

Book Reviews

Diné: A History of the Navajos. Peter Iverson. (Albuquerque: University of New Mexico Press, 2002. xiii, 386 pp.: Illustrations, maps, notes, bibliography, appendices, index. ISBN: 0-8263-2714-1 cloth, ISBN: 0-8263-2715-X paper).

Peter Iverson, a leading historian of the Navajo, has produced a beautiful and poetic monograph of the Navajo Nation since 1846. The University of New Mexico Press should be commended for publishing over 30 color photographs that detail the majestic splendor of Navajo Country and showcase the adaptability of traditional culture in the face of twentieth-century transformations. With Iverson's oral histories, archival research, and command of the secondary literature, *Diné*, is an excellent textbook history of the Navajo.

In this work, Iverson contends that four themes are crucial to understanding the evolution of the Navajo: defense and survival, adaptation and incorporation, expansion and prosperity, and identity and continuation. According to Iverson, these themes run concurrently throughout Navajo history. For example, defense and survival against Spanish and other Native encroachments in the colonial period was transformed into protests against the 1930s livestock reduction and enlistment during World War II. Additionally, adaptation and incorporation of European livestock in the sixteenth and seventeenth centuries, the creation of the Native American Church and involvement in modern rodeos and basketball games illustrate the Navajos' ability to adopt new people, ideas, and elements making them essentially Navajo. Along with territorial expansion and economic prosperity, the continuation of identity has allowed the Navajo to "respect the old ways and to find the means to continue in a new day (p. 3)."

Chapter One provides a brief survey of Navajo creation stories and Navajo encounters with European colonizers and other Indigenous peoples. Iverson illustrates how contact ushered in a wave of economic and social upheaval for the Navajo, yet argues that despite cultural conflicts over religion, labor, and migration with the Spanish and later the United States in the 1840s, the Navajo retained their self-identities and persisted. Chapters two through five cover the tumultuous period of war with the United States, the Long Walk and Fort Sumner exile, and the Navajo's eventual return home. Additionally, Iverson provides excellent assessments of the economic expansion during the Gilded Age and Progressive era, the arrival of boarding schools, the conflicts over Indian agents, traders, and missionaries, and how the discovery of oil transformed Navajo/Anglo relations. Finally, Iverson assesses the roles of important Navajo leaders such as Chee Dodge and Jacob C. Morgan, and the eventual conflicts between Morgan's crusade for Progressive reforms, the livestock reduction program, and the impact of John Collier's Indian New Deal.

The remaining three chapters cover the period between World War II and the contemporary political rivalry of Peterson Zah and Peter MacDonald. Iverson provides a balanced account of the now famous Navajo Code Talkers and how Indigenous experiences in World War II offered many Navajos new economic and employment opportunities, as well as access to better education and health care. However, Iverson also illustrates the crisis of federal termination policy and the failed promises of the New Deal and World War II reformers. As the Diné entered the Cold War era, Iverson shows that conflicts with the federal government and the Hopi over land and oil reserves actually improved transportation routes and educational facilities on the Navajo Nation. Most importantly, Iverson takes this story into the recent past with the political battle between leaders Zah and MacDonald, and MacDonald's imprisonment for the Boquillas Ranch scandal.

Readers familiar with Peter Iverson's numerous publications and scholarship will generously welcome and incorporate *Diné* into their libraries and classrooms. Iverson's monograph is an excellent survey of Navajo history from creation to the present day, and is best suited for American Indian survey courses, core classes on the American Southwest, and as a reference tool for students and scholars alike. Readers not familiar with the intricacies of Navajo culture will lament the exclusion of titles and descriptions of Monty Roessel's photos, this however, is a minor criticism. Furthermore, because of its breadth and scope, *Diné* serves as an introduction to other monographs that explore the issues of urbanization, mineral development, Code Talkers, the Indian New Deal, and the Long Walk, in much more depth and detail. Iverson has produced an important synthesis of the existing scholarship and has provided a guide and model for those currently doing research on such compelling and complex issues in Navajo Country.

Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern Communities. Lisa Frink, Rita S. Shepard, and Gregory A. Reinhardt, Eds. (Boulder: University Press of Colorado, 2002. 232 pp.: Illustrations. ISBN:1-55238-093-9 paper).

