

Book Reviews

Culturicide, Resistance, and the Survival of the Lakota ("Sioux Nation"), James Fenelon. (New York: Garland Publishing, 1998. xviii, 422 p.: ill.; 23 cm. ISBN 0815331193)

Though the Lakota, as a people, have been written about more than any other group of Indigenous peoples, Fenelon's treatment contributes positively to understanding the impact of loss of cultural knowledge. Fenelon, who claims Lakota and Dakota heritage, offers an Indigenous voice to a field dominated by non-Natives. By presenting a carefully thought-out discussion of different forms of cultural subjugation he has avoided apologetic rhetoric. By historicizing the discourse of subjugation (including Marxist theory), he has shown links between Native Americans, Indigenous peoples, and working classes around the world. Fenelon posits that the elimination of the Ghost Dance constituted an act of culturicide and that the U.S. Government actively moved from a policy of conquest toward a policy of culturicide when it retook the Black Hills: "Culturicide was the dominant pattern by 1890" (p. 154). This thesis is based on a "continuum of domination" (p. 41) that differentiates types of cultural subjugation. The order from strongest to weakest forms of domination is genocide, cultural genocide, culturicide, cultural suppression, and coercive assimilation. The Government's response to the Ghost Dance constitutes culturicide because it involved "violent suppression" in the forms of withheld rations, arrests of Lakota spiritual leaders, and military takeovers of non-hostile areas. The Ghost Dance was a peaceful religious movement that ignited "a passive hope of restoration" (p. 173) but not a threat to the Government. In addition, the Government's economic interest in the resources of the Black Hills helped make the elimination of the Ghost Dance a culturicidal act.

The book traces a 200-year period including the decline of Lakota sovereignty in the nineteenth century and the resultant growing resistance in the twentieth century. Fenelon sees a definite trend toward "cultural survival" and "political presence" among the Lakota (p. 97). Evidence of this movement can be found in the document, "Statement of Vision Toward the Next 500 Years From the Gathering of United Indigenous People at the

Parliament of World Religions," drafted in 1993, which lists issues Indigenous peoples must address in order to achieve self-determination.

Culturicide, Resistance, and Survival of the Lakota ("Sioux Nation") is based upon the author's doctoral dissertation and, in the prose, it shows. Fenelon's writing is heavy with sociological jargon and contains many editorial errors; both features may prove to be barriers to comprehension for some readers. Worse, the preponderance of words and phrases in quotation marks makes much of the text read like an undergraduate paper. It is unnecessary and distracting to continually put words in quotation marks to show they are employed with irony. However, Fenelon's work will undoubtedly mature. This first book is almost that new and necessary examination of Lakota history that could stand outside the rest.

University of Kansas

Janna Knittel

Collected Wisdom: American Indigenous Education, Linda Miller Cleary & Thomas D. Peacock. (Boston: Allyn & Bacon, 1998. xiv, 272 p.: ill.; 24 cm. ISBN 0205267572).

Collected Wisdom is a collaborative work authored by an Indigenous (Thomas Peacock) and a non-Indigenous (Linda Miller Cleary) author. Written with a heightened sensitivity of being non-biased, this book offers both a *theoretical* and *practical* evaluation of all facets of contemporary Indigenous education. This book has several themes in mind, but two theses are presented. First, the authors recognize that serious flaws exist within the educational systems designed for Indigenous children, but they also acknowledge that some educators have greater success with their students than others. This book represents the author's collection of stories of sixty successful educators who share their knowledge. Second, because the standard American educational system creates a collision of cultures for most Indigenous students, the authors illustrate culturally appropriate tools that an educator can integrate into their curriculum to diminish that collision of cultures.

By pointing out the practical and theoretical facets of Indigenous education by understanding what problems exist, why those problems exist and how those problems can be remedied, Cleary and Peacock include descriptions of their own professional experiences as insight into the aforementioned points. They spend considerable time identifying and explaining the cultural differences that exist between the cultures of Indigenous students and the cultures of non-Indigenous educators. The authors also identify the "Remnants of Oppression" or reasons which exist to explain the low morale, low literacy rates and high drop-out rates of Indigenous students. This analysis is noteworthy because it does not seek to band-aid the past and current injustices encountered by Indigenous students. The remainder of the book addresses other issues related to being Indigenous in a non-Indigenous world (e.g., the variety of learning styles and what educators can do to increase motivation among Indigenous students).

