

## **Book Reviews**

***The Hasinai: Southern Caddoans As Seen by the Earliest Europeans.*** Herbert E. Bolton and Russell M. Magnaghi, Ed. (Norman: University of Oklahoma Press, The Civilization of the American Indian series, v. 182, 2002. xiv, 194 pp.: ill., a map, references, index, 22 cm. ISBN: 0-806-13441-0 paper; 2<sup>nd</sup> ed.).

When the prolific ethnologist and leading Borderlands historian Herbert Eugene Bolton retired from the University of California at Berkeley, he left behind some incomplete business among his papers, including "The Hasinai at the Coming of the Europeans." The manuscript set aside in the early 1900s was recently taken up and finished in good form by Northern Michigan Professor Russell M. Magnaghi. It is a worthwhile work, an example of superior rendering of history, one of the earliest complete ethnohistorical analyses supported by European documents such as La Salle's logs from the mid 1600s, some of which contained parts of extinct Indigenous languages. In addition, *Hasinai* provides valuable material for studying the Caddoans in what became northeast Texas.

Following his doctorate at the University of Pennsylvania in 1902, Bolton joined the University of Texas, where he was awakened by the meeting of cultures present there. In 1906, Bolton began working with the Smithsonian Institute on an ethnohistory for *The Handbook of American Indians North of Mexico* and his research into the Caddoans deepened while its scope broadened. According to mission journals from 1717, the Hasinai confederacy consisted of the Hasinai, Nabadaches, Nacogdoches, Nasonis, Nadacos, Neches, Naconos, Nechavis, Nacaos, Nabitis and the Nasayayas. *The Hasinai* outlines aspects of the Southern Caddoans life: environment, organization, customs, economy, dress, religion, and war. Chapter two details the emergence of "Texas" in Caddoan to

mean “allies” in general, and to cover all people in their area who stood against the Apaches in particular. Other highlights include clear profiles of Indigenous groups of the region, community organization and roles of grass lodge *la maîtresse des femmes* on one hand, fire temple Chenesi on the other, and noting buffalo hunting grounds along the Brazos River.

The lack of Native input in *The Hasinai*s is an oversight but it does not undermine the value of the book. “No white man ever understood the psychology of an Indian,” Bolton observed. Bolton himself, however, came to his understanding of Indians at this point in his career from the Europeans. Perhaps it would have been helpful to include modern-day Caddo people instead of leaning on Mooney’s work. Bolton’s theses were supported by French and Spanish accounts, and Magnaghi’s polishing completes a book about Indigenous people through the eyes of Europeans. While *The Hasinai*s does not encompass all Indigenous people of Eastern Texas, it is a building block toward understanding the Southern Caddoans. Students of the United States, Texas, Native American, and Borderlands history are encouraged to examine *The Hasinai*s for an in-depth story of a rich Native culture of the land that became known as Texas, as well as a detailed account of resurrection of a good book.

University of Texas at Dallas

Dietrich Volkland

***We Won the Victory: Aborigines and Outsides on the North-West Coast of the Kimberley.*** Ian Crawford. (Fremantle Arts Centre Press: Fremantle, Western Australia, 2001. 335 pp.: ill., maps, ports., 21 cm. ISBN: 1-86368-344-5 paper).

In *We Won the Victory*, Ian Crawford shows that in Kimberley, the Aboriginal view of colonialism and imperialism is different than we might ordinarily guess. Where many commonly convey the history of the Kalumburu (Kimberly’s Aborigines) from the vantage point that Western colonialism and imperialism defeated or came dangerously close to defeating the Aborigines, Crawford enlists the help of his Aboriginal friends to tell a different story. From their perspectives, the natives of Kalumburu have encountered many difficulties over the past about hundred years, but they have not been defeated. The shades of difference between difficulty and defeat illustrate the conflicting interpretations made by Aborigines and colonizers of events in which both groups participated. At the same time, these narrative differences show that the “Aborigines did not feel that they had lost control of their own destinies” (p. 16), allowing the Kalumburu to maintain their version of history and a strong sense of communal identity.