In *Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern Communities*, the editors, Lisa Frink, Rita S. Shepard, and Gregory A. Reinhardt, state that this book has two primary aims. The first is to “begin to fill a gap concerning descriptions and analysis of women’s and men’s prehistoric, historic, and contemporary roles in Northern native communities (p.2),” and the second goal, as Hetty Jo Brumbach and Robert Jarvenpa (two scholars in the field who were asked to evaluate and provide commentary on the book in its last chapter) state, is to “illuminate gender” formations in the north, taking into account previous assertions of social and gender roles.

From accounts of hunting to descriptions of domestic and social space to biographies and narrations of contact to burial propriety, this book accomplishes the goals set out for it. It specifically attends to women’s roles and to what most westerners would call alternative gender roles. In the chapter entitled “Puzzling Out Gender-Specific ‘Sides’ to a Prehistoric House in Barrow, Alaska,” for instance, Gregory A. Reinhardt argues against Raymond Newell’s popular contention that women’s and men’s spheres, like the physical and social spaces they occupied, were almost always separate. Through a catalogue of the placement of artifacts remaining in an abandoned house, Reinhardt’s findings show that many artifacts supposedly belonging to men were found in women’s spaces and vice versa. This, he observes, challenges the assumptions that have been made about both social space (where men and women were supposed to use their tools) and social roles (if men only used men’s tools and women women’s, if such tools can indeed only belong to members of one gender, or if the gender performances attached to such tools were interpreted correctly in the first place).

In another chapter entitled “*Kipijuituq* in Netsilik Society,” Henry Stewart argues that, in Netsilik society, “from the time of birth, neither sex nor gender is fixed (p. 21).” Stewart shows that gender and sex are often determined by the social space an individual occupies, including the jobs the individual performs and the circumstances the individual was born into. While Stewart does show great appreciation for the work Kaj Birket-Smith has done in the area, he reminds us that third gender does not mean transvestite (as Smith suggests), but rather *kipijuituq* refers to its own gender category. Such categories, Stewart believes, illuminate the religious and social beliefs about such things as genesis, life and death, beliefs extant in contemporary and historical Netsilik society.

Resulting from an array of panels entitled “Approaches to Gender in the North,” which took place at the twenty-fifth annual meeting of the Alaska Anthropological Association, *Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern Communities* is filled with interesting

insights into Alaskan, Native American, and gender studies. Although the introduction is a bit repetitive and although some of the essays do use terms that are likely unfamiliar to those with only a casual interest Indigenous northern communities, the variety of approaches and each contributor's clear explanation of his/her methodology and findings make this book appropriate for college level classes. In fact, anyone interested in Alaskan, Native American, or gender studies would benefit from reading this book.

University of California, Riverside

Christie Firtha

Chief Daniel Bread and the Oneida Nation of Indians of Wisconsin. Laurence M. Hauptman and L. Gordon McLester III. (Norman: University of Oklahoma Press, 2002. xviii. 224 pp.: 17 b&w illustrations, 5 maps, index, ISBN: 0-8061-3412-7, cloth).

In this rewarding book, historian Laurence M. Hauptman and L. Gordon McLester, former tribal secretary of the Wisconsin Oneidas, chronicle the life of Chief Daniel Bread, an oft-overlooked but critically important leader of the Oneida people. The authors retrace the first three decades of his life in what is now present-day central New York State (1800-1829), then detail the tumultuous period of resettlement and reconstruction that followed the Oneida's removal to the Michigan Territory (1829-1873). Although Hauptman and McLester carefully distance themselves from their subject, Daniel Bread clearly emerges as a figure worthy of veneration for his role in establishing the permanency of the Oneidas in the Great Lakes region. By the early 1820s, having recognized the inevitability of removal, Bread orchestrated the Oneida trek from their aboriginal homelands to the Michigan Territory. Having already ushered his people through a wrenching period of transition during the early nineteenth century, Bread devoted the latter half of his life to preventing yet another removal.

Hauptman and McLester portray Daniel Bread as a complicated and deeply flawed man who was at his best when he could wed tribal interest and personal gain. A cultural intermediary, Bread balanced a fervent desire to preserve the Oneida community with an equally firm commitment to cultural, political, economic, and religious accommodation. The principal chief looked upon acculturation as a necessary part of coping with the increasingly dominant non-Indian world and used missionary schools and involvement in the Episcopal Church as vehicles to do it. Yet he also used the Oneida language to assert his authority in the diplomatic arena and defended the traditional form of selecting tribal leaders.

