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us is a piece of ourselves we will never get back. While such an ethic reflects many Native American cultural beliefs, Bruchac's vision goes beyond borders, those lines on maps separating more than physical territory.

Philip Heldrich

Emporia State University

People of the Seventh Fire: Returning Lifeways of Native America. Edited by Dagmar Thorpe. Ithaca: Akwe:Kon Press, 1996. 238 Pages. \$14.00 paper.

People of the Seventh Fire: Returning Lifeways of Native America holds a transformative power in that it challenges notions of spiritual, ethnic, and political identity. Author Dagmar Thorpe does an excellent job of weaving together the stories of twenty of the most impressive indigenous leaders imaginable.

In struggling to answer her own questions about being Sac and Fox, Thorpe dissects many of the most pressing questions facing American Indian communities today, orchestrating a dialogue that represents actual voices of people who have not had their stories told before with this dimension of collectivity.

By including the voices of individuals from Canada and Hawai'i, Thorpe demonstrates the national and international importance of indigenous cultural resurgence. This work deals with a basic sociological process of identity development that begins with cultural survivalism, cultural awakening, cultural practice, and, finally, cultural agency. This four-step process toward cultural resurgence rests upon the ability of individuals to make deep spiritual journeys that will enable them to add to the collective energy of the title fire, which represents the spirit and the change agency that will eventually be necessary for community transformation.

Cultural survivalism deals with an area that many scholars have touched upon, but no work has in this same way created a neo-historical narrative that reflects with great depth the lived experiences of Native peoples in North America. Many of the ideas contained in Book One are linked to this concept of cultural survivalism. Land recovery and land preservation are central concepts of cultural survivalism, ideas that are discussed in much the same way that Vine Deloria, Jr. discusses in his book, *Custer Died for Your Sins: An Indian Manifesto* (1969). Land in both works is linked to religious and spiritual identity as a means to understand how we care for the earth.

Another central theme linked to cultural survivalism is the utilization of ceremony to renew one's cultural legacy after years of stagnation. Tom Porter (Mohawk), for example, stresses the importance of ceremony as a way to find truth and return to one's cultural roots. Book One in many ways dismisses the argument that American Indian culture is an ancient, prehistoric, or dying culture. Each of the individuals tell a story linked to all the other stories, together speaking of countless examples of people who have survived colonialism and acculturation.

But it is perhaps spirituality that is the strongest link among all the cultural survivalists in Book One. Vivienne Caro Jake (Kaibab-Paiute) speaks most eloquently about the ways in which we view and define spirituality. Her contention is that spirituality among Native people is not old or archaic, but traditional and essential to existence. This notion of spirituality as a driving force enabling one to survive despite many obstacles, speaks to the nature of the spirit as linked to the epistemology and cosmology of American Indian people.

However, cultural awakening can only begin when an individual understands, fully accepts, and is conscious of his or her own ethnic, spiritual, and political identity. For leaders like Henrietta Massey (Sauk and Mesquakie) and Floyd Flores (Hia-ced O'odham-San Papago) balancing personal identity between two worlds makes it more challenging to exist in a state of harmony. Each of these people, however, speak of balance and focus on the spirit as driving forces allowing them to maintain their ethnic identity. When this awakening begins many are able to remember and accept the lessons of their parents and grandparents.

Cultural practice stems from the awareness that comes after one has renewed his or her identity as an American Indian. Many of the individuals Thorpe interviewed provide vivid accounts of how their lives changed because they began to take part in ceremony, dance, or peacemaking. Each of the individuals in Book Three find a way to contribute to the community and by making a decision to contribute one's commitment.

Participation is key to the final stage of cultural resurgence: cultural agency. Cultural agency can only happen when a people are first aware of who they are, once they begin to make changes and take action based on their own ideas. This book is about the challenges of Indian people to survive and return as their ancestors predicted they would. The seventh generation return cannot reach fruition without the cultural agency of individuals like Darrell Kipp (Blackfeet), who took it upon himself to start a language program for the preservation of not only the Blackfoot language, but also all indigenous languages.

There is no better example of cultural agency than the story of Mililani Trask of Hawai'i, who spoke about the determination of 250 indigenous people who fought to have their own constitution and nation. Only a few years later, she has seen her work as a cultural-change agent reach transformative proportions with a membership now over 20,000.

People of the Seventh Fire does more than tell a story; it lays the foundation for further research on issues of autobiographical, historical, and contemporary narrative research. This work is different from others in that the author does not take away the voices of the subjects; instead the subjects remain the center in this book, unlike early anthropologic research simply based on the subjective opinion of the scientist.

Dagmar Thorpe presents a refreshing book that is both simple and complex. It reads as something very accessible, but the issues, once discussed, both become multi-layered and sophisticated. But because the book is separated into four books, it makes the information concise.

This work is essential for young American Indian teenagers in that it gives them a sense of history, and alerts them to the work being done in the present, so that they might have a future secure in the traditions of their respective tribes.

On the other hand, *People of the Seventh Fire* should also be mandatory reading for all people in search of their authentic ethnic, spiritual, and political identities. The issues that these individuals bring to the table are issues that all people—no matter where in the world—must someday confront. They are issues of childhood, adulthood, and the search for place within society without losing sight of one's responsibility, vocation, and right to be treated with respect regardless of difference in religious, ethnic, cultural, or historical epistemology.

Dagmar Thorpe has pieced together a mosaic of painful yet joyous experiences of rediscovery and renewal of one's faith in life, process, and the creator as a provider. Together these accounts demonstrate that as individuals challenge, recommit, and change themselves, so too do entire communities begin to transform. For Native America this is a book about the spirit and its ability to endure, replant, and grow once more.

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The Shaping of America: A Geographical Perspective on 500 Years of History. Volume 3: Transcontinental America, 1850–1915. By D. W. Meinig. New Haven: Yale University Press, 1998. 457 pages. \$35.00 cloth.

This third volume, *Transcontinental America 1850–1915*, of Meinig's vast treatise needs to be examined carefully by those seriously interested in Native American studies. The first two volumes, *Atlantic America 1492–1800* and *Continental America 1800–1867*, show that Meinig's work was essentially a socio-cultural history with an emphasis on cultural geography, rather lacking in economic and environmental depth, in what was an extremely well-organized and -illustrated search for patterns in an immense set of historical and geographic facts.

Conceptually, Meinig's sociocultural approach seemed to have all the politically correct ethnic attitudes, but his actual text vacillates and is ultimately Anglo-centric. He reports on some Native American cultures but shows neither depth of understanding nor real empathy for any of them. He leaves us with the sense that few Native North American cultures were really important. So, tragically, we still need recourse to popular literature, such as Alvin M. Josephy, Jr.'s *500 Nations* (1994) for anything like an accurate gestalt of the significant diversity of these cultures. Meinig seems uncomfortable with using the term *culture*, using the more primitive *peoples* to describe minority groups. In terms of Meinig's own stated aims, he failed to give a full report on Native American cultural connections to the geography, to "the shaping of America." We can still learn more about the contributions of Native American