Why You Can't Teach United States History without American Indians. Edited by Susan Sleeper-Smith, Juliana Barr, Jean M. O'Brien, Nancy Shoemaker, and Scott Manning Stevens. Chapel Hill: University of North Carolina Press, 2015. 335 pages. $32.50 paper.

Every so often the field of American Indian history receives a single, stand-out volume that quietly creates ripples beyond expectations. Such is the case with *Why You Can't Teach United States History without American Indians*, edited by Susan-Sleeper-Smith, et al. Stemming from a spring 2013 symposium commemorating the fortieth year of the Newberry Library's D'Arcy McNickle Center for American Indian and Indigenous Studies, the editors have crafted a nineteen-chapter volume that provides a wide range of topics for use by scholars, professors, graduate students, and high school educators. It divides American history into two halves, making it a convenient companion to early and modern American history surveys. Part III, "Reconceptualizing the Narrative," offers valuable insights on the themes of settler colonialism, American Indian sovereignty, and global indigeneity.

In Part I, "U.S. History to 1877," Juliana Barr addresses borderlands and borders, essentially arguing that they are non-Indian constructs used to separate American Indians from their homelands. According to Barr, the paucity of American Indian identifiers on non-Indian maps helps delegitimize the historical connection to their lands. Similarly, Adam Jortner considers how maps devoid of American Indian markers promote the idea of the "empty continent," leaving non-Indians free to ignore the empty spaces on maps (71). Robert Miller's chapter takes the mystery out of empty spaces on maps by cloaking the European invasion under the discovery doctrine and manifest destiny—debilitating "fairy tales" that should have been abandoned with the Enlightenment. And on the theme of "discovery," Jean O'Brien reminds us of California Indians such as Sam Pit who followed hosts of American Indians who were active in the California Gold Rush. Susan Sleeper-Smith emphasizes the role of American Indian people as consumers, not only of the firearms and alcohol that so many narratives emphasize, but more broadly. She reveals how merchant invoices from Montreal Merchants Records show clothing to be the top trade-goods category in the Western Great Lakes region. James Rice's chapter introduces a full and engaging account of Bacon's Rebellion, including American Indian involvement; Colonel George Mason's horror at learning that his men were attacking the friendly Susquehannocks, not the Doegs, informs students about the messy fog of war, even in colonial America. We owe a debt of gratitude to Theda Perdue's scholarship on Cherokee women, and so too are we grateful to Sarah Pearsall for her chapter on "Recentering Indian Women in the American Revolution." In this chapter, Major General John Sullivan's 1779 attack on an Iroquois village uncovered an elderly Tuscarora or Cayuga woman who became known, among other names, as Madam Sacho. Sullivan's exchange with and kindness to her is juxtaposed against the otherwise barbarous treatment of American Indian women in times of war. Paul Conrad and Scott Stevens offer an important perspective on slavery and the Civil War. Conrad's discussions about precolonial labor at Chaco Canyon will inspire student interest, as will his analysis of the Carolina slave trade, for both illustrate the pervasiveness of "race-based, profit-driven slavery" even among American Indians (128). Stevens details conflicts in the west during the Civil War, including the Minnesota Sioux War of 1862 (and the subsequent execution of thirty-eight Dakota Sioux men), the Battle of Canyon de Chelly and the Navajo removal to the Basque Redondo in New Mexico, and the Sand Creek Massacre of 1864.