After presenting a detailed description of the politics of removal, Hauptman and McLester provide compelling discussions of post-allotment land disputes, conflicts over resource rights, annuities, compensation, and internal power struggles. Perhaps the greatest strength of this work is the extent to which it allows its readers to see that Bread's political strategies were those of a man who

understood not only the powerful forces his people confronted but also the limited range of resistance techniques they had at their disposal. Bread often forged amicable relations with Indian agents and ultimately supported allotment, for instance, but did so with Oneida tribal interests foremost in mind. With that said, neither did he shirk open conflict if circumstances demanded it. This proved to be the case with a series of treaties that grew out of the debate over Oneida lands in the Michigan Territory during the 1820s and 1830s, his campaign to foster Oneida nationalism throughout the 1840s, and the intratribal conflicts that wracked the nation during the 1850s and 1860s. While each of these chapters prove compelling, the book ends rather abruptly, moving quickly from Bread's fall from power in 1870 to his death in 1873.

An accessible and fast-paced read, *Chief Daniel Bread* will be of interest to an audience that extends well beyond the academy. It affords insight into Oneida and Iroquois history, while also contributing to the fast-growing field of Great Lakes history. But what is more, Hauptman's and McLester's regional focus provides greater texture to our understanding of Indian removal, a period in which the experiences of southeastern tribes still dominates historical consciousness. In so doing, the authors offer a refreshingly Indian-centered perspective on the high politics of Indian-white relations, while also attending to the complex dynamics of intratribal affairs. Finally, the combination of manuscript sources, linguistic analysis, and oral history will make *Chief Daniel Bread* useful to scholars interested in the development of interdisciplinary methodologies.

The Newberry Library

Daniel M. Cobb

Women and Power in Native North America. Laura F. Klein and Lillian A. Ackerman, Eds. (Norman: University of Oklahoma Press, March 2000. X, 304 pp.: 1map, index. ISBN: 0-8061-3241-8 paper).

In *Women and Power in Native North America*, Klien and Ackerman have brought together a collection of well-researched chapters that both look at and refocus our understanding of Native women over a wide area stretching from the arctic to the southern United States. By covering such a wide geographic span the authors' aim is not to discuss all possible gender constructions, or to collapse all options into one response but to "present a broad span of variation (p.13)," a task they admirably achieve. One concept does however run throughout the book, power. Each contributing author has in one form or another looked at power and the way it was allotted and used within Native societies, and more specifically what role women occupied within these discussions of power. Focussing on women's function within the power structure of any given society, the contributors have been able to realize two goals. Firstly, the removal of Native women from

stereotypical roles such as “squaw” or “princess” showing them instead as the integral and important members of their respective communities that they were and still remain. Secondly, by revealing the important roles of Native women they allow us a greater understanding of the lifeways of Native people, a view that is “dictated less by the structure of Euro-American culture (p.4).” For the sake of brevity, this review focuses on two selections from the collection.

Lee Guemple’s discussion of *Gender in Inuit Society* focuses upon the way in which separation and equality play vital roles within Inuit society. Guemple shows how although European reports frequently highlighted men as dominant, the reality is a society in which there was an underlying equality between the sexes born out of the separation of roles and function. Although both sexes were capable of operating in the others loci of power, the cultural structure of Inuit society kept the sexes apart on a daily basis. It was from these separate arenas that both men and women claimed their roles and position within society. Both groups were also at times able to influence and exert power over the other group. Where men occasionally used physical violence to enforce their control, women were able to use the verbal violence of ridicule as a route to power. Guemple also discusses the manner in which “exporting” expected behavior patterns onto Inuit society has allowed this reality to remain hidden. He highlights the manner in which Inuit individuals assume the identity of “spiritual substance” for the period that the body exists and that as this central attribute of identity is gender-neutral, gender in and of itself is “not an *essential* attribute of being (p. 27).”

