Review of *Uniting the Tribes: The Rise and Fall of Pan-Indian Community on the Crow Reservation* By Frank Rzeczkowski.

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Environmental history is a recent academic endeavor, but one that grows increasingly critical as our planet confronts the enormous upheavals brought on by human-induced climate change and global warming. Unfortunately, this is merely a peripheral issue here and lightly treated—a major deficiency in a work that purports to be an environmental history of the nation. Moreover, the arguments for placing nature as the centerpiece of hot political, social, and cultural issues such as slavery, witchcraft hysteria, and civil rights, for example, are often strained and less than convincing. Nonetheless, this book is important in its attempt to seek out a new and potentially exciting way of viewing American history through the lens of nature's influence. Historians should imitate and improve upon this attempt.

FRANCIS MOUL
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Jon T. Coleman's Here Lies Hugh Glass attempts to apply flesh to the corporeal body of Hugh Glass through the use of nineteenth-century hyperbole and twentieth-century reinvention. As such, Coleman weaves narratives of fiction and fact together, giving the reader a disjointed summation of Glass's life, a life Coleman suggests is more Homer Simpson than Homer's Odysseus. We see a character emerge in 1823 who is wounded in a battle with the Arikaras and survives a mauling by a female grizzly bear, only to meet his end ten years later at the hands of Arikaras along the banks of the Yellowstone River. Beginning in 1825 with James Hall, the first person to write of Hugh Glass's ordeal, Coleman reveals a series of chroniclers less interested in the man than the scars he carried.

Coleman's narrative gains traction when he describes the work of the fur trade: “the fur-trade expeditions seemed exotic for the horrific punishment they visited on workers.” His descriptions of the physicality of western labor and how it shaped and remade the bodies of the workforce, whether free or slave, helped identify the workers’ trade and manliness to their employers. By the end of chapter 1, however, Coleman admits, “I've come a long way from Hugh Glass.” Unfortunately, the subject of his narrative remains missing in action as Coleman muses his way through the concept of environmental Americanism.

Coleman’s use of the pathos that defined the life of Hugh Glass is a bold move, even for a historian who admits he purposely chose an undocumented individual because “the story of Hugh Glass and his environments calls into question the central conceit of biographies: that individual human lives tower above all else.” In his quest to see “how much I can get away with in the company of somber academics” while creating history that is “fun, sly, challenging, and artful,” Coleman mostly wanders across the page, much as Hugh Glass and his contemporaries wandered the prairies, providing the reader with vague references to his main character. With tongue in cheek and using the contrived vernacular of adventurer George F. Ruxton, Coleman’s Here Lies Hugh Glass don’t shine.

RICH AARSTAD
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With a thorough grasp of the historical record of the Crow people of Montana, Frank Rzeczkowski presents a thoughtful and perceptive rendering of an Indigenous community that perseveres, in the face of overwhelming hegemonic forces, by adapting and reinventing itself, continually redefining its own identity as tribal, as Indian, as Crow. He seeks to understand the changing meaning of
these constructs from the perspective of Indigenous people themselves.

Joining the discussion with other anthropologists and historians who have been wrestling with the definition of “tribal,” Rzeczkowski challenges the position some have maintained that the concept of “tribal” is of totally Euro-American origin, designed to facilitate colonial control over Indigenous populations. Rzeczkowski recognizes this position as a reaction to the legacy of nineteenth-century notions of “evolutionary anthropology,” which established a false hierarchical dichotomy between “tribal”—as something static, rigid, primitive, and constrained by tradition—and “modern”—as fluid, diverse, complex, and open. However, he points out that abandoning the concept of “tribe” implies that “Indian” identity requires the surrender of tribal identities.

Anchored in a wealth of historical record from the Crow and other Northern Plains reservation communities (Blackfeet and Lakota), Rzeczkowski eloquently demonstrates a dynamic interplay of continuous Indigenous initiative and creativity unfolding within federally imposed restrictions. Providing examples from both individual lives and social groupings, he establishes that the Crow and other Indigenous communities were anything but passive. “Tribe” becomes a dynamic term, continually redesigned by the Crow people to meet their needs and form their changing identity over time.

While reservations—designed to be “hermetically sealed, isolated islands”—sought to constrain, they provided the Crow and other communities, ironically, a setting in which to continue conducting various Indigenous means of social, cultural, and political exchanges and alliances, helping to facilitate inclusive and dynamic community identities. Through the initiatives of the Crow people, reservations fostered a sense of social solidarity, as well as a new sense of “Indianness,” intertribalism, and a pan-Indian identity. The Crows of the late nineteenth century were a multiethnic, inclusive community. Despite the efforts of reservation administrators, many of the forms of exchange that flourished prior to reservations continued unabated during the reservation period.

But by the early twentieth century, as various reservation resources dwindled, access to land contracted, and jobs became scarce, the motivations of the Crow and other communities to spawn inclusive ties with other tribes diminished, to be replaced by much more exclusive, fixed, and impermeable tribal identities. Reliance on the Euro-American-derived “blood quantum,” this racially based and externally imposed criterion was incorporated by the Crow and other communities, becoming the basis for their new, narrowly defined, divided tribal identities. This has resulted in the Crow and other tribes “reinventing” their sense of past identities, viewing the past and “tradition” through the lens of current identities.

Rzeczkowski has presented an accessible, well-documented, and insightful critique of the meanings of “tribal” and “identity,” certain to contribute to the ongoing discussions of these constructs by historians and anthropologists, and by the Crow people themselves.

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The Woman Who Loved Mankind: The Life of a Twentieth-Century Crow Elder. By Lillian Bullshows Hogan, as told to Barbara Loeb and Mardell Hogan Plainfeather. Lincoln: University of Nebraska Press, 2012. xxxvi + 425 pp. Notes, maps, photographs, bibliography, index. $60.00. The Woman Who Loved Mankind is a collection of the life stories of Lillian Bullshows Hogan, a Crow elder who lived from 1905 (perhaps as early as 1902) to 2003. After individual introductions by Barbara Loeb and Mardell Hogan Plainfeather, Hogan’s stories begin with “When I Was Born” and end with “I Feel Proud.” In between, she recounts how she was named, her memories as a young child, the stories of her elders, her experiences at boarding school, and the destructive effects of alcohol within her family. We hear about her husbands and children, while simultaneously learning about Crow traditions.