

Overall, the editors of *Restoring Indigenous Leadership: Wise Practices in Community Development* have created a great read. It is highly recommended, with the caveat that readers be ever-vigilant about the policy recommendations handed to them, from academia and colonial actors alike.

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Sharing Our Knowledge: The Tlingit and Their Coastal Neighbors. Edited by Sergei A. Kan. Lincoln: University of Nebraska Press, 2015. 584 pages. \$65.00 cloth; \$65.00 electronic.

The Tlingit are a unique, dynamic force among Native American peoples. You could not find a Native nation whose elders have taken a more active role in documenting and preserving their heritage and culture, or whose elders, at the same time, have adapted so effectively to modern American life as fishermen, entrepreneurs, and professionals of various stripes. This unique ability to blend the traditional with the modern—and indeed, not even to see a conflict between the two—speaks to the power of Tlingit resourcefulness and resilience. That remarkable capacity to both adapt to the present and carry the past forward is embodied in Tlingit traditionalists like Mark Jacobs, Jr., a contributor to this anthology: he was a Christian, patriotic American who proudly served in WWII and also spoke his tribal language. By the 1980s Jacobs was publishing essays on traditional Tlingit foods and helping to organize clan conferences to preserve his culture. Jacobs and other Tlingit cultural activists such as Andrew Hope III were the motive force behind the clan conferences that produced this singularly important book.

If the Tlingit are a unique people, *Sharing Our Knowledge* is a unique volume. Edited by Sergei Kan, the most prolific and accomplished non-Native scholar of Tlingit culture, this anthology offers a glimpse of what might be considered a model approach to Native studies, where “cultural anthropologists, museum specialists, archaeologists, and linguists . . . have engaged in . . . collaborative research with Native scholars, elders, and community activists” (7). This “anthropology of mutual engagement” has brought non-Native scholars and Tlingit traditionalists together in a long-term, mutual collaboration to document and nurture the history and culture of Tlingit peoples.

For decades the debate has raged over what obligations non-Native scholars owe to the Native communities they study. Anthropology has an especially dark past that dates back to its nineteenth-century origins, when non-Native scholars literally plundered tribal grave sites for artifacts and skeletal remains both to document the culture of the “vanishing Indian” and to gather evidence for theories of Native genetic inferiority. Fast-forward to the contemporary era, where aspiring professors in tweed jackets build their careers studying Native communities that receive little compensation or benefit from such scholarship. While scholars receive tenure and professional accolades, Native informants continue to live out their lives in impoverished Indian communities.

This volume turns that formula on its head. By putting Native peoples—scholars, intellectuals, cultural activists—at the forefront of cultural production, *Sharing Our Knowledge* reflects a new spirit of “collaborative, community-based, or participatory action research” that has welcomed “community input into the research design and the research process” (7). Emerging from the Tlingit-Haida clan conferences that began in 1993, where “practitioners came together with scholars as equals to discuss their mutual knowledge of and experience with the cultures indigenous to this part of the world,” this volume reflects the spirit of a new, socially responsible scholarship that gives voice to Tlingit peoples themselves and involves them directly in the process of making their own history and preserving their own heritage (1).

The book consists of twenty-five essays divided into five sections: “Our Elders and Teachers,” “Native History,” “Subsistence, Natural Resources, and Ethnogeography,” “Material Culture, Art, and Tourism,” and, lastly, “Repatriation.” The articles are written by a who’s who of Native and non-Native scholars in Tlingit studies, including, among others, the editor Sergei Kan, Madonna Moss, Peter Metcalfe, Mark Jacobs, Jr., Steve Langdon, Thomas Thornton, Andrew Hope III, and Nora Marks Dauenhauer and Richard Dauenhauer, but the volume also includes contributions by a younger generation of Tlingit scholars and culture-bearers. *Sharing Our Knowledge: The Tlingit and Their Coastal Neighbors*, moreover, pays tribute to previous generations of scholars, such as the famed anthropologist Frederica de Laguna, whose *Under Mount Saint Elias* still stands as one of the best ethnographies of any tribe, and the controversial Tlingit scholar Louis Shotridge, who in the 1920s collected Tlingit artifacts for the University of Pennsylvania Museum of Anthropology and Archaeology. Although his collecting was, and is, controversial, Shotridge had a deep appreciation for his own heritage, writing essays in English that conveyed the subtleties of Tlingit culture to non-Natives.