The author's clear support of both theses reflects their significant understanding of Indigenous cultures and behaviors. While it is difficult to identify specific weaknesses in the book, a number of strengths are evident. The book is written in a culturally-appropriate way (e.g., permission was obtained from tribal councils and school principals before interviews began). The book is well-organized and is written for the express benefit of Indigenous students. Finally, by analyzing the theoretical reasons behind the problems of Indigenous education, and identifying *practical* tools to combat those problems, *Collected Wisdom* distinguishes itself from other books on Indigenous education.

This reader recommends *Collected Wisdom* to individuals who work with Indigenous children in any capacity.

University of Kansas

Jean C. Block

Essie's Story: the Life and Legacy of a Shoshone Teacher, Esther Burnett Horne and Sally McBeth. (Lincoln: University of Nebraska Press, 1998. xlii, 215 p.: ill., map; 24 cm. ISBN 0803223862).

Recent scholarship on Native American women, who have traditionally been overlooked in Indian history, exposes much about family life, leadership roles, and struggles with acculturation. This memoir adds to that knowledge but is firstly an account of a woman, educator, and American Indian. Her "recollections of ordinary life lived under extraordinary circumstances" (p. xii) detail a fascinating journey through much of the twentieth century.

The narrative weaves together four distinct but overlapping strands of Horne's identity. The first, her descent from Sacagawea, interpreter on Lewis and Clark's 1805 expedition, provided a strong connection to her tribe and a role model for cultural intermediacy. Boarding school days at Haskell Institute in Kansas were another influence; positive memories of this "cultural and historical feast" (p. xxxiii) reveal both enthusiasm for white education and burgeoning Pan-Indianism. Such testimony echoes McBeth's earlier work and poses a challenge to scholars focusing on the negative features of these schools.

Her years as teacher and cultural broker form the remaining themes of identity. Inspired by Indian instructors at Haskell, Horne spent nearly thirty-five years at the Wahpeton boarding school in North Dakota investing successive generations with both self-pride and a solid education, winning accolades from parents, pupils, and the white community. Indeed, few can claim to be both "the mother of the American Indian Movement (AIM)" (p. 129), as former student Dennis Banks asserts, and a former goodwill ambassador to Europe from North Dakota. Her story affords new insights into Indian-white relations, boarding school educations, and modern Pan-Indianism. In revisiting the controversy over Sacagawea's death, the authors renew the ever-present debate about the accuracy of oral tradition versus written history.

Co-authorship of ostensible autobiography also invites scrutiny, yet McBeth rigorously avoids the pitfalls of some other efforts to record Indian lives. Reviewing their ten-plus years of collaboration, it is clear that while the two became close friends, they retained a high degree of objectivity and a desire for the story to be Horne's alone. In this they largely succeed, as the narrative conveys Horne's humor, colloquialisms, and cadence. All "final decisions were made by Essie," (p. xvi) and an appendix with examples of transcriptions allow readers an opportunity to view the editing process. One questionable choice, however, McBeth's chapter abstracts, seems both unnecessary and intrusive.

Still, this is a laudable effort and a model for how future collaborations can be both balanced and revealing. This memoir of "a rewarding and interesting life" (p. 140) will appeal to both scholarly and general audiences and is a welcome addition to the history of women, education, Native Americans, and Indian-white relations. This is a fitting tribute to a remarkable woman devoted to all four.

University of Kansas

Eric Anderson

Mangas Coloradas - Chief of the Chiricahua Apaches, Edwin R. Sweeney. (Norman: University of Oklahoma Press, 1998. xxiii, 578 p.: ill., maps; 24 cm. ISBN 0806130636).