A second view is given in Richard A. Sattler’s *Women’s Status Among the Muskogee and Cherokee*. The piece takes a comparative approach looking at two native groups in the southeast. By focusing on economic and sociopolitical factors, the author highlights differences between the two groups within an overall similarity. These differences, revolving around the issue of equality and status, allow for a greater degree of stratification and ascription among the Muskogee. This hierarchical system operates at all levels of society and gender relations reflect this with women being ascribed a subordinate position. Within Cherokee society, there exists a system that accepts a greater degree of complementarity and allows for prestige through personal achievement. This conceptual framework is reflected in gender roles whereby women play a stronger role within the society as a whole.

The brief analysis of these two chapters indicates the level of diversity among the gender structure of Native American in North America, a diversity that the book explores and emphasizes. Yet despite the dissimilarities, one factor remains constant - the way in which gender roles are intimately tied to a fuller understanding of the power structure of Native communities throughout North America.

Navajo Saddle Blankets: Textiles to Ride in the American West. Lane Coulter, Ed. Santa Fe, New Mexico: Museum of New Mexico Press, 2002. 144p. ISBN: 0-89013-407-3 (paper).

Navajo Saddle Blankets: Textiles to Ride in the American West, edited by Lane Coulter, serves its stated purpose as the first book specifically highlighting the history, production, and analysis of Navajo-woven saddle blankets, thereby filling a serious gap in the documentation and appreciation of Indigenous textile history and inviting further study. These weavings were once at least as common, if not more so, than the popular “rug” weavings and were the primary textile made by and for Navajo use, and yet have not enjoyed a single, dedicated, full-length study. As utility pieces, saddle blankets were used and usually discarded, so therefore suffer from a paucity of known historic examples for collection and analysis.

The text begins with four chapters discussing Navajo textile history through historical influences, beginning with the introduction of the horse and saddle by the Spanish and the evolution of the saddle and blanket into contemporary western tack. Coulter in *Early Navajo Weavings*; continues with the cultural and economic influences on Navajo weaving and how these impacted the production and distribution of saddle blankets through the end of the classic period of Navajo weaving (ca 1880). Susan Brown McGreevy and Marian E. Rodee contribute chapters discussing market pressures, stylistic changes and the influence of traders such as J. B. Moore and the Hubbell family on Navajo weaving into the late twentieth century.

Following the historical chapters are three chapters appealing to different prospective readers. *Saddle Blanket Analysis*, by Casey Reed, serves as an introduction to the art history, microscopic, and chemical/forensic analysis of textiles as evidence for historical or interpretive theories, using illustrations for specific close analyses of three pictured blankets. *The Cowboy Market for Navajo Saddle Blankets* by B. Byron Price discusses the history of saddle blanket use among cowboys with emphasis on the appeal of and market for Navajo saddle blankets from the late nineteenth century into the 1990s. The final chapter, *Weaving Processes and Techniques* by Joyce Begay-Foss, discusses the Navajo loom and weaving techniques, including several excerpts from active textile artists. This chapter may be read as a bookend and companion piece to the preface written by the weaver Pearl Sunrise. Together, they give both the cultural context of the weavings and some sense of their technical complexity and value as utilitarian and ceremonial pieces.

Inspired by a request from the Museum of New Mexico for the assembly of a traveling exhibit, this book serves as an attractive and approachable introduction to the historical context and analysis of Navajo saddle blankets. The text is well illustrated with historic black-and-white photographs and color photographs of most of the known historic specimens, along side modern examples, both from the Museum of New Mexico and private collections. With enough background for the

lay reader, specialists may find some sections of the text elementary, though lists of primary and secondary references following each chapter (some extensive) should be appreciated by most.

University of California, Riverside

John Pinson

Trying to Get It Back: Indigenous Women, Education and Culture. Gillian Weiss with Pearl McKenzie, Pauline Coulthard, Charlene Tree, Bernie Sound, Valerie Bourne, and Brandi McLeod, Eds. (Waterloo: Wilfrid Laurier University Press, 2000. 331 pp. ill. ISBN: 0-88920-3378-4-6 cloth).

