

Book Reviews

Indian Country, God's Country: Native Americans and the National Parks. Philip Burnham. (Covelo: Island Press, 2000. xvi, 383 p.; ill, maps, 23 cm ISBN 155963667X cloth)

In *Indian Country, God's Country*, Philip Burnham details the often contentious relationship between five Native American groups – Blackfeet, Oglala Sioux, Ute, Havasupai, and the Timbisha Shoshone – and the respective national parks that abut Indian land holdings – Glacier, Badlands, Mesa Verde, Grand Canyon, and Death Valley. Burnham couches his argument in the wane and wax of tribal political power. In the late nineteenth century, Native American nations stood helpless against the desires of Anglo-Americans and conservationists for Indian land. In the early twentieth century, the five Native American groups faced a continued onslaught against their land holdings. However, the Indian Reorganization Act (1934) bolstered their position against the National Parks with newly formed tribal governments. The “return of the native” in the 1960s empowered tribal governments and paved the way for more equitable negotiations between native groups and the National Parks, if no less contentious.

Perhaps the most intriguing aspect of Burnham’s book is the connection he draws between Native American poverty and the consolidation of the National Park system. During the late-nineteenth century, federal negotiators used carrot-and-stick tactics to attract Native American groups to the bargaining table. Federal officials threatened to withhold rations from destitute and dependent Indians in order to force them to sign cessions. During the Collier era, the

National Parks kept Indians close enough to attract tourists, but far enough away to hide the high levels of persisting Indian poverty. After World War II, the National Parks, as with other conservation and environmentalist groups, balked at tribal economic development. Despite “[w]hat would seem a natural alliance between native stewards of the land and ecological activists,” the aforementioned environmental groups believe that Indians will mar the pristine wilderness (p. 145).

Indian Country, God's Country is an interesting examination of the relationship between the federal government and Native Americans in the United States. Burnham makes a compelling case for the strength of Native American political power by looking analyzing the ebb and flow of the relationship between Indians and the National Parks. In addition, he tours Indian Country and interviews Indian and non-Indian people living in the litigious borderland of *Indian Country, God's Country*. Considering the current debates about the importance of including native voices in historical scholarship, this is a laudable endeavor.

Despite his use of interviews with key contemporary Native American figures, Burnham seems to dismiss Indigenous knowledge. He privileges anthropological arguments and does not include native beliefs about the land. For instance he writes, “The [Oglala] spread westward across the Dakota plains, not recording their discovery of the Black Hills until about the time of the American Revolution” (p. 30). Unfortunately, Burnham does not provide an Oglala rendition of their history in relation to the Black Hills. He also does not speak to the spiritual connection between the “Backbone of the World” and the Blackfeet. This error is an unfortunate oversight, especially considering his use of interviews with native people.

University of Oklahoma

William J. Bauer, Jr.

Education, Modern Development and Indigenous Knowledge: An Analysis of Academic Knowledge Production. Seana McGovern. (New York: Garland Publishing, Inc., 1999. x, 278 p.: maps; 23 cm. ISBN 0815328400 paper)

Education, Modern Development and Indigenous Knowledge, by Seana McGovern, is the first release from Garland Publishing's Indigenous Knowledge series. Acknowledging that available publications about Indigenous knowledge are difficult to obtain and that this lack of written materials seriously hampers efforts to achieve local empowerment, the Garland series is an attempt to integrate post-colonial studies, cultural studies, and recent innovations in social theory into a discipline firmly grounded in Indigenous knowledge systems. Further concern is that the academic knowledge produced represents research that is sanctioned by authoritative members of the academy, which often relegates

Indigenous knowledge to the periphery. McGovern argues that a pedagogical shift is not only possible but also imperative to allow for the incorporation of alternative perspectives into the production of academic knowledge.