Sweeney's portrait of Mangas Coloradas is his fourth major work on the Apaches and his second biography of a chief of the Chiricahua Apaches. His main thesis is that the Apaches were driven into the wars against the Mexicans and Americans in order to protect and sustain their way of life. Sweeney compares Mangas Coloradas to Sitting Bull: both desired to live in peace, yet both were rudely forced into conflict, and both were treacherously murdered by Americans or American agents. Sweeney places the focus of his study on the history of the Chiricahua tribe from 1790 until 1863, in particular as it relates to Mangas Coloradas who probably led the Chiricahuas from the 1840s until the early 1860s. In the 18th Century Spanish colonists led an aggressive and unrelenting war against the Apaches until they came to realize that extermination alone was impracticable. With the Instruction of 1786 they tried to pacify them by turning them away from their native culture. However the so-called presidio system never included all of the Apache tribes and soon broke down because the Mexican governors repeatedly broke the treaties. From that time until the 1880s, Mexican and Apache relations were a cycle of never-ending reprisals and distrust.

One of the book's strengths is Sweeney's attempt to show all viewpoints concerning the Apaches' conflict with the governments of Mexico and the United States. He points out that all sides committed atrocities making peace impossible. Although his word choice is sometimes astounding; for example, he repeatedly states that the Mexicans "were forced to" use mercenaries or scalp hunters to exterminate the Apaches. This convention stands in stark contrast to his thesis and the way he at other times criticizes Mexican policies. In his introduction and concluding sentences, Sweeney clearly sympathizes with the Apaches, although his position is not so evident throughout the book. One must credit him in that he tries to avoid painting a picture of black-and-white causes and consequences. On occasion, his depiction of the Apaches seems to be rather biased and unfavorable, which can be irritating. However, he clearly criticizes Mexican and United States policies toward the Apaches, especially the murder of Mangas Coloradas.

Although the book is thorough and very detailed, it can become tedious because of its length. Sweeney meticulously traces the historical events that led to the wars between the Apaches and the Mexicans, then, later between the Apaches and the Americans, and, finally, to Mangas Coloradas's murder by American sentries. It would have been more interesting had he provided more information about Mangas Coloradas's personality, his private life within his local group, and generally more insight into Apache culture. The reading is sometimes strenuous, as Sweeney enumerates many historical events, especially the countless battles between the Mexicans and Apaches.

University of Hamburg, Germany

Dörthe Boose

Indigenous Peoples of the World: An Introduction to Their Past, Present, and Future, Brian Goehring. (Saskatoon, Saskatchewan: Purich Publishing, 1993. v, 66 p.: ill., maps; 23 cm. ISBN 189583001X).

Over the past two hundred years the majority of people on *me' sakamiko' kwe' wa*, the mother-of-all-the-earth in the written language of my people, have become so absorbed in elevating their own well-being that, for them, the earth has become simply an instrument

by which to enrich themselves. Other people today are so poor that they are left with no choice but to abuse resources for survival and overwhelm the very lands that have preserved them in the past. *Indigenous Peoples of the World* is a slim yet powerful attempt by Brian Goehring to illustrate the effects for “all Indigenous societies” of contact with and eventual participation in a global economy. Indigenous nations from every corner of the world, in the thoughtful words of the author, “have faced, and continue to face, daunting challenges and choices in their quest to absorb what they perceive to be the best of what this new world has to offer, while struggling to retain that which they value from the traditional ways of life. New, altered, and hybridized cultures are emerging from this process” (p. 56).

There are five short chapters in *Indigenous Peoples of the World*. In his first chapter, entitled “Background,” the author offers a sweeping survey of the global capitalist population and economy and the comparable responses of Indigenous Peoples and economies worldwide. In an effort to make broad, global comparisons, the author embraces the statement, proposed in 1982 by the United Nations Economic and Social Council, Commission on Human Rights, which defines Indigenous populations, in the words of the author, “as the most acceptable descriptor available” (p. 5). Within the bounds of the UN definition, he offers data from the World Bank in 1991 on the distribution of Indigenous populations over six continents and more than eighty-five countries.

In the remaining four chapters, Goehring fashions a linear narrative which describes settler populations, eager expansion, relentless over-use of resources, and unrestrained dismissal of anything they find useless. Within this narrative, Indigenous populations unendingly transform themselves and their cultures and continue to survive. In chapters two through four, the heart of his book, the author develops a chronological account that traces what he identifies as those common experiences of the world’s Indigenous populations from the past, through the present, and into the future. First writing of the past, the author suggests that Indigenous Nations into the present have all encountered common threats from expansionist populations, including disease and epidemics, which in many cases severely ravaged Indigenous Nations before Europeans even arrived. He also concentrates on settler warfare and Indigenous resistance and on the eventual loss of land by Indigenous peoples, something all survivors of disease and warfare experienced. Finally, he describes the latent disposessions—especially that economic discrimination—that has had the sorry effect of contributing to today’s low per capita incomes, high rates of unemployment, inadequate educational opportunities, and high mortality rates among Indigenous Peoples.

