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average Hopi family as being comprised of a female-headed, extended family unit, with corporate property interests passing from a mother to one of her daughters. Further, in a traditional government made up of such “matrilineal clans,” each clan is thought of as owning a clan house (a clan “headquarters”), a ceremony with officers, duties and powers, and land. However, after comprehensively reviewing the work of anthropologists and comparing their theories to the documentary record, Whiteley concludes that such characterizations are significantly inconsistent with the actual life arrangements of Hopis. Instead Whiteley describes the presence of “conjugal households” with important matrilineal aspects. He views such a household with its conjugal (marital) and affinal (in-law) relations as the base unit of Hopi society. He suggests the presence of marriage alliance rules (at least at the time of the split) among higher-ranking clans. Specifically, he focuses on the leading matrilineal households that had control over those clan houses containing ancestral items. Whiteley argues that during the split, clan houses aligned factionally, and that the village chief and high-ranking ceremonial officers held most of the good farming lands, the latter for the duration of their service only (the land didn’t pass along matrilineal lines within their clans). Whiteley says that not all Hopi families (or lineages within a matrilineage/clan) had clan houses, ceremonies, or land, which suggests that these families exercised a “use it or lose it” approach to using other (unused) lands.

The implications for the “ologists” are great as the characterization of the Orayvi matrilineal clan corporation is the foundation for all sorts of conclusions about the nature of matrilineal societies, the structure and evolution of government, the basis of Hopi and other pueblo land-use rights, and the likely reasons for the creation and abandonment of other pueblos. The implications for Hopi history and contemporary society are even greater where Hopi society insists on operating under the traditional land-tenure system without clear written rules and given increasing complex litigation over competing land rights in tribal court. Simply put, if Whiteley is right about the myth of the average Hopi matrilineage/clan having corporate land rights, then land use may be untied from clan and village ceremonial obligations, which are suddenly subject to the intent of the original and subsequent user when transferred. This sounds too simple. Perhaps we (Hopis) might enlist Whiteley and his considerable ethnographic skills to investigate the operative norms in this area today.

*Pat Sekaquaptewa*

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**Place and Native American Indian History and Culture.** Edited by Joy Porter. Peter Lang AG: Switzerland, 2007. 387 pages. \$89.95 paper.

*Place* is a cross-disciplinary key term, but there is not a cross-disciplinary way of knowing and understanding place. Porter identifies an American or Western notion of place and sets out toward an intervention of place and history

that represents American Indian culture. This book is derived from the 2006 conference *Place and Native American Indian History, Literature, and Culture* held at the University of Wales. *Place and Native American History and Culture* navigates through American Indian issues in the United States from historical and contemporary contexts. The authors deploy various notions of place that range from place as a spatial metaphor to place as a geographic or spatial area, such as territory. Spatial metaphors of place stand in to mean place in terms of one's status or position, for example, knowing one's place in taxonomy. The concept of place as used in this book occurs at the crossroads of American Indian and dominant American cultures' intersection with the political, cultural, and spiritual.

Joy Porter problematizes an American idea of place and uses Cronon's work to do this. She makes light of a non-Indian approach and perception toward the landscape and American Indians during the establishment of the national parks. Her argument is that an American dominant idea of place is quite different from an American Indian idea of place. For example, American Indian people were dispossessed of their lands during the establishment of parks. The federal government then co-opted these spaces to produce resacralized places: national parks. Cronon explains that the wilderness or frontier was a place that was transcendental and sublime; this served to idolize nature and establish a material and discursive proving ground where men could exert or prove their manliness. This further upholds an American narrative of a frontier spirit that conquers the wilderness. This particular notion of place that Porter explains needs to be disrupted with the insertion of an American Indian idea of place.

The book's theoretical approaches work to disrupt conventional thinking about place. In the introduction Porter elucidates an American Indian notion of place supported by the work of Vine Deloria, Elizabeth Cook-Lynn Smith, Simon Ortiz, and Leslie Marmon Silko. This particular concept does not contain a human/environment divide like that of dominant American culture. Tribal peoples derive their nation's names from the landscape, and the landscape is reflected in the place names within their aboriginal lands. According to Kidwell, Velie, and Johnson, origin stories set in place a tribal nation's relationship to the land, the sky, the stars, and all living beings. Thus it is difficult to extricate notions of peoplehood, cosmology, and landscape from one another. Porter indicates that to remove people from their territory is a blow to one's psychic power.

In light of this difference in epistemologies about landscape Porter indicates that this book is a step toward reinserting Native people into scholarship about place and the absence of American Indians in history. This book addresses land contestation, (mis)representations of tribal peoples and place, and social justice interventions. Fear-Segal and Tregilia discuss at length the foreclosures of tribal agency and power and place. In terms of possibilities, social justice, and decolonizing relationships to space, Madsen writes about physical use of space at the National Museum of the American Indian as a means to decolonize linear tribal narratives, and Johansen writes about Indian humor and topics such as contested land and loss of cultural lifeways, which acts as an aesthetic

intervention. Johnson writes specifically about tribal cosmologies as a lens to know the world and as a platform to enact Indian activism.

