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especially in its sense of unification of the past, present, and future (p. 56). In *The Goodnight Trail*, Glancy relates, "We became the cows we killed" (p. 44). In *Birth on Range 18*, Welch writes, "he became the sky" (p. 8); in *The Versatile Historian*, "I became the statue needing friends in wind" (p. 12). The poet bases both images on the tribal belief that things that do not shift and grow are dead.

All good writing is personal, or it is nothing. However solitary it might seem, it is also a social activity, which is consistent with the binaries Glancy uses to address the idea that there is a world outside *The Shadow's Horse* to which the text refers. From images of constraint to those of ultimate spiritual freedom, we are treated to a sacred language of the heart that nonetheless addresses the profanity of a phenomenon such as the meat packing industry. *The Shadow's Horse* offers a unique intervention in the world that seeks subtly to change that world.

Sidner Larson

Iowa State University

Surviving Conquest: A History of the Yavapai Peoples. By Timothy Braatz. Lincoln: University of Nebraska Press, 2003. 301 pages. \$55.00 cloth.

Looking at the title of Timothy Braatz's *Surviving Conquest: A History of the Yavapai Peoples*, one can imagine some people asking "do we really need another book about American Indian survival?" quickly followed by "who are these Yavapai, anyway?" The second question alone warrants the publication of this eloquently written study. Little has been written about the Yavapai and no monograph critically examines their history. When they appear in the works of historians their story has been misrepresented and misinterpreted, and the Yavapai people themselves often have been misidentified as groups of Apache. But without their accurate story neither the history of the indigenous peoples of the American Southwest nor that of Arizona would be complete because the Yavapai occupied more than 20,000 square miles of land in central and northern Arizona for hundreds of years. The initial question regarding another examination of Native survival must also be answered with a resounding yes. Indigenous groups developed different strategies to adapt to changing environments, not only to survive, but to keep their identity intact. This volume tells the story of how the Yavapai were able to survive as Yavapai people.

Surviving Conquest provides a detailed overview of Yavapai history from its origins to the beginning of the twentieth century. The Yavapai consisted of four different, mainly independent groups: Tolkepaya, Yavapé, Wipukepa, and Kwevkepaya. Euro-American intruders mislabeled and misidentified them as hostile Apache in their extermination campaign against Native groups in Arizona. Historians have perpetuated this misidentification, even in the most recent scholarly works, such as D. C. Cole's *Chiricahua Apache* (1988) and J. Haley's *Apaches* (1997). Spanish explorers, missionaries, and Euro-American intruders interfered with every aspect of Yavapai life. As a response to this ongoing assault, the Yavapai developed strategies that ensured their

long-term survival as Yavapai by significantly changing their economic, social, cultural, and political structures. Braatz demonstrates that these adjustments were not a form of assimilation to Euro-American ways, but part of a process of accommodation to a changing environment. In this context, it becomes evident that cultural change does not necessarily reflect assimilationist tendencies, but that all cultures, including the Yavapais', are undergoing continual transformation. All cultures are in a constant state of evolution.

The massive intrusion of Euro-Americans into central Arizona during the 1860s had an enormous impact on Yavapai life. In the face of the relentless attack on their homelands, many Yavapai quickly concluded that their survival as Yavapai could only be realized on government guaranteed and protected reservations. Thus, they requested the establishment of reservations on their respective homelands. In their view, it was essential to obtain these safe havens in their homelands because Tolkepaya, Yavapé, Wipukepa, and Kwevkepaya identities were integrally connected to the place of origin. The Yavapai vision of reservations turned their traditional origins as designated by the federal government on its head: although reservations were supposed to assimilate American Indians and eradicate their culture, for the Yavapai they presented the only viable alternative for cultural survival. Instead of granting the Yavapai wishes, the government engaged in a bloody campaign against them. At the end of this campaign, many Yavapai lay dead, slaughtered in numerous massacres, and the survivors were sent to live with Tonto Apache on a reservation on the Verde River.

