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Anóoshi Lingít Aaní Ká / Russians in Tlingit America: The Battles of Sitka, 1802 and 1804. Edited by Nora Marks Dauenhauer, Richard Dauenhauer, and Lydia T. Black

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of contemporary Native art from the DAM's collection. It also includes a CD featuring videos about Heap of Bird's *Wheel* sculpture, a bonus for those wanting to see studio clips and interviews. However, *[Re]inventing the Wheel* also illustrates that little has changed in the field. The same questions are being asked. The same frustrations appear. A few solutions are offered. We must ask, "are we simply spinning our wheels?"

Anya Montiel

National Museum of the American Indian

Anóoshi Lingít Aaní Ká / Russians in Tlingit America: The Battles of Sitka, 1802 and 1804. Edited by Nora Marks Dauenhauer, Richard Dauenhauer, and Lydia T. Black. Seattle: University of Washington Press and Sealaska Heritage Institute, 2008. 560 pages. \$60.00 hardcover; \$35.00 paper.

This is a remarkable tome that represents groundbreaking historical research and is significant for several reasons. First, two of the authors are Tlingit speakers (Nora Marks Dauenhauer is Tlingit, and her husband Richard Dauenhauer, renowned linguist and former poet laureate of Alaska, learned Tlingit); Lydia Black (deceased) is a recognized scholar on Alaskan history and was a fluent Russian speaker and researcher. The Dauenhauers have previously published works based on Tlingit history and culture. *Russians in Tlingit America* is a testament to their highly articulated research, based on knowledge of the language, culture, and individuals whose oral historical accounts are included in this work. Second, it provides detailed original historical accounts of the Russians and the Tlingit, including written as well as recorded oral histories. Third, the authors provide a detailed analysis of the battles, the historical contextual information, and a biography of the oral historians.

In 1802 and 1804 the Russians had two major battles with the Tlingit in the area of Sitka. The Russians arrived in southeastern Alaska in search of valuable sea otter pelts and established various forts in order to maintain control of different parts of Alaska. The Russians negotiated the use of certain areas with the Tlingit but violated their agreements and thereby created hostility between themselves and the Tlingit. This is a one-dimensional interpretation, as "the Tlingit" were not a monolithic group. The complexities of the various Tlingit clans, moieties, and house groups are well illustrated throughout this book but especially in the transcript of the Sally Hopkins oral narrative. It is clear from her narrative (in Tlingit with an English translation) that the moieties, clan and house groups, and lineages are at the forefront of her account. Reading Hopkins's narrative is like poetry. It makes clear the Tlingit worldview of the eighteenth century. Tlingit society, up until the early twentieth century, was organized around guiding protocols based on moiety, clan, and house affiliation. For anyone doing research on Tlingit people, it is absolutely vital to understand this, especially in researching historical events.

History is often written from one or two vantage points, often leaving out a true understanding of important events. This book has a beautifully written introduction that elucidates the editors' stated intentions of providing "new perspectives" on "the series of events that became a turning point in the history of the Tlingit people; their confrontation with European invaders and the establishment of a permanent Russian presence in their territory from the end of the eighteenth century through the first two decades of the nineteenth" (xxiii). The authors provide necessary historical information such as dates, the arrival of the Russians, the Russian colonial interests in Alaska, and the main organizers of what became known as "Russian America." The authors also include a detailed time frame in which Russian arrival into Tlingit territory was rife with exchange as well as hostility. The complicated relationships between early European arrivals to indigenous lands are often overlooked, and the book does not recognize the impact of two completely different cultures/worldviews when they come together, not necessarily to "blend" but to arbitrate exchange. The section includes references to other colonial visitors, including British, Spanish, French, and Americans to the Alaskan southeastern coast—home of the Tlingit. This illustrates the pressures that the Tlingit people had to negotiate under—sometimes to their advantage and sometimes not.

