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All Indians Do Not Live in Teepees (or Casinos). By Catherine C. Robbins. Lincoln: University of Nebraska Press, 2011. 408 pages. $26.95 paper.

As the title suggests, *All Indians Do Not Live in Teepees (or Casinos)* is intended for a general audience of non-Indians, readers whose stereotypical impressions of Native peoples are largely formed by tourism or the media. But contrary to the title's connotation, this is not a book primarily about representation. Rather, as author Catherine C. Robbins puts it, "This book is about contemporary American Indians and how modernity and a restorative vision of the past have generated a new energy among them" (xi). The central themes of the book, then, are modernity, repatriation, self-determination, and cultural renewal—which Robbins calls "survivance," invoking Gerald Vizenor's 2008 book of that name.

Robbins is a journalist, and the book is based on reporting that she has done for *The New York Times* and other publications over the course of twenty-five years. Accessible and anecdotal, the book nevertheless has copious references to scholarship on Native peoples. It is centered in the Southwest, with most of the extended examples coming from the Pueblos (Jemez, San Felipe), the Navajo, and the Kumeyaay. There are many Indigenous voices, including scholars, officials, professionals, activists, workers, and artists.

The book is wide-ranging and rather loosely organized. Each chapter develops a general theme by considering a range of examples. Chapter 1, on repatriation, begins with a moving account of the 1999 return from the Peabody Museum of about two thousand bodies and associated artifacts that were taken from Pecos Pueblo by Alfred Kidder from 1915 to 1929. Subsequent chapters center on tourism, place names, and cultural identity (mainly on the Navajo Nation), and on urban migration, poverty, health care, and education (mainly in Albuquerque). A sprawling chapter 4 concerns Indigenous worldviews and science, taking off from a controversy over a zoo on the Navajo Nation and moving on to the topics of traditional health and medicine and natural resource management. The next chapter considers gaming in the context of colonialism and economic marginalization, while chapter 6, "The Drum," is about various forms of community and communication, from the powwow to tribal radio. The final chapter considers contemporary artists such as James Luna and Jaune Quick-to-See Smith as they challenge what some have called the "buckskin ceiling" that would confine them to certain forms, materials, and venues.

The book will be illuminating for its intended audience. It is enjoyable and up to date, and the scholarship is generally sound. Even specialists are likely to learn something new, even as they disagree with certain details. But I am unlikely to assign the book to students. It feels too much like a trip on *The Chief*, the tourist train running from Gallup to Albuquerque, which is featured in chapter 2. It covers a lot of ground, but doesn't stop long enough in any one place to develop familiarity. Most problematically, throughout the book the author draws a dichotomy between the readers of the book ("we" or "Americans") and the book's subjects ("American Indians"). This dichotomy is especially jarring in a book that discusses American Indians as part of sovereign nations as well as contemporary American life. In a typical example, the book

ends with the sentence: "Now more than ever, Indians are the weavers of their destiny, and the fabric of their lives is far more interesting than any we could make—or make up—for them" (283). An imagined audience that excludes Indigenous peoples themselves has no place in a book about contemporary American Indian life.

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Asserting Native Resilience: Pacific Rim Indigenous Nations Face the Climate Crisis. Edited by Zoltán Grossman and Alan Parker. Corvallis: Oregon State University Press, 2012. 240 pages. $24.95 paper.

It was only after my second reading of *Asserting Native Resilience: Pacific Rim Indigenous Nations Face the Climate Crisis* that I began to understand the message, its meaning, and the messengers in this *cri de coeur* from the Indigenous peoples of the Pacific Rim. The main issues and arguments in this engaging anthology are clear, concise, and consistent. First, human-induced climate change is real, immediate, and without precedent in human history. Second, climate change will have long-lasting and potentially catastrophic consequences for every life-form and human community, and to deny that is the height of folly. Third, Indigenous communities are in a unique position given their history and knowledge to understand and respond to the crisis. It is also very clear from reading through these commentaries that Indigenous communities are, in general, more informed and engaged than the majority of Americans or their political and corporate leaders, both as political sovereigns and communities. As place-based communities of interrelated families with historical consciousness, Indigenous peoples are also more resilient and thus able to face, rather than deflect or deny, the true magnitude of the crisis.

Several of the authors draw upon an array of scientific studies of climate change, most notably the contribution by Terry Williams and Preston Hardison, as well as that of Bradford Burnham, who clearly states that climate change for at least the past fifty years is "likely due to human activity" (97). However, even among those in the scientific community who agree that climate change is real, there are scientific outliers who do not sign on with organizations such as the United Nations Intergovernmental Panel on Climate Change and the vast majority of credible scientific institutions that agree climate change is unequivocally attributable to human activities. The causes of climate change, whether or not it is human-induced, is a distinction without a difference for the Maori, Inuit, Aleut, Yupiaq, Hoh, Quileute, and Swinomish peoples or other Indigenous communities of the Pacific Rim. As the book goes to great lengths to demonstrate, they are at the front lines of climate change.

The distinction is important, however, for garnering support from an American public that is otherwise distracted and unwilling to make sacrifices for something that they believe to be a false coin or outside their control or responsibility. According to a Pew Research Group survey, the number of Americans who believe the earth is