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of colonial perspectives current in 1876. Marshall takes little account of currents within American culture that have led broad segments of the non-Indian public to take a decidedly negative view of US government policies and army actions. For many non-Indians, the heroes of 1876 are Crazy Horse and Sitting Bull with Custer as the villain. Furthermore, Marshall fails to acknowledge the sizeable literature on the Little Bighorn that departs from earlier promilitary interpretations, including not only Dee Brown's widely read *Bury My Heart at Wounded Knee* (1970) but also more specialized studies and resources such as John Gray's *Centennial Campaign* (1976) and Gregory Michno's *Lakota Noon* (1997). The educational value of *The Day the World Ended at the Little Bighorn* would be enhanced by a more accurate characterization of the work of other scholars.

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Fast Cars and Frybread: Reports from the Rez. By Gordon Johnson. Berkeley, CA: Heyday Books, 2007. 134 pages. $12.95 paper.

Gordon Johnson's *Fast Cars and Frybread* offers a welcome addition to recent literature by and about California's indigenous peoples. This collection of forty-three "reports from the rez" encompasses many different aspects of California reservation life since the 1960s. A Cahuilla/Cupeño from the Pala Indian Reservation, Johnson has lived through many tumultuous cultural and generational changes—for Native and non-Native peoples alike—so he has a rich base of material from which to draw. All the pieces were originally published in the Riverside *Press-Enterprise*, so they are compact and extremely accessible for readers of almost any background. Students and general readers who have no familiarity with Native American culture at all will find *Fast Cars and Frybread* a useful primer to the state of contemporary reservation life in the United States. More specialized readers and researchers of Native American culture will find this volume informative in its detailed descriptions of changing cultural traditions—particularly Johnson's accounts of how Pala practices have been transformed by generations of contact with Christianity and modern American life. Although Johnson is skillful in his attention to both modern and traditional ways of the Pala Reservation, it is clear that he aims to use his writing to preserve valued but disappearing traditions. As he notes in his introduction: "What follows are life moments I wanted to rescue from change" (vii).

Because the sketches in *Fast Cars and Frybread* were originally published as newspaper columns, they are uniformly compact (three pages at most), but they show great diversity in form and subject. They range from ethnographic descriptions of Pala traditions, to essays contemplating the state of Native America, to reminiscences about family, friends, and youth. Whatever the subject, Johnson's reports are clear, sharp-eyed, and uncompromising. In the essay "Young Writer: Best Way Is the Way Hemingway," he describes the prose of Hemingway as a personal inspiration to him, and Johnson's style and subject bear that imprint. A devotion to both sacred and secular rituals animates many of Johnson's sketches, and he is especially apt at describing scenes of feasting, gaming, drinking, and hunting. Unlike most of the characters in Hemingway's fiction, however, Johnson's subjects are not sportsmen in a quest for masculinity or cultural tourists searching for authenticity in the wild. Even with the thorough leavening of humor throughout the volume, Johnson makes clear that the stakes are high for his characters in their reservation struggles. The outcome of a hunt can sometimes be the difference between feast and famine: a winter of venison or a winter of government cheese.

Johnson's essays effectively draw on his multiple perspectives on reservation life and the culture beyond it. Johnson was born into a bicultural family (his father is white, his mother Native American), was raised in the Bay area, and moved to the Pala Reservation in 1973 when he married a Pala Indian woman; he has remained on the reservation ever since. Johnson's descriptions of the relations between Pala and the world outside the reservation provide some of the most nuanced work in the collection. He clearly values the traditions and sense of community on the reservation, particularly the powerful connection to the natural world and its cycles, and he definitely understands the reservation as a refuge: "Here, tucked away in the mountains of the Santa Ysabel Indian Reservation, where wild turkeys still roam, the urban madness was an eternity away" (10). Even as he celebrates what reservation life offers, however, Johnson is unsparing in describing the effects of poverty and diminishing natural resources on the reservation. He shows how the lack of fresh food and the abundance of fat and carbohydrates in government rations from the Bureau of Indian Affairs has helped foster obesity and diabetes on the reservation, while stark unemployment has led some to seek solace in drink. He remembers his grandfather, for example, as having a "greasy alcohol sheen" at times and recalls running out of a country store so as not to see his grandfather in that state: "It's hard when someone you love falters. I felt ashamed for him" (27). Even amid such occasionally sad portraits, it is clear that Johnson's recollections are a labor of love, and he is just as dedicated to describing the triumphs on the reservation. The inhabitants of Pala, as described by Johnson, are not defeated by circumstances, and he consistently draws a portrait of Palas adapting and improvising to survive a radically changing physical and cultural landscape. In one of the best pieces in the volume, "Closing a Portal to the Past; Opening One to Promise," Johnson considers the benefits coming to the reservation from the casino, but he worries that there will be collateral cultural damage: "Pala Indians have been poor a long time, but they've also been able to turn hardship into a laughing matter" (127). This declaration leads to a wonderful description of the virtues of "Indian steak," which is really bologna; transformed by the cooking of his mother it could feed him three meals a day.

