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The Colonial Compromise: The Threat of the Gospel to the Indigenous Worldview. Edited by Miguel A. De La Torre.

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and accountable scholarly collaboration with Native communities. *Basket Diplomacy* complements accounts of earlier eras and sets a foundation on which accounts of more recent times may build. Bates's work accompanies the literature on Indigenous relationships with state and federal governments, the federal recognition process, and Indigenous leadership and activism amidst oppressive racial hierarchies, as in the Jim Crow era. This book is relevant to anyone studying or researching southeastern groups who have had to navigate similar historical circumstances such as the Choctaw, Chitimacha, Houma, Tunica-Biloxi, and Seminole. Her account complements texts such as Katherine Osburn's *Choctaw Resurgence in Mississippi: Race, Class and Nation Building in the Jim Crow South, 1830–1977* (2008). Enriched with previously unpublished photographs that amplify her sensitive, three-dimensional, and humanizing portrait of Coushatta people, Bates's work is a worthy successor to that of scholars such as Theda Perdue, Clara Sue Kidwell, Anthony J. Paredes, and Donald Fixico.

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The Colonial Compromise: The Threat of the Gospel to the Indigenous Worldview. Edited by Miguel A. De La Torre. Lanham, MD: Lexington Books/Fortress Academic, 2021. 196 pages. $95.00 cloth; $45.00 electronic.

Like many other scholars of Indigenous religions, I was first introduced to George Tinker's work in graduate school. I read *Missionary Conquest* (1993), urged by my advisor, and included some of Tinker's quotations, terminology, and ideas in my thesis. His definition of "colonization" and use of "cultural genocide" stood out to me as particularly powerful. I was reminded of the power of these words again while reading *The Colonial Compromise*, a collection of essays celebrating the major scholarly contributions of George E. Tinker. In a theme pursued by many of the contributors to this volume, much of the book stresses the significance of language, the history of important concepts, and the usefulness of certain terms.

Edward P. Antonio is interested in investigating and interrogating some of the key concepts found within the title and subtitle of the book, specifically *compromise*, *threat*, and *gospel*. The premise of this first chapter is that compromise and threat acted as the means through which Christianity and colonialism "operated in the encounter between Indigenous peoples and Europeans" (5). In support of his claim that Indigenous compromises were how Indigenous peoples rejected European colonial power, Antonio argues that analyzing these terms is important because colonialism works through these concepts, these categories are morally loaded terms, and the terms have "conceptual dimensions that call for theoretical analysis" (5). In a similar vein, Ward Churchill's chapter focuses on the meaning of the word *genocide* and its relationship to colonialism. Unlike Antonio, however, Churchill is concerned with the importance of proper naming and never mentions the gospel or Christianity. Although

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much of this chapter focuses on his own work on the topic, his discussion of the meaning of genocide does relate back to Tinker's *Missionary Conquest*.

Mark D. Freeland's chapter engages well with both the issue of language and the trajectory of Tinker's work, examining the use of language and translation as a colonizing tool of missionaries. In an important question that drives much of the chapter, Freeland asks if it is "possible for an American Indian person to participate in Christian thought and action without causing harm to their American Indian self, identity, and community" (88). Additionally, Freeland critically analyzes and defines worldview, prayer, and kinship using Anishinaabemowin, the language of the Anishinaabe people, to demonstrate how Christian concepts are not translatable into Indigenous languages and contexts. Some linguistic points are repeated or similar points within Tinker's work are emphasized. Steven T. Newcomb's chapter "On the Use of the Bible for Mental Colonization" reiterates the importance of engaging with the language of genocide mentioned previously in Churchill's chapter, although it differs in his specific engagement with the gospel as a threat to the Indigenous worldview.

