Standing Up to Colonial Power: The Lives of Henry Roe and Elizabeth Bender Cloud. By Renya K. Ramirez. Lincoln: University of Nebraska Press, 2018. 304 pages. $29.95 cloth and electronic.

Renya Ramirez's *Standing Up to Colonial Power: The Lives of Henry Roe and Elizabeth Bender Cloud* accomplishes much in reclaiming Native histories and contributing to studies focused on Indian education and policy during the Progressive Era. This text considers the legacy and contributions of Henry Roe Cloud, a Ho-Chunk policymaker and leader in education, and Elizabeth Bender Cloud, an Ojibwe organizer and advocate for Native American women. Often referenced by historians as a significant Native American in education in the early-twentieth century, Henry Cloud was the first American Indian Yale graduate who was part of the Society of American Indians (SAI) and coauthored the 1928 Meriam Report "The Problem of Indian Administration." As Renya Ramirez notes, Elizabeth Bender Cloud has been largely absent from publications that highlight the life work of Henry Cloud; this text is made all the more important in exploring the contributions of Elizabeth Bender Cloud as an Ojibwe woman who negotiated Western expectations of women in the domestic sphere while being an active member in the SAI, General Federation of Women's Clubs (GFWC), and the National Congress of American Indians (NCAI).

The inclusion of Elizabeth Cloud within this text serves to reinscribe Native women into the historical narrative and offers a more intimate portrait of the nuances of Progressive Era Native American educators and leaders. Moreover, Ramirez complicates this narrative and humanizes the Clouds in ways that give the reader insight into the experiences and lived realities of Native American leaders who were educated during the boarding-school era and attained higher education during a period rife with anti-Indian legislation and sentiment. Drawing on family archives, public archives, and family histories, Ramirez accomplishes this through her positionality as an insider, being the granddaughter of Henry and Elizabeth Cloud, and as an outsider, being a professor of Native American studies and anthropology. Ramirez introduces this family-tribal history to readers as an inherited project, noting that this project began with her aunt and mother collecting archival information about their parents. Ramirez weaves her perspective into this narrative as Henry and Elizabeth Cloud's granddaughter and as a contemporary Native researcher working to understand the perspectives of these historical figures.

This is a significant work for those interested in twentieth-century Native American history, Native Americans in education, and how Indigenous methods can intersect with feminist methodologies in research. Although not discussed explicitly, the author's approach follows methodologies discussed in Dian Million's 2009 essay "Felt Theory: An Indigenous Feminist Approach to Affect and History." *Standing Up to Colonial Power* demonstrates the healing prospects of Native scholars engaged in reclaiming histories and how these projects are intimate. This project is a way to reclaim histories and offers a counternarrative to those depicting Henry and Elizabeth Cloud as assimilationists during the twentieth century. Regarding Elizabeth Cloud,

Ramirez notes that "calling her an 'assimilationist' is incorrect and does not honor her struggle to support tribes' interests" (215).

This text reflects on how the Clouds struggled with belonging in a climate that racialized Native people as the *savage other* and was characterized by inequity and violence. Centering on the life of Henry Cloud, *Standing Up to Colonial Power* discusses Henry Cloud's various roles in advocating for tribal self-determination, which include not only his founding of the American Indian Institute and his work on the Meriam Report, but also his time as a delegate for his tribe, the Winnebago Tribe of Nebraska, and his service as agency superintendent of the Umatilla Reservation in Oregon. Although the book's organization is predominantly chronological, there are time shifts at particular points when Ramirez reflects on family histories and her research in the archives, demonstrating that this narrative is very much alive and connected to the present. The first chapter of the book discusses Henry Cloud's childhood in Nebraska, how he converted to Christianity, his educational trajectory, and his relationship with the Roe family. Ramirez notes the settler-colonial tactics present in Mary Roe's adoption of Henry Cloud and the race, gender, and class dynamics of their relationship. The text then discusses Henry Cloud's involvement in the Society of American Indians, his advocacy to free the Apache leader Geronimo, and the beginning of his relationship with Elizabeth. This chapter also includes descriptions of Elizabeth Cloud's childhood and schooling.