Johnson also sheds much-needed light on the multicultural experience of California Indians, whose experiences are often not as well represented in literature as those of indigenous peoples of the Great Plains, the Pacific Northwest, or the Southwest. Johnson's detailed descriptions of Pala Reservation traditions (such as the game *peon*) form an excellent complement to fiction about the lives of Mission Indians, described in the novels of Louis Owens. Those familiar with the performance art of James Luna, a Luiseño Indian, would also find Johnson's essays a valuable, accessible complement to Luna's experimental representations of California reservation life. Johnson shows how his people lead spiritual lives that can be deeply indigenous and Catholic at the same time. For example, Johnson describes a moving funeral in a Catholic church where Cahuilla and Luiseño songs transform a traditional Christian wake, as an elder "unsheathed his turtle-shell rattle, and the old songs resumed" before the church cross (36). A similar multicultural dimension emerges in Johnson's description of the Pala's desire to preserve tradition while enjoying the fruits of modern life that other Americans take for granted. As his title suggests, his characters yearn not just for the traditional frybread but also for the quintessential vehicle of desire in the United States, the fast car. Although Johnson humorously pays tribute to the improvised and jerry-rigged car of his youth—"a long, low dented-up gas hog with a straightened clothes hanger for an antenna"—he makes clear that he does not want his reservation to settle for less than its just share of the American dream: "Maybe, once the casino arrives, we can drive all the Indian cars to the junkyard where they belong" (128). At the same time, Johnson clearly expresses worry about contemporary developments on reservations, such as whether or not casino gambling is a blessing or a curse: "Bottom line, I wish Indians could find a more dignified way of achieving prosperity" (127).

In considering questions of cultural transformation, his collection is important as a "boomer" memoir of the 1960s. Some of the most exciting passages in the volume describe Johnson's sense of optimism while participating in the cultural changes during the 1960s, not only in the civil rights and American Indian movements but also in the sexual and countercultural revolutions. Describing his time at the University of California, Santa Cruz, Johnson relates the anticipation he felt on entering that era of change: "I attended all-Indian conferences, sat on panels where we discussed Indian identity, argued with Bureau of Indian Affairs officials over self-determination, and drank coffee late into the night with American Indian Movement members. For too long, Indians had taken what had been dished out to them" (70). That very excitement, however, leads to some of the most powerful passages in the novel, in which Johnson narrates his acute disappointment at the failure of the counterculture to live up to its transformative potential. He follows his essay on college activism with a lament for the complacency of the baby boomer generation: "their ideas made us feel above it all. . . . But what did it get us? What did we do with all this information? Where are we now? You'll find most of us nestled deep into our Barcaloungers, remote control in hand, watching our wide-screen TVs, making snide remarks to our friends about what simpering idiots the GenXers on *Friends* are, and how much cooler we were at that age" (72–73). The mixture of humor, cultural comment, and self-critique in that statement well captures Johnson's incisive spirit in the collection.

Johnson's use of the short vignette form offers many advantages for author and reader alike. Readers are almost certain not to tire of any material in the collection, as Johnson keeps the volume moving at a brisk pace and covers a surprising amount of cultural and historical ground in only 130 pages. This formal structure does pose some limitations, however. Perhaps because these pieces were written as newspaper columns, they sometimes end with forced or rushed lessons or maxims for the reader at the end. Sometimes this tidy packaging feels at odds with the sharper, more complex observations earlier in the piece. Many readers expect and demand such closure, however, so these gestures may simply reflect an effective way to connect with a general audience. At the same time, in reprinting these pieces in a new context, Johnson does have time and space to develop his material further, and this reader wishes he had done so. The author's previous collection, *Rez Dogs Eat Beans* (2001), is also a set of relatively short sketches. Johnson seems most at ease as a literary sprinter, relying on short evocative anecdotes or episodes for contemplation by the reader. The depth of the material he is probing, both culturally and personally, suggests that there is ample substance for him to pursue in greater depth. One ought not to take this criticism too far. The very fact that this reader's response to Johnson's writing is to wish for more of it reflects the achievement and quality of the material he has already produced. In these columns Johnson has the makings of an excellent and timely contemporary memoirist, and readers should hope, at the least, that he has more "reports" for us in the future.

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Fellow Travelers: Indians and Europeans Contesting the Early American Trail. By Philip Levy. Gainesville: University Press of Florida, 2007. 199 pages. $59.99 cloth.

Various dimensions of Indian-white interaction have been explored in the scholarly literature to the great benefit of our understanding of cultural contact in the colonial era. Levy's study adds a new facet of this process by examining the various conditions under which Natives and Europeans traveled together. His time frame is the sixteenth to early nineteenth centuries, and his geographical range covers most of North America. Levy offers insights into what transpired on the trail as the context of joint expeditions changed over the period of more than two centuries. A constant theme throughout *Fellow Travelers* is that what happened during such travels was a microcosm of the events that characterized Indian-white relations generally. From the outset there was a European reliance on Native peoples for knowledge about the terrain, for food, and for labor. Although whites attempted, and at times succeeded, to exploit Natives in a variety of ways, Europeans were also often in a dependent status. This situation provided Indians with leverage to negotiate the conditions of travel and the level of compensation they received. Because the whites were literally proceeding into *terra incognita*, they relied on the accumulated knowledge of Native guides to get them out and back safely. Despite this dependence, competition and, at times,