Organized chronologically (after discussing the setting for Crawford’s work and his ethical concerns), beginning with stories of first contact with Indonesians and then Europeans to post-WWII narratives, Crawford’s sensitive comparisons of Kalumburu narratives and various stories told from western perspectives

fulfill his promise of telling the Kalumburu side of colonial history. Crawford, for instance, tells Phillip Parker King's story and then fleshes the event out with Bobby Wabbi's corresponding story. From this comparison, we learn that the Aboriginal narrative referring to strange voices among the cicada, "Nnn, Nnn, Nnn, Ello" (p. 101), likely refers to a meeting between the Aborigines and King's crew in 1819, where the crew kept yelling "Hello." The tales of events that took place between missionaries and Aborigines, as in the stories told by Mary Pandilow and by Father Alcalde regarding an incident in 1913, follow the same sort of pattern. Crawford cites other histories recounted by important pearlers such as Willy Reid, natives such as Margaret Pulwan, Donny Woolagoodjah, and William Bunjak, and explorers such as Hart and Geach Drysdale. Thus, Crawford unveils colonialism in Northern Australia as a dialectical relationship between the colonizer and the colonized. In spite of the growing presence of Europeans in Australia over the past one hundred years, Crawford illustrates that the Aborigines "recognized that they had . . . options" (p. 17). He is aware that the Kalumburu could not avoid some tragic events like mass shootings of Indigenous people, which confused them at first. However, he is also aware that the Kalumburu's culture has been evolving since the natives' first contact with Indonesian fishermen. Moreover, despite the violence of colonialism and war, the Kalumburu still exercised considerable control over some very important aspects of their daily life.

Over a period of 30 years, Crawford has worked with and studied the Kalumburu, and he has made many friends amongst the Kalumburu while doing so. In fact, Crawford would not publish the book before it was approved by his friend Mary Pandilow and also by the Kalumburu council. The courtesy Crawford shows for the Kalumburu and his years of research make this book an extraordinarily complex and comprehensive study of Aborigines on the Northwest coast of Kimberly. His methodology regarding history telling, notable in itself, provides valuable insights into colonial relationships in Australia over the past hundred years. In short, *We Won the Victory* is a marvelous book. Anyone interested in Australian History, Indigenous Studies, or Post-Colonial Studies would benefit from reading it.

University of California, Riverside

Christie Firtha

***Preserving What Is Valued: Museums, Conservation, and First Nations.*** Miriam Clavir. (Vancouver: UBC Press, 2002. xxiv, 295 pp.: ill., maps, ports, 24 cm. ISBN: 0-77480-860-8 cloth, 0-774-80861-6 paper).

Conservation as it relates to Indigenous Peoples is often overlooked in the field of museum studies. The museum world is changing, and the conservation profession must examine their practice in relation to these changes. Miriam

Clavir's book, *Preserving What Is Valued*, offers a refreshing and valuable insight into why these new directions involve challenges to conservation ethics and practice. The author proves that it is vital to examine the questions of what is significant to preserve, who is involved, and how it is done. In setting the agenda for answering these questions, Clavir succeeds in analyzing the intersections of science, professional standards, museum practice, and the relationship between museums and Indigenous Peoples.

In her opening chapters, Miriam Clavir takes the time to explain how museum practices are historically grounded in Western values. With this understanding, the complex contrasting conservation perspective of Indigenous Peoples comes into focus. The work utilizes different methods to construct data: analyses of the conservation code of ethics, oral interviews with Indigenous people and conservators, along with helpful figures and tables to demonstrate the intricate worldview concepts.

The organization of the book allows maximum understanding of the new challenges that have influenced the role and direction of ethnographic conservators. The inclusion of 22 illustrations, 5 figures, 9 tables, a glossary, and an appendix lends readability to the work. The author divides her work into two parts. In the first part of the book, she traces the historical development of conservation and its values and professional ethics. The author clearly explores the principles and methods conservators practice. In doing so, Clavir points out the need for a new paradigm in conservation, based on a strong relationship with those who created the objects. The second part of the book addresses Indigenous perspectives on preservation and museums. By visiting and interviewing Indigenous people, the author shows respect for this important aspect of knowledge. The interviews allow the reader to understand that the cultures are alive, along with the objects. *Preserving What Is Valued* proposes that the museum world is changing, and conservation must change to become more responsive to the original owners of the objects. In short, conservation must find an appropriate way to fit into the new context.

