

with many publications on the subject, and Tony Johnson is a respected teacher and spokesperson for his Chinook Indian Nation. The editors divide the volume into two main parts: "The Chinook World," meaning before contact with Euro-Americans, and "After Euro-American Contact." In the preface, Robert Boyd offers a brief, necessary guide to the anthropology and, to a lesser extent, history of the Lower Chinookans.

The first part of the book is subdivided into individual sections covering a range of anthropological approaches to the pre-contact era, including archaeology, ethnobotany, linguistics, and sociocultural anthropology. Although one of the stated purposes of the book is to familiarize a general audience with the Chinookan world, by its nature the scholarship is difficult for nonspecialists. Boyd's preface tempts readers by stating how the Lower Chinookans defied many widely held conventions about American Indians (complex hunter-gathers and population density, for example), but to some, this strategy might be seen as condescending (ix).

After the preface, Tony Johnson contributes the introductory essay, "The Chinook People Today." A more accurate title might be "Why the Chinook Nation Deserves Federal Recognition." This sentiment is the book's running subtext and seems to have been its impetus. As such, a subsequent essay by historians Andrew Fisher and Melinda Marie Jetté, which does not follow until part 2, might have been better placed immediately after Johnson's. As Johnson, Fisher, and Jetté ably demonstrate, the processes by which the United States acknowledges the distinct, dependent sovereign status of specific Native nations/Indian tribes is a convoluted mess.

I would have liked to have seen more about the opposition to Chinook tribal recognition from the Quinault Tribe in particular, as Johnson credits them with undoing the long-sought federal acknowledgment of the Chinook Nation (18–19). As well as engaging with the broader significance of tribal identities and federal recognition, why should readers of this book engage on the Chinook's behalf and not on that of the Quinault? When Chuck Williams briefly addresses the distinction between considering oneself a Cascades tribal member versus Cowlitz, this contribution comes closer to the mark (319–320).

In all, *Chinookan Peoples of the Lower Columbia* is an important contribution, both as a collection of current consensus scholarship and as an example of contemporary tribal rights advocacy, written in a cooperative and fairly accessible style appropriate for a general audience.

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Contesting Constructed Indian-ness: The Intersection of the Frontier, Masculinity, and Whiteness in Native American Mascot Representations. By Michael Taylor. Lanham: Lexington Books, 2013. 155 pages. \$60.00 cloth; \$34.99 paper; \$59.99 electronic.

Over the past few years, the bizarre perpetuation of Native American stereotypes as mascots in American culture has been generating more attention from the mainstream

media, and rightfully so. However, mainstream media commentaries are limited to short, staccato sound bites, and this is a topic that deserves multifaceted and deep exploration in order to bring about a greater understanding of just how wrong this unfortunate American tradition is. Michael Taylor's *Contesting Constructed Indianness: The Intersection of the Frontier, Masculinity and Whiteness in Native American Mascot Representations* is a prescient, powerful, intellectually charged, scholarly, yet very finely crafted work that adds a very significant, highly nuanced, and exceptionally well-researched study to what hopefully will be a growing field of social inquiry and analysis.

In a well-developed introduction, four main body chapters, and a powerful conclusion, Taylor (Seneca) thoroughly examines concepts of the American frontier, masculinity, and white identity, and the significance and necessity of Native voices within this national discussion. The introduction explains how the author, a professor of anthropology and Native American studies at Colgate University, came to develop his study. It discusses previously published works and how they influenced his project's direction and also lays out the author's larger conceptualization of the book's thematic structure and why he chose it. It is poignant, personal, revealing, and very thought-provoking; rarely does an introduction stimulate emotional and intellectual connection to the forthcoming content, but this one does just that.

Taylor begins by offering a personal vignette that is just the first of many examples by which Taylor shows the complexity and tragedy of using perceived images of Native Americans as mascots. While he was a member of his high school football team, he witnessed another Native student who, at a Friday pep rally before the big game, donned a Native American costume and got into the perceived role of the "Indian warrior" mascot. Later this high school adolescent quickly understood that he had presented the falsely mythologized wild Indian warrior to both his Native and non-Native classmates, and shame covered his face as he realized that he, a Native American, had performed a role that was literally a caricature of himself.

In chapter 1, "The Frontier as Place/Space," Taylor explains how he utilizes the concept of place not simply as a geographic location, but rather as land upon which history is made and then carried into the present. Place and space are significant components within the greater psyche of how people perceive their own heritage or the heritage of others. In constructing a spatial paradigm, as Taylor points out, inserting a "frontier" as a boundary has come to represent for Americans the line at which Native American cultures and societies end, and white America begins. In an original and very compelling move, Taylor then applies this frontier metaphor to the concept of football, a sport that acquires "territory" through fierce, hostile, physical conflict, with the ultimate goal of taking all of the adversary's land. This history of the United States' expansion in relation to Native American societies is also manifested in other "goal-oriented" American sports. Catching the reader's attention with this thought-provoking analogy, Taylor deftly illustrates the paradox that Indian mascots are actually impressed into action as the physical representations of the teams. Taylor then examines the process by which colleges and universities began to dismantle their use of Native American stereotypes as mascots, which led to the NCAA instituting

a strict policy: unless the tribe whose image is being used grants its approval for a specific college to use a specific logo or mascot, the use of racist or ethnically focused imagery as mascots for collegiate athletics is forbidden. Taylor illustrates how this still-evolving, complex process has created some rather unfortunate, though illuminating, disagreements.

