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ity, produced by an ever increasing number of artisans, is described by the many artists in their own words.

Tessie Naranjo and Tito Naranjo
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American Indian Prophets. Edited by Clifford E. Trafzer. Newcastle, CA: Sierra Oaks, 1986. 138 pages. \$11.95 Paper.

American Indian Prophets is a collection of eight essays concerning the role of prophets and religious leaders in shaping the history of Indian-white relations. The publication of this volume is timely for it compares favorably with the ever-increasing trend among American historians to redress the longstanding errors of historical interpretation which fail to present the Indian viewpoint or make them active participants in the shaping of tribal histories in particular or Indian-white relations in general.

This need to present Indians as active shapers in the acculturative contexts of Indian-white relations is clearly recognized by Trafzer who, in his introduction to this volume, states that the main goal of these essays is to "illustrate the role and scope of Indian prophets in their communities" (page xiii). Furthermore, he cogently points out that one cannot truly comprehend the history of Indian-white relations without understanding the importance of prophets and religion.

Does this volume contribute to such an understanding? Clearly it does, and from a number of dimensions. Most of the essays can be classified as representing either dimensions of politico-military resistance, accommodation and syncretism, or survival and continuity.

The essays by R. David Edmunds and Frank L. Owsley, Jr., for example, illustrate how prophetic Indian shamans become powerful and influential politico-military leaders and rallying symbols for Indian resistance to Euro-american encroachment and domination. Edmund's discussion of the Potawatomi Main Poc rescues from the historical dustbin an influential, albeit unscrupulous, leader who became a prime player in the War of 1812 against the Americans in the Old Northwest. Likewise, Owsley's

essay on the mixed blood Creek Josiah Francis illustrates how a nativistic-minded religious leader subsequently became a political realist in his attempt to keep the Creeks free. These are significant essays because they show that the more well-known leaders like Tecumseh and the Shawnee Prophet were not the only men actively responding to cultural stress through religious inspiration and political savvy.

Along a second dimension the essays by Joseph B. Herring and L. G. Moses illustrate the role of accommodation, religious syncretism and non-violence through leaders who aided their tribes in making positive adjustments to Euro-american culture without being swallowed by it. As Herring describes, the ability of Kenekuk, the Kickapoo prophet, to meld Christian themes of peace and temperance with aboriginal Kickapoo principles about land allowed him to succeed in winning a Kansas reservation for his people. Kenekuk's approach to the acculturative context, one of temperance and non-violence, is reminiscent of that taken by the Seneca prophet Handsome Lake in his effort to revitalize that tribe during a period of great cultural stress. Moses, in his essay on the Ghost Dance Prophet Wovoka, provides an exemplary paper connecting the specific nonviolent millenarian doctrine of this Paiute leader to the sociocultural disruption, stress and dislocation which launched a religion of hope that spread from the Great basin to the Great Plains tribes. Moses provides a generalizing theme wherein social movements that espouse a millenium share a common grounding where people burdened with the present, and with a future bleak, perceive the past as appearing very good. By restoring the past, fusing it with the present and the future, and filling it with renewal, hope and revitalization, the result is a religious movement like the Ghost Dance.

A third dimension reflecting the significance and importance of Indian prophets and religious adaptation is illustrated by Al Logan Slagle's essay on the Tolowa Indian Shakers, namely, survival and continuity of a prophetic religion. Slagle connects the past with the present by describing how the Tolowa first embraced the Shaker Prophets because they offered a re-worked, revitalized and relevant religion which did not require the abandonment of Tolowa identity. He then traces the development of the Tolowa Shakers into the present. In doing so, Slagle draws

on the theoretical position of Western Labarre, who saw religious revitalization movements as reflecting a "failure in secular adaptiveness of a society from which later men must extricate themselves" (page 132).

Rounding out this volume are solid essays by Stephen A. Colston on the role of omens and prophecies in the conquest of the Aztec empire, and which constitutes a strong example of historical criticism regarding the sources of prophecies; Clifford E. Trafzer and Margery Ann Beach on the role of Smohalla, the Washani, and religion as a key factor in the history of the Northwest; and Margery Ann Beach's discussion of the Feather Religion.

Beyond the good historical contexts provided by these essays, which is the volume's primary strength, they are also thought-provoking in that they stimulate further research questions. For example, a recurrent theme running through many of these prophetic movements is the idea of resurrection: "death" and "re-birth" of the innovator or prophet. It would be interesting to examine the source of the resurrection element. Is it a diffused and re-worked Christian element or does it have an aboriginal basis?

If this volume has any weakness it lies in the lack of any comparative overview that might lead to possible theoretical generalizations about the conditions, variables, and contexts which shape the specific forms which these movements take. However, as Trafzer points out in his introduction, the intent here was primarily historical rather than structural-functional. Yet a comparative, more anthropologically-oriented overview could have offered an intriguing perspective.

In sum, this volume fulfills its goals and would make a fine companion text in courses dealing with Native American history, culture change and religious dynamics. In addition its easy reading style and absence of jargon target it for a general reading audience as well.

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