The focus of this study is the analyses of the dominant concepts in the discourse on education and modern development to emerge from the *Comparative Education Review* and *The Development Dictionary* between 1991-95, the purpose being to expose the socially constructed nature of knowledge. As a result, McGovern is concerned with disclosing the differences that exist between academic knowledge production and the production of Indigenous knowledge “in an effort to promote understanding and valuing alternative ways of producing knowledge” (p. 7). *Education, Modern Development and Indigenous Knowledge* confirms what many people in Native Studies have known for some time: that “dominant knowledge in the field is often merely a reflection of the social, historical, political epistemological, and cultural developments that have occurred in dominant nations” (p. 192). In short, McGovern argues that this approach not only precludes the people being written about by western-trained scholars from offering useful input into the work being produced about them, scholars and policy makers who choose to utilize this inaccurate data base could adversely affect the people misrepresented in those studies.

In sum, the strength of this study is the author’s ability to expose a major weakness in the production of academic knowledge, that is, the academy’s adherence to constructing knowledge based upon western generated perspectives all the while ignoring the importance Indigenous knowledge could play in improving the process and broadening our perspectives. This leaves the reader decidedly concerned at how dominant and restrictive western perspectives of reality are in this process. McGovern is effective in her analysis and provides her readers with a critical evaluation of how subaltern societies, or, more specifically, societies “that are often viewed as less important in relation to dominant nations,” (p. 10) and their intellectual traditions are effectively ignored in the pursuit of knowledge. This is an important book that transcends the education discipline and provides an excellent overview into the production of knowledge that could benefit most academicians.

Trent University

Yale Belanger

Andean Worlds: Indigenous History, Culture, and Consciousness Under Spanish Rule, 1532-1825. Kenneth J. Andrien. (Albuquerque: University of New Mexico Press, xiii, 290 p.:ill., maps; 24 cm. ISBN 0-826323596 cloth)

In *Andean Worlds: Indigenous History, Culture, and Consciousness Under Spanish Rule, 1532-1825*, Kenneth J. Andrien, Professor of History at Ohio

State University, examines the various facets of the development of Indigenous identity and culture both before and after the Spanish conquest by recreating the lives of Indigenous peoples within their historical context. His book covers a range of issues including art, politics, culture, religion, history, economics, law, and geography. Andrien attempts to demonstrate how, after the original shock of the conquest, Indigenous Andeans recovered, reemerged, and became active players in the colonial empire although in a role subordinate to their Spanish colonizers. He also explains how the rulers of the Andean colonies were successful in creating a powerful colonial apparatus capable of ruling and exploiting the local communities but that this apparatus was never fully subordinate to the Crown, a fact which eventually contributed to the demise of Spanish domination in the Andes.

This book demonstrates the cultural hybrid created by the Spanish imposition of European religious, social, and economic customs and the response of Indigenous communities to these impositions. For example, Andrien documents the Spaniard's frustration with the insistence of native Andeans on bending Roman Catholic beliefs and rituals to conform to their own worldview. Likewise, ethnicity remained potent for Indigenous peoples in the Andes even though the Spanish recognized only the homogenous category of *indio*. Although the Andeans did resist (either actively or passively) many of the Spanish impositions they also incorporated many European ideas and practices. They eventually accepted the market-based economic system brought by the Spaniards and, to a somewhat lesser extent, the ideas of private property this entailed. Andrien also explains why many Indigenous communities cooperated with their Spanish colonizers in spite of the fact that such cooperation presented a direct threat to their culture and livelihood. For many Andeans, a return to their pre-conquest existence under the Incan empire of Tawantinsuyu presented more of a threat than a utopian vision since life for many ethnic groups in the Incan empire was far more dangerous and oppressive than life under Spanish rule.

Andean Worlds would serve as an excellent introduction to Andean colonial history and/or Indigenous culture, history, economics, and politics. This book would also be of interest to those interested in cultural studies more generally. While Andrien's book contains few groundbreaking new ideas, it does make a valuable contribution to the historical literature on the colonial period in the Andes. *Andean Worlds* presents a very broad and thorough overview of the role Indigenous peoples played in constructing their own lives and livelihoods while under Spanish colonial control. Few scholars are able to successfully present this type of "big picture" analysis of nearly three centuries of history but Andrien's book is intellectually stimulating while being both concise and readable.

