

“poverty porn” titles usually given to reservation life stories such as “Poverty on Pine Ridge” (2012), or “We Live to Survive” (2012), or “The Forgotten Americans” (2017). *Badger Creek* counters those narratives about the Northern Plains; the film demands the audience to have some knowledge of reservation life. Without bombarding the viewer through a deficit model, the documentary does a good job at showcasing the wide breadth of challenges and knowledges reservation life carries. The film frames contemporary experience with historic information, presenting these aspects simply.

It is important to see the difference within tribal communities and *Badger Creek* does speak to the differences in the Northern Plains people. Unlike the similar documentaries produced previously about the reservation, *Badger Creek* strives to highlight the Pikunni voice. The Momberg family gives the audience a multigenerational view of reservation life. Michael Momberg is a standout character, an everyday man who connects us to the larger narrative of the documentary. A very strong academic voice also lends the film gravity, that of the late Darrell Kipp, whose son was an executive producer. Darrell Kipp founded the Piegan Institute, a language program in Montana, as well as the Cuts the Wood Immersion School. In an excellent moment of appreciation caught by the filmmakers, Mr. Kipp states that a hand-drawn children’s book in the Pikunni language is more valuable than anything the dominant culture has to offer. He declares, “in our world this [the Pikunni children’s book] is a best seller,” and the creator, Michael Momberg, “didn’t have to make it up, that is who he is.” Spoken by members of the Momberg family in a variety of ways, “don’t you ever be ashamed of being an Indian” is a major theme, especially when spoken by an elder Momberg family member on a hunting trip.

The Pikunni experts in the film are not only elders or academics, but also the youth: one of the younger family members introduces himself in Pikunni and speaks about the importance of family and culture. As he participates in the larger non-Native society, the audience can understand the many nuances of being a contemporary indigenous person. For teaching purposes, the voice of this young Pikunni might be one of the most impactful for junior high or high school classrooms. This film would be a great classroom tool for any lesson plan focusing on contemporary American Indian peoples. It is a step away from the typical documentary about reservation life. An American Indian audience can view this film as a message of resiliency, cultural revitalization, and the power of family.

Clementine Bordeaux

University of California, Los Angeles

The Borderland of Fear: Vincennes, Prophetstown, and the Invasion of the Miami Homeland. By Patrick Bottiger. Lincoln: University of Nebraska Press, 2016. 244 pages. \$50.00 cloth and electronic.

Violent clashes on the borderlands of early America were never as simple as contests of settlers against Indians—not even between the starkly divided communities of

Prophetstown, a nominally “nativist” pan-Indian settlement at the forks of the Wabash River, and Vincennes, the United States capital of the Indiana Territory. Patrick Bottiger expounds on this reality in his book situating Vincennes, Prophetstown, and the Battle of Tippecanoe in the historical and geographic context of Myaamionki, the “place of the Miamis” (16). According to Bottiger, while other scholars have often covered the events surrounding Prophetstown in narratives of US expansion and Euro-Native relations, historians have failed to consider the cultural landscape in which these events occurred. It mattered that the violence and distrust surrounding Prophetstown occurred in the traditional homeland of the Miami Indians and a culturally contested space where different factions of Miamis, French, Americans, Potawatomis, Kickapoos, Lenapes, and Shawnees all vied for power and divergent interests.

The Maumee and Wabash River valleys remained Miami homeland well into the early Republican period, despite military and political setbacks. Miamis proved persistent, finding “ways to challenge the American colonial endeavor and place themselves at the center of regional diplomacy despite the loss of power that they had once enjoyed” (44). The Miami positioned themselves as the spokespeople of the region and found ways to influence American territorial policy in their favor. Even after their defeat at the Battle of Fallen Timbers in 1793, for instance, Miamis proved particularly adept at holding on to their lands and sedentary way of life by means of maize agriculture, river trade, diplomacy, and especially, deception.

Bottiger explores the central role that rumors, lies, and fears played in the wranglings and violence that engulfed the region during the early-nineteenth century. Lies were a central strategy in dealing with community-level rivalries, but their implications could resonate at the highest levels of geopolitical strife. To Miamis along the Wabash and Maumee Rivers, a polyglot invasion of outsiders, comprised of both Anglo-Americans and other Indians such as the Shawnee, threatened to disrupt society in the valley in a variety of ways. Miamis used falsehoods to undermine the efforts of their rivals, notably the immigrating Shawnees and other Indians induced to resettle at Prophetstown by the Shawnee prophet Tenskwatawa and his brother Tecumseh after 1808. Bottiger recasts such deception and misunderstanding in a more strategic, and, at times, more sinister light. These are the older creative misunderstandings with which students of the middle ground will be familiar, but when employed by the French and Americans at Vincennes, the Shawnees of Prophetstown, and the Miami of the Wabash River Valley, one understands how all these historical actors actively created such lies and misunderstandings for their own purposes. By situating the politics of fear, rumor, and violence in the midst of the contested Miami homeland, one gains a new appreciation for the multiple factions at work in the region during the early decades of United States encroachment.