Trying to Get It Back: Indigenous Women, Education and Culture chronicles the lives of three generations of women from the Sechelt and Adnyamathanha tribes in British Columbia and Australia respectively. Based on multiple interviews, *Trying to Get It Back* demonstrates the complexity of familial and cultural systems within each tribe, and illustrates the ever-shifting definitions of community and family in relation to tribal individuals. The women recorded in the text perceptibly grapple with balancing “traditional” and “dominant” worldviews and modes of educating their children and the generations to come. Weiss’s desire to record the role of familial, quotidian, and institutionalized education in these women’s specific tribal and individual lives is successfully delivered within the narratives themselves. The women’s stories are as riveting as they are multi-faceted. Weiss’s inclusion of multiple generations within the two tribes is effective because it depicts each tribe as fluid, shifting, and alive; rather than a static, flat history of what once was.

Weiss opens the text with a detailed history of each tribe, followed by a forward, where she maps out and defines the central terms in her study. In doing so, Weiss attempts to demonstrate her awareness of topics integral to Native Studies (tribal naming and agency, sovereignty, cultural survival, assimilation) and their role in the women’s lives and the construction of their narratives. Following Weiss’s forward, and preceding her afterward and index of interviews, the bulk of the text is comprised of the women’s individual and familial histories, which are recorded, for the most part, verbatim. However, the women’s voices are frequently and distractingly interrupted by Weiss’s italicized summaries of their narratives, despite her stated desire to let the women speak for themselves. Though Weiss presses, in her seemingly reflective and self-aware forward, the importance of maintaining the integrity of the women’s stories, her consistent commentaries on the narratives reads like a series of ethnographic “translations” and, as such, are counter-intuitive to her stated project. Additionally, despite Weiss’s careful attempt to identify the terms related to her study, she fails to work through her explicit use of the word “traditional” and the implicit questions of authenticity that hover around her project in this text. These two issues key not only to the goal of

the text, but also to Native/Indigenous Studies. Weiss's rhetoric, in the course of describing her methodology, reveals her concern over the reception of her "data" as authentic. She titles a section of her forward, "Reliability of the Data," as if the reader would be skeptical of the women's narratives without such evidence. By attempting to search for and enunciate the "authenticity" of the women's narratives, Weiss seems to establish her reader and herself as judge and jury of the narratives' veracity, rather than letting the stand on their own. This search feels as equally disturbing, disquieting, and counter-productive as her italicized intrusions and her appellation of the women's stories as "data."

Scholars and educators new to Native/Indigenous Studies will find useful Weiss's consideration of tribal naming and agency, the issues surrounding the term "aboriginal," and both Australia's and Canada's policies regarding Indigenous people's educational opportunities (or lack thereof) and cultural practices. Such elaborations may prove redundant to experienced Native Studies scholars. However, such scholars will find that the women's narratives themselves are a splendid and engaging example of what Gerald Vizenor has called tribal survivance.

University of California, Riverside

Patricia Ploesch

Viola Martinez, California Paiute, Living in Two Worlds. Diana Meyers Bahr. (Norman,: University of Oklahoma Press, 2003. ix, 202 p.: ill; 23 cm. ISBN 0-8061-3514-X paper).

Diana Meyers Bahr is the author of the book, *Viola Martinez, California Paiute, Living in Two Worlds*. This book is a biography of Viola Martinez, an American Indian woman who narrates her way of life and her boarding school experience. Her family was a close-knit family, which included an extended family of aunts, uncles, and cousins. In the book, she explains her boarding school experience and her willingness to succeed in education in a positive note. The downside to this experience is her loss of her tribal language and her close-knit relationship with her family. What Viola experienced at the boarding school was cultural genocide because she could not speak her Paiute language or she would have been punished. In this book, the author understands the cultural shock of colonization that affected Viola and her family. The book continues to explain Viola's marginal experience that places her between the realm of two worlds, her identity, and the educational institution of assimilation. This marginal experience is explained as being caught between two ways of life. In addition, Bahr provides historical facts about Indian policies and the state of California.

The author, Diana Meyers Bahr, is a Project Professor of oral history in American Indian women studies. Her expertise enables her to record valuable

information from American Indian women's perspectives about their lives and their culture. This information is about colonization, and how it has impacted their identities as American Indian peoples. She has also published *From Mission to Metropolis: Cupeno Indian Women in Los Angeles*. This book is about a family of three generations of women, and how the urban experience impacts their beliefs.