Science and Native American Communities: Legacies of Pain, Visions of Promise. Edited by Keith James. (Lincoln: University of Nebraska Press, 2001. x, 173 p.: 24 cm. ISBN: 0-8032-7615-X paperback)

Science and Native American Communities: Legacies of Pain, Visions of Promise is a collection of short essays edited by Keith James. These essays were initially presented at a Colorado State University conference whose central theme countered the popularly held notion that Native American ideologies and societies are incommensurable with and western style "soft" and "hard" sciences. Through discussions of education, culture, employment opportunities and community development programs, the authors contend that integrating western style sciences into Native American communities would benefit the communities, provided that the scientific paradigms implemented are molded to suit each community's expressed needs. The authors argue that these various adaptations, in turn, would advance the sciences by providing new, native derived and native friendly focuses through which some contemporary scientific (environmental, technological, and sociological) quandaries could be solved.

Yet, despite James' cognizance of cultural differences among Native American communities, this book vacillates between demonstrated awareness of cultural variances and stereotypical generalizations about Native American worldviews. Several authors in this book, Lillian Dyck and Cornel Pewewardy for example, erroneously induce that their personal experiences can be applied to entire tribes and Native American communities in general. Since this type of induction elides the differences between and among Native societies, it could easily lead scientists to reinvoke inadequate scientific paradigms (health-care programs that ignore the value of traditional treatments, environmental clean-up programs that destroy more than they restore) within Native American communities based on the argument that the paradigms have worked for Native people in the past. Clifton Poodry, James Logan, Dean Howard Smith and Joseph Anderson, on the other hand, explicitly address the hazards of universalizing by contending that the incorporation of the sciences into Native American communities must attend to intertribal differences. They argue that scientists, both Native and non-Native, should strive to understand the values and belief system of a specific community and develop a scientific framework to suit that society.

Aside from the aforementioned problems, this book would be helpful to those who are seeking to establish Native American Studies programs and Science and Technology programs that are capable of fulfilling various people's needs. Overall, the authors of this book are very active in their fields and have outlined the practical issues involved in creating the specialized institutions, such as NABS (Native Americans in Biological Science) and ALDI (American Indian Language Development Institute), which support the vastly underrepresented group of Native American scientists. This book would also be appropriate

reading material for career and guidance counselors at the high school and college level and for prospective students of the sciences.

University of California, Riverside

Christie Firtha

A New Order of Things: Property, Power, and the Transformation of the Creek Indians, 1733-1816, Claudio Saunt. (New York: Cambridge University Press, 1999. xiv, 298 p.: ill, maps, 24 cm, index. ISBN 0521660432, cloth, 052166943X paper)

In twelve chapters organized into four sections, Claudio Saunt chronicles the impact of the expanding European American presence had on the economic and political system of the Creeks. Basically, the author focuses on the rift that developed within Creek society between full blood Creeks and mestizos (Creek mixed bloods). According to Saunt, this division occurred as mestizos accumulated property and created a new political order based on centralized authority and coercion. This action violated Creek concepts of a community-shared subsistence and a government built on consensus, and thus causing intra-societal conflict.

Saunt does an excellent job of documenting the mestizo acceptance of the European American economic system, and how this situation caused mestizos to alter the Creek political reality in an effort to protect their accumulated wealth. Specifically, his focus on Alexander McGillivray's self-aggrandizing role in this process, the shifting position of African-Americans in Creek territory, and the alteration in gender roles among mestizos demonstrates solid research and an excellent grasp of the mestizo point of view. Unfortunately, Saunt too often uses the minority mestizo perspective as representing the entire Creek nation. As a result, he does not provide a truly Indigenous, Creek understanding of historical events.

