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North Dakota Indians: An Introduction. By Mary Jane Schneider. Dubuque, Iowa: Kendall/Hunt Publishing Company. 1986. 276 pp. \$19.95 Paper.

Schneider in the preface notes that *North Dakota Indians* was written primarily as a text for North Dakota college students with hopes that it might serve as a model for Indian Studies courses dealing with other states and regions. While I have some difficulties with specific portions of the text, it is enjoyable, highly readable, and should make a significant contribution to a wide range of college classes. Although focused upon Indian people in North Dakota this book deals with important issues which are more general and should prove valuable in many situations.

One of the most appealing characteristics of *North Dakota Indians* is the sensitivity with which the author deals with ethnocentrism. Schneider treats this problem specifically in Chapter 1 as a very real phenomenon which exists as a result of misunderstanding. Throughout Schneider makes a consistent effort to put situations where such misunderstandings might become a problem into an Indian context where the cultural content is apparent. While this is the accepted aim of many authors, it is not always realized.

Traditional cultures receive brief treatment in *North Dakota Indians*. This leads Schneider to take scholastic shortcuts which are avoided in dealing with other contemporary issues. For example, she correctly points out that many history texts describe Plains Indians in ethnocentric terms as "warlike" (p. 59). However, warfare, which was a very real aspect of Plains Indian life, is represented in the chapter on traditional cultures (pp. 63-80) by only brief references to the existence of military societies and the importance of military honors. It would be useful to students to have the distinction between ethnocentric perceptions of "warlike" Plains Indians and the realities of Plains warfare explained. The text would benefit from a more comprehensive treatment of traditional lifestyles.

Certain aspects of Schneider's coverage of Indian history are handled extremely well. I would single out her balanced comparison of origin narratives with archaeological and linguistic studies as a model for other writers. Likewise, Schneider's recognition of native winter counts, birch bark scrolls, and names as impor-

tant historical sources is commendable. Nevertheless, her presentation of such important sources would be of additional value to students if more attention could be given to methods of analysis. Non-Indian students often face difficulties in interpreting such information.

Significantly Schneider devotes the bulk of her chapter on non-Indian historical sources to a critical section on methods of analysis which is largely negative. In all fairness she raises a number of points which are useful in helping students deal with historical documents. However, as noted above, it would be better if this could be balanced by more information on methods of analysis for Indian historical sources.

Schneider's attempts to deal with the early historical documentation of North Dakota's Indian peoples occasionally lead her to misstatement. For example, she states (p. 59) that "Lewis and Clark's journals are all that is available for the years 1804 to 1832." This effectively communicates to students that they need not bother looking for other documents covering this period. However, such materials are considerably more numerous than indicated and include such well known sources as the journals of Alexander Henry the Younger and the Keating narrative. Schneider's statement is somewhat inexplicable since both of these sources are listed in her bibliography. Other important sources, such as the narratives of John Tanner, were evidently not consulted.

Furthermore, Schneider's treatment raises some confusion regarding which groups should be included under consideration. For instance, Table 2 "Former Divisions of North Dakota Tribal Groups" fails to include the Chippewa, although they are covered in Chapter 6. Discussion of the Chippewa in Chapter 6 is limited to the Turtle Mountain Chippewa, but this ignores the Pembina bands who were removed from their lands in the Red River Valley and settled by the U.S. government on the White Earth Reservation in Minnesota during the last half of the 19th century. Such exclusions appear to be the result of Schneider's rather technical distinctions regarding geographic inclusion. Surprisingly, the Sisseton Reservation, which extends into southeastern North Dakota, is excluded from discussion because the reservation headquarters is located in South Dakota. Such technical exclusions tend to have serious ramifications and may obscure more than they clarify.

The strongest aspects of *North Dakota Indians* are those that deal with the development of federal Indian policy and conditions on contemporary reservations and urban communities. These topics appear to comprise Schneider's primary interest and they form the majority of the text. Schneider's text exhibits a high quality of scholarship in dealing with the complexities of the reservation era and contemporary conditions.

Chapters 10, 11, and 12 are particularly significant in helping students to deal with widespread stereotypes regarding the economic conditions faced by many Native Americans. The cultural approach taken by Schneider is useful for students in developing a greater appreciation of both the strengths and weaknesses of reservation and urban economic systems. In particular, Schneider is very good at describing the continuing importance of traditional forms of generosity in coping with reservation economies which are characterized by high unemployment. While this may seem readily apparent to social scientists, it is often a revelation to students.

North Dakota Indians is reminiscent of the well-known *Indians in Minnesota*, prepared by the League of Women Voters of Minnesota, in its treatment of Indian employment, education, government, and health. These two publications would be a compatible contribution to most reference collections. However, as a text *North Dakota Indians* is capable of standing on its own merits in dealing with these topics.

The final chapter is a more speculative glimpse into the future of North Dakota's Indian people. Schneider emphasizes the potential for bicultural orientations. She may very well be correct in this, although no doubt other people have different visions of the future. What is important is the emphasis upon the fact that American Indians do have a future and that they are not going to disappear as many have confidently predicted. In this regard, *North Dakota Indians* will hopefully make a continuing contribution to greater cultural understanding.

Tim E. Holzkamm

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