

gathering of natural resources for the purposes of handicraft production. Emphasizing cultural sovereignty, Green underscores the ability of Anishinaabe families and communities to maintain their seasonal migrations and to access treaty-reserved resources by selectively participating in settler-oriented markets and economic activities. While Green readily notes that WPA Indian Handicraft Project in no way fully addressed the lack of access to treaty rights, she does illuminate how the limited forays and perspectives facilitated by the project continued to inform assertions of treaty rights that, most recently, have resulted in a 2007 consent decree recognizing tribal hunting, fishing, and gathering rights in inland Michigan.

Jenny Tone-Pah-Hote concludes *Tribal Worlds* with an essay demonstrating how “Kiowas used material culture to create, sustain, and illustrate the importance of family and community ties.” For Tone-Pah-Hote, “Material culture symbolized and bound the Kiowa together as a people among others in early twentieth century Oklahoma” (254). With a primary emphasis on dress, Tone-Pah-Hote reveals the linkages between design elements and political discourses while also providing the collection’s most sustained consideration of gender. She reveals that Kiowa women’s dress most prominently conveys tribal specificity amid the transnational terrain of western Oklahoma and that through self-determined participation in expositions and fairs, “Kiowas negotiated the boundaries and bonds of the nation in conversation with other Native people” (260–261).

As its wide yet coherent range of voices and themes indicates, *Tribal Worlds* succeeds—notwithstanding its very minor blemishes—in coordinating an intertwined set of conversations regarding “the revitalization and reimagination of Indigenous political, cultural, and economic life” (3). Whether through its disciplinary relevance for historians and anthropologists, or its general conceptual resonance, this is a collection that *American Indian Culture and Research Journal* readers would do well to engage.

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**Who Is an Indian? Race, Place, and the Politics of Indigeneity in the Americas.** By Maximilian C. Forte. Toronto: University of Toronto Press, 2013. 272 pages. \$27.95 paper.

“Who is Indian?” is a question that interrogates claims to race and geography while it simultaneously seeks to settle entitlement to any cost or benefit associated with an authentic indigenous identity. “Who is Indian?” persists widely:

in the trend of self-identifying as “Indian” in popular culture, apart from state or tribal definitions; in practices of nation-states affixing the label “Indian” to indigenous peoples; and in DNA tests authenticating genetic patterns. As this edited volume of essays traces the experience of a select number of indigenous peoples in Canada, the United States, Trinidad-Tobago, Costa Rica, Brazil, and Peru, it demonstrates why this is a bad question.

Across the planet, on an international platform under a collective identity, indigenous peoples are coalescing for political power. While *indigenous* can be operationalized to build a sense of collectiveness and to take actions for policy change on a much larger scale, it also collapses the specificities of the respective cultures and experiences. The authors of this collection seek to disentangle the ways in which some of the identities become conflated under an indigenous label. This valuable book provides implicated and nuanced narratives of indigenous peoples needed to understand how, towards a particular gain, settler-colonialists defined and imposed definitions of who is indigenous, and how the boundaries of identity are policed and maintained within different geopolitical context. Conversely, it tells the story of how indigenous peoples respond to assert who they are regardless of state control.

This is a Western hemispheric inquiry into ideas about respective conceptions of identity, the local and global conditions that produce them, and the role these conditions play in how particular identities become operationalized locally. In conceptualizing a Western hemispheric Indian identity, overarching theses emerge. First, the authors posit identity in terms of how state impositions articulate and legalize what “Indian” is; and second, in delimiting who is of “the people,” how to enact agency and self-determination. This important volume of essays elucidates the dynamics of erasing and assimilating indigenous peoples to enact and accelerate dispossession of their lands. As the book demonstrates the ways in which the nation-state transmits normative ideas about race, it evidences how this can be become naturalized. We see the racialized experience of being a citizen.

Tracing the histories and genealogies of race of the indigenous groups that are situated within a nation-state and ways the nation-state modulates and regulates who is an Indian, the book examines the legal modalities of outsiders’ imposition of identity. Donna Patrick elucidates the plight for non-status Indians and the gender problems with Canada’s Indian Act, which alienates aboriginal peoples from status. Unlike the United States, Canada does not have a formal process through which indigenous people can become recognized bands. This is problematic in that it creates categories of inclusion and exclusion as status/non-status and recognized/un-recognized, similar to the dynamics in the United States. In Canada, legal definitions and practices of defining who is Indian subjugate Inuit, Algonquin, and Mi’kmaq.