Miriam Clavir is Senior Conservator at the Museum of Anthropology, University of British Columbia, and an associate professor in the Department of Anthropology and Sociology. Professor Clavir represents the possibility for positive change within the anthropology and museum fields. While this work is the first to properly discuss Indigenous conservation concerns, it has opened the door for further scholarly investigations into the process of preserving cultural heritage. Conservators, graduate students, academics, and those interested in better understanding of the Indigenous perspective will find *Preserving What Is Valued* of interest. For readers who are engaged in the preservation of museum collections, this is critical scholarship. With insight from Indigenous people, Miriam Clavir has drawn a map for museum professionals to follow.

***Uranium Frenzy: Saga of the Nuclear West.*** Raye C. Ringholz. (Logan: Utah State University Press, 2002. xiii, 344 pp.: ill., maps, 23cm. ISBN: 0-87421-432-7 paper).

In the vast configuration of investigative journalism and research, few exposés of official governmental policy negligence ascend to the level reached by Raye C. Ringholz's *Uranium Frenzy: Saga of the Nuclear West*. Updated from her 1989 book, *Uranium Frenzy: Boom and Bust on the Colorado Plateau*, this newest version includes several new insightful facets of the United States government's nuclear weapons program. Of particular interest are both a more detailed account of the effects of nuclear weapons testing on humans, and important data concerning the dispensation of official compensation to the men, women, and children adversely affected by the U.S. nation's rush to achieve world nuclear superiority at any cost during the Cold War.

The crux of *Uranium Frenzy* is that national security ideologies, along with carelessness and official neglect, veiled the human disaster that uranium mining and nuclear test bombs caused on the Colorado Plateau over the course of the Cold War. Many of the thousands of victims, whether of cancer caused by radiation or fallout from mining and nuclear test blasts, came from working and farming class poor sectors of the Colorado Plateau. Many of the mineworkers, who received little compensation many decades after the beginning of the mining boom, resided on Navajo reservations in New Mexico and Arizona. Ringholz supports her thesis about official neglect of the devastation of uranium mining and testing by exhaustively citing detailed evidence, such as letters, interviews, journals, court records, newspapers, government documents, and scientific studies, to name a few. Several of the scientific studies, beginning in the 1950s when the "Uranium boom" began, foretold of the imminent and widespread danger both of uranium mining and of exposure to nuclear fallout. However, the government discounted these studies, and the subsequent years saw irreversible damage to human life.

The book follows an informal format, with the narrative focusing on the lives of persons variously affected by uranium mining and nuclear testing. This method permits the reader to view simultaneously the dominant issues that shaped the "Nuclear West," as well as the human lives that felt its wrath. *Uranium Frenzy* travels through five decades of American life that has gone largely unnoticed by the public, yet has affected so many, especially on the Colorado Plateau, and to an untold extent, from coast to coast. Whether one worked in the poorly ventilated uranium mines, witnessed the horrors of fallout from blasts in Nevada with operation names like "Upshot-Knothole" and "Teapot," consumed radiation-infected sheep and cattle products, or touched fallout-filled snow that drifted to the east coast, clearly many were affected. Each chapter opens with an introduction into the life of a person involved with this era, and anecdotes pepper the pages often with vague necessity, but always with detectable

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relevance to Ringholz's study. Ringholz's interviews add a particularly personalized flavor to this book, and each reader will surely empathize with the many families that have suffered on the reservations, farms, and small towns across the Colorado Plateau.

*Uranium Frenzy* takes the reader from the spark of the "Uranium boom" in 1952 to the present day, which still witnesses the effects of the Cold War. The boom created much wealth for some, sustained jobs for many, and provided the Atomic Energy Commission with material for nuclear weapons and energy. The story culminates in the U.S. government's official admission of guilt and the subsequent financial compensation dispensed to over 3,000 worthy victims and families to date (with many more still awaiting checks). This occurred five decades after workers began entering the mines, leaving thousands of families infected in one way or another and the blasts began to spread fallout throughout the land and the food chain. Ringholz's study begins but does not end with the tragic results of a national security policy that placed not only defense, but also monetary expense, above human life. The ideal audience for this volume would be undergraduate and graduate level students interested in a wide range of topics. This book would no doubt well serve courses in Cold War history especially, as well as Indigenous Nations Studies, geography, geology, environmental studies, and political economy.

University of Kansas

Chris White

***"For Our Navajo People": Diné Letters, Speeches and Petitions, 1900-1960.*** Peter Iverson, Ed. (Albuquerque: University of New Mexico Press, 2002. xviii, 275 pp.: 42 photographs, a map, index, 24 cm. ISBN: 0-8263-2718-4 cloth).