In his treatment of the “Present,” his third chapter, Goehring tells a depressing story about the ongoing legacies of earlier expansion. Indigenous people today, according to the author, face several common threats from colonialist metropolises: the disrupting effects of continued frontier migrations, the crippling consequences of enduring resource extraction, and the unsettling significance of increasingly violent military activity. The author describes for the reader the continuing migrations of non-native populations onto Indigenous lands which have had the tragic consequence for Indigenous Peoples of forced relocations. Because the expanding populations are exhausting resources available from stolen territories, the author points out that they are now turning to large-scale exploitation of rainforests, waterways, and nonrenewable resources remaining in the hands of those Indigenous populations who still retain their culture and continue stewardship of their lands. Such ongoing exploitation is inevitably accompanied by peacetime militarization—the overbearing need for space in which to conduct war games and the development of nuclear weapons, justified among settler populations by alleged concerns of national

security. Militarization, the author suggests, has led to efforts among certain Indigenous people to take up arms both to protect themselves and to continue to struggle for National independence. This increasing militarization on both sides of colonial frontiers has resulted, as might be expected, in few gains for Indigenous populations. In 1993, for instance, there were over 14 million Indigenous refugees (people without homelands) in the world.

In the final chapter the author details prospects for the future. Continued contact over the last 500 years, according to the author, has limited those choices available to Indigenous Peoples who, in the words of the author, “must now either forge a new and hybridized set of societal values with the strength to persevere against the assault of the dominant society, or be totally assimilated within it” (p. 49). Today, Indigenous people are “caught in competing versions of separate worlds (and) must now choose paths for the future.... In the face of overwhelming change, all must either create new realities or lose their identities as unique societies” (p. 50).

The author clearly defines two central concerns for the future. First, Indigenous peoples face decisions regarding “what to retain and what to abandon from the traditional, and what to adopt or reject from the modern industrial intrusions...on three levels” (p. 51), individual, family, and societal. Second, Indigenous peoples face decisions about the degree of accommodation to capitalist economies with which they will engage. As Indigenous Nations look toward the future, in the author’s reasoned judgement, they continue to work toward finally realizing a secure and tenured land base, developing a community-oriented approach to economic development, and achieving a measure of self-determination.

The scope of *Indigenous Peoples of the World* is both inventive and auspicious. It offers prefatory materials for readers to reflect back over the 800-plus years of Euro-capitalist expansion, and to remind themselves of the havoc and ruin colonialism and its agents have visited and continue to perpetrate on Indigenous peoples and their resources. *Indigenous Peoples of the World* is an insightful and useful survey; it should be read by advanced undergraduates and beginning graduate students in American Indian studies, Indigenous Nations studies, American studies, history, economics, and other disciplines. *Indigenous Peoples of the World* might also be used with *Voice of Indigenous Peoples: Native People Address the United Nations* (ClearLight Publishers, 1994), a book of native voices in the Americas, as an introduction to more focused comparative studies such as Richard Perry’s *...From Time Immemorial: Indigenous Peoples and State Systems* (University of Texas Press, 1996). Concentrating on seeing and feeling a far-reaching, global Indigenous presence in their worlds might well introduce undergraduate and graduate students to the many ways in which Indigenous Nations respond to on-going colonization and persisting economic exploitation.

University of Kansas

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The Politics of Hallowed Ground: Wounded Knee and the Struggle for Indian Sovereignty, Mario Gonzales & Elizabeth Cook-Lynn. (Urbana: University of Illinois Press, 1999. xiv, 428 p.: ill., maps, 24 cm. ISBN 0252023544).

