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which, it is implied, could be turned to the settlers' advantage. Her analysis of White's purpose in including images of tattooed, axe-wielding Picts and naked ancient Britons, as well as Uzbeks and Turks, is particularly keen—Chaplin argues that these images serve to make the "savages" of Virginia seem gentle and well on their way to civilization. Only religion, firm guidance, and investment are needed, the colonial adventurer-artist seems to imply.

The images are presented handsomely, in full color and with most getting a full, oversize A4 page. Comparative images from de Bry and other sources are presented and discussed as needed. The original drawings were damaged by fire and flood in the nineteenth century and consequently are blurred and smudged in places, while some of the pigments and metal pastes have lost their original coloring. For that reason, I would have liked to see more examples of the digital restoration presented on page 235, which restores lost colors and textures: the resulting images are startling in their added depth and beauty. I would also be interested to see further work on the possibility raised in the closing pages, that the Sloane volume of "copies" might be White's originals. Because that would mean that this entire volume was dedicated to copies masquerading as originals, it seems a tad mischievous to throw the idea away in a single paragraph! These small niggles notwithstanding, the impressive scholarship and the beautiful reproductions—not to mention the fact that the originals are soon to be locked away in the British Museum again—mean that this volume must be highly recommended to any scholar of this field.

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Plains Apache Ethnobotany. By Julia A. Jordan. Norman: University of Oklahoma, 2008. 240 pages. $34.95 cloth.

In the 1960s, William Bittle, an anthropologist at the University of Oklahoma, ran the Oklahoma Field Schools in Ethnology and Linguistics among the Plains Apache, near Anadarko, Oklahoma. Julia Jordan was a student at the field school for two summers, and *Plains Apache Ethnobotany* is at once a testament to the field school as well as an encyclopedic accounting of Plains Apache ethnobotanical knowledge and a fitting tribute to the Plains Apache consultants that worked with Jordan. Jordan's book is a substantially revised version of her master's thesis in anthropology at the University of Oklahoma. It is a much-welcomed addition to the limited corpus of Plains Apache ethnography. Read along with Kay Parker Schweinfurth's *Prayer on Top of the Earth: The Spiritual Universe of the Plains Apache* (2002), it not only adds much to our understanding of Plains Apache culture but also to the individual's place within ethnographic research.

Jordan's book begins with a useful introduction that lays out something of the history of her fieldwork and the Oklahoma Field School and, more importantly, introduces the reader to the Plains Apache, or Nadiisha-déna,

consultants. Jordan provides brief biographical summaries of these six Plains Apache elders and, when possible, a photograph of them from the early 1960s. Jordan covers the nature of the elicitation sessions with the Plains Apache elders and notes that "the interviews were conducted in English, which all of the elders spoke well enough for effective communication" (6). Plains Apache names for plants were also elicited. Today, Plains Apache is a much-imperiled language, and the Plains Apache plant names stand as important language documents.

Part 1 of the book contains two brief chapters about the history of the Plains Apache and the place of plants in Plains Apache culture conceptions. Chapter 1 is a pedestrian description of the general outlines of Plains Apache history. Given the Plains Apache's intimate knowledge of plants on the plains, one might quibble with Jordan's repeated description of the Plains Apache—and Plains Indians in general—"way of life" as "nomadic" (25, 29, 191). Historically, claims of Native American groups being nomadic have often been accompanied by attempts to expropriate peoples from their lands. An understanding of Plains Apache senses of place would be a welcome addition to Apachean ethnography.

Jordan outlines the four historic Plains Apache societies: Mááanatí de'é, Łį́į́tí'de'é, Izuwe, and Kasowe, and notes in her mention of the Plains Apache in the twentieth century that the Blackfeet Society, or Mááanatí de'é society, dance "was revived in 1958 for the express purpose of providing a distinctive activity which all Plains Apache could identify" (see also Anthony K. Webster, "Reading William Bittle and Charles Brant: On Ethnographic Representations of 'Contemporary' Plains Apache," *Plains Anthropologist* 52 [2007]: 301–15). The Blackfeet Society has since "split into two rival" groups. In her comments about the contemporary situation of the Plains Apache language Jordan notes, "The Plains Apache language seems to be on the verge of disappearance. . . . [T]he tribe has sponsored several language programs in an effort to save and rehabilitate the language, but their ultimate success is doubtful" (36–37). It should be clear that the revitalization of a language takes more than a linguist documenting a language. The Plains Apache continue to struggle with the place of their language in the contemporary world (see also Schweinfurth, *Prayer on Top of the Earth*, 24–25).

