

The New Warriors

Native American Leaders since 1900

Edited by R. David Edmunds

(Lincoln: University of Nebraska Press, 2001. Pp. 346. Notes, illustrations, index. \$35.00.)

R. David Edmunds's *American Indian Leaders: Studies in Diversity* (1980) has long been a staple in the field of nineteenth-century American Indian biography. Now, Edmunds has edited a follow-up collection that focuses exclusively on twentieth-century figures. *The New Warriors* illustrates both the continuing effectiveness of the biographical form and the development of the field of twentieth-century American Indian history since the release of his earlier collection.

Not that long ago, American Indian history seemed to end at the dawn of the twentieth century, as the battles fought by warriors like Sitting Bull against the U.S. Army drew to a close and most Indian people were hemmed in on reservations. The "Indian problem" spoken of by government officials was over and, apparently, so was Indian history. Edmunds's contributors remind readers that much Indian history remained to be made into the twentieth century.

The fourteen biographical sketches in *The New Warriors* represent a wide range of American Indian individuals. In earlier generations, military leaders often played the most prominent roles, but here we find a variety of roles played by women and men. Some figures lived and worked primarily among their own tribespeople, while others operated in larg-

er regional or national circles. Charles Curtis, Zitkala-Sa, Robert Yellowtail, LaDonna Harris, Russell Means, Ada Deer, Wilma Mankiller, and Ben Nighthorse Campbell led and served their people in the political sphere. Howard Tommie and Phillip Martin are shown as economic leaders, creatively trying to create prosperity from sometimes barren reservation homelands. Walter Echo-Hawk is representative of recent "legal warriors" who have protected Indians' land, mineral, and water rights in the courts. In their writing and teaching, D'Arcy McNickle and Janine Pease Pretty-on-Top served as cultural leaders working to strengthen Indian identity amid changing circumstances. And the Dakota Episcopalian priest Vine Deloria, Sr., was a religious leader who tried to bring Dakota communities and the church together—with often frustrating results.

Even in as wide-ranging and diverse a collection as this, some themes emerge. Readers will be especially struck by the many challenges that Indian people faced in the twentieth century and by the way in which leaders emerged to meet them. Those readers who come to this collection with a particular interest in biography will note that its broad "life and times" approach to the genre helps to place these leaders in the context of

a range of Indian policies, such as allotment at the turn of the century, the Indian Reorganization Act of the 1930s, and the attempt to terminate the special sovereign status of Indian tribes in the 1950s.

But because the subjects in this collection are so interesting in their own right, readers may be left wanting more. The authors view their subjects primarily as public figures with eventful outer lives. Deloria, for example, is presented as a fascinating man of enormous energies, as demonstrated both in his play on the baseball diamond and in his lobbying of unresponsive church officials. In the midst of following Deloria's very busy and productive public life, the reader is told that he also married a non-Indian woman he met at school in

New York State. She soon disappears, as Deloria moves on to work in another parish and lead another organization. Deloria is one of several figures here who deserve full-length biographies.

Only so much can be done in a short article and not every historical figure has left the type of materials with which to reconstruct his or her inner life. Nevertheless, this collection gives the reader a glimpse of what might be done in joining biography and American Indian history, while teaching much about this history over the last one hundred years.

JAMES B. LAGRAN is associate professor and chair of the Department of History at Messiah College, Grantham, Pennsylvania.



Sacred Song in America
Religion, Music, and Public Culture
 By Stephen A. Marini

(Urbana: University of Illinois Press, 2003. Pp. xi, 395. Notes, music examples, indexes of titles and first lines and of names and subjects. \$34.95.)

Utilizing description and interview, and borrowing interpretive methodologies from history, musicology, and religion and cultural theory, Stephen Marini investigates the multiple roles and meanings of sacred song as a substantive component of religious culture. Marini, Elisabeth Luce Moore Professor of Christian Studies at Wellesley College, explores these

functions through "local illustration" of eleven representative sacred song traditions from among the vast assortment found in contemporary America. Five examples, comprising the five chapters of part one, date at least to the seventeenth century: the identity-rich Native American song and its accompanying dance as shared at the Denver March Powwow, the