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thrived largely because, at the time, a “dualistic” economy of aboriginal peoples and capitalists coexisted in which the Métis traders found an entrepreneurial niche. However, after the 1880s, when the buffalo disappeared, capitalism dominated the economy of the North American West by marginalizing the Native peoples and Métis. Grant claims that when “this dualistic economy disappeared in the 1880s and 1890s, a Métis identity was no longer instrumentally advantageous” (xxxix).

Ens has persistently argued this capitalism-winner analogy since the 1990s, and it seems that he has placed Grant’s life within his own idea of the fate of the Métis. Interestingly, in the introduction, he repeats the above-quoted statement from his earlier publication about Métis ethnicity and personal identity. In neither essay does Ens clarify why capitalism worked only against Métis survival. In my opinion, Grant’s life does not represent the end of dualistic economy, but it does shed light on the mobility, socioeconomic diversity, and cultural fluidity of Métis communities, in which Grant played a unique role.

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Survivance: Narratives of Native Presence. Edited by Gerald Vizenor. Lincoln: University of Nebraska, 2008. 396 pages. \$29.95 cloth; \$15.95 paper.

Gerald Vizenor introduced the concept of *survivance* into Native literary criticism in *Manifest Manners: Postindian Warriors of Survivance* (1994, reprinted in 1999 as *Manifest Manners: Narratives on Postindian Survivance*) and *Fugitive Poses: Native American Indian Scenes of Absence and Presence* (1998). Vizenor defines *Native survivance* as “an active sense of presence over absence, deracination, and oblivion; survivance is the continuance of stories, not a mere reaction, however pertinent. Survivance is greater than the right of a survivable name” (1). Vizenor explains that “survivance is not just survival but also resistance” (Vizenor and A. Robert Lee, *Postindian Conversations*, 1999, 93).

During the last several years, survivance has been increasingly employed in scholarship in the fields of Native literatures and rhetoric. Malea Powell’s work on survivance is particularly influential in Native rhetorical studies, inspiring the title of Ernest Stromberg’s edited collection, *American Indian Rhetorics of Survivance: Word Medicine, Word Magic* (2006). As noted by Linda Lizut Helstern in this volume, Vizenor’s concept of survivance traveled outside of academic discourse during W. Richard West’s remarks for the 2004 dedication of the National Museum of the American Indian, marking it as a concept that has resonance inside and outside of Native studies (163). In addition

to editing this collection, Vizenor recently published *Native Liberty: Natural Reason and Cultural Survivance* (2009). For scholars invested in survivance as an analytic lens, *Survivance: Narratives of Native Presence* is a welcome addition to this growing discourse.

This collection consists of eighteen essays that examine survivance in Native writing. The highlights of the collection include Vizenor's own contribution, "Aesthetics of Survivance: Literary Theory and Practice," which provides a concise overview of his concept of survivance, as well as an intellectual genealogy of the term. For scholars invested in the concept of survivance—and especially for those who are just introducing themselves to Vizenor's work—this essay serves as an extremely useful touchstone. Vizenor asserts, "Survivance is a practice, not an ideology, dissimulation, or a theory. The theory is earned by interpretations, by the critical construal of survivance in creative literature, and by narratives of cause and natural reason. The discourse on literary and historical sties of survivance is a theory of irony. The incongruity of survivance as a practice of natural reason and as a discourse on literary studies anticipates a rhetorical or wry contrast of meaning" (11).

A few of the essays stand out as particularly strong in relation to this statement, demonstrating survivance as a interpretive practice in ways that complicate and contribute to our understandings of its use in academic discourse. Diane Glancy's "The Naked Spot: A Journey toward Survivance" is a reflection and treatise on how survivance informs and shapes her creative work. Her essay not only contributes to the growing discourse on survivance, but also is an example of writing survivance as a practice. "Writing," she asserts, "is the weapon we bear as we go into the new world we did not want" (278).

James Mackay's essay on Glancy's work, "Ghosts in the Gaps: Diane Glancy's Paradoxes of Survivance," does not shy away from difficult and often uncomfortable stances that Glancy takes. However, rather than read Glancy's seeming contradictions as simply problematic, Mackay examines how survivance is constructed in Glancy's work through her ideological, textual, and poetic paradoxes.

Jace Weaver's contribution to the collection also demonstrates the way survivance as a mode of interpretation can complicate our understandings of Native writing. Weaver—who has done vital work to recover Cherokee playwright Lynn Riggs—continues to pay necessary scholarly attention to Riggs in the essay "A Lantern to See By: Survivance and a Journey into the Dark Heart of Oklahoma." Weaver's contribution makes a compelling argument that Riggs asserts survivance through exposing the dysfunction and violence of white settlers in Indian Territory/Oklahoma. "Native presence," he contends, "can perdure in story. In fact, that presence can—paradoxically—occur in absence, in the story of a lost allotment or in an abandoned homestead where whites

play out family violence" (327). Other noteworthy contributions to this collection include Susan Bernardin's "As Long as the Hair Shall Grow: Survivance in Eric Gansworth's Reservation Fictions," James Ruppert's "Survivance in the Works of Velma Wallis," and Allan J. Ryan's "Writing Survivance: A Conversation with Joseph Boyden."

Although several of the essays in this collection achieve the complexity that Vizenor's ideas demand, others tend to lose sight of survivance as a hermeneutic. Deborah L. Madsen's "On Subjectivity and Survivance: Rereading Trauma through *The Heirs of Columbus* and *The Crown of Columbus*," for example, is interesting in its examination of the treatment of historical trauma in these novels. Madsen makes a compelling assertion that current theories of trauma in literary studies and in the psychological industry can be challenged and complicated by reading them against Native writing. Yet she also argues that Louise Erdrich and Michael Dorris's *The Crown of Columbus* "offers us a survivor narrative, while in contrast, Vizenor's work offers a narrative of survivance" (62). If the scholarly work of survivance is a practice of interpretation, we must ask what the purpose is of arguing that particular Native texts do not reflect survivance. What additional layers could we uncover if we took a stance that survivance is reflected in Erdrich and Dorris, rather than contend that it is not? Does constructing particular Native texts as oppositional to survivance simply perpetuate the kinds of scholarship that leave Native works stranded within colonial perceptions and logic? It seems to me that the strength of survivance as a mode of interpretation is in examining how texts reflect survivance, rather than how they do not. My concern is not with Madsen's essay per se—her work here makes valuable contributions to discussions of historical trauma in Native literatures and communities—but with broader rhetorical moves that posit survivance as present in some Native texts while absent in others.

Survivance hermeneutics can subvert colonial modes of viewing the work of Native writers as stories of tragic victimry. This collection reflects a critical mass of scholars invested in the political, creative, and scholarly possibilities of survivance and should be read by any of us wanting to utilize Vizenor's theories as a practice in our scholarship, art, and lives. *Survivance: Narratives of Native Presence* offers necessary questions, complications, and contributions to the growing discourse around survivance within Native literatures and rhetoric.

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