Tinker himself addresses why any conformity or assimilation to the Christian Gospel is destructive to the Indigenous worldview in the last chapter, emphasizing that even the "liberal colonizer missionary" is intent on replacing Indigenous culture and worldview with a Euro-Christian worldview (137) and implying that even the "nice Christian" is still an insidious agent of Indigenous extermination. Tinker's emphasis on language as a tool of decolonization would have been helpful in framing the chapters which delve into the particulars of terminology (140–41). Tinker emphasizes that he is not just concerned with religion, but with how cultural and political compromises also impacted the Indigenous worldview (147). His articulation that these other elements are all intertwined would have clarified Churchill's chapter, which never mentions religion. His overall argument is that Euro-Christian thinking has largely replaced Indigenous ways of thinking, which is eroding the community-centered focus of Indigenous peoples (148, 150).

The book's structure is disjointed because some contributors address the topics highlighted in the title or subtitle of the book, while other contributors focused on celebrating Tinker's scholarly career. Both brief sections mostly consist of praise for, biographical highlights of, and personal recollections of George E. Tinker and his influence. Editing would have improved this volume. Grammatical errors occur in nearly every chapter, with some chapters relying too heavily on lengthy quotations and citations.The blurb, preface, and introduction suggest that this book is a tribute to the scholarly works of George E. Tinker and do not address the book's structure, themes, goals, or arguments, such as the threat of the gospel to the Indigenous worldview, nor do they introduce or summarize the chapters or contributors.

Nonetheless, the concluding chapter brings everything together through George E. Tinker's personal journey wrestling with the themes addressed in this book. Indeed, this demonstrates that this chapter should have been the first chapter or the introduction. Pointing out the questions at its heart, Tinker importantly emphasizes his view that compromise changed Indigenous languages and relationships and identifies these changes to Indigenous culture as genocidal. Knowing that Tinker intended genocide

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to be a key component of this venture would have provided the reader direction and understanding of what is to come.

Some similar works are mentioned on multiple occasions, such as Tinker's *Missionary Conquest* (1993) and Newcomb's *Pagans in the Promised Land* (2008). In an extensive bibliography, however, one work emerged as especially worthy of comparative coupling with that of Tinker: Tzvetan Todorov's *The Conquest of America* (1984), which is equally provocative and makes similar claims about the history of colonialism. De La Torre's chapter using Tinker's reassessment of the lives of prominent Christian missionaries to reexamine the life of José Martí would pair particularly well with Todorov's work on Las Casas.

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A Diné History of Navajoland. By Klara Kelley and Harris Francis. Tucson: The University of Arizona Press, 2019. $35 paper; $120 electronic.

—*Do it yourself, do it the Diné way* (9).

Recognized scholars researching and publishing important studies about Navajo history and culture, authors Klara Kelley (Euro-American) and Harris Francis (Navajo) have served as significant cultural resources consultants for several Navajo Nation government programs, and for more than three decades have worked on historical preservation projects in all of Navajoland's 110 chapters (communities and local governance units). *A Diné History of Navajoland* continues their notable contributions to understanding Navajo perspectives on the past and present while emphasizing Navajo political and cultural sovereignty. Based on Navajo oral traditions, ceremonies, and more than a hundred ethnographic interviews, each of this book's eleven chapters are extremely noteworthy. The authors successfully demonstrate that traditional oral history is living history—empowering—and rather than based on untrue narratives, such as myths, oral history seeks harmony. Authors of Native American history and culture should always consult and include oral history among written historical sources.

Kelley and Francis make it abundantly clear that the Navajo are not helpless victims and for many centuries have resisted and survived numerous policies and actions designed to destroy their ways of life. Navajo political and cultural sovereignty is self-determination in its truest sense and rejects federal Indian sovereignty laws. The very idea of defining Indigenous peoples' sovereignty based on the dominant culture's definition of dependent sovereign nations is totally unacceptable. Indeed, the Navajo word for sovereignty is "rainbow": the rainbow image surrounds many ceremonial sand paintings of powerful deity icons, the land, and other important items.

The authors critically examine how Navajos came to be and who they are. Rejecting late arrival theories by anthropologists and others, traditional stories successfully

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