Much of American Indian history was premised on hegemony. Inherent in hegemony is a healthy dose of paternalism. And paternalism is often based on deference and silence. For centuries, American Indians were shackled by suppression and systematically silenced into blind obedience. An entire people was spoken to and spoken for. Only rarely, and done so in the shadow of retribution and ridicule, did American Indians speak up and speak out. Yet when they did, their words spoke of conviction, passion, purpose and, most importantly, they spoke of recognition and respect.

The heart of Iverson's work is this notion of voice. Contained within the book's six chapters (land, community, education, rights, government, identity) are numerous written letters, speeches and petitions by the Navajos or those speaking on behalf of Navajo interests. The result is both revealing and powerful. Through these documents the reader actually "hears" the words of American Indians as they struggle for recognition, question the policies and practices forced upon them, and move from paternalism to autonomy. These letters and petitions are not cold, removed, or abstract. They are living documents, breathing testimonials, emotional and passionate pleas and demands. These were people

convicted in the belief that their life, their ways, their wants, hopes, and desires, ultimately and essentially mattered. In this fashion, Iverson personalizes what was often purposefully depersonalized. He gives insight and life through voice. The use of personal documents is not new to the field of American Indian studies. In this regard, Iverson's methodology is not wholly unique. Though each chapter is devoted to a single issue, the result is a comprehensive mosaic of words and thoughts that powerfully interconnect Navajo life. Iverson is able, through the documents he chose, to link his chapters in a way that paints Navajo history with a broad and sweeping brush. For Iverson believes, and rightfully so, that all of Navajo life, from education to individual and tribal rights, from community to land issues, are encompassing. They are interrelated. One part cannot exist without the others. The book brings all the issues, all the voices, together. The result is a collective, communal biography of sorts in which all Navajo, though addressing different issues, speak with the same voice. Those interested in qualitative methodology will find this book extremely useful. The historical documents that Iverson uncovers are moving first person testaments. This is not a "detached" impersonal book, nor does the author provide a large degree of contextualization, either to the issues he addresses or the documents he includes. In this fashion, the author is essentially removed from the discourse. This detachment is extremely powerful and extremely effective. Iverson lets the documents tell the story here. He lets the voices speak for themselves. And in doing so, we are able to listen and learn, through words.

This is an important book within the field of American Indian studies and a book that is certainly worth reading. It is poignant, moving, and insightful. Yet the greatest contribution this work offers is in illuminating the invisible, personalizing the marginalized, and giving voice to the often silenced. One can now hear the voices of the Navajo - passionate, resolute, and unshackled.

University of South Carolina

Timothy Lintner

***Perilous Pursuit: The U.S. Cavalry and the Northern Cheyennes.*** Stan Hoig. (Boulder: University Press of Colorado, 2002. 280 pp.: 26 b&w photos, 10 maps, references, index, 24 cm. ISBN: 0-87081-660-8 cloth).

Professor of journalism Stan Hoig recounts the exodus of the Northern Cheyenne from the Indian Territory (today Oklahoma) where they had been removed from their homeland in the Northern Plains in his book, *Perilous Pursuit*. The historical narrative concentrates not only on the determined flight of the Cheyenne back home, but also on the U.S. troops with their unenviable task of pursuing them. Hoig places the story in the perspective of many related problems such as the incompetence of the military leadership and institutions involved or the opinions of the American public of the time.

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Drawing his evidence from his personal visits of the places en route, from archival sources, such as previously underresearched Cheyenne/Arapahoe Agency papers, officers reports, and especially from court-martial testimonies, the author tries to provide a full chronological account of the pertinent circumstances in his 24 chapters. Information not available anywhere else, such as extensive details of the intercourse of the agency and military officials with the Northern Cheyenne during their stay in the Indian Territory, was extracted from these sources.