There are three major themes across the chapters: land and ideological contestation, representation, and social justice interventions/possibilities. The questions about American Indians and place are multidimensional and include the United States dictating to tribal people where they will be buried, where and how they will be educated, how they will use their land, and where they will work. Another dimension involves narratives about Indians and place and counternarratives on how Indians decolonize these representations. The federal government is evident in many chapters, which follows with the paradigm of power relations/contestation, the struggle not only for place but also for ideologies about place and land. In some chapters this means ideologies about the proper normative use of land as opposed to the less suitable Native use of land as evidenced by Treglia's work about the Bureau of Indian Affairs' educational agenda for Navajo use of land and reduction of their livestock.

Within the theme of land contestation, Fear-Segal chronicles Carlisle Indian School's cemetery and its creation after the burial of the Indian children in the Ashland cemetery was called into question. After the army takes control of the Carlisle campus, the cemetery lies in the path of development, and the children's graves are exhumed and moved to another site. This racialization of space is evidenced in the way burial places are demarcated and segregated. Under this same theme of land and ideological contestation, Busatta's chapter about Mt. Graham discusses opposing viewpoints about sacredness that are not the usual tribal/nontribal but are intratribal as well.

Tribal people are represented as tragic vanishing symbols and anecdotes told out of context; Riggs, Altshul, and Madsen address this in their chapters. Hannah Freeman serves as a symbol of the vanishing Indian in Chester County, Pennsylvania. After her death, the non-Indian community valorized her and the Lenape, whereas in reality tribal people were not treated as well as it is later depicted, thus creating a place myth. Altshul focuses on the national parks and how tribal people whose homelands spatially coincide with the park locations are depicted in signage. There is little context supplied to the readers. On signage there are various snippets of information about the local tribes; thus park visitors run the risk of forming an idea about a tribe based on information provided by the park.

There are emancipatory practices by tribes that ensure cultural continuity. Cinnamon and Hamill give an account of tribes redefining place after the Trail of Tears. Parezo demonstrates the cultural continuity of Navajo sandpainters and the way in which they map the sacred sites of Navajo land in their work. Carocci's work focuses on tribal people in San Francisco remaking place by rearticulating social and political structures within the city. In terms of aesthetic interventions, photography (and its interpretation) and Indian humor work in a decolonized manner to reinsert tribal people in scholarship. The book achieves this by critiquing how tribal peoples are portrayed and how they represent themselves in humor. These works, as well as Madsen's work on museum space and historical narratives, strive to do at least one of two things: (1) show how tribal people ensure a continuity of their social, cultural, and political practices

and (2) represent tribal people outside of a Western framework and survivance through the remaking of place outside of their aboriginal territories.

When the social practices about a place are studied this can reveal the ways that race, subjugation, and emancipation might manifest through place. This book serves as a widely sweeping entry into place, Native culture, and social processes. All of these ideas about place characterize the many lived practices of diverse indigenous peoples in relationship to land and place. *Place and Native American History and Culture* also gives a reading of the lived practices of those who colonize and subjugate indigenous peoples. It can give the reader an abbreviated idea of the larger social processes from which the lived practices emanate.

There are more than five hundred tribes in the United States, and although there are common ideologies across the tribal nations there are also highly differentiated experiences. These experiences are principally in terms of various treaties negotiated and of resources based on their regions. Thus this area needs scholarship. This book addresses not only a collective American Indian idea of place but also various geographic sites in the United States: southeast tribes, southwest tribes, northern tribes, central plains tribes, and northwest tribes. *Place and Native American History and Culture* can capably launch an interested scholar in the direction of these regions as well as create a pan-Indian perspective, especially in terms of the federal government's relationship with tribes and the issues it has generated. Porter's work demonstrates the many ways American Indians and place can be understood and represented, which consequently informs decolonizing scholarship. In summary, Porter assembles a collection that offers many points of departure to interrogate tribal ideas about and relationships to place further.

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**Pre-Removal Choctaw History: Exploring New Paths.** Edited by Greg O'Brien. Norman: University of Oklahoma Press, 2008. 256 pages. \$39.95 cloth.

In an effort to close a gap in the written history of the Choctaws, Greg O'Brien has assembled the work of some of the most important scholars in the field. In many ways, he has succeeded in doing so. The last twenty-five years have witnessed a growing number of monographs on Native Americans of the Southeast during the Colonial and Early Republic eras. Before this time, most historians focused on American Indians after Removal. This oversight was particularly true of the so-called Five-Civilized Tribes. Although other nations such as the Cherokees and Creeks have been the subject of recent books, the Choctaws' story before the 1830s has been neglected. *Pre-Removal Choctaw History* seeks to address this oversight. Aside from O'Brien's contributions (an introduction and three articles that cover the late eighteenth century), the book contains six more essays by James Taylor Carson, Patricia Galloway, LeAnne Howe, and Clara Sue Kidwell, the