's.

On page 36 she makes the statement that copper "was widely available in Wisconsin . . . pieces of relatively pure copper found on the surface of the ground, was common in many places". The Oconto area of northeast Wisconsin and the Grant county area of southwestern Wisconsin were definitely developed Old Copper Culture sites, but her generalized statement is questionable. Lynne G. Goldstein in her 1985 revision of Robert E. Ritzenthaler's *Prehistoric Indians of Wisconsin*, points out that people known as the "Old Copper Culture" did make extensive use of copper artifacts but that the copper was "extracted from the Lake Superior area" and that "most of the Old Copper specimens come from burial contexts" (36).

Mason states (37), "People wore beads of copper, often so heavy as to make the neck ache to look at them . . .". On page 48 she includes with a list of perishables traded by Hopewellian peoples for copper, "children"! She cites no source or evidence for either of these statements.

On page 59 also without citing any evidence or source, she raises the controversial issue of cannibalism in relationship to Aztalan, which is considered to be Wisconsin's largest "pre-historic" settlement. She states, "Evidence of cannibalism also exists at Aztalan . . . it is not known who was eating whom . . .". Goldstein (cited above) states (61-63) "There are two popular notions about Aztalan which archaeologists would like to dispel

. . . the second . . . is the presumed cannibalism. The only evidence for cannibalism at Aztalan is that some broken human bones were found in . . . refuse pits . . . there is a great deal of misunderstanding and oversimplification about what these bones might mean . . . many societies 'process' the bodies of their dead . . . some parts may be curated or kept for years before burial, while other parts are discarded . . . a common practice . . . well documented for both Late Woodland and Mississippian societies . . . there is no clear evidence of cannibalism at Aztalan . . .".

Review space constraints do not allow for more examples from the other seven chapters of this book, which is based largely on biased, inaccurate, or out-moded secondary sources.

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**Water and Poverty in the Southwest.** By F. Lee Brown and Helen M. Ingram. Tucson: The University of Arizona Press, 1987. 226 pp. \$19.95 Cloth. \$12.95 Paper.

*Water and Poverty in the Southwest* examines the political and legal complexities of water usage in the Upper Rio Grande Valley in New Mexico and southern Arizona. More specifically it looks at these complexities from the point of view of the impoverished people who have traditionally relied on this water for support of their lives and culture: the Hispanics in the Upper Rio Grande and the Tohono O'odham Nation (formerly known as the Papagos) of southern Arizona. The first three chapters discuss development and growth in the Southwest, the different cultural and economic views of water that enter into debates in that area, and the general water problems facing the Southwest, especially Arizona and New Mexico. Chapters 4 through 8 present a case study of the water situation in the Upper Rio Grande with a special emphasis on the role of water in the lives of Hispanics in that area. These chapters also tell us how non-Hispanic whites and Indians in the area view the water situation, and how these views sometimes lead to conflict. Chapters 9 through 14 present a case study of water usage by the Tohono O'odham Indian Nation.