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border citizens, helped deepen their dependence on the federal and state government, ensured their second-class citizenship status, governed their movements, and/or left them vulnerable to economic, political, and social forces that were increasingly beyond their control. Doing so, in turn, enables him to highlight these border citizens' often surprisingly successful efforts to challenge and even reverse these trends.

Although Meeks makes a few modest forays south of the border, *Border Citizens* is not exactly transnational in scope. Still, he portrays Arizona as part of a "transborder regional community" and show us that attempts by the United States to "promote a homogenous national culture and enforce strict territorial and racial boundaries" has ultimately proved untenable and unrealistic (8–9). He also devotes a modest amount of attention to "transnational and transethnic rituals" in the Sonora-Arizona borderlands, such as the feast of San Francisco in Magdalena (a town just south of the Arizona-Sonora border), which was and still is attended by thousands of Mexicans, Mexican Americans, and Indians from all over Arizona and Sonora. Everywhere he looks, Meeks sees an increased level of government control over the lives of these border citizens, a tightening of immigration regulations to manage border crossers more meaningfully, and a continued hardening of ethnoracial categories. The end result, Meeks implies, is that the international boundary appears more formidable, more decisive than ever before, at least from the perspective of Southern Arizona's border citizens. Transborder movement on a grand scale persists, as attested by perennially clogged ports of entry and the proliferation of evermore inventive extralegal immigration schemes. Although outside of the scope of *Border Citizens*, a closer look at these and similar phenomena, or at the myriad ways Southern Arizona has remained oriented along a north-south (as opposed to an east-west) axis despite the best efforts of both nation-states to sever transborder arteries, could prove a worthwhile undertaking. Nonetheless, Meeks has produced perhaps *the* definitive account of Southern Arizona's economic and political development while making a strong case for the absolute centrality of race in determining who benefited from these processes.

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The Day the World Ended at the Little Bighorn: A Lakota History. By Joseph M. Marshall III. New York: Viking, 2007. 288 pages. \$24.95 cloth.

The title of Joseph Marshall's *The Day the World Ended at the Little Bighorn* may initially suggest a book focused primarily on the well-known Battle of the Little Bighorn in which Lakotas and Cheyennes defeated Custer's Seventh Cavalry. Marshall has much to say about the events of 25–26 June 1876. One of the book's objectives is to rewrite what Marshall regards a still-dominant narrative, in the words of the dust jacket, a story of "Native American fighters in this battle as heartless savages impeding the progress of white soldiers who

simply wanted to settle uncharted territory.” But *The Day the World Ended at the Little Bighorn* is more than simply a history of the Little Bighorn. Marshall uses the battle as a springboard for a wide-ranging discussion of Lakota history and the situation of Lakota people in the early twenty-first century.

The book opens with a brief account of the Little Bighorn, written from the perspective of the Lakotas and Cheyennes. Although the Greasy Grass Fight was a great victory, as Lakotas left the Little Bighorn, Marshall writes, “uneasiness settled in the minds of many of the old ones,” and they wondered, “What would this victory bring?” (15). Toward the end of the book, Marshall takes up the question of the Little Bighorn’s consequences and legacy, but he first considers Americans’ views of the battle. At the time, he observes, “the public perception was that a group of savages had inexplicably managed to wipe out the U.S. Army’s most elite group of soldiers.” That perspective, Marshall argues, remains dominant today, appearing in “history books, novels, documentaries, and even feature films.” The “sad truth” is that “most people across America and across the world have had access only to the white military version of events, and the assumption is that that is the *only* version” (16). Throughout the book, as he periodically returns to the battle, Marshall seeks to correct that view. One way he does this is by revealing the social world of the Lakotas, thus making it clear that they were a people defending a rich way of life. Another is by placing the battle in the context of an earlier history, including the 1868 Fort Laramie Treaty and the violation of it during the Black Hills gold rush of the mid-1870s, thus revealing the United States as the aggressor. Marshall also counters the “white military version of events” by providing several reasons for the Lakotas’ and Cheyennes’ victory over Custer’s forces. Some of these reasons are material. Marshall argues that Lakotas and Cheyennes “were far more skilled at hitting moving targets” than US troops, and that their expert use of horses allowed them to turn back Reno’s initial attack and then pursue and destroy Custer’s troops (105). The “six-legged warrior,” as Marshall terms “the fighting men and their warhorses” was a “formidable instrument of warfare,” and was “the single most important factor in the defeat of the soldiers at the Little Bighorn” (83). Marshall also gives significant weight to nonmaterial factors in explaining the outcome of the Little Bighorn. In “Leading the Way,” he offers a discussion of Lakota leadership and concludes that this “often overlooked factor” was important in explaining the Seventh Cavalry’s defeat (56). In “Weaponry,” Marshall expands ordinary understandings of weapons to include “the devotion and commitment of the Lakota and Northern Cheyenne warriors,” weapons that were “just as effective, if not more so, than the bows and arrows and the guns and bullets” (106).