Although Stan Hoig is correct in stating that while oral tradition and historical written documents might be both valid and well as tainted, and therefore, both must be considered, *Perilous Pursuit* is not the balanced case in point. The book is written from the U. S. army's perspective and thus becomes a counterpart to the literature based heavily on interviews with survivors of the exodus. While this topic was popularized by Mari Sandoz's *Cheyenne Autumn*, her book is a passionately written novel. A recently published book-length comprehensive scholarly study, *Tell Them We Are Going Home* by John H. Monnett, compares most closely with *Perilous Pursuit*. The perspectives from which various authors approach the same event are illustrated for example in the narrative of the night Cheyenne escape from Fort Robinson. Authors describing it from the Cheyenne perspective, such as Father Peter John Powell, gives details concerning the Cheyenne preparations for their flight and later gives many names of those who were first to fight, be killed, or wounded, while mentioning the soldiers only generally except for the names of the commanding officers. In contrast, Hoig gives detailed information on each individual soldier, including the wounds they suffered from and their recovery, while referring to the Cheyenne only at large. The Monnett's book seems to balance these two kinds of sources best by giving citations and details reported by both sides. Hoig promotes the U.S. army's point of view in other ways, for example by beginning most of his chapters by a vivid introduction of their actions, such as their preparations for attacking the sleeping Dull Knife's village, while the Cheyenne appear only later in the chapters. The terminology is also biased referring to one of the cavalry's defeats as "Fetterman massacre" (pp. 4-5) or when stating that "official records must be weighted against hearsay evidence offered long after" (p. viii). These and more explicit comments about the veracity of oral tradition reveal that "official records" are accepted less critically although there are many reasons for officers' reports or their court testimonies to be skewed. For example, Hoig admits that two participant maps of the Turkey Springs battle site are so contradictory that they failed to disclose the location of the engagement. One of the issues that may indicate why ethnographical background for understanding the Northern Cheyenne is lacking within the book is that Hoig refers to their Kit Fox soldier society as *Kid Fox* without any further explanation. Since in other books, he uses the term the Fox instead, this case might be a typo as well as a shortcoming. Given the fact that *Perilous Pursuit* is the sixth book on the Cheyenne written by this award-winning author, the latter would be unfortunate.

*Perilous Pursuit* will be of interest to historians and other scholars as well as general audience interested in Indigenous issues and history of the United States. The book is recommendable not only for the new detailed information it provides, but in combination with other pertinent sources, it can give much insight into the issue of describing a particular event from different points of view according to the sources utilized.

University of Kansas

Antonie Dvorakova

***The Man from the Sunrise Side.*** Ambrose Mungala Chalarimeri. (Broome, Western Australia: Magabala Books Aboriginal Corporation, 2001. xiv, 226 p.: ill., 22 cm. ISBN 1-875-64102-5 paper)

*The Man from the Sunrise Side* is the transcribed (with minor editing) tape recorded life story of an Aboriginal man born in the bush in the late 1930s in northern Australia, and it documents some of the drastic changes made in the lives of Aborigines in just a few decades in the area where he lived.

Left at about age six at the Kalumburu Mission by his father, who he last saw when he was ten, he was raised by Catholic fathers and nuns. The nuns beat the children with whips, belts, and their hands while giving their charges a basic education that did not prepare them well to live outside the mission. Chalarimeri's schooling was finished at age twelve. Mission residents worked on the mission farm for no pay, and the missionaries opened their mail. Church attendance was required, and you could be chained to a tree with a dog collar if you were late. Dancing was banned at mission though traditionally people used to dance "nearly every day of the week" (p. 74), and the Catholic fathers burned traditional dance materials. At the mission, married men who ran off with other women were flogged. In contrast "Long time ago to this day, white men have sex with Aboriginal women everywhere" (p. 106) with few whites marrying Aborigines. Changes over time included the building of an unpaved road to the mission in the 1950s. In the 1960s, children at the mission started living with families instead of being locked in the mission dormitory at night, and Aborigines got to vote in 1967. After leaving the mission, Chalarimeri went on to work for the government spraying dangerous chemicals (Agent Orange) without adequate protection to control mosquitoes, and finally serving as an unpaid warden to protect Aboriginal cultural sites.

As in the United States and other countries, the education provided by mission and government schools was assimilationist and an attempt to wipe out Indigenous languages and cultures. However, at the same time these schools helped protect Indigenous peoples from even greater atrocities, including genocide. The education provided by the mission at the time was not questioned, and "People like[d] the mission because they got tobacco and food and medicine...mission life was more easy for everybody" (pp. 20-21). Life could

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actually get worse once one left the mission. "People learned how to drink once they were outside the mission" (p. 114). Aboriginals were exploited in a number of ways. For example Chalarimeri paid 29 per cent interest on a car loan.