Mario Gonzales, an enrolled member of the Oglala Sioux Tribe and a descendant of Chief Lip’s Band, is an attorney for the Oglala Sioux Tribe. Gonzales represents the

Wounded Knee Survivors Association as they develop and implement a proposal to the legislature which would have Congress: 1) make a formal apology to the Sioux people for the 1890 Massacre; 2.) establish a national monument and memorial at the Wounded Knee Massacre site and; 3.) compensate the descendants of the Indian victims for killing and wounding of their relatives in the form of educational and community benefits and compensation. In this book, the author draws out the magnitude of the political corruption and forced dependency by the United States government that has robbed the Sioux of their way of life.

Mario Gonzales' book outlines events taken from his diary about his experiences, observations, and attitudes. These events are intertwined with documentary chronicles of historical writings and first-hand accounts concerning the ongoing political process of striving to get a bill for the Oglala Sioux Tribe and the Cheyenne River Tribe introduced to the legislature relating to issues of the Wounded Knee Massacre. This book concentrates on the oral tradition of elders of the Oglala Sioux Tribe, state and government relationships with the Tribes, the events that occurred before and after the Wounded Knee Massacre, and the constant issue of cultural prejudice. Gonzales enlightens the readers of the crimes against humanity by the United States government concerning the Sioux people.

Written in four parts, this book represents an excellent record of the initial and repeated injustices forced upon Indian people. The first part concentrates on ethical issues related to the Wounded Knee Massacre. Redress would include writing legislation offering an apology to the Oglala Sioux Tribe for the slaughter of their people, compensating their relatives for their losses, and establishing a monument in recognition of the Indian men, women, and children who were massacred. According to Gonzales, the Oglala Sioux also demand that all the medals of the soldiers be rescinded because of the slaughter of the Sioux, which must be considered as crimes against humanity.

The second section focuses on the roles of the media and the politicians. Gonzales refers to them as word searchers, by explaining how they are controlled by the Euro-American political and cultural policies. He emphasizes that the value of "remaining dependent sovereign nations" within a Nation is definitely underrated. The author states that the United States has failed to make any historical changes and that the oppressive bonds between White power and Indian ethics are bonds of humiliation and hardship that could be broken through the process of acknowledging the massacre and paying retribution.

The third section of the book details the endless pursuit and conflict with the governors, senators, and other tribal people, by Attorney Mario Gonzales and the Wounded Knee Survivors Association, regarding the pending and rewriting of the legislative bill to the United State's preference. This relentless process went on for years before legislature would make a date for review.

The fourth section of the book discusses the current bill that has been delayed for four years by bureaucrats who persistently drag their feet. The author views this delay as a consequence of underdeveloped or non-functioning legal and political systems on the reservations and the one-sided U.S. power structures.

In Gonzales' diary he makes comments about historians, Euro-American and European historians, particularly Robert M. Utley. He states that historians like Utley have lost credibility with the Lakota people because he has attempted to justify the mass murder of Lakota men, women, and children. Furthermore, according to Gonzales, other historians like Utley have promoted the idea that the Federal government need not acknowledge that it committed illegal and immoral acts and must now apologize for them. Mario claims that Utley, as a historian, is shaping the idea of the United States in such a way as to give

reassurance to an identity that justifies maintaining the historical status quo. In essence, history, thus written, acts as a reminder to the Indigenous Nations that they are dependent nations and wards of a Euro-American guardianship. Mario states that the White population of the Northern Plains continues to believe that it can escape its genocidal history if only Indians and Whites can get to know each other and thus be reconciled. Gonzales asserts that the historical reality, colonization and subjugation of the Sioux Nation has always been the object of the United States' relationship with them. Such beliefs suggest that this country's dominant population has a long journey of recognition and insight ahead of them before they can overcome their prejudice against Indians. In essence, Gonzalez denies that time heals; rather, time prolongs the hurt.

According to Gonzales, the Sioux Nation feels that the carving of Presidential portraits into Mount Rushmore is an insult to their Indigenous history. These four faces represent four significant periods of oppression for the Indian people and their inherent indigenous rights as a separate Nation. For example, Lincoln ordered the public hanging 38 Indians accused of killing a White farmer's cow, but who were also protecting their families and homes. In raising the life of one cow above the lives of these men, Lincoln's message was to exterminate Indians. Lincoln also claimed that the Sioux were ungrateful for the 262 lives that were spared. Later, Theodore Roosevelt opened up thousands of acres of treaty protected lands to White settlers and stated that the Indians never owned the land in the first place.