Saunt's inability to provide the "traditional" Creeks' position in these events derives from his rejection of the ethnohistoric method. Specifically, Saunt claims that "(t)he language of anthropology . . ." promotes a synchronic analysis of Creek history, and therefore, his historical assessment of the Creeks must be limited to the decades in question without reference to previous existing conditions (pp. 83-84). As a result, he confines his sources to written accounts by Spaniards, Britains, Anglo-Americans, and mestizos. In taking this approach, he fails to reconstruct the majority Creek interpretation of the historical circumstances in question. In the end, the narrative focuses on Indian-white relations, and more specifically, it discusses mestizo/Creek relations in terms of a European American worldview. For example, Saunt discusses "power" in the European American, political sense of the term rather than within the traditional

Creek concept that includes both physical and metaphysical aspects. Thus, he omits the traditional Creeks' side of the story.

Despite its limitations, Claudio Saunt's monograph significantly expands our current understanding of the intricate intra- and inter-group relationships that developed in the Deep South of the eighteenth and early nineteenth centuries. Specifically, he adds to Creek related historiography by extensively using Spanish as well as traditional British, American, and Creek mestizo sources to examine the Creek mestizo perspective of and influence upon the events of this time period. Because it is well documented and succinctly argued, scholars will find this book useful and enlightening, and the general public will enjoy its fluid and uncomplicated narrative. This study will prove to be a valuable addition to the field in the manner of David Corkran's *The Creek Frontier* (1962) and Kathleen E. Holland Braund's *Deerskins and Duffels* (1993).

University of Kansas

Dixie Ray Haggard

World War II and the American Indian, Kenneth William Townsend.
(Albuquerque: University of New Mexico Press, 2000. xii, 272 pp.: ill.; 25 cm.
ISBN 0-8263-2038-4 cloth)

In *World War II and the American Indian*, Kenneth Townsend provides a cogent and insightful study into Indian groups and individuals from the rise of the Indian Reorganization Act through the post-war years, especially focusing upon the struggle over the dilemma for native peoples, between assimilation into mainstream white society and maintaining their cultural identity and traditional ways of life.

Laying the foundation of American policy toward Native Americans, Townsend summarizes the rise of Bureau of Indian Affairs Commissioner John Collier, a reformer who, through the Indian Reorganization Act as part of Roosevelt's New Deal, sought to create better living conditions for Indians while helping them to achieve political empowerment, and supporting the ideal of "cultural pluralism". Townsend demonstrates how this new political atmosphere sparked pro-Fascist activism on reservations throughout the 1930s, but precipitously declined when the prospect of war with Germany loomed on the horizon. With the coming of the war, Townsend dedicates substantial effort discussing draft registration and enlistment, examining how the near universal cooperation and enthusiasm derived both from a spirit of patriotism as well as from a way to return to the warrior ideals that were part of many Native American groups' traditional culture. He also examines the resistance efforts in light of the draft, and how they lay the foundation for the sovereignty movements that rose after the war. Townsend traces the experiences of groups during wartime, such as the Navajo Code Talkers, as well as individuals like Ira Hayes, especially

looking at issues of race. He found that Indians were predominantly accepted as white, both politically and socially, in contrast to African American experiences during the war.

Next, Townsend analyzes the involvement of Indians on the home front, as thousands of Native Americans moved to urban centers to work in war industry manufacturing plants. He also examines the massive purchasing of war bonds, both by tribes and individuals. As the war ended, he focuses upon the dilemma many Indians faced: after becoming largely accepted as equals in mainstream America, did returning war veterans and urban workers stay in the world into which they had become accepted or did they return to the reservations and their traditional ways of life? While Townsend relies heavily on work preceding his own, he offers much to the discussion of Indians in the World War II period that is a welcome addition to many facets of the ongoing scholarship, especially his material surrounding the draft and the 1930s pro-fascist activism. Townsend has made a solid contribution to the field, and his book is worthwhile reading.

