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posed by Swanton. The section and the book abruptly concludes with Pat Galloway's model of how confederacies came to replace chiefdoms as a functional equivalent in response to disease-induced catastrophic population decline.

Hudson and Tesser have successfully produced a work that will serve as a focal point for ongoing research. The book is well organized, well written, and well edited, though it could have been improved by adding a brief conclusion. The chapters are an interesting mix of works in progress and synopses of previous work. Both are valuable. There are also some inevitable omissions (e.g., rather scant coverage of the De Luna and Pardo expeditions into the interior). However, that which is not covered in depth is well referenced.

These small criticisms aside, *The Forgotten Centuries* is a readable, current assessment of scholarly research on the contact period in the south-eastern United States. The quality of the contributors and their efforts is a tribute to the editors. It will make a wonderful text for a course on this topic and merits a prominent place in the libraries of historians and archaeologists alike.

Severing the Ties That Bind: Government Repression of Indigenous Religious Ceremonies on the Prairies. By Katherine Pettipas. (Winnipeg: University of Manitoba Press, 1994. xiv + 304 pp., foreword, preface, introduction, maps, photographs, conclusions, appendix, notes, bibliography, index. \$39.95 cloth, \$18.95 paper.)

Adrian Tanner, *Memorial University of Newfoundland*

In 1885 the Canadian government outlawed the potlatch ceremony of the West Coast Indians. Ten years later the law was broadened to include ceremonies involving giveaways, as well as "the wounding or mutilation of the dead or living body of any human being or animal." The effect was to bar aspects of the Sun Dance, the major ceremony of the Prairie region. In 1914 the ban was extended to include participation in any exhibition outside an individual's reserve, or performance in native costume, without government permission. The law was not repealed until 1951.

It is Katherine Pettipas's contention that the impact of these laws, and the general policy of suppression of Prairie Indian culture, while it has been acknowledged, has nevertheless been minimized by scholars. She takes a broad approach in her attempt to set the record straight, but it is one that leaves certain questions unanswered.

The book begins with a brief life history of Piapot, the Plains Cree

leader. He successfully resisted Christian conversion and continued to practice outlawed ceremonies until his death in 1908. In the 1890s he was arrested, officially for drunkenness, although the actual reason is said to have been for conducting the piercing ritual in a Sun Dance.

Pettipas's frame of reference involves several comparative strands of thought underlying native policy in British agricultural settler colonies, including Africa, Australia, and New Zealand, particularly attitudes regarding native custom. In another background chapter, the protocontact ethnohistory and culture of the Canadian Prairies is outlined, establishing the role of ceremonial within it. And, in the concluding chapter, a comparison is drawn with suppression of Indian ceremonies in the United States.

While there is no clear indication that the 1895 law was actually aimed at Plains and Woodland Indian ceremonies, it was soon used against them. Enforcement of the law was often difficult; the practice of some officials was to monitor dances and other rituals, relying on discouragement, warnings, and the restrictive pass system as much as on arrests. But soon many Indians were arrested and jailed. The only concern about the law expressed by anthropologists of the day was the fear of it impeding their ethnographic observations.

While the author credits Indian elders whom she interviewed, her main cited sources are literary, particularly from the government archives, as well as from secondary studies. Surprisingly little material is drawn from missionaries. While European thinking underlying the policy toward aboriginal religion is analyzed in some detail, only a tantalizingly few clear expressions emerge of the motivations behind the actions of the aboriginal people on the same issues. These voices are heard to some extent in petitions, even if filtered through government sources. Indian converts are also quoted on the issue, expressing a specifically Christian perspective.

Some of those charged with attending dances defended themselves in court, and others petitioned to have the law changed. But they were usually represented by non-Indian lawyers, who appealed to British Common Law principles, such as freedom of religion and the honoring of treaty promises, rather than express their Indian client's own religious or political arguments. Some Indians tried to offer compromises, such as a set of restrictions to traditional practices they were willing to follow in exchange for being allowed to attend ceremonial dances, or offers to use the shorter Cree Sun Dance form in place of the longer Blackfoot one.

This book offers no pat answer on the question of the specific effects of the laws, except the view that the impacts were profound. In my view, the book's major weakness is that no model of religious change is offered

by which to interpret the data. The dances have persisted, although not unchanged in form. Did the laws bring about change in religious practice, or did they bring resistance, such that Indians exercised control over their sacred dances in a period of change? Are the Indians of the period to be seen as undermined by European coercion and factionalized by various forms of Christianity, such that their opposition was ineffective? Or were the religious changes that took place, changes in ritual practices as well as loss of status of ritual practitioners, part of more general adaptive changes in their mode of life, in which the laws actually played only a relatively insignificant part?

In this book, which happens to be one of the better histories of Western Canadian Indians of the contact period, European motives for suppression of ritual are clear; it is the reasons behind the subsequent Indian actions that remain rather elusive.

Lone Wolf v. Hitchcock: Treaty Rights and Indian Law at the End of the Nineteenth Century. By Blue Clark. (Lincoln: University of Nebraska Press, 1994. xiii + 182 pp., preface, chronology, introduction, illustrations, maps, photographs, conclusion, epilogue, appendixes, notes, bibliography, index. \$37.50 cloth.)

David C. Williams, *Indiana University*

In *Lone Wolf v. Hitchcock*, the Supreme Court held that Congress may abrogate treaties with the Indian tribes whenever it chooses and may take their lands without full compensation. *Lone Wolf* is thus a significant chapter in the expropriation of this continent from its indigenous owners. Along with *Dred Scott* and *Korematsu*, the case is one of the low points of judicial protection of minority rights. Blue Clark has now written a case study of this important decision. In this slim volume, he traces the background of Kiowa-U.S. relations, the abrogation of the 1867 Medicine Lodge treaty by Congress, the Supreme Court's acceptance of that abrogation, and the aftereffects of that decision on the Kiowas and other Indian groups.

To those familiar with the case, it is most useful to see the story from beginning to end, told in detail and in context. In particular, we come to know the intriguing personalities that drove this case through litigation: Lone Wolf, the defiant representative of aboriginal Kiowa culture; Indian Agent Randlett, the federal bureaucrat who paternalistically tried to care for his charges but would brook no defiance; Herbert Welsh, the head of the Indian Rights Association, who sought to protect Indian land rights but also to assimilate the tribes; and of course the lawyers—Willis Van