What is refreshing about *The Politics of Hallowed Ground* is that it is written by a Native voice as opposed to a Euro-American version of the Sioux culture, tribal government, and history. Gonzales' narrative is about the struggle for survival against colonial powers that involved the taking of Sioux homelands and their approach to the elimination of the Sioux people from the face of the earth. Gonzales emphasizes that the White man's greed for land prevented all tribes from acquiring what is their inherent birthright. It has also prevented them from attaining the sovereignty guaranteed them by legally binding treaties signed in good faith by Siouian representatives.

In respect to the Indian people, this book mirrors the angry emotions of many Indigenous people and clarifies for the reader the reality and extent of the control and deception of the federal government, a history so strong that it can only be assumed to be ongoing. Gonzales' Native voice reveals that it has been a difficult history of survival for Indigenous people by the federal government's demonstrated lack of concern for the Tribe's exercise of treaty guarantees of sovereignty. The Native voice states that both Tribal and federal government will continue to be separate entities and that the relationship between them will never be comfortable or beneficent.

This book is recommended as a resource to anyone that is interested in Sioux history. It is a useful tool for acquiring facts pertaining to the colonial era focusing as it does on the consequences of a corrupt system on Indigenous people, especially with regard to the neglect of their right to sovereignty and self-government. *The Politics of Hallowed Ground* represents a reliable reference tool for college classrooms about the issues of sovereignty and cultural bias. This book displays an excellent representation of a very important political subject with regard to the tribes and should be seen as the accurate resource that it represents for all scholars interested in accuracy in historical representation of the relationship between the United States and the Sioux Nation.

With My Own Eyes: A Lakota Woman Tells Her People's History, Susan Bordeaux Bettelyoun and Josephine Waggoner (Emily Levine, ed.). (Lincoln: University of Nebraska, 1999. xl, 187 p.: ill., maps; 23 cm. ISBN 0803212801).

There are many pieces of literary work that are historically based, but few have the descriptive detail that may only be developed from a firsthand account of the actual events. *With My Own Eyes* is a rare compilation of a firsthand account of the 19th Century Sioux portrayed through a woman's perspective. It is a story that should be read by all and treasured with the utmost respect.

With My Own Eyes shares the historical story of a woman by the name of Susan Bordeaux Bettelyoun (1857-1945). She was considered to be a "mixed blood" for her father was a French-American fur trader and her mother a Brulé Lakota. She was raised near Fort Laramie and lived in the years that represented disturbing changes forced upon the Lakota. In her later years she began to find herself upset with the way in which those whom were non-Native were portraying the history of her people. With the help of a fellow Lakota historian, Josephine Waggoner, Bettelyoun's story was recorded during the 1930's. Though the historical accounts were written and put onto paper, they faced challenges in finding a publisher. It was not until recently, when a woman by the name of Emily Levine, a non-Native editor, believed Bettelyoun's account to be an essential piece, that anyone worked to have the manuscript published, which the authors had always desired to do one day. Levine used an original manuscript that was clearly only the work of Bettelyoun and Waggoner and included no textual intrusions from outsiders attempting to make it "better." Sadly, Bettelyoun and Waggoner were deceased at the time of press; however, their family members will now be able to share the legacy of their loved ones.

It is a reflection of the strength of the communal and cultural conventions with which Bettelyoun was raised that she never relayed the stories with bitterness or hatred for anyone. It is natural for one to be disturbed by the misconstrued opinions of her people, but retaliating in evil for evil was clearly not her position. In consonance with cultural expectation, her primary intention was not to cause a rivalry between cultures, but rather clear up any misconceptions or untruths among Native history. She was able to accomplish this with her gentle, but firm way of communicating. She did not dismiss any of the horrid accounts of hangings and mistreatment of her people; neither did she lash out and verbally attack those who performed such tasks.