Taylor's second chapter, "Gender, Masculinity, and Male Identity," presents how the mascots develop and present ethnic masculinity. Taylor argues, persuasively, that within the greater historical narrative that has portrayed the Native American male as lacking integrity, not fully trustworthy, and essentially "treacherous," these mythic Indian representations of masculinity are an example of paradox, wrapped as they are in perceived white idealisms of desired male imagery. The author also discusses the greater irony of how collegiate athletics attempts to portray sports as character-building for both participants and spectators, and grapples with the complexity of how some Native Americans embrace what they consider to be positive portrayals of their society or of individuals, real or imagined. Taylor's analysis of this quandary effectively presents the divergent views and allows the reader to develop a historical and cultural understanding, helping the reader to become an informed, thoughtful person on this provocative topic. While this chapter is arguably the most complex in terms of the concepts that are presented, the author consistently and cogently builds his arguments and illuminates the materials.

One of the most persuasive components in the third chapter, "White Identity, White Ideologies and Conditions of Whiteness," is how Taylor deconstructs the efficacy of the Indian mascot, exploring how the finished product, that of a dancing spectacle, reflects the rather unenlightened mind-set of the non-Indians who support, and in some cases literally demand, their right to use such mascot concepts. Taylor accurately points out that, in effect, these individuals are expressing their belief that to be racist, and literally to celebrate their racism, is their moral right. These institutions of higher learning—where the youth of today and leaders of tomorrow are being educated—not only present a false and racist reality, but also one that, frozen in time, presents a falsified white vision of a nineteenth-century image akin to the "frontier" concept that whites held of the so-called "hostile" or "savage" Indians. Taking these two themes concurrently, Taylor exposes how these conditions established by white perceptions have become central to the perceived, racist mythology of Indians, how this perception itself is an example of colonialism, and how it continues to manifest in contemporary society.

In the fourth chapter, "Constructing the Native Voice," Taylor grapples with the Native Americans' consistent struggle to make the larger non-Native society aware of their thoughts in this contentious matter. While one would hope that non-Indians would be able to reach of their own accord the understanding that this system perpetuates grievous and racist misrepresentations of Native Americans and Native American cultures, that simply has not been the case. Additionally, Taylor illustrates that Native Americans have not been on the sidelines and how crucial the Native voice is when mainstream non-Native society has been quite active in this matter and, when convenient, has turned a deaf ear.

Throughout this powerful and important book, the author presents a varied set of thought-provoking ideas, all of which are impressively researched and presented in finely crafted prose. Academics will certainly enjoy this welcome addition to what we hope, one day, when Indian mascots are relics of the past, will simply be works of history. As one of the most significant works on the subject of Indian mascot imagery in sports, the general audience should read this book, in particular those with interests in sports and sports history. Furthermore, professors of American history should consider assigning this book to their survey courses because *Contesting Constructed Indian-ness* provides one of the most erudite and accessible studies of the historical persistence of racism that I have read in recent memory.

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Elder Brother and the Law of the People: Contemporary Kinship and Cowessess First Nation. By Robert Alexander Innis. Winnipeg: University of Manitoba Press, 2013. 216 pages. \$31.95 paper; \$70.00 electronic text.

When I first received this volume for review, on the back cover I read, "In *Elder Brother and the Law of the People*, Robert Innis offers a detailed analysis of the role of Elder Brother stories in historical and contemporary kinship practices in Cowessess First Nation, located in Southern Saskatchewan." I was skeptical, for I had read other accounts that seemed to make similar claims, but I became very pleasantly surprised: reading chapter 1, I came to realize that, even though the author has been in an urban setting for the major portion of his life, Innis was learning about traditional relationships. Traditional relationships are tremendously important in most First Nations communities in that they position a person's acceptance within the community. Although no Elder Brother stories are actually included in this volume, Innis shows that the main focus of the Wisdom Keepers (elders) was maintaining kinship and family relationships, and the role that stories have in maintaining these ties. This focus is maintained throughout.

As Innis briefly describes, the "outsider-insider" dichotomy can make gathering research data in First Nation Communities difficult. In doing research for *Elder Brother and the Law of the People*, Innis first had to relate "his-story" to the Wisdom Keepers/storytellers. During his initial visit, one of his uncles filled in his biological relationships within the community. Once the author's family relationship was explained, in subsequent visits other First Nations members of Cowessess became more open and accepting of Innis. As he made subsequent visits, his relatedness with other Cowessess members continued to expand, despite the diverse backgrounds of all the people who took part in the visits and discussions. It became a common understanding during these visits that everyone was related to someone; nearly all could claim to be of more than one Aboriginal background, whether that were Saukteaux, Cree, Assiniboine, or Métis. Because Innis establishes his kinship relationships at the start of his research, he is able to gather his data more easily. This should