*The Man from the Sunrise Side* is a fascinating story of one Aboriginal man's journey from the bush to modern Australian society, however to fully appreciate the story, the reader needs to know more about the history of the treatment of Aboriginals in Australia for which this book only provides one man's perspective.

Northern Arizona University

Jon Reyhner

***Shamanism***. Piers Vitebsky. (Norman: University of Oklahoma Press, 2001. 128 pp.: 250 ill., 25 maps, 21 cm. ISBN: 0-8061-3328-7 paper).

*Shamanism* by Piers Vitebsky is a thoroughly researched and richly illustrated discussion of the spiritual phenomenon of shamanism. Vitebsky evaluates shamanism from the perspective of the traditionally shamanist peoples who view these spiritualists as individuals who can move between various levels of consciousness. The text moves geographically from Mongolia, to Asia, and finally the Americas, to provide a platform for comparing and contrasting the movement around the world. In North America, shamanism holds greatest sway among the Eskimo peoples of Alaska and Canada. Vitebsky organizes his narrative into five interconnected themes: the shamanic worldview, regional traditions, becoming a shaman, shamans and clients, and understanding shamans. The five themes are clearly developed, compelling, and understandable, which makes the book quite valuable to scholars as well as other interested readers.

The future of religious history, especially that dealing with Indigenous Peoples, rests on a transnational and global perspective. *Shamanism* provides an excellent theoretical structure to illustrate how a global religious paradigm can be coopted to meet the spiritual and cultural needs of various peoples through acculturation, accommodation, and syncretism. Vitebsky balances a multiplicity of history and religious practices to tell the story of shamans who appear all over the globe with very different responses from the contact population. This book is an excellent example of religious history and ethnohistory working in harmony to illustrate how religion transforms culture.

*Shamanism* makes an important contribution to our understanding of the religious beliefs and practices of Indigenous Peoples around the world. Vitebsky is commended for integrating textual assertions, rich photographic portrayals, and a crisp analysis of shamanism. It is very clear that the author is intimately connected with the medicine-men/women, sorcerers, magicians, and witch doctors, about whom he writes. One minor criticism: a glossary of technical terms would complement an already helpful section on sources that are included in the text. This minor shortcoming aside, *Shamanism* will benefit Native American

historians and those who examine religious traditions of Indigenous Peoples around the globe.

Iona College

James T. Carroll

***When Rain Gods Reign: From Curios to Art at Tesuque Pueblo.*** Duane Anderson. (Santa Fe: Museum of New Mexico Press, 2002. 144 pp.: 91 photographs, appendix, notes, bibliography, index, 25.5 cm. ISBN 0-89013-405-7 paper).

Duane Anderson writes this book not only as a study in material culture, it is a study of art becoming a strategic form of cultural adaptation. Creation of artistic elements is often the result of pressures from the outside world. In *When Rain Gods Reign*, Anderson clearly illustrates this process in which creative innovation is influenced through commercial enterprise. The book is divided into seven chapters; each of those chapters contributes a piece of the historical evolution of the rain god.

The first three chapters give a brief introduction into what exactly is a “rain god.” It is a brief overview of the context within which these tourist trinkets were developed and delves into the historical background of the Pueblos, from throughout the Spanish Colonial, Mexican periods, culminating in statehood. The encroachment of the Western world began with the completion of the transcontinental railroad and the influx of tourists into the southwest. The Tesuque Pueblo began making “rain gods” in the late 1800s, primarily for use as curios during the beginning of the tourist trade in New Mexico. While it is still unknown whether these clay figures developed from a previous traditional art form, as an adaptation of imports from the neighboring Mexico, or the result of suggestions from the traders, almost all of the rain gods were made after 1898.

The second half of the book focuses on the stylistic evolution of the rain god form that took place over a twenty- year period. The styles that were developed were heavily influenced by the tourist population and trader demand from 1880-1900. Anderson points to three main periods of the development of these rain gods. The first period was a micaceous slipped rain god from 1886-1905. This first period suggested more of a traditional form of fertility god often with genitalia. Cream slipped rain gods from 1900-1925 denoted the second period. This period is recognized through different creative styles such as the “see no evil” or the “black” rain gods that were produced from 1900-1910. The third period, 1925-present, included decorative symbolic elements such as lightning, rain, clouds, and eagle feathers. After 1960, some rain gods were fired with a terra cotta slip and decorated with brightly colored poster paints in symbolic representations. According to Anderson, as the popularity of these objects grew, other pueblos such as Cochiti began producing similar rain gods, but with added social commentary. Figures began to don cowboy hats or neck scarves