With My Own Eyes stands as a very thorough account of both the changing lives and culture as well as the atrocities imposed on the Sioux during Bettelyoun's life. The authors not only share the historical events in detail, but also include charts, appendices, and photographs in which contribute to the better understanding of what actual occurred. Whether the reader is Native or non-Native, familiar with the culture or unfamiliar, it is the belief of this reviewer that no one can walk away from this book without experiencing some change in their view of the Sioux experiences. The authors have presented us a piece that gives hope to Natives and intrigues non-Natives. It encourages those with little knowledge of Indigenous communities to desire to know more. This is a model from which future writers can learn, but not one in which they should limit themselves. There is always room for continual growth in portraying the accurate histories of First Nations peoples.

Indigenous Aesthetics: Native Art, Media, and Identity, Steven Leuthold. (Austin: University of Texas Press, 1998. xiii, 238 p.: ill; 24 cm. ISBN 0292747039).

Indigenous Aesthetics, by Steven Leuthold, was written to reflect the author's own interests in art, independent media and aesthetic theory. One of the author's motivations was to expand the consideration of aesthetic concepts to go beyond the Western theories currently examined in the discipline of aesthetics. Leuthold chose to focus on the American Indian because of the lack of published research about Native American media. Leuthold is an assistant professor at Syracuse University in the School of Art and Design and has conducted field research at a Native American media center in western Montana.

The overriding theme of this book is the examination of the link between aesthetic expression (indigenous aesthetics) and collective identity. Leuthold defines Indigenous aesthetics as "thoughts about aesthetic experience that developed independently of the Western tradition in various parts of the world" (p. 2). In the first part of the book he applied specific conceptual frameworks (e.g., colonialism, internal colonization, nation-building and "art" itself to aesthetic expression and from those, came up with links with collective identity). The first part of the book also deals with the issues of the importance of Indigenous aesthetics within a cross-cultural perspective and the definition of "art" in an Indigenous society.

The next few chapters of the book apply these concepts in an examination of Native American aesthetic expression through Indigenous film and video documentation. With the advent and availability of new technology, the resources to produce these films and videos are becoming increasingly accessible to Indigenous societies.

The last part of the book applies these concepts to various artistic expressions. Leuthold discusses the assumptions of the relationships between art and life and how those are portrayed in the respective art forms. The cultural context of Indigenous art and media and the relationship with Native American religions and attitudes in regard to the land is also explored.

Leuthold has, indeed, demonstrated the link between Indigenous aesthetics and collective identity. The connection between the two is strongly emphasized in his study of Indigenous art styles. The major themes used to prove his thesis are identifiable within their respective chapters. The nine chapters are divided into three major sections, which provide a framework, deal with concepts and consider subject matter.

This book is recommended to anyone interested in the field of native aesthetics and identity, student or scholar, alike. The prose is quite technical in the beginning; however, it develops important concepts that will be referred to later in the book. The scholarship is a new perspective on the subject and little, if any, work has previously been published. This could be considered a pioneering work, from which future publications could benefit. The bibliography is quite extensive, ranging from books, to films, to the words of conference participants. Native, as well as, non-Native sources have been included.

University of Kansas

Sara Summers

Playing Indian, Philip J. Deloria. (New Haven : Yale University Press, 1998. 249 p.: ill.; 25 cm. ISBN 0300071116).

History in the United States, when it excludes accurate descriptions of Indigenous communities, is a topic not often enough explored. Philip Deloria argues that the use of

Indian play in America gave democracy, a new republic, a way to display disapproval of certain political events.

In *Playing Indian*, Deloria explores the many different facets of Indian "others." These "others" are non-Indians, using regalia, ceremonial objects, ceremonies, and language. The "others" capitalized on these objects for their own benefit to create something for themselves. Deloria covers exploitation from the time of the Boston Tea Party to the Boy Scouts of America and more as well as more contemporary acculturation such as Grateful Dead fans, New Agers, and the modern Hippie culture.

The most important themes Deloria discusses include 1) the amount of cultural appropriation non-Indians have committed, the misuse of sacramental objects for personal use, and the political reasons non-Indians use when playing Indian. *Playing Indian* describes the effect of the works of Lakota authors of the 19th century Charles Alexander Eastman and Ella Deloria on the "others" providing information about how to be Indian. They were particularly influential in the Boy Scouts of American and Camp Fire Girls organizations.