University of California, Riverside

Adam B. Hungate

Going Native: Indians in the American Cultural Imagination. Shari M. Huhndorf. (Ithaca, NY: Cornell University Press, 2001. xiv, 220 p.; 23 cm. ISBN 0801438322 cloth, 0801486955 paper)

A postmodern exploration of the language of colonialism and the use of and impact on native peoples, Shari Huhndorf's *Going Native: Indians in the American Cultural Imagination* is well organized and structured. The subject of Indians in the cultural imagination has been the subject of new and provocative studies. Huhndorf recovers ground first introduced to the public by Philip Deloria in his major study, *Playing Indian*. However, Huhndorf expands the context to include native Alaska. This expansion of the context is the major accomplishment of this work.

Huhndorf argues, "Over the last century, going native has become a cherished American tradition, an important—even necessary—means of defining European-American identities and histories. In its various forms, going native articulates and attempts to resolve widespread ambivalence about modernity as well as anxieties about the terrible violence marking the nation's origins" (p. 2). The author explicitly states the reason why going native has become such an integral part of the American psyche. "Consistently, throughout the twentieth century, going native has thus been most widespread during moments of social crisis, moments that give rise to collective doubts about the nature of progress and its attendant values and practices" (p. 14). The author demonstrates her point with a discussion of turn of the century expositions, the film *Nanook of the North*, "Forrest" Carter's literary inventions, and the New Age movement.

Though Huhndorf's analysis is well done, it is not without its flaws. Many of the "institutions" the author criticizes have had their flaws pointed out *ad nauseum*. The New Age Movement, the film "Dances With Wolves," and the "Frontier Thesis" of Fredrick Jackson Turner are not looked at as the true story of American Indians. Huhndorf's argument would have been more poignant had she further examined how white America obtained its image of the Indian. A reading of L.G. Moses' *Wild West Shows* may have benefited Huhndorf in this matter. In addition, too often Huhndorf reverts to literary criticism. Though necessary in the examinations of "Forrest" Carter's work and the New Age authors, the tactic often distracts from the main point of the work.

In general, Huhndorf's work is well done and her argument is clear, concise, and direct. Despite the flaws mentioned above, *Going Native* demonstrates that white America has appropriated native culture and belief in numerous and sometimes shocking ways.

Oklahoma State University

Todd Leahy

Power and Place: Indian Education in America, Vine Deloria, Jr. and Daniel R. Wildcat. (Golden, CO: Fulcrum Resources, 2001. vii, 168 p.: 23 cm., bibliography, index. ISBN 155591-859-X paper)

This book is an alternating set of 15 essays by the authors. It begins and ends with essays by Deloria (Standing Rock Sioux) that were originally published in *Winds of Change* and reprinted in his *Indian Education in America* (American Indian Science and Engineering Society, 1991). The Wildcat (Yuchi/Muscogee) essays are new responses to Deloria's essays by this Haskell Indian Nations University faculty member.

The authors' thesis is that "power and place produce personality" (p. 27). Deloria set out in his essays to contrast the "Native American sacred view" with the "material and pragmatic focus of the larger American society" (p. v), and Wildcat takes Deloria's vision of Indian education and proposes "an indigenization of our educational system" (p. vii). Deloria argues against education as indoctrination and memorization and contrasts a "unified" Indian worldview versus a "disjointed, sterile and emotionless world painted by Western science" (p. 2). The authors emphasize our interconnectedness with environment and relationship to world, experiential learning involving example and observation, and the importance of reciprocity/giving back. Deloria notes that "human personality was derived from accepting the responsibility to be a contributing member of a society" (p. 44) and that "education was something for the tribe, not for the individual" (p. 84).

Wildcat describes United States “as a nation of homeless people” who do not know their neighbors and have places to live but are disconnected (p. 67). Deloria goes on to write that they “live within a worldview that separates and isolates and mistakes labeling and identification for knowledge” (p. 133). More important than learning skills or facts is developing a positive identity that includes having a sense of place both physically and socially; in fact, as Wildcat points out, the word “Indigenous” means to be of a place.

