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Two areas of the book require further study. First, Fowler labels the Gros Ventres as "progressive" because of their willingness to accept new ways. In addition to never completely defining this relative and value-laden term, she appears to ignore many of the Fort Belknap agents' complaints about the Indians' refusal to accept white practices. Second, while the author states that an equally exhaustive survey of the Assiniboines' culture was beyond the scope of her research, conducting such a study would appear to be necessary in order to understand all of the reasons for the transitions in the Gros Ventres' culture, especially since members of the two tribes have intermarried and experienced the same events for more than one hundred years.

Despite these omissions and the occasional clinical approach to her study, Loretta Fowler's *Shared Symbols* is an excellent portrayal of the Gros Ventres' history. Besides the many positive contributions that this study offers, the book reminds us of the great diversity which continues to characterize Indian cultures today. These historical differences must be recognized and appreciated in order to understand contemporary Indian actions.

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**A Cultural Geography of the North American Indian.** Edited by Thomas E. Ross and Tyrel G. Moore. Boulder: Westview Press, 1987. xiv & 331 pp. \$29.50 Cloth.

Although geography primarily focuses on the environment, human geographers do direct their attention to the relationships of specific peoples or cultures to given environments. Much of the small yet poignant contribution of geographers to the study of the American Indian reflects the larger concerns of human or cultural geographers, who variously apply the landscape approach or the historic-geographic or the interdisciplinary tools of cultural ecology. However, only in recent years has the profession given much attention to ethnicity, including the American Indian, and a small cadre of colleagues participate in a Native American interest group of the Association of American Geographers. It is perhaps safe to say that those of us who focus on the Indian have considerable preparation in anthropology and often utilize their

concepts and methods, as well as those of history, in the interpretations we give to geographically-related themes such as migrations, settlements, land tenure and territoriality, and the like. While our oldest organization, the American Geographical Society, has a venerable interest in the Indian that goes back more than a century, our collective contribution can not compare to that made by anthropologists, who, in this country, cogently have fashioned theory and method around the American Indian.

As a collection of fifteen essays, with an introduction and conclusion by the editors, this cultural geography of American Indians purports to complement textbooks on Native Americans. Taking their cue from an observation by the ethnohistorian Wilbur Jacobs (University of California at Santa Barbara), the editors have explored in a less than dynamic way a revisionist view of traditional interpretations of the frontier, seeking to "expose" or "correct" misconceptions about Indians. In part, they hold that the "cultural geography of North American Indians is . . . a spatial expression of four centuries of cultural and geographical change" (p. 3) caused by interaction between Indians and Europeans. This does not, of itself, constitute either a new or innovative viewpoint. Organized into five parts that reflect major themes in cultural geography—historical perspectives, spatial organization, land tenure and economic development, migration and culture change, and population—the volume offers considerable scope thematically, yet it does not claim to be inclusive in treatment. Many chapters reflect the approach of cultural ecology as well as remind us of the methods of ethnohistory. In all, the topical range, as well as five of the authors, recall the Indian symposium in *Journal of Cultural Geography* (Volume Two, Number Two, Spring/Summer 1982).

Several chapters deserve specific comment owing to their fresh insights and interpretations. Patricia Albers and Jeanne Kay assert in their study of "Sharing the Land . . ." that "the appropriate focus of the studying of certain aspects of American Indian social organization and territoriality may not be the tribe" (p. 80). They argue that ecological factors associated with animal movements, in part, account for the sharing of hunting territory in the Western Lakes and Northern Plains regions. Such sharing generally counters the position taken by many expert witnesses and by the Indian Claims Commission, whose doctrine argued for exclusive occupancy, although in some land claims

cases tribes whose territories overlapped came to share in the judgment funds, in the area of the Great Lakes and the Midwest. The authors' contention that sharing of territory may have prevailed in many parts of the continent is an important reinterpretation of long-standing views on native land tenure. Victor Konrad's reexamination of "The Iroquois Return to Their Homeland . . ." following a period of aggression in the late 17th century probably resulted less from defeat than from a need to regroup because of difficulties in sustaining a far-flung subsistence base. And Elliot McIntire's "Early 20th Century Hopi Population . . .," as based on newly released manuscript censuses for 1910 and 1920, reinforces earlier interpretations that this tribe, and perhaps others, did indeed overcome downward demographic trends after the turn of this century.

Other chapters range from the role of native map-making to native architecture, from land loss to culture change. G Malcolm Lewis, a noted British specialist of the American frontier and indigenous cartography, discusses "Indian Delimitations of Primary Biogeographic Regions" (in Canada), for which he stresses the macro-scale by which Indians perceived broad biotic zones, a perception Europeans later imitated (hopefully, a new printing will overcome the error of not printing the Indian map, fig. 5.1). Stephen Jett, the profession's unchallenged authority on the Navajo, underscores the changing character of the Navajo hogan by emphasizing how well Navajos could borrow and synthesize from those they encountered, fought or moved among; he also clarifies the meaning of 'hogan-ness' in terms of religious traditions, but notes the focus definitionally on a single room, polygonal shape and the presence of a smokehole (it is regrettable that the chapter is not illustrated). Janel M. Curry-Roper, in her study of "Cultural Change and the Houma Indians . . .," demonstrates that the impact of displacement of the tribe from indigenous cropland to marshland in southern Louisiana led to a shift in technology from horticulture to hunting and gathering, and a concomitant shift from centralized to decentralized social organization. Few studies explore both the cultural implications and the environmental factors contributing to technological devolution. Finally, Thomas Ross examines the Lumbee of North Carolina and sheds new light on the controversy over their origins, movements and the "ill-fated" Roanoke Colony; he goes on to show the rapid growth of these people since 1900, observ-

ing that they are today second in numbers to the Navajo (approximately 35,000 and 160,000 respectively).

Many other tribes are discussed in full (e.g., Choctaw) or in part (e.g., Chippewa, Piegan, Sioux); land cessions receive review in more than one chapter. Others consider the role of jurisdiction on reservations relative to law and order; Indian women; historic Indian-white relations; and the urban Indian (perhaps the weakest chapter). Although "north" is in the title, only two chapters really focus on Canada. The volume is amply illustrated with maps, but many fall short of professional quality and, on occasion, they lack data (e.g., the Arizona map, p. 137, overlooks the Havasupai, especially in light of the addition of some 190,000 acres) or complete legends (several examples for the Iroquois map sequence). Hopefully, the editors will catch numerous typographical errors in a new printing. Overall, when one considers the limited interest in the Indian by geographers, this volume holds much appeal for its eclectic topics despite some imbalance which characterizes most symposia. Students of cultural geography, however, should not expect to find chapters specifically devoted to methodology as applied to the study of the Indian.

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**Tarahumara, Where Night is the Day of the Moon.** By Bernard L. Fontana, with photographs by John P. Schaefer. Flagstaff: Northland Press, 1979, 167 pp. \$21.95 Paper.

**Yaqui Deer Songs, Maso Bwikam.** By Larry Evers and Felipe S. Molina. Tucson: University of Arizona Press, 1987, 239 pp. \$29.95 Cloth, \$15.95 Paper.

These two books are about the numerically largest surviving Indian peoples or cultures of northwest Mexico, the 50,000 Tarahumaras mostly of Chihuahua and the 30,000 Yaquis who are divided now between their native Sonora and various federally recognized and entitled communities in Arizona. Both books are graced with good writing and handsome, evocative photographs, but I will say that one book is anthropology and the other is art,