Although *The Day the World Ended* does not follow a strict chronological progression, Marshall discusses several well-known episodes in Lakota history, including their initial encounter with Europeans in the late 1600s, the coming of Lewis and Clark in 1804, the smallpox epidemic of the 1830s, the fur trade, the 1851 Fort Laramie Treaty, the outbreak of conflict with the United States along the Oregon Trail in the early 1850s, the escalation of that conflict along the Bozeman Trail in the late 1860s, the 1868 Fort Laramie Treaty, the taking

of the Black Hills in 1876–77, the killings of Crazy Horse in 1877 and Spotted Tail in 1881, the emergence of the Ghost Dance in 1889–90, and the killing of Sitting Bull and the massacre at Wounded Knee in 1890. Despite minor errors, such as referring to the unceded lands of the 1868 treaty as “ceded territory” and repeatedly giving the date for the Black Hills “Agreement” as 1875 instead of 1876, Marshall’s accounts of these events generally correspond to those found in much of the scholarly literature (123, 143, 174). Ironically, in view of his intention to write a distinctively Lakota, as opposed to a “white,” history, many of the historical details Marshall offers are more consistent with mainstream scholarship than with at least some Lakota views. In recounting the eruption of gunfire at Wounded Knee, for example, Marshall observes that “white historians cling to the theory that an angry young Lakota man with a gun was the instigator,” while “on the Lakota side, a sad misunderstanding led to the tragedy.” The first shot was fired by a young man who “was deaf and was keeping a rifle beneath his blanket because he could not fully comprehend what was happening. . . . A soldier grappled with him, and the rifle went off during the struggle” (160). Apart from the fact that many “white historians” have contested the theory that an “angry young Lakota man” fired first, many Lakotas reject the view that the first shot was fired by a Lakota, deaf or otherwise, and instead contend that the Seventh Cavalry opened fire.

In the book’s closing chapters, Marshall returns to the question raised at the end of his opening narrative of the Little Bighorn: “What would this victory bring?” “More than a few Lakota people rationalized that their world had ended at the Little Bighorn,” he explains, noting that some “even said that their victory motivated the whites to act more swiftly to put the Lakota on reservations” (193). Marshall’s larger point is less to refute a theory that the Little Bighorn motivated the United States to undertake stronger action against the Lakotas than to point out that despite the fact that “life . . . got tougher” after the Little Bighorn, the Lakotas’ victory “was a source of strength and inspiration as the victors found themselves in the turmoil of change” (231–32). From this perspective, Marshall offers a brief overview of Lakota history from the early twentieth century to the present. His overview is critical of the US government’s treatment of the Lakotas, while emphasizing Lakota survival. As he writes in the book’s closing chapter, “We should celebrate their victory at the Little Bighorn, but we should also celebrate the strength of character each generation displayed thereafter. Without that strength, we Lakota would not be here today as a viable culture” (242).

Because *The Day the World Ended at the Little Bighorn* is written in a lively, engaging style, it may be an attractive option for those looking for texts to adopt in high school and university courses in Native American studies and US history. Students who read the book will profit from the many insights Marshall provides into the history, culture, and contemporary life of the Lakota people. Instructors may wish to point out, however, that Marshall frequently resorts to straw man characterizations of previous perspectives on the Little Bighorn. It is true enough, as Marshall points out, that broad segments of the American public know little about the Little Bighorn, and that what they know is often distorted in ways that reflect the durability

of colonial perspectives current in 1876. Marshall takes little account of currents within American culture that have led broad segments of the non-Indian public to take a decidedly negative view of US government policies and army actions. For many non-Indians, the heroes of 1876 are Crazy Horse and Sitting Bull with Custer as the villain. Furthermore, Marshall fails to acknowledge the sizeable literature on the Little Bighorn that departs from earlier promilitary interpretations, including not only Dee Brown's widely read *Bury My Heart at Wounded Knee* (1970) but also more specialized studies and resources such as John Gray's *Centennial Campaign* (1976) and Gregory Michno's *Lakota Noon* (1997). The educational value of *The Day the World Ended at the Little Bighorn* would be enhanced by a more accurate characterization of the work of other scholars.

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Fast Cars and Frybread: Reports from the Rez. By Gordon Johnson. Berkeley, CA: Heyday Books, 2007. 134 pages. \$12.95 paper.

Gordon Johnson's *Fast Cars and Frybread* offers a welcome addition to recent literature by and about California's indigenous peoples. This collection of forty-three "reports from the rez" encompasses many different aspects of California reservation life since the 1960s. A Cahuilla/Cupeño from the Pala Indian Reservation, Johnson has lived through many tumultuous cultural and generational changes—for Native and non-Native peoples alike—so he has a rich base of material from which to draw. All the pieces were originally published in the Riverside *Press-Enterprise*, so they are compact and extremely accessible for readers of almost any background. Students and general readers who have no familiarity with Native American culture at all will find *Fast Cars and Frybread* a useful primer to the state of contemporary reservation life in the United States. More specialized readers and researchers of Native American culture will find this volume informative in its detailed descriptions of changing cultural traditions—particularly Johnson's accounts of how Pala practices have been transformed by generations of contact with Christianity and modern American life. Although Johnson is skillful in his attention to both modern and traditional ways of the Pala Reservation, it is clear that he aims to use his writing to preserve valued but disappearing traditions. As he notes in his introduction: "What follows are life moments I wanted to rescue from change" (vii).

Because the sketches in *Fast Cars and Frybread* were originally published as newspaper columns, they are uniformly compact (three pages at most), but they show great diversity in form and subject. They range from ethnographic descriptions of Pala traditions, to essays contemplating the state of Native America, to reminiscences about family, friends, and youth. Whatever the subject, Johnson's reports are clear, sharp-eyed, and uncompromising. In the essay "Young Writer: Best Way Is the Way Hemingway," he describes the prose of Hemingway as a personal inspiration to him, and Johnson's style and subject