In chapter 2, Jordan presents Plains Apache conceptions of plant life. Chapter 2, the individual biographies in the introduction, and the encyclopedic coverage of plants in part 2 are the cornerstones of this work and the most engaging. Jordan's description of Plains Apache conceptions of all Native plants being understood as "potentially useful" and the ways that contrasted with their attitudes about non-Native species, exemplified in Connie May Saddleblanket's statement that, "I don't know it—that's some kind of white man's tree," is especially interesting and suggestive. Although Jordan claims that Plains Apaches showed a "singular disregard or ignorance of the causes or seriousness of erosion," it also seems clear that Plains Apaches were aware of the changing nature of plant ecosystems based on invasive species, which they associated with "white men." Rather than understanding erosion as a purely mechanistic process, Plains Apaches saw it "as one more instance of

the white man's destruction of a cherished former way of life" (44–46). Plains Apaches also critiqued the invasive species that had been introduced as a "white man's plant," such as Johnsongrass (*Sorghum halepense*) (162). Plains Apaches appeared to be making a larger argument than one narrowly focused on erosion; they seemed to focus on the changing nature of their ecosystem.

Jordan also covers Plains Apache conceptions of kinds of land. According to Jordan, Plains Apaches distinguished between "tight land" and "sandy land." Tight land, or *'áánǫǫhéé*, was the normal kind of land. Sandy land, by contrast, was "foreign" land. Plains Apache were knowledgeable about the various species of plants that were associated with these types of land. Also, as Jordan notes, "whenever stands of useful plants with especially good qualities were found, they were remembered and visited year after year" (46–47). This hardly seems nomadic. Jordan provides useful information regarding the kinds of plants that Plains Apaches associated with the two kinds of land. She also addresses a Plains Apache conception of "plant pairs." According to Jordan, "a basic conceptual feature of Plains Apache ethnobotany was the belief that plants existed in pairs, one member of the pair being the 'real' plant and the other being its 'imitation' or 'mate'" (50). The ability to tell the difference between real and imitation plants was a valued skill among Plains Apaches (190).

Jordan also provides a basic description of the semantics and morphology of Plains Apache plant names. They are, in general, descriptive and composed of compound nouns or verbal phrases that have been nominalized. Some are basic nouns and are clearly cognate with other Southern Athabaskan languages. For example, Jordan lists *gɣad* (cedar, juniper) and suggests that this is cognate with *kat* (juniper) in Navajo (110). In the current orthography, *juniper* in Navajo is written *gad*, and it is clearly cognate with Plains Apache *gɣad*. It is also cognate with White Mountain Apache *gad* (cedar, juniper) and Jicarilla Apache *gáh* (cedar). Likewise, Jordan gives *jee* (chokecherry), and this is likely cognate with Chiricahua Apache *dze* (chokecherry), Mescalero Apache *dzé'idiltą'í* (chokecherry), Jicarilla Apache *dzéh* (chokecherry), and Navajo *didzé* (chokecherry) (49).

Part 2 is an encyclopedic discussion of the uses of plants as well as the Plains Apache name for the plant when available; it is broken up into four chapters based on the functions of a plant, though there is some overlap among plants. This is Jordan's classification and does not reproduce a Plains Apache classification (53). Chapter 3 concerns edible plants, chapter 4 describes the medicinal and ritual plants, chapter 5 catalogs plants used for material culture and firewood, and chapter 6 details the plants used for personal care and adornment. Each entry begins with the plant's scientific name, then various common English names, the Plains Apache name or names of the plant with a rough glossing of the name's meaning, and this is followed by detailed information regarding the uses of various plants. Each chapter begins with a useful introduction. For example, chapter 4 starts with a commentary of medicinal practices among the Plains Apache, and throughout the chapter, Jordan quotes various Plains Apache consultants about the plants and the medicinal practices among 1960s Plains Apaches.

Likewise, chapter 5 examines Plains Apache tipi building and the importance of *gɣad* (cedar) in making the poles, and the importance of *k'ásts'ǫǫts'ee* (drooping limbs, or willow) in the construction of arbors. Also revealing are the stories of Plains Apache travels in the 1960s to visit other Apaches. One story recounts a visit to the Mescalero Apache Reservation and White Sands National Monument in 1967 to collect "White Sands Sage" or *biládach'íłt'ohéé* (gray one, or *Poliomintha incana*) (125–26). Chapter 6 entertains the reader with "love medicine," and the realization that "none of the elders could provide any detailed information on the composition and preparation of love medicines" (176). Throughout these four chapters, Jordan does an excellent job of quoting her Plains Apache consultants. These quotations provide a personal view of Plains Apache ethnobotany and culture.

