

that occurred during the nineteenth century as the nation dealt with removal, internal conflicts following removal, the effects of the American Civil War, and the drastic changes during the allotment period. She refers to a wide variety of sources to cover the reactions and responses of the nation to each challenge, detailing both successful and less successful actions taken in their progress toward a centralized government-run social policy while maintaining aspects of the traditional social responsibilities of *gadugi* and *osdv iyunvnehi* between citizens and nation.

In that it examines the intricate workings of the social systems and how they impacted the people they served, Reed's work on the Cherokee Nation is similar to that of Cathleen D. Cahill's *Federal Fathers and Mothers: A Social History of the United States Indian Service 1869–1933*. Reed's work, however, focuses solely on the Cherokee Nation and provides a counterpoint to Cahill's broader work by focusing on the nation's sovereign actions in the face of federal and state programs and attempts to force pan-Indian services on the people. By expressing sovereignty over their social programs, the Cherokee Nation ensured that large and small aspects of culture would be implemented within the programs, thereby avoiding pan-Indian services that often overlooked traditional kinship responsibilities and concepts of welfare. Reed does a superb job of examining these intricacies and how they were maintained through the development of centralized social systems within the Nation.

Serving the Nation is an exceptionally thorough coverage of Cherokee social policy during the nineteenth century and, as such, is a treasure trove of information on the internal workings of the Cherokee Nation for the researcher and casual reader alike. Reed presents an insightful and essential coverage of the social policies of the nation, preserving the focus of these policies and the people behind them, and examining these changes as acts and expressions of sovereignty. Her knowledge and inclusion of traditional Cherokee culture and values takes it a step above similar works and makes it all the more relevant for study of Cherokee history and society. This work should prove valuable across multiple disciplines and is highly recommended for anyone interested in Cherokee social programs, the development of Cherokee governing structures, and the evolution of kinship values during the "Cherokee Nation" period leading up to 1907.

Jonathan Byrn
University of Arizona

The Tao of Raven: An Alaska Native Memoir. By Ernestine Hayes. Seattle: University of Washington Press, 2016. 192 pages. \$26.95 cloth.

Ernestine Hayes' *The Tao of Raven*, her second memoir, fits into the post-colonial genre of indigenous literature most commonly associated with writers of the late twentieth century. Her writing compares easily to works by Anishinaabe writer Gerald Vizenor, such as *Griever: An American Monkey King in China* (1986) and *The Trickster of Liberty* (1988); Anishinaabe writer Louise Erdrich's *Love Medicine* (1984) and *The*

Last Report on the Miracles at Little No Horse (1999); and Muscogee Creek poet Joy Harjo. Like similar Native American writers, Hayes's writing brings alive individual encounters with colonial attitudes and behaviors typical of the past few centuries, in this case the Tlingit of southeastern Alaska in the area locals call "the panhandle." The actions Hayes selects have been eloquently described by her contemporaries in other tribal contexts: suppression of the colonized through enforced loss of religious traditions, boarding school horrors, and required use of English. Hayes lays bare the typical Tlingit reaction: alcoholism, unemployment, and homelessness. The *Tao of Raven* includes poignant stories of many human beings and also iconic nonhuman species such as spider. In this novelistic memoir, the spider morphs into a mythical being in order to remind us not to kill them, since they are the metaphoric and real creators. Playfully, Hayes then has the spider reenter its biological form. I, too, know to apologize to any spiders I kill, to bargain with them to leave my home, and to watch them as if to learn more about whatever puzzles me in my current predicament. My Athabascan mother expected it.

