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Horse exemplifies "[t]he most compelling form of anticolonial protest in imperial society," because it mimics Mount Rushmore, although he admits that the thing doesn't do much for Lakota people (33). The concept of "anticolonial" suggests a conscious repudiation of colonial authority, which one would think has something to do with recognizing the political claims of Indian people historically and in the present and with taking some action in accordance with that belief. It's only possible to conceive of contemplating the Crazy Horse monument as anticolonial if one accepts the narrative laid out in every tragic Indian story extant as an accurate account of history: that Indians had no viable political claims to autonomy (they didn't form real nations) and were doomed by world history to be utterly destroyed by white civilization (they were savages), and also only if one also believes that it was a lucky thing that sympathetic whites' liberal beneficence made Indians US citizens, which solves the problems of history altogether. Only then can "anti-colonial" be conceived of in so passive and apolitical a fashion.

Sayre's discussion of white melancholy and tragic Indian chief narratives is explanatory mainly of the current state of historicist criticism of American literature. What it says to American Indian studies is that the same hoary ideas about Indians—Indians are "tragic"; the sincere feelings of white individuals for Indians are merely that, sincere feelings; and that Indians were properly made citizens of the United States, which compensates for past horrors—remain key assumptions in the scholarship. It will probably be a long time before the current concerns of American Indian studies with the history of colonization and decolonization can ever be fully recognized in the criticism of American literature, in which the legacies of liberal imperialism still determine how writing by and about Native people is read and understood.

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Light on the Path: The Anthropology and History of the Southeastern Indians. Edited by Thomas J. Pluckhahn and Robbie Franklyn Etheridge. Tuscaloosa: University of Alabama Press, 2006. 283 pages. $60.00 cloth; $34.95 paper.

Although Charles Hudson's position as the elder statesman of Southeastern Indian studies has long been established, *Light on the Path* shows just how far his influence has reached. This festschrift, prepared from papers presented at a daylong symposium organized in Hudson's honor, shows his significance as a scholar, mentor, and methodologist. Hudson's influence is notable in the works and lives of his students, who, as it turns out, comprise a substantial number of the scholars working in this area today. Hudson's various legacies are the focus of the volume.

Primary among Hudson's contributions is his work reconstructing the culture histories of the Native peoples of the Southeast. The significance of this legacy lies in the fact that Native peoples of the southeastern United States have experienced countless tragedies at the hands of European explorers,

colonists, the US federal government, and, in some cases, their own Native neighbors. A portion of the tragic events that changed the lives and land of southeastern peoples occurred before there was a written record of their presence. Writers who had no interest in accuracy or objectivity documented other events. For example, smallpox and other epidemics significantly diminished populations in the earliest periods, leaving a distorted picture of the Southeast for explorers and early colonists who left the few records that exist from that period. The Native peoples surviving in the Southeast also became enmeshed in the international trade dependency and subsequent warfare that constituted the basis of British, French, Spanish, and Indian relations. Southeastern tribes sided with those whom they believed would help them defeat their own enemies or gain economically, but ultimately the lands of the Southeast were divided up by European powers. The effects of the political maneuvering, warfare, and disease of the seventeenth, eighteenth, and nineteenth centuries left twentieth-century scholars with a clear view of European and American history. However, the history of Native peoples could be seen primarily in terms of their interactions with Euro-Americans and then often only through Euro-American eyes. Hudson advocated the view of pre-, proto-, and post-European and American periods as a continuous narrative and established in the Southeast an approach that variously combined archaeology, history, linguistics, and ethnography, an approach we now know as ethnohistory, but that only took root in the South under Hudson's cultivation.

Following Hudson's example, the majority of the papers in this volume use some combination of ethnohistorical methods to examine questions about events during the period in which peoples of the Southeast were undergoing significant transformations. Of particular interest in this regard are papers by Kowaleski, Etheridge, and Perdue. These papers address larger issues and encourage a reexamination of the historical processes that affect our understanding of the relationships of Native peoples to the South today. Each also comes from a different disciplinary perspective and shows what each of their respective disciplines has to offer ethnohistory in terms of methods and perspectives. Because ethnohistory embraces this variety of methods and perspectives, reading a collection such as this often leaves readers with the feeling that they are adjusting the zoom settings on a camera. These three papers taken together illustrate the depths of focus possible in ethnohistorical research.

Kowaleski's assessment of coalescent societies contributes a new perception to our understanding of the social processes that transpired during the tumult of warfare and epidemic. An anthropologist, Kowaleski turns the very broad lens of his field toward the question of the reconfiguration and increased complexity of protohistoric societies after the disruptions attendant to European contact. He places the events in the protohistoric Southeast into the context of colonialism around the world including the Southwest, the Plains, Africa, New Guinea, and Mesoamerica, and thereby extends the normally insular field of Southeastern studies. Thus, his is the broadest and least specific of the papers to be included in the volume. Ultimately, using world systems theory as a basis for his discussion, Kowaleski posits a

model of social change that applies across cultures (one of the hallmarks of anthropology) and includes a variety of processes that could possibly produce complex societies.

