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The Tribal Moment in American Politics: The Struggle for Native American Sovereignty. By Christine K. Gray.

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Shifting ethnohistorical focus from a community perspective to a biographical one, the contributions of Raymond Bucko (chapter 7) and Paula L. Wagoner (chapter 8) discuss narrative as a product of personal circumstances and how personal history shaped their cultural and historical perspectives on Lakota society. Mindy Morgan extends the discussion in chapter 9 by examining the major published writings of James Larpenteur Long about the Assiniboine. Morgan notes how the shaping and reconfiguration of context exposes underlying narratives, with her analyses of Long's work comprising a dialogic history. Finally, inspired by DeMallie's proposition that ethnohistorians are well positioned to write a history of communities rooted in their own landscape, Braun argues that to do so, Native communities must become liberated from hegemonic procedural landscapes.

As this collection reveals, each scholar certainly pushed the boundaries of their research in novel directions while inspired by DeMallie's ethnohistorical perspective. Throughout the book, readers confront issues of critical interpretations of narratives and texts, including literary criticism and retention of ethnic identity, and the application of performance theory to history. The diversity of concepts and stylistic approaches represented in the articles require serious reflection. Whether, as the editor hopes, this collection will result in new or renewed dialogue about ethnohistory, either as theory or method, remains an open question.

*Transforming Ethnohistories* demonstrates that Raymond DeMallie certainly deserves to be honored and recognized for his contributions to ethnohistory. Throughout his illustrious career, he has spent countless hours collecting, transcribing, translating, and interpreting, as well as publishing Native and non-Native primary materials and making them available for future use. Most importantly, as the contributions in this volume indicate, he has made an indelible mark on ethnohistory, especially ethnohistories of Native North America. It is obvious from this book that his scholarly ethnohistorical legacy will remain a vital force.

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**The Tribal Moment in American Politics: The Struggle for Native American Sovereignty.** By Christine K. Gray. Lanham: AltaMira Press, 2013. 230 pages. \$85.00 cloth; \$84.99 electronic.

This is a welcome addition to what is becoming a substantial, critical, and powerfully analyzed list of books that tell the long and complex story of

how, against powerful odds, Native American sovereignty has survived and even flourished in the face of an American empire that made war on Native American nations for several hundred years. Christine K. Gray's book boldly and imaginatively addresses the question of why tribal sovereignty was finally recognized in the 1960s and 1970s, politically incorporating a nation-to-nation relationship between the American state and the tribes and beginning a "tribal moment" in American politics. A far-reaching and comprehensive historical analysis of the political and legal relationship between the tribes and the American state, Gray's well-written chapters are filled with important analytical insights.

Probably the most interesting and challenging analysis is President Nixon's role in advancing tribal sovereignty. For both personal and political reasons Nixon saw a political advantage in promoting Native American sovereignty as an offset to his racist and retrograde image at home, the result of an unpopular Vietnam War and his attempts to suppress the civil rights and antiwar movements. It is an interesting argument, but it might be better put the opposite way: American Indian, antiwar, civil rights, and other social activism impacted the very core of American politics, in effect forcing Nixon's political choices, and this analysis diminishes that impact. This activism is briefly discussed in this chapter, but the Wounded Knee occupation of 1973, for example, is dismissed in a few lines without any analysis of the conflict or its aftermath. Mention is omitted of Nixon's authorization of military action against the occupants of Wounded Knee at the same time he was carrying out military operations against the Vietnamese, Cambodians, and Laotians, a series of wars that the United States was not about to win. If anything, the strongest statement that the tribes are sovereign is the continuity of Indian wars from the 1600s to the twentieth century.

The precise way that this sovereignty was incorporated into the American political order and how it led to federal recognition is a complex story. The book's thirty pages of analysis of the Nixon administration (161–191), compared to only sixteen pages of analysis of what I would argue were far greater initiatives under the Franklin Roosevelt administration (111–127), somewhat distorts that story. Although FDR promoted tribal self-government and not "sovereignty," this was bound up in the historical context of the day. Nevertheless, the advances in Native American self-determination during the New Deal paved the way for the failure of termination and the subsequent continuation of the struggle for sovereignty. This said, the thirty pages on the Nixon administration's Indian policies are very interesting indeed.

Considering that this is at least in part a legal history, as well as a political one, two errors cause concern. First, the important 1896 sovereignty case *Talton v. Mayes* is discussed in one page, but misnamed *Kagama v. Mayes* (99),

confusing it with another 1896 case that is broadly inconsistent with *Talton, United States v. Kagama* (97–98). This requires more analysis. Also, the return of sacred Blue Lake to the Taos Pueblo is described as a return to the Laguna Pueblo, a distinct people almost 200 miles away (176–179). Given that the meaning of Native American sovereignty is entirely bound up with tradition and culture, it is important that this lake, sacred to Taos Pueblo, was returned to that people: it is not “Indian land” but rather Taos Pueblo land.

It is difficult to imagine how these mistakes, surely not incidental in a book of this type, escaped the editorial process. These comments aside, it is important to give full credit to the scope of this work. Certainly, it is an important contribution to our understanding of Native American sovereignty, offering a detailed historical analysis of its place in American politics, history, and law.

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**Tribal Worlds: Critical Studies in American Indian Nation Building.** Edited by Brian Hosmer and Larry Nesper. Albany: State University of New York Press, 2013. 322 pages. \$90.00 cloth; \$26.95 paper.

For compelling reasons, some acknowledged, some tacit, in recent decades scholarly and applied considerations of American Indian nation building have exhibited two simultaneous tendencies: they have been oriented to the future and have also emphasized economic development, such as *Rebuilding Native Nations*, for example (2007). While Brian Hosmer and Larry Nesper’s edited collection *Tribal Worlds* does not depart from these tendencies altogether, it offers a great deal more. The book will be of particular interest to historians and anthropologists working in American Indian studies, yet it also speaks insightfully to ongoing conversations in political science, social theory, economics, and material culture. Moreover, with the collection’s consistently sophisticated and productively multivalent consideration of indigenous nationhood—a core and permeating concept for American Indian studies—it should draw the attention of students and scholars working across the interdisciplinary scope of American Indian studies.

Historian Hosmer and anthropologist Nesper bring together American Indian studies colleagues working in these disciplines to mount a collaborative exploration of “the meanings, dimensions, and manifestations, and general project of indigenous nationhood” (1). The book serves as the initial offering of the SUNY Press “Tribal Worlds” series, also helmed by Hosmer and Nesper, having grown out of scholarly networks associated with the Committee