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that added a sense of satire and humor reflecting perceived values of the “outside” world and therefore becoming an expressive form of empowerment for the artist. The IAF (Indian Art Fund), established in 1924, became a major influence in distinguishing Indian “fine art” from “tourist art,” emphasizing quality over quantity. The IAF traders discouraged the rain gods as an example of Indian art and their production fell drastically from 1924 to the present. Another blow to the raingod market happened with the introduction of the “storyteller” figurines in the early 1960’s by Helen Cordero of Cochiti Pueblo. Today, three families produce the majority of the few rain gods available.

The last chapter of the book is devoted to the three families that attended a rain god workshop in which the figurines makers retold memories and their perceptions in an oral history project devoted to the history of the rain gods.

This book will be of interest to both the collector, museum professional, and the general public. It is an important contribution to Indigenous art scholarship, emphasizing how Indian art has changed since the beginning of tourism in the late 1800s and the impact that is still felt in Indian communities by the tourist industry. The law of supply and demand continues to influence the market and those who define Indian art as “fine” art are still attempting to establish Western European criteria for the Indian craftsperson. Anderson, however, attempts to give that criteria back to the artists who creates the object, and recognizes that even the most mundane items of today, when interpreted through the cultural context, can reflect meanings from the artist that created them.

University of Kansas

Helen Krische-Dee

***Indian Reserved Water Rights: The Winters Doctrine in its Social and Legal Context, 1880s-1930s.*** John Shurts. (Norman: University of Oklahoma Press, 2003. xv, 333 pp.: 2 maps, 24 cm. ISBN: 0-8061-3210-8 cloth, 0-8061-3541-7 paper).

The Gros Ventre and Assiniboine tribes, from the Fort Belknap reservation in Montana, were unable to irrigate their crops in times of drought because of the diversion of nearly all the water from upstream by farmers claiming prior appropriation rights (first come, first serve) to the Milk River. It was in this context, that the water rights of Native Americans were determined. *Indian Reserved Water Rights: The Winters Doctrine in its Social and Legal Context, 1880s-1930s*, by John Shurts, explains how the *Winters* doctrine “emerged, developed, and survived” within both Native American policy and western state water law at the time. Shurts argues that, despite contrary belief, the *Winters* doctrine was not an abnormality within western water law and that it was not always seen as a negative ruling to all non-Native people within the Milk River Valley who depended on water. The second argument that Shurts makes is that the *Winters* doctrine did not lay dormant after it was made, as many

believe. Rather, he argues that it was readily used in cases by those who were concerned with water controversies involving Native Americans and non-Natives. Currently, John Shurts is the General Council for the Legal Division of the Northwest Power Planning Council. He has a Ph.D. in American History, with a main focus on legal and environmental history, as well as a law degree. The methodology that Shurts uses in his book is historical analysis of the legal and environmental aspects of western and Native American history as it pertains to the *Winters* doctrine.

Shurts's book is organized into two parts. The first part focuses on the *Winters* case within its legal, local, and national circumstances. Within this part, one of his main objectives is to show that the *Winters* case blended successfully into the legal framework that existed at the time as well as within the growth of irrigation occurring in Montana's Milk River Valley. The second part of his book looks at the use of the doctrine in the beginning years after it was passed, up until 1930. In this second part of his book, Shurts uses a case study concerning the Uintah and Ouray reservation, in Utah, that dealt with water rights issues and shows the national implications of this case as well.

John Shurts uses both primary and secondary sources. Among his primary sources are various federal and state court decisions, federal and state government documents, and newspapers. His secondary sources consist of books, articles, dissertations, and theses. Out of all the sources, the primary ones best help him to show the local, national, and legal temperaments concerning the *Winters* doctrine.

This book can apply to a wide audience base. Because of Shurts's detailed explanation of the *Winters* doctrine and adequate explanation of the doctrine as it existed in the various contexts mentioned previously, anyone who is accustomed to scholarly books, regardless of degree, will be able to comprehend this book. However, it is recommended and would be most appropriate for legal scholars and practitioners, as well as those who focus on Native American rights and sovereignty.