Sharing our Knowledge contains essays about Tlingit cultural activists and intellectuals and articles by Tlingit cultural activists and intellectuals. Articles by non-Natives highlight the Native perspective and reflect the fact that non-Native scholars worked closely with the Tlingit-Haida communities they studied. Preucel Williams’s essay on Shotridge and Sergie Kan’s piece on Mark Jacobs, Jr. are exemplars of this collaborative, participatory scholarship: both authors worked closely with Native informants and the Tlingit community to verify and deepen their studies. In their insightful contribution, Nora Marks Dauenhauer and Richard Dauenhauer—luminaries in Tlingit studies—articulate a set of standards for their own work that could easily be applied to this entire anthology: “that it would be acceptable to the Tlingit community, so that we work in the community with the people who want to be worked with and what we do is open and above board and meets the stands of the community; that it also meets professional, scholarly academic standards . . . and finally, that the work is accessible to the average interested and intelligent reader” (159).

Sharing Our Knowledge is a welcome reassessment of the field of Tlingit studies, but it is also far more than that, since it breaks new ground on so many different fronts, particularly its approach to collaborative and community-based research. The book sets a standard for how Native studies, anthropology, and ethnohistory should be carried out, with Tlingit traditionalists, intellectuals, and scholars participating

directly in the creation of tribal knowledge and non-Native scholars respecting those contributions. As such, this will be an invaluable contribution not only for scholars of Tlingits and Northwest coast cultures, but also for all scholars of all specialties who want to see what the new community-based scholarship can look like. By honoring the cultural heritage of Tlingit-Haida communities and putting the power of their cultural heritage squarely into their own hands, this volume is central to the “repatriation of knowledge” which Native scholars like Devon Mehesuah have long argued is necessary in Native studies.

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Structuring Sovereignty: Constitutions of Native Nations. By Melissa L. Tatum, Miriam Jorgensen, Mary E. Guss, and Sarah Deer. Los Angeles: UCLA American Indian Studies Center, 2014. 210 pages. \$40.00 paper.

With several hundred Native tribes and nations that have or need statements of their fundamental law, and a tradition of representative government centuries old, one may ask why Native America hasn't yet produced a culturally appropriate, comparative guide to constitution-making before now. *Structuring Sovereignty: Constitutions of Native Nations* will serve as a common ground for a national conversation about fundamental law across Turtle Island for any Native nation that undertakes what the book calls “a collective journey of self-discovery and reflection” which expresses “who we are as a people” (xi). This journey can be profoundly unifying in principle, and, at the same time, very divisive in practice.

This clearly written book is meant to serve as a guide to Native tribes and nations that are writing or revising constitutions, as well as students of the process. It is tempting to call this book a text or “how-to,” because it does have those attributes. It is also a tutorial on how to define sovereignty, with many exacting and illuminating examples: lessons in resource management from the Osages, for example, who have managed, against copious corporate pressure, to keep a major oil resource under collective tribal control for more than a century. The Haudenosaunee (Iroquois) provide advice on impeachment from their Great Law of Peace, which helped to inspire Benjamin Franklin.

This book is notable because it provides examples from both traditional councils, such as the Northern Cheyenne Council of Forty-four and the Haudenosaunee Grand Council at Onondaga, as well as those written by governments falling within United States aegis under the Indian Reorganization Act of 1934. Some Native nations, such as the Akwesasne Mohawk (St. Regis) have both. Other books do exist that tutor Native peoples on how to assemble constitutions, but many advise cookie-cutter replication of the United States Constitution and do not, according to the authors of this book, “account for differences across communities in political organization and government needs” (xi). Such guides also “tend to focus on external limits—those imposed by