In his last essay, Deloria goes against mainstream Indian advocacy organizations by stating that more money is not the answer to the problems of Indian education. He gives some general criticisms of schools today that are echoed in educational literature, including calling it wrong to divide up school subjects, that most schools are too large, and extended families should be part of parent involvement. However, he also has some more idiosyncratic recommendations, such as calling for student recitations at end of school year.

Wildcat maintains that “there are good reasons for American Indian students not to discard traditional knowledge” but also calls on them not to “romanticize the past” (p. 8). Students need to learn from failures of elders as well as their successes. Children are to be educated to “find home in the landscapes and ecologies they inhabit” (p. 71).

This book has a lot of good ideas, but others are questionable. For example, Wildcat sees universities as little changed from the middle ages, and Deloria joins political conservatives in decrying the lack of subject content knowledge of K-12 teachers. He points admiringly to California where teachers must major in something other than education as undergraduates. However, one only has to look at the “Liberal Studies” major of many California teachers to see the unintended consequences of some reforms. Deloria also points to the success of the schools of the “Five Civilized Tribes” before taken over by U.S. government at turn of the nineteenth century, but Cherokee historian Devon Mihesuah in her 1993 book *Cultivating the Rosebuds: The Education of Women at the Cherokee Female Seminary, 1851-1909* documents how that tribally run academy valued and taught whiteness over Indianness. Sometimes the colonized are very good at colonizing themselves.

I cannot argue with the premise of this book that both Indian and non-Indian students need an education that helps immunize them from the materialistic and hedonistic elements of mainstream American society, but there is no roadmap in this book for teachers to follow to implement this philosophy in the classroom. For that, teachers can go to the series of *Creating a Sacred Place to Support Young American Indian and Other Learners* curriculum guides written by Sandra Fox (Ogalala Lakota) published by the National Indian School Board Association in 2000.

Esther Ross: Stillaguamish Champion. Robert H. Ruby and John A. Brown. (Norman: University of Oklahoma Press, 2001. xxiii, 312 p.; Ill. 23 cm. appendices, bibliography, index. ISBN 0806133430 cloth)

Ruby and Brown's latest installment in their definitive catalog on Indigenous Northwest peoples focuses on recognition—in the federal, tribal, and personal spheres. Esther Ross' significance rests in clear explanation of Northwest-specific Indigenous legal issues, detailing a mixed-blood woman warrior's 50-year ordeal to gain federal recognition for her people, and outlining a tribe's revitalization.

Many obstacles faced Ross, including family and health problems. Established tribes worried that appropriations would diminish from additional recognitions, state governance of fishing matters, and private landowners who controlled Stillaguamish remains in unmarked and in some cases desecrated sites. But perhaps the most daunting challenge facing Ross was fellow Stillaguamish who failed to participate in tribal development. The authors expertly illustrate the appropriation when addressing Stillaguamish who previously hid their identity but came from the woodwork when monetary settlement appeared imminent.

Ruby and Brown have once again presented work with no unnecessary language. They provide a guide to the puzzle of political acronyms and initialisms and points of law. The endnotes are excellent; especially those on Nixon-era block funds dealt to states in a shift of Indigenous fiscal concerns to the state level.

However, Ross' ultimate motivation gets lost several times in the text. If Ross battled to save a culture, why did she not learn the language or at least pursue an understanding of traditional religion? Not only did Ross adhere to Adventist theology, what was held out to be Stillaguamish culture was in fact an amalgamation of other peoples' ways. The loss of Stillaguamish culture is perhaps most vivid when Ross and her son don plains regalia in an attempt to present their Indianness. Also, Ruby and Brown lead us to believe that with the exception of Esther and her son all Stillaguamish were non-participative in securing recognition. While the authors indicate they received no cooperation from the tribe in writing *Esther Ross*, and they did not wish to exploit the Stillaguamish; there is a less-than-objective view of tribe members who not only appeared apathetic, but also worked against Ross. A more detailed explanation of Stillaguamish apathy and distrust of Ross would have strengthened her story.