In the conclusion, Jordan provides a useful table of the plants and fungi used by the Plains Apache. However, the table could have been more useful if it had included the Plains Apache names for those plants. As it stands, it includes the scientific name and the common English name. Jordan makes much of the fact that Plains Apaches did not have a hypernym (cover term) for *plant* (42, 190). The general terms, like *tł'oh* (grass) and *xosh* (thorny plant), have cognates among other Southern Athabaskan languages and beyond. For example, *tł'oh* is also the term for *grass* in Navajo, and *xosh* is cognate with Chiricahua Apache *xosh* (cactus), Mescalero Apache *xush* (cactus), White Mountain Apache *hosh* (cactus), Navajo *hosh* (cactus, thorn), and Northern Athabaskan terms for *thorn*. Such forms have persisted. Jordan reads the lack of a hypernym for *plant* as suggesting that, "the Plains Apache regarded plants as parts of the larger world of nature, which encompassed all natural phenomena" (190). This may be correct. But I make two points as a caution: first, the lack of a hypernym for *plant* in Plains Apache is a question of categorization and suggests that the meaningful node of categorization for Plains Apaches was different than in English. This means that when we compare Plains Apache conceptions of "plants" to English-language conceptions of "plants" we do a disservice to Plains Apache conceptions because we assume the unmarked or "natural" category of "plant" is a useful node of comparison. We assume our (English) categorizations better capture reality. This may or may not be accurate. Second, although Jordan makes much of the lack of a term for *plant* in Plains Apache, she provides no discussion nor does she give a corresponding term for the Plains Apache term for *nature*. Claiming that the lack of a term for *plant* reveals something about Plains Apache theories of "nature," without corresponding coverage of Plains Apache terms or nonterms for *nature*, assumes that "nature" is an unmarked and "natural" category. "Nature" is a contentious issue in the anthropological literature.

This book's limitations are the limitations of a master's thesis. However, as a document of Plains Apache linguistic terms for plants and the like, as well as for the uses of various plants and the concomitant talk about such plants and uses, this is an excellent resource. It also highlights the work of the Oklahoma Field School and of the dedication of its students and the Plains Apaches who worked with them. Finally, Jordan's introduction, with the

touching biographies of her Plains Apache consultants, and the repeated use of quotations from her consultants creates a readable and personal work. For those reasons alone, this is a welcome book.

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Rebuilding Native Nations: Strategies for Governance and Development. Edited by Miriam Jorgensen. Tucson: University of Arizona Press, 2007. 384 pages. $40.00 cloth; $20.00 paper.

In the past twenty years, the Harvard Project on American Indian Economic Development and its affiliate program, the Native Nations Institute at the University of Arizona, have undertaken the most systematic work in the area of economic development and governance focused on American Indian and Alaska Native nations in the United States and Canada. This collection of essays, by many of the primary researchers and scholars affiliated with those two programs, represents an effort to synthesize that research and its findings into a set of useful strategies to guide Native nations in the process of governance, community, and economic development. The publisher's press release describes the work as "part report, part analysis, part how-to manual for Native leaders" and as "an essential guide for understanding Native nation building" (13 December 2007). True to that promise, this is a unique resource that draws on the scholarly literature about Native self-determination but is primarily intended to provide a descriptive account of governance and a directed critique of what works and what doesn't.

According to the authors, what works is nation building by Indian nations and what does not work is federal management of tribes and their resources. The Harvard Project originated as the brainchild of Stephen Cornell and Joseph Kalt, who aptly coauthored the initial chapter, presenting two approaches to the development of Native nations. The standard approach represents the federal government's attempts, over many years, to "develop" Indian nations according to its own policies. Under this approach, the federal government develops the policies according to a short-term model focused on the economic needs of the Indian nation and disregards the need to support tribal governments as the primary entities to guide the community's future. The authors maintain that this model perpetuates the dependency that has crippled Indian nations since the United States assumed political dominance, encouraging tribal leaders to pursue federal grants in order to secure dollars and not because the programs are "good" for Indian country, and placing tribal leaders in the primary role of distributing resources.

In comparison, the nation-building approach situates the decision-making power with Native nations, which develop effective governing institutions that are culturally compatible with the tribe's norms and empower the tribe to facilitate its own goals. The authors maintain that this approach to development focuses on "practical sovereignty," which is a hands-on application