Shurts's book makes a definite contribution within the field of water issues. As the author notes himself, "There has been no book-length or in-depth historical study of the *Winters* doctrine" (p. 11). John Shurts does an excellent job at showing how the *Winters* decision was not an inconsistency within the current legal framework of water law or the local framework of water allocation. Also, by using a case study that deals with water disputes involving the Uintah and Ouray reservation, he successfully demonstrates how the *Winters* doctrine had a determining factor within the legal processes of the case. This in turn shows his audience that the doctrine was not disregarded, but rather, it was active within the legal arena after the Supreme Court decision.

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***Navajo Land, Navajo Culture: The Utah Experience in the Twentieth Century.*** Robert S. McPherson. (Norman: University of Oklahoma Press, 2001. xviii, 301 pp.: ill., notes, bibliography, index, 24 cm. ISBN: 0-8061-3357-0 cloth).

With the recent resurgence of publications on Navajo Country, Robert S. McPherson's narrowed and focused economic history of twentieth-century Navajos in Utah is a welcome addition to the growing scholarship. By limiting his perspective to the Navajo Reservation in southeast Utah, McPherson is able to construct a vivid portrait of cultural resistance and adaptation that is unfortunately lacking in other works that focus on the extensive Navajo Reservation that traverses the American Southwest. Yet, McPherson's limited Utah focus does not detract from his ability to place Utah Navajos within the larger discourse of the Navajo Nation and Indian Country.

The crucial and critical issue McPherson wrestles with is the complex relationships between environment and humans (Navajos and Anglos), and how these communities constructed contested ties to the land based on social and economic endeavors. McPherson clearly argues that while the Navajo economy in southeastern Utah, a system based on "hunting, farming, the livestock industry, mining, and tourism," was intricately related to the landscape, the economic opportunities created by these endeavors transformed their environment in unforeseen and in many cases, unwanted ways. McPherson skillfully traces how United States Indian policies in the early twentieth century dramatically transformed the Navajo economy with reservation trading posts and livestock reduction, and carefully argues that while Utah Navajos shared similar opinions regarding land use and economy with their fellow Navajos in New Mexico and Arizona, the Utah experience created a variety of reactions that would not have occurred in either states.

For example, McPherson illustrates that the influx of Hollywood films between 1938 and 1964, most notably John Ford's epic productions with John Wayne in Monument Valley, transformed the Navajo economy either through the creation of local Navajo souvenir markets for visiting and touring Anglos involved with the films (blankets, jewelry, etc.), the growing necessity for Navajo-owned and trained horses and riders, and of course, Indians playing Indians, particularly the three Navajo brothers (Jack, John, and Johnnie Stanley) who became permanent fixtures in numerous Ford-Wayne productions. While many of the younger Utah Navajos embraced this economic opportunity, McPherson points out that more traditional and older members protested the use of religious ground for film locations, pretending to be killed or to kill, and how young Navajo actors broke tradition in regards to wearing their hair down, instead of in a bun. This short-lived film industry radically altered the Utah Navajos' relationships with Anglos that few if any Navajos outside Utah ever experienced.

Furthermore, McPherson's focus on the discovery and development of the uranium and oil industries between 1944 and 1949 in Monument Valley as uranium ore became a prized element in the emerging Cold War provides another economic

opportunity for Utah Navajos. As uranium mines and deposits increased, chances for employment rose as Navajos joined the labor force as miners or prospectors. Similar traditional protests arose and many miners, weary of the long work days and hazardous conditions, embraced the healing ceremonies provided by the elder Navajos. McPherson clearly indicates that the majority of Navajo/Anglo workforces usually worked in harmony and many Utah Navajos learned English and skills that kept them employed during the uranium boom. Also, the influx of capital redesigned the southwest as new roads and transportation routes were created to ship uranium to factories. However, the long-term health effects of uranium poisoning and oil contamination remain a major concern for many Utah Navajos.

McPherson's monograph serves as an excellent model of ethnohistory, combining interviews, archival research, newspapers, and an impressive bibliography of secondary sources. McPherson's publication solidifies his position as one of the leading authorities on Navajo history. Unlike other texts on Navajo history, *Navajo Land, Navajo Culture's* focus on twentieth-century Utah Navajos allows for a more in depth and critical analysis of a complex and compelling story of adaptation and continuation that resounds across the Navajo Nation, the American Southwest, and all of Indian Country.

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