The book is organized with an introduction, nine chapters, literature review, afterward, notes, bibliography, and an index. The methodology for the book is a biography, and a study of oral history, and policy history. The author interviewed Ms. Martinez at length for the book. The author writes of Martinez's culture shock from leaving the extended family atmosphere to living in a federal Indian boarding school in Riverside, California. Martinez's positive outlook of life and her close relationships she developed helped her to be successful in life. The policy history involved the federal government's laws to colonize the Paiutes. This information dealt with the Paiute treaties, and California involvement in the Land Exchange Act, and Proposition 209 that continues to threaten California's Indigenous peoples.

The book contributes an oral biography and a scholarly recording about an American Indian Paiute woman, Viola Martinez. The timeframe is from her childhood years to the federal Indian boarding school era in 1927, her livelihood and urban experience, and then her return to Owens Valley in 1996. This book should be used as a model for American Indians, who are interested in educational and political positions within the urban and tribal communities. This book can be used as a model for other people interested in American Indian oral biographies.

There are no previous books written about Viola Martinez, but there are other sources to obtain information about Martinez, which are listed in the book. Information about the Paiute Indians, Indian urban experience, and the marginal experience are listed in the bibliography. It is important to note the sad and devastating affect Indian policies had on American Indian children and their immediate and extended families.

Diana Meyers Bahr's book, *Viola Martinez, California Paiute, Living in Two Worlds*, is a critical book. This book can be used as a source for research about Martinez, leadership roles, an urban experience, and the effects of assimilation on California Indians. It should be considered in course studies of American Indian Studies, Indigenous Studies, American Indian History, Oral History, and Policy History. In addition, this book has many narratives by people from diverse cultures. The audience for this book is high school students, undergraduates, graduate students, American Indians and any other people interested in American Indians.

Yuchi Ceremonial Life: Performance, Meaning, and Tradition in a Contemporary American Indian Community. Jason Baird Jackson. (Lincoln: University of Nebraska Press, 2003. xviii+ 345 pp. Illustrations, index, map, notes, photographs, tables. ISBN: 0-8032-2594-6 paper).

When naturalist William Bartram traveled through the Creek Nation in 1775, he observed that the Yuchis “are in confederacy with the Creeks, but do not mix with them.” They “support the interest and glory of the general Creek confederacy” but are “usually at variance” with the confederacy as a whole (p. 33). They lived among the Creeks, Bartram explained, but they were not Creek. Jason Baird Jackson’s ethnography of modern Yuchi ceremonial life demonstrates that Bartram’s observation remains applicable today, and effectively alters the historical and contemporary context in which the Yuchi should be understood.

Jackson demonstrates that for the past five hundred years the Yuchi have lived among and between various southern and northern Woodland Indian groups. Although they were allied with the Creeks in the southeast for most of this time, Jackson explains that the Yuchi have always been a separate people with their own language and distinct identities, religious traditions, cultural norms, and oral histories. Despite repeated efforts to obtain federal recognition and tribal sovereignty, today the Yuchi remain a distinct society within the politically dominant Creek Nation in Oklahoma. This discerning ethnography will help in the historical struggle to separate Yuchi from Creek, a process that has both historical and contemporary ramifications.

After providing overviews of Yuchi history, ritual traditions and oratory, Jackson organizes his study around the central events of the seasonal ceremonial cycle. He explores Yuchi football, the Stomp Dance, the Arbor Dance, the Green Corn Ceremony, and the Soup Dance. These explorations stem from Jackson’s extensive field work, interviews and recordings. In each chapter, Jackson carefully details how the rituals fit within the larger Woodland experience. The result is a penetrating comparative analysis that demonstrates how a vibrant ceremonial life was created out of a long history of being in an intermediary position between southern Woodland and northern Woodland peoples. Yuchi ceremonies, as many of Jackson’s informants have long understood, combine elements from their Creek, Cherokee, Shawnee, and Iroquois neighbors.

Several themes permeate Jackson’s analysis of Yuchi ceremonial life. Jackson emphasizes the persistence and importance of tradition and ancestors. He explains how the rituals both reinforce the reciprocal relationships that tie the Yuchis together and connect them to their non-Yuchi neighbors. He also details how the Yuchis have maintained their core beliefs even as tremendous changes alter their lives. Perhaps most emblematic of this cultural persistence is the ability of modern Yuchis to perform traditional rituals and adhere to rhetorical customs, even as they cease to use the Yuchi language in ceremonial ground speeches. A change in language,

Jackson explains, did not change either the poetic or rhetorical forms in the ritualized oratory.

