

is less successful at describing the pain of young men and women who tried to cope with the forceful stripping away of their languages and cultures. They were the silent ones, leaving few historical records from which to quote. Of roughly twenty thousand Native students enrolled in boarding schools, according to Spack's account, only forty left behind extensive autobiographical accounts of their educations (109). Some of the students who left only brief records summed up how they felt by comparing their experiences to those of prisoners of war facing firing squads (115). Others, described by Zitkala-sa, felt like "little animals driven by a herder" (116).

Spack's work leaves a distinct impression that Native American students in the boarding schools knew, by and large, exactly what was happening to them. Francis LaFlesche, for example, exposed the way English was being used to make indigenous peoples invisible so that their land could be taken with impunity. He answered by using language, according to Spack, to assert historical, spiritual, and rhetorical ownership of land. This begins, following Spack's finely nuanced study, the political, economic, and cultural trajectory that we know today as self-determination.

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**Anthropologists and Indians in the New South.** Edited by Rachel A. Bonney and J. Anthony Paredes. Tuscaloosa: University of Alabama Press, 2001. 286 pages. \$29.95 cloth.

*Anthropologists and Indians in the New South* reaches beyond the Southeast to touch on issues in all areas of Native American studies and on contemporary methodological and ethical issues in anthropology and other fields such as history. It makes an excellent resource for research as well as teaching.

In his foreword Raymond Fogelson marks the historical changes both in scholarly attention to southeastern Native groups and to their growing political, economic, and social prominence in the South. Like many of the essays in the text, Fogelson's foreword points out how power has shifted from researchers to Native communities that increasingly shape and direct research and hire anthropologists. Fogelson calls this new era of research "an anthropology of mutual engagement" (x).

J. Anthony Paredes follows with an introduction that places the volume in its broader context by efficiently condensing the history of the Southeast, of Native communities, and of anthropology without sacrificing its complexity. His account, and the text as a whole, applies to the history of anthropology and to the changing relationships between researchers and the communities with whom they work.

The volume emphasizes Native groups as actively involved in the cultural, political, and economic milieu of the Southeast. Most of the tribes discussed reside in what could be considered the South proper, from North Carolina to Louisiana. Yet attention is also given to some tribes removed from the South

to Oklahoma and other areas, such as the Muskogee, Choctaw, and Cherokee of Oklahoma and the Maya of Florida. This expanded and more flexible definition of the South is useful and increases the possibilities for comparison of historical and contemporary social dynamics.

Some essays specifically address changing relations between anthropologists and American Indians (Max White, Susan Stans, Janet Levy). They include accounts of the history of anthropologists and the Eastern Cherokees (White) and efforts to conduct reciprocal service to the Seminole community (Stans). Levy's article discusses the Native American Graves Protection and Repatriation Act (NAGPRA) and its effects on relations between archaeologists and Indians in the Southeast. She discusses both potential tensions and beneficial collaborations of a personal and professional nature. She focuses on her own involvement in the process (as do several other contributors), which is especially beneficial because it encourages readers to learn from her experience and to reflect on their own.

The thorny issue of federal recognition is addressed by George Roth and Karen Blu and by Billy Cypress and Larry Haikey in their commentary. Blu's article is helpful in explaining to undergraduates the federal recognition process and the problems that arise through its heightened biologization of Indianness (see also Blu's earlier work, *The Lumbee Problem* [1980]). Her article dovetails well with Stuart Hall's critiques of biological definitions of race based on W. E. B. DuBois's ideas. Likewise, the volume as a whole has broader application to courses on race, ethnicity, and identity in American society.

Adding another facet to this complicated issue, Haikey and Paredes bring up the question of self-identified groups or Indian "wannabes" also addressed in such texts as *Playing Indian* by Philip Deloria (1998). Cypress notes that reducing tribal membership to blood quantum is unfortunate but may be a "necessary evil" in discussions about Indian ancestry.

The role of anthropologists in the federal recognition process is another contentious issue discussed by Roth in relation to the Eastern Cherokee. On the one hand, the power shift manifests itself in this process since Indian communities hire anthropologists toward this purpose (see, e.g., Jack Campisi's *The Mashpee Indians: Tribe on Trial* [1991]). At the same time here is a place where anthropologists have made contributions to Indian communities. However, Haikey questions how the role as hired researcher affects the anthropologist's objectivity and results.

In considering how anthropologists have applied their research to fulfill reciprocal relationships with Native American communities, the volume addresses topics such as alcohol (Lisa Lefler) and recent Mayan immigrants to Florida (Allan Burns). Penny Jessel gives a vivid account about how she served as liaison between the Miccosukee of Florida and government agencies after Hurricane Andrew. She was able to facilitate communication and overcome cross-cultural misunderstanding to help the tribe receive badly needed aid after the disaster.

The contributions by some of the authors follow an analytical trajectory. Many of the authors take a complex view of culture as creative and emergent, addressing the complexities of culture change and continuity in the Southeast.