In Part II, "U.S. History Since 1877," Jeffrey Ostler's "Indian Warfare in the West" demonstrates the logical outcome of the discovery doctrine and manifest destiny. Warfare between American Indians and the military is well known, but less well known is that scores of tribes that were never defeated by the military do not think of themselves as "conquered." Those not conquered, however, suffered devastatingly under settler colonialism. Phillip Round's work on the indigenous reading revolution focuses on the Omaha Francis La Flesche's literacy experience, in which he and fellow students "resisted wholesale assimilation by putting a positive spin on these 'civilizing' techniques" (173). Round's chapter on William Wash, a Uintah Ute, brings to mind David Rich Lewis's "middleman" or "cultural broker" character but within a literacy perspective. Mindy Morgan's "Working from the Margins" examines *Indians At Work* (1933–1945) to follow American Indian participation in New Deal programs, providing a valuable contrast with the more familiar historical accounts of American Indian New Deal policies. John Laukaitis separates American Indians' rights of sovereignty from the civil rights issues of the Civil Rights movement of the 1960s, making it clear that sovereignty, trust responsibility, and treaty rights distinguish American Indians from the Civil Rights movement. David Beck and Rosalyn Lapier relies on Dr. Carlos Montezuma, in part, to explain American Indian connections to Progressive Era reform, urban relocation, and the Civil Rights movement. Montezuma's medical training and residency in Chicago enabled him to welcome and support urban Indians, and he publicized his efforts throughout the nation in his own newspaper, *Wassaja*. By welcoming and assisting American Indians in Chicago, he became something of a pioneer for "future forms of urban Indian leadership" (215). After providing historical background, Jacob Betz tackles the status of American Indian religion in the twentieth century in what has proven to be, at best, a "mixed bag." *Quick Bear v. Leupp* (1908) held that American Indians could spend their monies however they wished regarding denominational education for their children. Then the Native American Graves and Repatriation Act of 1990 was a decided victory for American Indian tribes. The American Indian Religious Freedom Act of 1978 was little more than a federal "warm fuzzy" with no teeth, but the *Lyng* (1988) and *Smith* (1990) cases were jarring Supreme Court setbacks for American Indian people. Andrew Needham introduces readers to "'mine-mouth' power plants, built in close proximity to the mines," enabling "power lines to ship 'coal by wire' to far distant consumers" (244). The relative isolation of these mines on reservations render them and their impact invisible to most people, and the poverty that many reservations confront make them irresistible to a reservation desperate for economic development.

In Part III, "Reconceptualizing the Narrative," Mikal Eckstrom and Margaret Jacob apply the settler colonial paradigm to the General Allotment Act of 1887, focusing on allotment at the Nez Perce Indian Reservation in Idaho. Eckstrom and Jacob pair the Nez Perce allotting agent, Alice Fletcher, against the photographer E. Jane Gay. Gay's opposition to 70 percent of the Nez Perce Reservation falling into non-Indian ownership forms a useful lens for viewing lofty federal legislation (the Dawes Act) at the reservation level. K. Tsianina Lomawaima's chapter forms a vital story about federalism and American Indian sovereignty, a historical embroilment that too few educators appreciate or understand. She explains that there are "*three* sets of sovereigns, not two: the states, the federal government, *and* Native nations" (273). She also includes a fundamental and indispensable discussion of *Cherokee Nation v. Georgia* (1831) and *Worcester v. Georgia* (1832)—two of the most crucial Supreme Court decisions affecting American Indians that many only pretend to understand. She concludes with a tantalizing discussion of President Jackson, pitting his states' rights reputation against his 1832 Nullification Proclamation and his reference to the supremacy clause. Chris Anderson examines "Global Indigeneity, Global Imperialism, and Its Relationship to Twentieth-Century U.S. History," and he begins by writing that "Undertaking a chapter on global indigeneity can be paralyzing" (287). Indeed, indigeneity is complex because the "diversity of indigenous peoples in the United States is mirrored by a global diversity" that includes "roughly 370 million people" (287). Confronted by centuries of frontier marginalization, military intervention, government controls involving systematic land loss and cultural and educational imperialism, Anderson explains, indigenous peoples continue on a global scale to resist attempts to weaken their identities, and they refuse to "stop being indigenous" (303).

The value of this book cannot be overstated. It provides an array of topics that can be incorporated into college and high school survey courses on American history or American Indian history and culture courses. Many nonspecialists are wary of identity politics or feel cultural and historical awkwardness regarding American Indian history and how to teach it. Consider the problems of terminology, for example: Indian, American Indian, Native American, Native, indigenous—what's the "right" term? A student's assertion in class that the designation "Indian" is racist can lead to a lively discussion or it can smother a professor or teacher's willingness to ever teach the course again. *Why You Can't Teach United States History without American Indians*, however, does indeed "offer college [and high school] teachers a toolbox of articles to help them transform their approach to the U.S. history survey course" (2). Admittedly, the academy and public education are both playing "catch-up" with American Indian history, and a number of American history survey texts are improving their coverage of American Indians. This volume will become increasingly relevant as more states take up the mandate of ensuring that high schools include coverage of American Indian history, tribal government, and culture. Montana was the first state to establish such a mandate, and Washington is the second. Other state curriculum offices are considering similar actions, making *Why You Can't Teach United States History Without American Indians* indispensable.

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