Bottiger also offers insights into the issue of slavery in the northwest borderland. Local Anglo-American factions in Vincennes formed around disputes over slavery’s role in the Old Northwest. According to Bottiger, by 1805, “slavery had become the most divisive issue in Vincennes” (72). On the frontier, these divisions intertwined with other issues such as Indian policy. William Henry Harrison, a supporter of slavery despite the Northwest Ordinance, drew the ire of many Vincennes residents, but

Harrison and his supporters parried by finding “ways to characterize their antislavery adversaries as Indian sympathizers” (111). Bottiger thus joins a growing number of scholars exploring the entangled impulses of American expansion and American slavery on the western fringes of the United States.

The book’s strongest contribution lies in resituating the violent events of Prophetstown within their local and community context rather than the wider geopolitics of the northern borderland. By doing so, he highlights the factionalism that divided the American settlers in the Indiana Territory, while also breaking down the old dichotomy that has separated Indians of the Old Northwest into the stark categories of “nativists” and “accommodationists” (xvi). As Bottiger demonstrates, Harrison accused his rivals in Vincennes of colluding with British agents; Miamis and French convinced Harrison that the Shawnee brothers were plotting a war of extermination; and Harrison’s opponents spread rumors of his own corruption and ineptitude. In older tellings of this history, scholars too easily cast such local headmen as pawns of the British, the Shawnee brothers, or both. As Potawatomi leaders like Main Poc pushed their own agendas, the US Indian agent and one-time captive William Wells remained more likely to steer policy in favor of his adopted Eel River Miamis than to work toward the benefit of his American employers. In all these instances, community affairs, local rivalries, and interpersonal relationships actually served as the primary driver of events leading up to the bloody clash between Americans and Indians at the Battle of Tippecanoe in 1811 and the subsequent violence of the War of 1812.

This work provides the reader with some tricky concepts to grapple with. It would have been helpful, for instance, if Bottiger had elucidated his use of the term “sovereignty” in the case of the Miami. Did this look different than Euro-American notions of place-based sovereignty? In Bottiger’s telling, it seems they were more similar than different, which raises the questions of whether Miami understandings of their own territorial sovereignty changed over time as they negotiated with incoming Euro-Americans, Shawnees, and others. While certain localized sites clearly remained Miami space, like Kekionga and the portage between the Wabash and Maumee, in Bottiger’s account it seems less certain whether the broader Miami homeland morphed and adjusted over time.

The gravity of settlers’ fears regarding Prophetstown also begs further exploration. The reader is not always clear whether such fears served as mere rhetoric for Americans looking to justify aggression against Prophetstown’s Indians, or if the settlers of Vincennes felt genuine terror over the pan-Indian alliance upriver. Bottiger hints at the emotional element of such fears, but remains more focused on the active spinning of rumors and half-truths as the causes for action and does not explore how paranoia itself might serve as an impetus for frontier violence.

A good book should raise such complex questions, however, and this work proves thought-provoking for anyone interested in the history of Native-white relations, United States expansion, and indigenous sovereignty. Moreover, Bottiger has illuminated the localized contingency of conflict and persistence in ways that should prompt

other scholars to take new notice of the familiar narratives we tell about United States expansion in the Old Northwest during the early decades of the republic.

John William Nelson
University of Notre Dame

California Mission Landscapes: Race, Memory, and the Politics of Heritage. By Elizabeth Kryder-Reid. Minneapolis: University of Minnesota Press, 2016. 355 pages. \$122.50 cloth; \$35.00 paper.

California Mission Landscapes is a welcome and thought-provoking new perspective on California's colonial missions. Elizabeth Kryder-Reid rises to the challenge of exploring the many interests, complex meanings, and multifaceted histories attached to the twenty-one Alta California missions. In doing so, the author weaves a compelling narrative of missions as places of ongoing history, venues of critical reflection, and as public heritage sites, spaces with the capacity for action and decolonization.

Four chapters form the core of the book and separately examine "Colonial Mission Landscapes" (chapter 1), and in the following chapters, the ways heritage is invented—or "a specific perception and use of the past that imply connection or belonging and that are inextricable from structures of power and social inequalities" (23, chapter 2), cultivated (chapter 3), and consumed (chapter 4), all in the context of California's missions. The preface and introduction outline the theoretical framing for the book, which explores mission gardens as "potent ideological spaces" (11) for examining the histories of those who participated in the missions, as well as the fabrications, commemorations, and erasures inscribed on mission landscapes. More than exposé, however, one forward-thinking aspect of the book is to see missions as sites of conscience and to use "the power of historicizing the origins and practices of injustice and deploying historic sites to spur dialogue about human and civil rights issues" (xi).

Chapter 2 traces the development of mission gardens since the late 1800s and the role of landscape design in materializing and romanticizing colonial narratives. An appendix further lists plants appearing in mission gardens that helped invent heritage and invite preservation efforts. Focusing on five missions—Santa Barbara, San Fernando, San Juan Capistrano, San Gabriel, and San Antonio de Pala—chapter 2 further addresses the various religious, state, and Native American interests that determined how mission landscapes were differently restored and memorialized. In chapter 3, the author focuses on the aestheticization of mission landscapes and the rich "visual vocabulary" (145)—photographs, postcards, paintings, souvenirs, and the like—that celebrate and sanitize colonialism. Chapter 4 addresses the dynamic and "complex interplay of space, narrative, and visitor experience" (193). Here, Kryder-Reid inspects the spatial practices deployed at missions and the embodied experience of visiting these heritage sites. Mission preservation and interpretation decisions are certainly enmeshed in the politics of the present. Their mutability, the author observes, also make them active sites of Native assertion and spaces for "performing indigeneity" (204).