Patricia Lerch, for example, discusses cultural preservation and ethnic identity in terms of powwow regalia. Others discuss the impact of cultural contact in terms of the Mobilian jargon (Emanuel Dreschel) and intermarriage (Michael Logan and Stephen Ousley). Rachel Bonney's article on the miniaturization of weaving, basketry, pottery, and sculpture tracks changes in form and purpose of art objects and their reflection of cultural stability and change. She emphasizes that Indian artists define their work through complex definitions of identity, not only through the singular aspect of tradition.

In this same section Kendall Blanchard's essay reverses the typical direction of looking at anthropological contributions to Native communities. Instead he considers how Choctaw worldviews can contribute to leadership in higher education, as well as in the corporate world. Referring to his own experience in education administration, he emphasizes the usefulness of nonlinear approaches to problem solving, openness to collaboration, leadership by example, consensus, flat-management models, humor, and face-to-face communication.

As Paredes notes, the authors address "how southern Indians and Indian studies have affected anthropology" (6). Indeed, a major contribution of this text to the field of anthropology lies in its discussion of research methods and ethics. The authors stress the importance of the American Indians in the Southeast to this discussion. Many of the authors demonstrate collaboration between scholars and Indian individuals. They show extensive involvement and accountability to the people with whom they work. The book is strongest and most interesting when the authors discuss their own research experiences and attempts to make useful contributions to these communities. Furthermore, the text gives examples of how American Indian communities are determining the goals and topics of research and hiring anthropologists to conduct these tasks. In this way the text also adds to the history of anthropology by documenting the changing relationships between researchers and the communities who host them.

The topics covered in this book are very comprehensive and the articles are written in a manner accessible to a wide audience. Some other topics that would also fit well into this discussion include Christianity and casino gaming.

Perhaps the most contentious article is Logan and Ousley's, which concerns a historical look at hypergamy—or marrying for upward social mobility—and reproductive success. The article seems to neglect internal views of family and reasons for intermarriage, a topic that has been treated in such works as Theda Perdue's *Cherokee Women* (1998). The authors are to be applauded for their attempt to untangle the threads of a complex issue, but the essay seems to bring up more questions than it answers. For example, what consequences did intermarriage create within the Native community in regard to clan membership? What was the quality of life for intermarried couples in terms of spousal abuse, length of marriage, and so on?

My main critique of the book is that I want more. In particular, I would like to hear much more about the collaboration between researchers and Indians in the process of writing and the representation of Indian communities through ethnographies and other written works (e.g., see Luke Lassiter's

*Power of Kiowa Song* [1998]; and Douglas Foley's *The Heartland Chronicles* [1995]). But this volume is undeniably rich, and perhaps more would be outside its scope. I think a second volume would be an excellent addition.

The collection itself does create an element of written dialogue through the end commentary section, which includes summary articles by Native scholars Clara Sue Kidwell, Cypress, and Haikey. Their comments are generally positive, raise questions, add new perspectives, and offer suggestions for future research.

Aside from the issue of federal recognition already discussed, the commentators add more facets to a number of topics, such as the practice of powwows in the Southeast (Lerch). Cypress, for example, questions the role of powwow traditions in tribal identity and in replacing southeastern lifeways, such as the stomp dance. Also Haikey recommends further analysis of the powwow in terms of its function in culture maintenance since it is not traditional to the Southeast.

Not only does this text offer contributions to the field of anthropology, but it will prove invaluable to any course about Native American culture, history, and contemporary issues. The text would work well as a teaching resource or reader for graduate and undergraduate students. The essays herein would aid an instructor in addressing the ethical issues involved not only in doing research with Native communities but also in representing Native American experiences, lives, and perspectives through teaching, reading, and writing in an educational setting.

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**The Bird Is Gone: A Manifesto.** By Stephen Graham Jones. Normal, IL: Fiction Collective Two, 2003. 179 pages. \$13.95 paper.

If *The Bird Is Gone: A Manifesto* is a novel, it is Jones's third. His first, *The Fast Red Road* (2000), was apparently written in allegiance to the thesis of Gerald Vizenor that the most appropriate mode for American Indian fiction is comic. His story, more or less, had to do with an Indian porno star on a journey to recover his father's corpse, which someone, for some reason, had stolen from its grave. The idea of an Indian porno star, whose masterpiece deals with history from 1492 to the now discredited "termination" scheme of 1953, is funny in itself; but in apparent homage to the dubious ideal of one of the great stereotypes of our time, the "postmodern" novel, Jones revealed a defiant unconcern for the difficulty that any reader would find in following the sudden and unmapped lurches in setting, time, and character that made reading the novel, even for sympathetic readers, a tedious exercise. Whatever the alleged inadequacies of traditionally understood narrative, it at least accorded the reader enough respect to present narrative shifts with a measure of clarity, but *The Fast Red Road* seemed to have been written to prove that maddening incoherence is a virtue.