Etheridge's discussion of so-called shatter zones related to the Indian slave trade is probably the most significant chapter included in this volume, at least in terms of our reevaluation of the protohistoric period in the Southeast. This piece also occupies a medium range of focus that allows for the contextualization of the events discussed within the larger historical processes at work during the time period and allows a view of regional networks that are critical to our understanding of the Indian slave trade. As a basis for her discussion, Etheridge draws together a wide variety of sources to demonstrate the consequences of the advent of capitalism in the Eastern Woodlands area. Relying primarily on archaeological and historic sources, she includes the northeastern Iroquois as well as four "militaristic slaving societies" in the Southeast to illustrate the effects of warfare, disease, and, most importantly, trade on the entire region. In contrast to the archaeologically known Mississippian chiefdoms or the historically documented eighteenth- and nineteenth-century southeastern societies, these militaristic slaving societies arose in the context of manipulation by the British and French and controlled access to much of the trade for goods, skins, and slaves. In addition, these slaving groups dictated the movements and well-being of their Native neighbors, thus prompting groups to flee or coalesce with them. This article sheds new light on a crucial aspect of the development of southeastern peoples during a period that has long been a puzzle archaeologically and historically. The scenarios presented by Etheridge integrate data from sources specifically focused on individual groups into a processual understanding of the protohistoric period for the entire East.

Perdue's piece on intermarriage between Europeans and Indians in the South is a tightly focused and fascinating glimpse at the two-way relationship of acculturation through intermarriage in the eighteenth century. Perdue shows that although everyone from British colonial officials to Thomas Jefferson promoted intermarriage as a means to acquire Indian lands and assimilate Indian peoples, many Europeans who married into Indian families were changed. Perdue cites a number of very specific historical examples to demonstrate the complexity of these relationships. She presents scenarios in which European wives refused to return to their blood families after being adopted and/or married into Indian families. The women preferred the relative freedom and power of Native women's lives to their own and refused to be brought back into the fold. She also provides several examples of European men who married Indian wives becoming acculturated, although perhaps for more economic reasons than any other. European men married to Native women were frequently traders who became fluent in Native languages and politics and enjoyed the benefits of integration into the community. Perdue concludes that the resistance of southeastern peoples to the assimilation strategy of intermarriage was crucial to their survival but also led the powers that were to pursue more forceful means.

Taken together these articles and the others in this collection demonstrate the deepening of our knowledge about the Southeast. We are provided

with an assortment of perspectives and methods to choose from in our quest to see farther back into the relationships between Native peoples in the Southeast and the colonial forces they encountered. Ultimately, this work achieves its goal: to honor Charles Hudson and demonstrate the range of his contributions to southeastern Native studies. Beyond that, however, it does what its title suggests and sheds light on the path for future study.

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Like the Sound of a Drum: Aboriginal Cultural Politics in Denendeh and Nunavut. By Peter Kulchyski. Winnipeg: University of Manitoba Press, 2006. 305 pages. $55.00 cloth; 26.95 paper.

Like the Sound of a Drum calls for a participatory reader. Partway through the book, the author describes the "people's history" of one northern Aboriginal community that "presents itself as this or that story, not linked to each other, with no concern for finding a way of putting them all together, as if that would somehow tell the 'whole story'" (122–23). This description also applies to Kulchyski's work. Although formally structured into three parts, six chapters, and both an introduction and epilogue, the book is constructed (or perhaps deconstructed) through a series of stories and commentaries varying in length from one paragraph to several pages that are likewise not linked to each other and without an attempt on his part to "somehow tell the whole story." However, it works.

The "people's history" and understanding of the world is contrasted throughout the book with the "totalizing" project of capitalism, commodification, and, for northern peoples especially, the state. Through an interweaving of personal vignettes, history lessons, and assorted philosophical *pensées*, Kulchyski looks at the micropolitics of Aboriginal resistance to the "continuing conquest" by the dominant Canadian society (4). His work is located in two of Canada's three northern territories. In the central Arctic, Denendeh—still Northwest Territories (NWT) on the map—is home to the small scattered communities of Dene, Métis, and some non-Natives. The NWT capital of Yellowknife, seat of the territorial bureaucracy and with a large non-Native population, has a different ethos. In the eastern Arctic, primarily Inuit populate the new territory of Nunavut. Although Kulchyski covers Canada-wide Aboriginal politics, three northern communities have been the main sites for his research: Liidli Koe (Fort Simpson), NWT, Fort Good Hope, NWT, and Panniqtuuq, Nunavut.

The personal vignettes in *Like the Sound of a Drum* are drawn from the author's years of participatory research in the Canadian north during the 1980s and 1990s. In writing the book, he says, "I can be said to have hunted stories: as hunters travel on the land in search of prey, I searched the texts of my journals and memories for narratives" (8). Over the years of his research Kulchyski went to community meetings, took notes, read minutes, and drafted