

Savage Kin: Indigenous Informants and American Anthropologists. By Margaret M. Bruchac. Tucson: The University of Arizona Press, 2018. 280 pages. \$35.00 paper.

With this book, Margaret M. Bruchac has accomplished what others have tried: to represent Indigenous peoples as fully engaged in the modern project while never questioning or compromising their tribal heritage and experience. At the same time, she offers insight to the discipline of early-twentieth-century anthropology and the relationships between anthropologists and community members that were vital to its continuation. *Savage Kin* is not only necessary reading for anthropologists interested in the history of the discipline, but also a model for scholars searching for how to bring Indigenous stories and voices to the forefront of United States history and American studies.

Five of the book's six chapters serve as case studies, each discussing a different example of the collaboration between Indigenous community members and anthropologists, as well as the various types of knowledge that these exchanges produced. Some of these relationships are well known, such as the collaboration between George Hunt and Franz Boas; others will be new to most readers, such as the contribution of Gladys Tantaquidgeon's research to the work of Frank Speck. Central to Bruchac's argument is that all of these relationships need to be understood on their own terms and in their proper contexts. Each relationship was conditioned by both community circumstances and the individuals who participated. The backgrounds, educational levels, and social positions of the Indigenous scholars discussed vary, just as the ambitions, temperaments, and approaches of the anthropologists differ. For example, William Fenton's collaboration with Jesse Cornplanter was contentious due to Fenton's continual assertion of intellectual authority over Haudenosaunee culture. Alternatively, Frank Speck recognized and respected Tantaquidgeon's expertise regarding the Mohegan and promoted Indigenous control over tribal heritage. Throughout, Bruchac discusses professional successes and personal failings of various actors, so that at the end of the book the reader is left with a tremendous sense of a shared human nature.

As the title implies, kinship plays a vital role within these relationships and in the book as a whole. Kinship networks were key to accomplishing research goals and anthropologists and Indigenous informants relied on these networks in order to gain access to communities. Kinship bonds were often intergenerational as well, as is clearly the case in the collaboration between Gladys Tantaquidgeon and Frank Speck, as well as that of Arthur Parker, Beulah Parker, and the archaeologist M. R. Harrington. The chapter on the well-known collaboration George Hunt and Franz Boas offers new insight by focusing on the kin networks of George Hunt's first and second wives, Lucy Hominkanis Hunt and Tsukwani Francine. Bruchac details the cultural knowledge and connections that both women brought to the ethnographic project between Hunt and Boas.

Despite important roles, both women are largely erased from stories regarding Hunt and Boas, and Bruchac argues that their contributions should not only be acknowledged, but also considered for what they say about the larger role of women

in Northwest Coast life. Lucy, for example, was from a high-ranking Kwakwaka'wakw family and was therefore heir to traditional knowledge. In addition to providing him access to her own familial networks, she helped George in his research, suggesting topics and reviewing manuscripts. As Bruchac notes, her death left George Hunt bereft, and he was unable to continue the work with Boas without her (35). He was only able to reengage with the research after his second marriage to Tsukwani, who not only provided George with necessary access to the community, but was instrumental in his collaboration with Edward Curtis and the production of the documentary *In the Land of the War Canoes*.

Each chapter stands on its own in offering new insights to the various collaborations, but when considered as a whole together they intervene even more importantly into the history of anthropology. By tracing the various connections between scholars and informants, Bruchac demonstrates that non-Native scholars largely created the divide between modernity and indigeneity because they were professionally invested in maintaining that separation. Certain types of knowledge were erased in order to maintain an "authenticity"; however, this also had the effect of erasing the complex personhood of Indigenous informants. For most of the people in the book, having to choose an identity that aligned them with modernity or indigeneity was impossible; they lived their lives by taking full advantage of the limited opportunities presented.

The life of Bertha Parker, daughter of Arthur Parker and Beulah Tahamont, is perhaps the best example of this approach. Bruchac argues that traversing these roles took a personal toll on Bertha; however, her story exemplifies the ways in which Native people both engaged with, and ultimately transformed, stereotypes of Native American culture in the early twentieth century. Born in an archaeological field camp, Bertha had a tumultuous childhood that resulted in her living in California with her mother and working in the film industry. A disastrous first marriage led Bertha to find refuge with her aunt in Nevada and she began working on archaeological excavations alongside M. R. Harrington, her father's former colleague. Bertha distinguished herself as a field researcher and significantly contributed to the archaeological and paleontological record. After the untimely death of her second husband, she returned to Hollywood, where she became an important activist and advocate for urban Native communities.

The author's closing chapter takes seriously what the application of Indigenous methodologies means in the context of the history of anthropology. Part of this process is the painstaking work of excavating the relationships that lie beneath the surface of written documents and to resolve who in fact is responsible for the production and dissemination of early-twentieth-century anthropological knowledge. The book is deeply researched and draws upon a wealth of archival materials from a diverse range of collections, both public and private. Bruchac knits together correspondence to illuminate the entwined relationships between anthropologists and Indigenous informants. She not only finds collegial exchange between anthropologists and Native community members, but also resistance and questions about the anthropological project. Bruchac ends with a meditation on the act of collecting and its impact on

contemporary museums and universities. She argues that current efforts at repatriation should not be seen as merely a transfer of ownership of objects, but as an opportunity to “reconnect” objects to communities (190). This means that we need to understand the stories and the relationships that underlay their acquisition. Ultimately, she argues that the knowledge shared by Indigenous informants must be properly acknowledged in order to understand these early ethnographic collections, and that it must be properly respected as anthropologists and Native communities move forward in collaborative endeavors.

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Upstream: Trust Lands and Power on the Feather River. By Beth Rose Middleton Manning. Tucson: University of Arizona Press, 2018. 256 pages. \$35.00 paper.

The many transgressions against Northern California Indians and their claims to Indigenous land tenure are exhaustively documented here. In the face of natural resources development favoring timber harvest, railroads, hydroelectric power generation and irrigation, the Maidu and associated Tribes and Rancherias were alienated from their traditional Native lands by state courts, corporations, and the federal government. This book details how this happened and makes note of the relatively permissive environment of the day that allowed these activities to occur. Presenting a large body of evidence showing illegal and questionable alienation of Indian land, the central theme is the detailed research of dozens of land transactions associated with non-Indian natural resources development.

A book addressing this topic requires maps. Landscape-scale maps are necessary to orient the reader to the many locations, villages, watersheds, and land parcels being described. The several maps and illustrations in the book could benefit by being replaced with stylized, “adapted” original/author maps that orient the reader throughout the treatise. A series of graphics illustrating land ownership changes over time would be very helpful. Tables and charts detailing land ownership, acreages, title status, and key dates would also be useful.

There is considerable and admirable research from the archives of certain agencies, courts, and organizations, but a review of the relevant academic literature and court cases is somewhat underpowered at best. The introduction uses literature reviews well, but the remainder of the book less so. This text could benefit from comparative analysis of related literature to justify and reinforce the main themes of the research endeavor. *Native Land Law: General Principles of Law Relating to Native Lands and Natural Resources* (2012) from the Indian Law Resource Center and Indian Land Tenure Foundation covers similar topics by laying out the gaps in Indian land law that persist today. Kirke Kickingbird and Karen Ducheneaux’s *One Hundred Million Acres* (1973) also comes to mind as a relatively powerful, early, and classic work in this area.