There are many layers to this book, but one should not come away with the idea that there is an assumption by the author that the reader is fully aware of the many different aspects of Indian history in the United States. Deloria refers to the takeover of Alcatraz as well as the colonial policies geared to exterminate or assimilate Indigenous communities. Deloria also refers to D. H. Lawrence's *Studies in Classic American Literature* (New York: Viking Press, 1964). "Lawrence linked American incompleteness to an Aboriginal 'spirit of place' with which America had failed to come to terms" (p. 4). Apparently, Deloria agrees that, in order for America to come to its full potential, either they had to destroy the Indigenous communities or absorb them into the white American society.

The overall presentation of the book is admirable. Deloria does not demean non-Indians for playing Indian, rather the content is more focused on the political reasons for the "others" to participate in Indian play. Although, at times Deloria oversimplifies some subject areas, for the most part, this book was a magnificent read. Deloria has examined a much-needed aspect of history, so complex and necessary for many to read and analyze, so we may better understand our present situation to the degree that it is culturally relevant. Deloria left many topics out that could have been further discussed or introduced, but that is what makes this book so important and relevant to the field of Indigenous Studies and History. It should not, however, limit the literature to these areas of study only, rather this book takes on the heuristic dimensions in pointing to topics that need more investigation in all areas.

The University of Kansas

Karyn J. Carterby

The Tree that Bends: Discourse, Power, and the Survival of the Maskoki People, Patricia Riles Wickman. (Tuscaloosa: University of Alabama Press, 1999. xviii, 296 p.: ill., maps; 24 cm. ISBN 087309667).

Most histories of Native Americans in the Southeast United States fail to provide the Indigenous side of the story. This is usually due to the exclusive use of European derived sources to inform and construct the narrative. Most of these histories rarely consult anything other than English language accounts of historical events. Patricia Wickman avoids this problematic approach by weaving archaeological data, anthropological assessments, discourse analysis, Spanish historical accounts, the ethnohistoric method, and

Seminole and Miccosukee oral histories together to create an insightful chronicle of Seminole and Miccosukee antecedents.

Wickman's monograph discusses the cultural foundation of those groups commonly known as the "Creeks", "Miccosukees", and "Seminoles", and she uses the term "Maskoki" to identify these groups and their Mississippian antecedents. She traces their origins back to approximately 800-1000 C.E. and presents an analysis of their aboriginal world that illustrates the flexibility of their socio-political and religious organizations. Her goal is to ultimately prove that the current Seminoles and Miccosukees are descendants of the original Floridian inhabitants that were culturally and physically linked to the other Maskokis of the Southeast and disprove the predominant belief that they only occupied Florida after the Indigenous population disappeared immediately before the arrival Anglo-American settlers.

Wickman's work is divided into two parts with five chapters each. The first section, entitled "The Maskokalgi," examines the creation and function of Maskoki culture before European arrival. Known as the Maskokalgi Way, this culture is based on a world view that encourages the maintenance of a balance within and between the physical and the spiritual worlds. This results in a circular and flexible society, and Wickman states this approach still survives to the present. In the second section entitled "Enter the Spaniards," Wickman focuses on the failure of the conquest paradigm to adequately define Indigenous activities during the period of Spanish activity in the Southeast. The conquest model fails to explain Maskoki actions, because it does not account for the fluidity of the "Maskokalgi Way." She interprets Maskoki history to 1763 in terms of the "Maskokalgi Way" to demonstrate that the Seminoles and Miccosukees are the direct descendants of Florida's first inhabitants.

Although Wickman sometimes fails to reinforce her oral evidence with a documentary foundation, her methodology does allow her to effectively develop the native interpretation of Florida history, and despite the abrupt end of her narrative in 1763, before the completion of Seminole and Miccosukee ethnogenesis, she does clearly accomplish her goal of setting the record straight on their origins. This work is significant because of its methodology and because it connects the Indigenous peoples of Florida with their Mississippian ancestors in an effective and concise fashion. Following on the path of Patricia Galloway's *Choctaw Genesis*, this type of interdisciplinary work is taking the field of Indigenous studies in the Southeast beyond the insights of early ethnohistories such as J. Leitch Wright's *Creeks & Seminoles* toward a more complete and equitable assessment of Native American history.

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