Among the issues emerging in this book are biopolitics in Canada and the United States and recognition predicated on blood and blood quantum. Who is deemed a member is tightly controlled both by the federal government and by tribes deploying these rules or standards as they try to maintain their own concepts of culture. As Eva Marie Garroutte and C. Matthew Snipp detail the Pequots' road to federal recognition and how scientists wrested Kennewick man from the Colville tribe, we trace how inclusion deviates from biopolitical markers such as blood, blood quantum, and phenotype and gravitates instead towards cultural markers. Garroutte and Snipp discuss the cultural and social practices around the nation-state's notion of indigenous. They draw our attention to how anthropologists convey standards of who and what is "Indian" based on their field observations and experiences, a process that articulates a precise notion of *Indian* for which Indians often do not qualify. Garroutte and Snipp trace the stories of the Pequots in the Northeast and Kennewick man in the Northwest to chronicle this process, revealing the imposition of biological and phenotypical positions that delimit what an indigenous person should look like. We see how outside parties such as Donald Trump and an anthropological scientist attempt to limit who is Indian. Both the Pequots and the Colville Tribe are forced to endure outsiders gazing and defining who should belong, and to the chagrin of the Colville Tribe, the scientists prevail in the arguments, "winning" their argument for Kennewick man based on his lack of resemblance to contemporary indigenous peoples.

The authors in this collection also demonstrate how various indigenous peoples struggle past nation-states' attempts at eliminating indigenous peoples. The Chorotega, Carib, Quecha, and Brazilian indigenous groups of Central and South America and the Caribbean struggle to be recognized as indigenous peoples. In particular, Costa Rica, Trinidad, Tobago, Peru, and Brazil have made their indigenous peoples invisible to the point that they are somewhat "mythic": one is lucky to catch a glimpse of these peoples because they are "extinct." Karen Stocker argues that in Costa Rica, citizens enact specifically Chorotega traditions, oblivious to the origins or the still-extant peoples from whom they are derived. The indigenous peoples in these places are considered extinct through miscegenation—"folded in" with European and African blood—and thus erased. While there are outside pressures and outsiders delimiting who is Indian, various indigenous peoples still struggle past invisibility by asserting agency over their identity, inclusion, and cultural practices. Each of the authors conveys the ways in which tribes assert control over their identities, such as cultural practice, land, or governance structures.

I appreciate that Jonathan W. Warren indicts critical race theory by way of its failure to examine race in Brazil outside of a black/white binary, which consequently renders indigenous peoples invisible. Deploying critical race

theory would have been constructive in other places in the book, specifically Julia M. Coates' essay, which traces racialization and belonging within the Cherokee Nation. Ultimately, however, this is an important book for understanding political geographies of power, race, and identity and how the nation-state has created and ensured the reproduction of indigenous identities towards dispossessing indigenous peoples of territory and culture. Furthermore, it is instructive to see how identity boundaries are maintained both by the nation-state and indigenous peoples themselves, because understanding how these dynamics work is necessary for disrupting them.

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**Yuchi Folklore: Cultural Expression in a Southeastern Native American Community.** By Jason Baird Jackson. Contributions by Mary S. Linn. Norman: University of Oklahoma Press, 2013. 304 pages. \$24.95 paper.

The bulk of *Yuchi Folklore: Cultural Expression in a Southeastern Native American Community* consists of nine revised articles previously published from 1998 to 2008, with two newly written chapters. Some potential readers might be discouraged that the majority of Jackson's book is available elsewhere. However, one of the book's significant strengths is that it gathers scholarship on Yuchi history and culture; the diverse subject matter of the chapters and variety of their previous publication ensures that only readers intimately familiar with Yuchi (or Euchee) scholarship will previously have seen much of this material. The first chapter provides an overview of Yuchi history, culture, and society, and chapter 2 describes the physical environment south and southwest of Tulsa, Oklahoma, where Yuchi culture is now centered. The next four chapters concern verbal arts, with chapters 3 and 4 coauthored by Mary S. Linn. Chapters 7 through 9 center on material culture; chapter 10 on cultural performances; and chapter 11 focuses on mythology. An afterword argues that this volume is more than a collection of loosely related research materials, but rather constitutes a tightly linked body of evidence supporting the related themes of Yuchi cultural distinctiveness and cultural persistence (206).

Author Jason Baird Jackson clearly has the experience and breadth of knowledge needed to pursue this argument. He has studied and worked among the Yuchi since 1993 and written about Yuchi culture in more than twenty-five articles, as well as a 2003 book titled *Yuchi Ceremonial Life: Performance, Meaning, and Tradition in a Contemporary Native American Community*. He is also the editor of the volume *Yuchi Indian Histories before the Removal Era*,