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Review of *Kiowa Humanity and the Invasion of the State* By Jacki Thompson Rand

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Kiowa Humanity and the Invasion of the State. By Jacki Thompson Rand. Lincoln: University of Nebraska Press, 2008. ix + 198 pp. Map, illustrations, tables, appendixes, notes, bibliography, index. \$45.00.

Focusing on the Southern Plains in the nineteenth century, Jacki Rand proposes a study on Kiowa responses to military invasion and the reservation system as a colonized people reacting against a colonizing agent. Additionally, Rand alludes to her investigation yielding new insight as Kiowa reactions to colonialism were in essence covert strategies of adaptation and maintaining traditional cultural values in the face of repeated onslaught. For some, however, this argument will fall somewhat short of these goals.

One of the difficulties in assessing the contribution of Rand's study is determining its projected audience. She begins her narrative with a jargoned and rather turgid section that highlights the major theoretical "buzzwords" without providing either a clear definition or interpretation of these terms or how they will apply to her investigation. This first chapter feels "tacked on" as the rest of the book flows without a reference back to these theories or how her

Kiowa examples relate to them. Additionally, the first chapter is also indicative in some ways of Rand's oversimplification of certain issues. For example, she states "U.S. historians have described the establishment of the United States as a history of exploration, discovery, and frontier settlement, omitting colonialism and genocide as agents of nation building." For a study that claims to break new ground in Indian responses to colonialism, statements like this hearken back to Francis Jennings's pathbreaking studies in the 1970s, which posited similar arguments without the contemporary reliance on postcolonial lingo.

Yet, in the absence of such theory, the remaining chapters of the book tell a lively story of Kiowa origins, encounters with American settlers, military, and policymakers, and strategies of resistance and adaptation. Acting against policies designed at forced assimilation, which Rand contends verged on genocide, Kiowa responses to American colonialism emerged in the gendered roles of Kiowa men and women, particularly within the sphere of Kiowa women's bead work and the related development of a Kiowa-based economy. Rand raises another fascinating point about violence against Indian women in her short discussion of the 1885 Crimes Act that leaves readers wanting to know more. Yet the Kiowas themselves as actors in this story are nearly invisible. Rand does a stellar job of discussing policy debates, treaty making, and reservation trade and administration, illuminating the dehumanization involved; but where are the Kiowas?

Rand's study would benefit from and be much more persuasive through more contextualization and an engagement with other studies, both on the Kiowas, and on Indians in the marketplace, Indians as performers, ethnographic exhibitions of the era, Indian education, cattle ranching as cultural maintenance, and others. Unfortunately, most of these are absent in the bibliography. Although Rand relies heavily on theory, she also neglects new political and economic history that would challenge her to move beyond such limited, ambiguous classifications of "the state" as government actor.

This is a well-written and genuinely intriguing story, and Rand weaves together a concise

portrait of federal Indian policy towards the Kiowas during the nineteenth century. Her reengagement of Jennings's conquest model of Indian history should provoke ample discussion and engage new debates in the field.

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