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REVIEW OF CALLOWAY, ONE VAST WINTER COUNT

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And therein lies the frustration with the book. *Forest and Garden* is a noble attempt to peer into the minds and hearts of those seeking traces of wildness in an otherwise turbulent, changing, complex era. To do so without identifying a theoretical framework frees the author incredibly—and opens the book to the criticism of having little perceivable structure at all. The end result is a bumpy ride. There are nicely crafted chapters, such as the rich contextual description of Berkeley poet Charles Keeler’s walk along San Francisco Bay that transitions to a description of Bernard Maybeck as a designer and admirer of both architecture and landscapes. Some chapters like this hold together well, yet there is enough of their antithesis to cause distraction. These are chapters that present brief introductions to authors, artists, thinkers—but handled in such a methodical manner and without clear commonality as to be brain clutter. It is regrettable there was not greater cohesion within each of these stories, let alone within the overall structure. One of the book’s more surprising omissions is H. W. S. Cleveland, whose life epitomized the tension between the newly developing professions of forestry and landscape architecture. Is *Forest and Garden* a compelling history of changing American attitudes toward nature? Oddly enough, yes and no. Is the book valuable for its ensemble of diverse personalities otherwise not gathered? Absolutely.

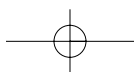
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BONJ SZCZYGIEL

One Vast Winter Count: The Native American West before Lewis and Clark. By Colin G. Calloway. (Lincoln, University of Nebraska Press, 2003. xx + 631 pp. \$39.95)

First in a series on the History of the American West, *One Vast Winter Count* is a lucid and masterful synthesis by a seasoned scholar. The book begins with chapters on the hunter-gatherer “pioneers” of the Pleistocene and Neolithic periods and then surveys three centuries of Native American interaction with Europeans. Calloway integrates much newer scholarship, providing readers with well-balanced analyses of the Kennewick Man and “ecologic” Indian controversies, for example. This is a remarkably comprehensive overview of how vectors of disease, slave-trading, the diffusion of horses, and European intrusion convulsed Native communities, spurred migrations, adaptations, resistance, and political reorganization. Calloway’s scholarship is exhaustive (as attested by the voluminous endnotes). The only conspicuous flaw is the poorly reproduced illustrations of buffalo robes.

The title of the book underlines Calloway’s main objective: to



describe the Native people of the West in their rich diversity as “people of history” transformed during their centuries-long occupation. *One Vast Winter Count*, a metaphor for Native America’s storied landscape, is a bit strained as winter counts for the most part have little time depth. However, the imagery of the spiraling glyphs on a buffalo robe powerfully resonates with Calloway’s eagle-eyed perspective. In each successive chapter, Calloway soars across the continent, taking high resolution movie clips of the conflicts and changes transpiring below in the “zones of interaction.” Calloway’s synthesis is both sweeping and finely detailed. The Southern Plains people receive particularly good treatment.

In a work of such large scope—in which regional coverage is unavoidably uneven—the decision to include the Ohio Valley seems dubious until the book’s final chapters. Here, Calloway focuses on the shift in the balance of power during the French and Indian War (“world war”) and subsequent American Revolution, and in a novel analysis, he couples these events with the devastating smallpox pandemic of 1779–1783. The last half of the eighteenth-century was the turning point, after which Native Americans were marginalized as a political force on the continent. Calloway argues convincingly that to construct a national narrative of the trans-Mississippi West, one must understand the political and demographic changes affecting Native people *before* Lewis and Clark. That “some of the people Lewis and Clark met had ‘never seen a white man’ did not mean they had not seen change” (p. 430). Reserving his strongest criticism for the persistent national myth that Lewis and Clark entered a virginal landscape and that their trip inaugurated a new and bright era of the American empire—celebrated in Turnerian and romantic national history—Calloway scolds Americans for their historical amnesia, their national arrogance, and the myth of American exceptionalism. Calloway’s swirling narrative comes to rest in a sense of place, alluding to environmental degradation in the West. History is cyclical, he writes. The American empire could take a lesson from ancient Native Americans: “no one gets to be top dog forever” (p. 433).

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TANIS CHAPMAN THORNE

Across Time and Tundra: The Inuvialuit of the Western Arctic. By Ishmael Alunik, Eddie D. Kolausok, and David Morrison. (Seattle, University of Washington, 2004. x + 230 pp. \$40)

“No one book can tell the entire history of a people,” writes Nellie Cournoyea, Chairman of the Inuvialuit Regional Corporation in the foreword to this delightful book, which rather “provides us