Jackson focuses his analysis on those “traditional” rituals and ceremonies that occur on one of the three Yuchi ceremonial grounds in Oklahoma. Rather than imposing a pre-conceived definition of this contentious term, Jackson effectively defines “tradition” ethnographically. By looking “at the ways in which tradition is publicly evoked and explicated by Yuchi community leaders in ongoing community life (p. 8),” Jackson effectively allows the Yuchis to determine for themselves what their traditions are. Jackson should also be commended for recognizing the shortcomings of this approach. By focusing on the leaders of the ceremonial ground, Jackson inevitably will arrive at a definition quite different than that espoused at the Methodist Church, garage sales, and sweatlodge ceremonies. The result is an ethnography that favors the worldview and experiences of elder men who participate in the ceremonies of the ceremonial grounds.

Yuchi Ceremonial Life is a first-rate ethnography that adds to the groundbreaking works of Frank Speck’s *Ethnology of the Yuchi Indians* (1909), Gunter Wagner’s *Yuchi Tales* and W. L. Ballard’s *The Yuchi Green Corn Ceremonial* (1978). Its analysis of ceremonial life allows the Yuchi people to emerge as a distinct and vibrant community, an importance that has historical and political ramifications. It remains to be seen if this volume will assist the Yuchis in their struggle for sovereignty and federal recognition, but it will undoubtedly contribute to the ongoing attempt by Yuchis themselves to create a written record of their lives.

Florida Atlantic University

Andrew K. Frank

Clearing a Path: Theorizing the Past in Native American Studies. Nancy Shoemaker, Ed. (New York: Routledge, 2002. xiii, 215 pp.: index, 24 cm. ISBN: 0-415-92675-0 paper).

Nancy Shoemaker readily admits that most historians are not fond of theory. Her introduction to this edited volume briefly traces how theory has not been adequately, let alone explicitly, discussed in American Indian history and ethnohistory. *Clearing a Path* makes its unique contribution by moving theory to the forefront. The contributing authors to this book offer their suggestions in paired chapters that appear across four areas: “Stories,” “Categories of Analysis,” “Political Economy,” and “Tribal Histories, Indigenous Histories.” Graduate students, faculty, and other scholars will find much within this book as it is thought provoking and confronts many assumptions about American Indian history.

Julie Cruikshank begins her chapter on oral history with a valuable theoretical exploration of the counter-hegemonic potential of oral discourses and concludes with “a cautionary tale” concerning how oral history has been construed in claims

cases. Yet midway through her chapter, Cruikshank abandons her political analysis and instead recounts mythological stories and narratives from her interviewees. Among other things, this disjuncture overlooks how Angela Sidney's story hinges upon refuting the claims of other clans and proving that she is the rightful custodian of a heroic ancestor story-song. While it is certainly useful to analyze the instructive and moral value of Native stories, it must not be forgotten that these seemingly personal tales are just as much instances of politicized storytelling as are Cruikshank's other examples.

"Tribalography" is at the center of the next chapter by LeeAnne Howe (Choctaw). This concept, according to Howe, explains how America was created by the power of tribal stories. She further defines "tribalography" by explaining that it "comes from the Native propensity for bringing things together, for making consensus, and for symbiotically connecting one thing to another (p. 42)." One of Howe's main points is that tribalography links the worlds and concepts of Indians and non-Indians. This raises the question of whether Native stories will ultimately prove powerful enough to create an acceptable synthesis or mediation between what she characterizes as the "narrow categories of what is fiction and what is historical truth (p. 46)."

In the second section, Nancy Shoemaker and Gunlög Fur contribute valuable essays on the topic of social and cultural categories. Shoemaker offers a very accessible introduction to theories of categories, paying particular attention to how and why categories have been differently conceived and used by Indians and non-Indians. Focusing more narrowly, Fur explores issues of invisibility, language, spirituality, and sexuality to demonstrate the importance of bringing gender analysis to bear upon Native American history.