This memoir fulfilled my need to read about my Alaska, my way. The memoir is honest, revealing the fact that Hayes spent twenty-seven years away before returning to Alaska to live, work, and eventually teach. Throughout the first chapter, I made mental notes about facts and dates that could better explain the context of colonialism. My anthropologist's training wanted her to document the big act: the Alaska Native Claims Settlement Act of 1971 (ANCSA) and, of course, all the dates and named events that led up to it and after, eventually resulting in the 1991 ANCSA Amendments. Instead, I found myself a willing captive of her poetic style and literary leaps through many episodes of emotional turmoil. I found myself caught in the dramas of many of Hayes's characters, such as Patricia (abandoned by alcoholic Tlingit parents) and her adoptive white mother, Mabel. I sorrowed over the death of Young Tom, and smirked at the miraculous release of his father Old Tom from ignominy through a lawyer's cunning. In his final scene, Old Tom becomes an enactment of the capricious, sometimes lighthearted, but more often a raucously angry Trickster Raven, who deceived his grandfather into giving him the three boxes of light (sun, moon, and stars).

By the time I finished Hayes's memoir, I was surprised to hear the echoes of one of my college professors of the 1960s, who fatuously declared that Sinclair Lewis's *Main Street* was about "us," the teenagers who surrounded him. One of my classmates later told me that for her, it was about our generation of Americans. Sadly, like so many Alaska Natives of my generation, I didn't claim any part of white American issues of the late sixties. None of the classes I took included information about the explosive rebellion of Alaska Natives against white claims on the land, nor about any other of the violent and historical moments in Native American places. Ah well. Alaska is isolated. I didn't react to Sinclair Lewis with recognition any more than I had to Chaucer, whose Middle English of a half millennium earlier was just as mysterious as staring at the quiet frog pond in my backyard. Thinking that literature was not for me, I ended up in anthropology and, until finishing the final pages of *The Tao of Raven*, thought that I had made the best choice.

It was with deep regret that I allowed the final words of Hayes's memoir to become a memory. At last I knew what my former professor meant about Sinclair Lewis writing about a putative "us." *The Tao of Raven* is about a different "us," Alaska Natives whose schooling entailed struggling through white history, white wars, white literature, and white versions of indigenous cultures. By the time I finished the book, it no longer occurred to me to excuse Hayes for being so Tlingit-oriented. Her Tlingit ancestors could easily have been Athabascan a few millennia ago. Through her poetic style, I found my own version of history and my own view of the empowerment of being Alaska Native. *The Tao of Raven* is about us, Alaska Natives who have survived colonialism, fought our way through the twentieth century, and reached a marginal position of public and political parity in the state of Alaska.

Despite my joy in reading *The Tao of Raven*, I have to think about the students I taught at the University of Alaska Fairbanks and the University of Alaska Anchorage. Few of them were Tlingit, but instead originated from points throughout the globe, and mostly from the parts of the larger land mass of Alaska. Much younger than Hayes or myself, they don't know about the political history or reasoning of the Alaska Native Claims Settlement Act of 1971. They need that history in order to fit into their own politicized and cultural space. They often know about colonialism as the glory of white people. No matter from whence they come, they don't know about postcolonialism. In fact, no matter who they are, their only such experience comes through encounters with inebriated Alaska Natives. If that person happens to be a relative, they might be too young (still) to find help for themselves or the inebriate. They could learn through *The Tao of Raven* that healing often comes in the form of understanding American and Alaskan history in all of its colonial terrorism—especially if the lessons are couched in beauty. As a part of Alaskan history, *The Tao of Raven* needs to contextualize some of the portrayed incidents in terms of "who, what, where, when and why" so that students might learn. Such information could be tidily handled through footnotes. After all, great writers like Shakespeare or Chaucer get footnotes. Ernestine Hayes is another great writer who deserves the same respect.

Phyllis A. Fast, Emerita
University of Alaska, Anchorage

Voices of Resistance and Renewal: Indigenous Leadership in Education. By Dorothy Aguilera-Black Bear and John W. Tippeconic III. University of Oklahoma Press, 2015. 216 pages. \$24.95 paper.

Edited by well-known and respected American Indian educators, this work is a compilation of research papers on leadership in indigenous education. A robust, abundant depth and breadth of knowledge can be found in this volume's diverse perspectives based on indigenous epistemologies and experiences. The papers were written as part of a series of National Indian Education Association (NIEA) leadership forums,