The third chapter discusses Henry Cloud's work on the 1928 Meriam Report and argues that all evidence indicates that Cloud was the primary author of the 1934 Indian Reorganization Act. Ramirez also illustrates that Cloud was critical of many of its colonial aspects, including the top-down constitution-writing process of the IRA (146). Turning to Henry Cloud's last years as the agency superintendent at Umatilla, this chapter considers how Henry Cloud negotiated the political and community struggles at Umatilla while advocating for tribal self-determination and fighting against regional racism. Elizabeth Cloud also worked with Umatilla women, encouraging them to attend college and participate in leadership. Chapter 5 highlights the work of Elizabeth Bender Cloud for the organizations NCAI and GFWC, where she advocated against termination policies.

The identities of Henry and Elizabeth Cloud were rooted in their communities, Ho-Chunk and Ojibwe respectively, and tribally specific Native epistemologies, including Trickster stories that reiterate the importance of doubleness and adaptability, qualities that Ramirez states were integral in the lives of Henry and Elizabeth Cloud as they moved through settler-colonial spaces as advocates for Native American sovereignty and self-determination. Ramirez argues that this doubleness is reflected in their writing: in some circumstances the Clouds used dominant white rhetoric, reinforcing assimilation, while at other times their writing and actions illustrate how they worked to uphold and support Native American sovereignty and self-determination.

This text illustrates the complexity of early-twentieth-century Native American educators and leaders. Throughout, Ramirez affirms that "the Clouds were intellectuals who combined Native warrior and modern identities as a creative strategy to challenge settler colonialism, to become full members of the US nation-state, and to

fight for tribal sovereignty" (3). This study affirms the agency of Henry and Elizabeth Bender Cloud while reiterating that these historical figures were surviving in a time period following Indian removal, and were subject to settler-colonial systems and discrimination. Indeed, through Henry and Elizabeth Cloud's stories we are able to glimpse the historical circumstances surrounding Native American people at the turn of the century. This text is also significant in demonstrating how research can be accomplished with the consultation of families, how histories can be community projects, and how Indigenous methodologies and decolonizing research methods facilitate reclaiming histories and personhood.

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"That's What They Used to Say": Reflections on American Indian Oral Traditions. By Donald L. Fixico. Norman: University of Oklahoma Press, 2017. 254 pages. $34.95 cloth; $29.95 electronic.

My daughter wanted to learn some stories. I thought of suggesting my great-grandfather's, but it seemed more fitting to introduce her to those of my Wailacki great-grandmother, Mary Major:

> When the world was all dark, Coyote decided to steal the sun from the People who held it prisoner. Coyote turned himself into a girl and tricked Trout and Bumblebee into breaking a piece off of sun and giving it to Coyote. Coyote hid sun in a hole as a flood washed away the world. When the waters receded, Coyote broke the sun into pieces, which lit the world.

I begin this review with a story because it reveals some of the arguments that historian Donald Fixico puts forward in his latest book. Fixico asks everyone, Indigenous and not, to consider the significance and importance of oral histories and traditions to American Indians. Fixico argues that stories, both oral histories and oral traditions, provide a perspective from "inside the lodge" of American Indian lives and experiences: "the internal reality of Native communities" (4). Stories possess power, both in their content as well as the spoken word. They reveal the shared experiences and spirituality of American Indian men and women. Fixico explores the significance of the spoken word in American Indian cosmologies, creation myths, famous warriors, oratory, ghost stories, humor, and prophecies. Along the way, readers meet well-known American Indian orators, such as Wilma Mankiller, Tenskwatawa, and Wovoka; travel to Arizona's Chiricahua Mountains and South Dakota's Black Hills; and learn about the spirits that linger along Oklahoma's Moccasin Trail.

There is so much to summarize in this book that I will leave out something. However, there are three significant themes. First, oral traditions convey distinct American Indian identities. Fixico concentrates on the tribal nations from which he is descended: Shawnee, Sac and Fox, Mvskoke Creek and Seminole. Other tribal