The "Political Economy" section benefits from the work of Patricia C. Albers and Jacki Thompson Rand. Albers writes to "suggest how cultural constructionists might meet materialists on common grounds in ways that can enrich each other's work (p.107)." Persuasively argued, Albers' essay demonstrates that historical materialism offers much promise for exploring and understanding the multiple dimensions of American Indian labor. Rand's chapter, on the other hand, uses postcolonial theory for a case study in rereading primary sources. She shows that even after confinement to their reservation the Kiowa found creative methods for simultaneously meeting the consumer demands of non-Indians and perpetuating their own material culture, in a way that allowed the tribe to subtly resist assimilation.

Craig Howe and James Brooks contribute two very different essays to the final section of this book. The first focuses on "the indigenous tribal perspective," arguing that sequential narratives and the white man's written word are inadequate for faithfully presenting the spatial, social, spiritual, and experiential dimensions of traditional tribal histories (p. 162). Howe advocates collaboration between tribes and museums so that Indian history can be sensitively gathered and presented with computer technology that accommodates its non-linearity. However, Howe's arguments could use some clarification. For instance, how

much of a difference is there between tribal histories that exist in written formats and the process of textualization implied in identifying tribal elders “who do know the stories” and then making “copies” of their stories available to community members? In contrast, Brooks writes about hybrid identities of past centuries that gave way to the sort of Indigenous identities envisioned by Howe. Brooks also stresses the role that naming has played in this creative and often-violent transformation of peoples on various continents.

Historians and others who take these essays seriously will find them both stimulating and insightful. Less prescriptive than exemplary, these discussions of theory succeed in perhaps the best way by raising more questions than they seek to answer and they open new possibilities for interpretation without dictating the conclusions that Native American Studies should reach.

University of Oklahoma

Sterling Fluharty

Defending the Land: Sovereignty and Forest Life in James Bay Cree Society. Ronald Niezen. (Boston: Allyn and Bacon, 1998. 160 pp. ISBN: 0-205-27580-X paper).

In this release from the “Cultural Survival Studies in Ethnicity and Change Series,” edited by David Maybury-Lewis and Theodore Macdonald, author Ronald Niezen expands upon the James Bay Cree struggles following Quebec’s decision to open Cree territory to hydroelectric development during the early 1970s. *Defending the Land* is about a “people who have largely succeeded in defying . . . a pattern of cultural homogenization (p. 2)” by incorporating modern administrative and bureaucratic techniques into their existing political processes. More specifically, the James Bay Cree, facing dispossession of their traditional territories following the announcement of the James Bay hydroelectric project, and unable to convince government officials of the project’s potential harm to traditional values *vis-a-vis* territorial dispossession, concluded that alteration of their traditional political systems, to better facilitate interaction with provincial politicians, was required.

This was done by blending Canadian administrative practices with what the author describes as “segmentary allegiances and values of informal forest-based and village based leadership (p. 138),” rather than forcing Cree models to fit the existing Canadian process. This is a prime example of a process Niezen argues culturally strengthened the James Bay Cree, and an interesting approach that counters ideas that Aboriginal groups electing to engage in such processes automatically choose assimilation or cultural isolation. The Cree, in this instance, appear to have mastered a technique that permits them to simultaneously navigate

Canadian political society and traditional life ways while maintaining administrative autonomy without resorting to outright assimilation.

The presentation of this ethnography is straightforward. The cultural and historical importance of the land to Cree society are considered prior to examining the effects of cultural interaction. Consideration is given to the fur trade's impact, and the development of what is described as a dual lifestyle is evinced, which resulted in the Cree adapting a variety of administrative features from Canada as opposed to rejecting outright those mechanisms. Fieldwork with the Cree provides the foundation of the author's discussion, as Niezen's employs a variety of data collection techniques, including the use of translated transcripts from a local Cree radio program that aids the author in presenting that Native perspective of events.

This is a tale of modernity in which the James Bay Cree maintain a traditional focus without losing sight of the fact that, at a pragmatic level, they had to adopt foreign administrative tools of government to combat the political forces intent on submerging their traditional territories in the name of economic progress. This consideration and incorporation of the most worthwhile aspects of Canadian administrative philosophies into existing Cree political, economic, and social processes is innovative and one academics should consider more seriously in their investigations of Native resistance to the state. This book would make a contribution to undergraduate Native Studies and Anthropology courses or those classes concerned with investigating Indigenous issues.

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