A fitting tribute, this book also examines the underbelly of some modern tribal politics where elders are subverted and forgotten, leading one to question the direction of these customs and if there is a tie to the mainstream culture's treatment of temporary heroes.

Trusteeship in Change: Toward Tribal Autonomy in Resource Management. Edited by Richmond L. Clow and Imre Sutton. (Boulder: University Press of Colorado, 2001. liii, 354 p.: ill. 24 cm, maps, notes, glossary, index. ISBN 0870816500 paper)

In this book, editors Richmond L. Clow and Imre Sutton have invited several contributors representing such diverse fields as Native American studies, anthropology, history, forestry, political science, archaeology, and law to consider the recent history of American Indian tribal land management, to examine the often complex and troublesome relationship between Native Americans and the federal government acting as “trustee” of Indian lands, and to prescribe steps for tribes to effectively manage their own environmental affairs. Contributors include a mixture of Indian and non-Indian academics, attorneys, and U.S. Forest Service employees. Terry L. Anderson, Peter MacMillan Booth, Theodore S. Jojola, Laura Kirwan, Diane L. Krahe, Lawrence M. Lesko, Daniel McCool, Alan G. McQuillan, Renee G. Thakali, Katherine Weist, and the editors have written chapters in this collection.

Trusteeship in Change is divided into three thematic sections, each with four chapters. Part I, “Trusteeship: Balancing Realty and Resource Management,” outlines some major issues over which tribes and government agencies have frequently clashed such as water access, timber management, off-reservation hunting rights, and forced agriculture. Part II, “Tribalism: Encouraging Indian Participation,” presents several case studies of reservation Indians taking steps to manage, protect, and, in some cases, develop and market their own natural resources. The chapters in Part III, “Self-Determination: Pursuing Indigenous and Multiagency Management,” outline ways in which some tribes have succeeded in gaining increased autonomy over resource decisions during recent decades, and how negotiated settlements and partnerships with government agencies can benefit tribes, so long as Indians themselves are the primary crafters, and beneficiaries, of environmental policy in Indian Country.

Without exception, the chapters in *Trusteeship in Change* are rigorously researched, well noted, and complemented with helpful tables, diagrams, maps, and photographs. A few pieces will be especially valuable to scholars. In Part I, economist Terry L. Anderson effectively summarizes the disastrous consequences of the 1887 General Allotment Act, and offers a compelling argument that tribes can best utilize and conserve reservation resources themselves, without “top-down” edicts from U.S. agencies. In Part II, historian Peter M. Booth’s detailed narrative provides insight into the struggle for land management authority between the Tohono O’odham and the Office of Indian Affairs during the implementation of the Indian New Deal of the 1930s. Far from simply reviewing government policy and tribal reaction, Booth adroitly illuminates the political and social differences between the several distinct Tohono O’odham settlements while illustrating how the O’odham utilized provisions in the Indian

Reorganization Act to wrest control over their land from the OIA. In Part III, U.S. Forest Service employees Lawrence M. Lesko and Renee G. Thakali offer an optimistic case study of the evolving relationship between the Hopi and the Kaibab National Forest. They argue that a Memorandum of Understanding based upon respect for the Hopi's "traditional knowledge" and the tribe's spiritual connection to the land signals a new era of "partnership" between Indians and non-Indians in Hopi Country.

This collection will appeal to scholars in many fields. Those interested in recent case studies in tribal land management, especially, will find *Trusteeship in Change* an excellent resource. Clow, Sutton, and their contributors chronicle some of the great successes and failures in the history of reservation resource management. They include chapters that cut across many different geographic and demographic contexts. "Trusteeship" is conveyed as a fluid, evolving concept that is best understood on a tribal, or local, level. Clow and Sutton successfully argue that land use decisions are best made by those to whom the sustainable health of the land equals economic, cultural, and spiritual survival. Undoubtedly, those who live on, work on, and care for Indian lands will find lessons here to guide their future resource management decisions.