From 1873 to 1875, these Yavapai made a successful transition to sedentary farming. Ultimately, their success proved to be their demise. Euro-American settlers, who coveted the lands on the Verde River Reservation, and merchants, who would profit more from dependent Indians, lobbied for their removal, leading to the deportation of the Yavapai to the San Carlos Apache Reservation. There, most Yavapai spent the next twenty-five years in exile from their homes. Braatz illustrates in detail the economic changes and success that the Yavapai experienced in San Carlos, along with their ongoing efforts to gain a reservation on their homelands. Eventually, the Yavapai were able to return home. First, families simply began leaving San Carlos without authorization—finally the rest of them were released at the turn of the century. In the aftermath of the exodus from San Carlos, the long struggle of the Yavapai for reservations in their original homelands continued, resulting in the creation of three Yavapai reservations in the twentieth century: Fort McDowell, Verde Yavapai-Apache, and Prescott-Yavapai.

The final chapter of *Surviving Conquest*, which addresses the issues of Yavapai return and the creation of the three reservations, lacks the depth and detail of the previous chapters. In the introduction, Braatz points to the importance of Viola Jimulla and her role in the struggle to create a reservation for the Yavapé in Prescott (for that matter, her husband, Sam Jimulla, should also have been mentioned). However, the author fails to follow up on Jimulla's role in the section dealing with homeland—indeed, he never mentions her name again. The Jimulla history would have provided a perfect example of how Yavapé sociopolitical structures changed from a family-based

egalitarian structure to a hierarchical organization with a hereditary chieftainship as a result of accommodation to a changed environment and the struggle to obtain a reservation.

It is disappointing that the author decided to end his study abruptly and chose to neglect Yavapai history in the twentieth century. One of the major weaknesses of this study is its narrow focus on the second half of the nineteenth century. The Yavapai struggle to survive conquest did not end in 1900; it carried on throughout the twentieth century and still continues.

Another weakness of *Surviving Conquest* lies in its use of primary sources. The monograph is based on an array of government documents, the manuscript of Yavapai Mike Burns, and Yavapai material gathered by such anthropologists as Edward Gifford during the early twentieth century. There are only two author interviews with contemporary Yavapai. Such interviews would certainly have provided much needed insights into aspects neglected in the study. For example, the book does not provide an in-depth exploration of the impact of conquest on Yavapai religion and language. Neither does it examine the religious and linguistic effects of the San Carlos internment (such as large-scale intermarriage with Apache) and the placement of many Yavapai children in Indian schools. In regard to religious change, the history of Viola Jimulla and her leading role in the formation of Prescott's Presbyterian Church could have provided much needed insights. Conquest, internment, and the introduction of Indian schools nearly destroyed the Yavapai languages; the Yavapai-Prescott Indian tribe recently established a project that attempts to reconstruct Yavapai language with the help of elders from all three reservations. Studies of Native people with oral traditions need to integrate these traditions thoroughly, as perpetuated by contemporary members of the groups, in order to portray a more complete history that includes their perspectives. In an opening statement, the author acknowledges that he is not a Yavapai and declares that his "book probably suffers for it." Although such is not necessarily the case, this work certainly suffers from a lack of contemporary Yavapai voices.

Despite limitations in scope and source selection, this monograph provides a valuable addition to the study of smaller Native groups in the American Southwest. It will certainly enhance the library of any serious scholars in this field and of any historian of Arizona. However, a thorough exploration of twentieth-century Yavapai history is still needed in order to gain a more complete understanding of Yavapai survival in a changing world.

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Telling Stories the Kiowa Way. By Gus Palmer, Jr. Tucson: University of Arizona Press, 2003. 170 pages. \$35.00 cloth; \$17.95 paper.

Telling Stories the Kiowa Way, by Kiowa tribal member Gus Palmer, Jr., provides a welcome addition to the growing body of American Indian scholarship: in this instance, ethnographies by Indian anthropologists describing their own