

throughout the area without regard to age or gender. The initial devastation wrought by the soldiers' rampage was dramatically exacerbated by the effects of the 450-caliber Hotchkiss Mountain Guns posted in elevated positions around the Indian camp. As the melee abated and the field of fire began to clear, the artillery pieces "unleashed a barrage of shrieking canister that shredded tipis and improvised shelters, extinguishing whatever life remained in the cap area" (235). Given the later controversy over whether the events of December 29 should appropriately be referred to as a "battle," Greene makes an important point when he notes that some of the soldiers and officers who took part in the carnage, both in their official after-action reports and their personal memoirs and correspondence, characterized it as a "massacre" or "bloodbath" or "war of extermination," as did many of the news reporters who were present.

Greene's treatment of the massacre's aftermath and legacy is equally thorough. Particularly well-told are the stories of the efforts to place a memorial at the site of the mass grave where the majority of the Indian victims were buried, and the long, ultimately futile efforts by Wounded Knee survivors and their descendants to receive reparations for their injuries and suffering. And in what is perhaps the most effective of all his analyses of post-massacre issues, Greene offers a remarkably measured and well-reasoned assessment of one of the most delicate and emotionally charged of all the ongoing controversies surrounded Wounded Knee—the awarding of the Congressional Medal of Honor to almost twenty of the soldiers who took part in the day's events.

American Carnage will almost certainly be the definitive account of Wounded Knee for generations to come. If Greene had accomplished nothing more than the compilation of his exhaustive bibliography and endnotes, drawn from a wealth of previously unavailable or underutilized primary sources and archival collections, his contribution to Native American and western history would have been prodigious. But with this book he has achieved so much more. This is a volume that illustrates the great potential of historical analysis to inform and elevate the national discourse on matters of lasting significance, when scrupulous scholarship combines with engaging narrative style. Greene deserves, and will undoubtedly find, an appreciative audience among specialists and general readers alike.

Mark R. Scherer
University of Nebraska-Omaha

Chinookan Peoples of the Lower Columbia. Edited by Robert T. Boyd, Kenneth M. Ames, and Troy A. Johnson. Seattle: University of Washington Press. 2013. 448 pages. \$50.00 cloth.

Chinookan Peoples of the Lower Columbia collects academic scholarship and commentary from Chinook Native Troy Johnson and Grand Ronde tribal members David G. Lewis, Eirik Thorsgard, and Chuck Williams. For those familiar with Lower Chinookan studies, the editors of this volume are recognizable figures, as are several contributors. Robert T. Boyd and Kenneth M. Ames are established anthropologists

with many publications on the subject, and Tony Johnson is a respected teacher and spokesperson for his Chinook Indian Nation. The editors divide the volume into two main parts: "The Chinook World," meaning before contact with Euro-Americans, and "After Euro-American Contact." In the preface, Robert Boyd offers a brief, necessary guide to the anthropology and, to a lesser extent, history of the Lower Chinookans.

The first part of the book is subdivided into individual sections covering a range of anthropological approaches to the pre-contact era, including archaeology, ethnobotany, linguistics, and sociocultural anthropology. Although one of the stated purposes of the book is to familiarize a general audience with the Chinookan world, by its nature the scholarship is difficult for nonspecialists. Boyd's preface tempts readers by stating how the Lower Chinookans defied many widely held conventions about American Indians (complex hunter-gathers and population density, for example), but to some, this strategy might be seen as condescending (ix).

After the preface, Tony Johnson contributes the introductory essay, "The Chinook People Today." A more accurate title might be "Why the Chinook Nation Deserves Federal Recognition." This sentiment is the book's running subtext and seems to have been its impetus. As such, a subsequent essay by historians Andrew Fisher and Melinda Marie Jetté, which does not follow until part 2, might have been better placed immediately after Johnson's. As Johnson, Fisher, and Jetté ably demonstrate, the processes by which the United States acknowledges the distinct, dependent sovereign status of specific Native nations/Indian tribes is a convoluted mess.

I would have liked to have seen more about the opposition to Chinook tribal recognition from the Quinault Tribe in particular, as Johnson credits them with undoing the long-sought federal acknowledgment of the Chinook Nation (18–19). As well as engaging with the broader significance of tribal identities and federal recognition, why should readers of this book engage on the Chinook's behalf and not on that of the Quinault? When Chuck Williams briefly addresses the distinction between considering oneself a Cascades tribal member versus Cowlitz, this contribution comes closer to the mark (319–320).

In all, *Chinookan Peoples of the Lower Columbia* is an important contribution, both as a collection of current consensus scholarship and as an example of contemporary tribal rights advocacy, written in a cooperative and fairly accessible style appropriate for a general audience.

Gray H. Whaley
Southern Illinois University

Contesting Constructed Indian-ness: The Intersection of the Frontier, Masculinity, and Whiteness in Native American Mascot Representations. By Michael Taylor. Lanham: Lexington Books, 2013. 155 pages. \$60.00 cloth; \$34.99 paper; \$59.99 electronic.

Over the past few years, the bizarre perpetuation of Native American stereotypes as mascots in American culture has been generating more attention from the mainstream