The book's other nine sections include contributions by Tlingit historians such as Mark Jacobs Jr. and Herb Hope, and previously recorded Tlingit oral histories by A. P. Johnson, Alex Andrews, and Sally Hopkins, whom the authors call Tlingit Tradition Bearers. It is important to note that the oral history accounts are in Tlingit with an English translation. In addition there are Russian documents, letters, and reports written by G. I. Shelikhov, Aleksandr Baranov, Filipp Kashevarov, and Dmitri Tarkhanov along with other firsthand accounts from the colonial period. The Russian reports and letters are significant because they represent the firsthand accounts of European colonizing efforts in Alaska and in Tlingit territory.

The volume also contains maps and color plates that include portraits of both Russian and Tlingit leaders of the time period and contemporary images of recent events that commemorated the Russian and Tlingit battles. These include both Russian and Tlingit cultural patrimony that were used as symbolic exchanges such as the bronze Russian double-headed eagle and the Raven helmet worn by K'alyáan, one of the main warriors in the battle of 1804. The cultural contextual information about the objects is important because they also relay information that is pertinent to understanding the events of the 1802 and 1804 battles. One image includes the Baranov Peace Hat, which was part of the peace agreement between the Tlingit and the Russians. The use of ceremonial hats by the Tlingit is significant because it illustrates the gravity and level of importance of events—it documents through ceremony the agreed-upon peace between the two groups. The Peace Hat was repatriated to the Tlingit in 2003 and received in a ceremonial event. Several images of the ceremony exist that include the correct Tlingit protocol and the clan members who were assigned to receive the hat.

The editors compiled a massive amount of information and assembled an exciting and new approach in the examination of history, especially as it

pertains to indigenous and European exchanges. The book serves as a new model that incorporates historical contextual data, primary historical sources, oral histories, and detailed analysis of the indigenous social context of the eighteenth and early nineteenth century.

The issues presented in the book include the importance of including oral histories, accounts, and indigenous cultural perspectives to facilitate understanding of events that occurred in the eighteenth and nineteenth centuries. I believe that this book represents the latest work and research being done in the area of Native American history. Other Native historians such as Jennifer Denetdale (*Reclaiming Dine History: The Legacies of Navajo Chief Manuelito and Juanita*, 2007; *Long Walk: The Forced Navajo Exile*, 2007) and Andrea Smith (*Conquest: Sexual Violence and American Indian Genocide*, 2005) are also representative of the groundbreaking research on indigenous histories and the importance of including indigenous perspectives of colonization. Indigenous historians understand that a thorough knowledge of Native worldview and society is vital to comprehending historic events. This is often not regarded in most historical research done by non-Native scholars.

The book's editors and authors criticize previous accounts of the 1802 and 1804 battles. "All are derivative, oversimplified versions of earlier historical descriptions. They abound in errors of fact, fallacious interpretations, and crass stereotypes" (xxx). *Russians in Tlingit America: The Battles of Sitka 1802 and 1804* certainly dispels any previous misunderstandings of these historic events; provides a new model in writing and researching indigenous histories; and is a new paradigm that includes salient social, political, and cultural viewpoints. The book is brilliant and is a major contribution to indigenous history and Alaska Native history.

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The Seneca Restoration 1715–1754: An Iroquois Local Political Economy. By Kurt A. Jordan. Gainesville: University Press of Florida, 2008. 424 pages. \$69.65 cloth.

Initially, I was uncertain in my approach to Jordan's work on the Seneca Restoration for a few reasons, some of which were my lack of knowledge in the fields of archaeology and eighteenth-century history and my generalized knowledge of the relations among British, French, and Haudenosaunee (Iroquois) communities during this era. Yet, quite pleasantly and quite substantially, my apprehensions were quickly dispersed by Jordan's writing style, command of subject matter and history, and, perhaps most importantly, ability to marry the fields of history and archaeology so seamlessly. It is exciting to witness the transitioning of thought and overt rethinking of the tropes dispensed for so long by William Fenton and those who have come to be called, in essence, the "Iroquoianists." The Iroquoianists can best be seen as the generation of scholars after Fenton, and, just as Fenton owed