

is provided by Andrew Roth-Seneff in chapter 11, in which he demonstrates how in response to changing circumstances Purépecha communities' internal organization has changed through time while at the same time has maintained strong local identities, which recently have led to what he calls a "revindication" of Purépecha ethnic identity. Ultimately, both authors are able to establish that changes and continuities are as intrinsic to indigenous groups as they are to any other group.

This anthology is an important contribution to the study of indigenous groups of west-central Mexico. By bringing together scholars from different disciplines, this work makes a valuable contribution to a broader, more holistic understanding of the history of indigenous groups in this area. Beyond those of us interested in west-central Mexico's indigenous groups, this book is a must for scholars working in Mesoamerica, as it highlights the significance of the links that existed among all indigenous groups in the region. However, the book has a broader appeal and should be of interest to scholars and students focusing on ongoing debates over ethnic identity and the transformations affecting subordinate groups.

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The Great Blackfoot Treaties. By Hugh A. Dempsey. Calgary: Heritage House Publishing Company Ltd., 2015. 272 pages. \$22.95 paper and electronic.

Hugh A. Dempsey has made another valuable contribution to his long list of Blackfoot studies. Although the focus of this work is on Canadian Treaty Seven (1877), the book reviews nearly one hundred years of treaty-making, beginning with the earliest agreements between Blackfoot bands and neighboring tribes. One entire chapter is devoted to the United States treaties to which the Blackfeet (the American name) were party, and includes an important 1853 council with Governor Stevens, considered a prelude to the next major treaty. The Treaty of 1855 is discussed in some detail, as are the two unratified treaties of 1865 and 1868. Congressional acts affecting the Blackfeet (1874–1895) are also included. For those who may be unfamiliar with the history of the Canadian numbered treaties between 1871 and 1876, Dempsey reviews the first six treaties made in Canada after the Confederation of 1867. Chapter 4 reviews the events leading up to the treaty, such as the rush of American whiskey traders from Montana into Canada, the need for law and order, and the establishment of the North-West Mounted Police. Also of particular interest to Americans is the presence of Sitting Bull and the Sioux after July, 1876, and the opposition of the Blackfoot to sharing their hunting lands with Métis and Cree because of the rapid decline in numbers of the buffalo.

Chapter 5 is at the very heart of this study of Treaty Seven. Dempsey recounts the government's efforts to agree on a location for the treaty grounds, and then to call in all the various bands of Peigan, Blood, and Blackfoot who were to be party to this treaty, as well as the Sarcee and the Stoneys. He describes the setting, the events of

horsemanship prior to the actual council, and the discussions. Most importantly, he includes some of the actual speeches as they were recorded by witnesses and journalists, and it is especially valuable that he can address the translation issues. Finally, he summarizes all the provisions of the treaty as they were explained to the people gathered before the signing. Chapters 6 and 7 tell of the aftermath of the treaty and the establishment of the reserves. Within a year, what began in 1877 as a time of peace and hope had turned into a time of hardship and starvation. Perhaps Dempsey sums it up best in his closing words to chapter 6, when he calls the politicians' plans for the self-sufficiency of the Native people "an impossible dream."

Although the map of the Treaty Seven area would have been improved by including Blackfoot Crossing and some of the forts figured in the book, *The Great Blackfoot Treaties* is an extraordinarily well-documented study. Dempsey made use not only of official and newspaper records of the time, but also of interviews with individual Blackfoot people who had received their information from actual participants in the treaty. Useful appendices contain all the Blackfoot treaties, from the United States Treaty of 1855 to the later Canadian Treaties of 1883.

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How the World Moves: The Odyssey of an American Indian Family. By Peter Nabokov. New York: Penguin Publishing Group, 2015. 550 pages. \$32.95 cloth; \$18.00 paper; \$16.99 electronic.

Over the past several years, historians of Native America have done more to chronicle American Indian experience in the modern era, showing that Native peoples were at the center of the rapid social, cultural, and economic development of the United States. Peter Nabokov's *How the World Moves* adds to this emerging body of scholarship by chronicling the lives of one Pueblo family, from the birth of the main protagonist in 1861, to the passing of the last of his twelve children in 2007. Vivid with detail and contextualized within broader movements, it stands as a rich and accessible portrait of modern American Indian life.

The man who later became Edward Proctor Hunt was born at Acoma Pueblo, in present-day New Mexico, during the years of the American Civil War. Named *Gaire*, or Day Break, he grew up immersed in a culture based on hunting, agriculture, sheep-herding, and ceremonial activities. Over the next few decades the US-Indian wars came to a close, railroads tied the country together, and newcomers from around the world flooded into the American West, yet Acoma remained relatively isolated, even as it came into contact with Indian Bureau officials, merchants, anthropologists, and tourists. Day Break followed his father to become a medicine man and was initiated into the Acoma Katsina Society at a young age, then left home at nineteen with a first generation of Indian children to attend government and private boarding schools, where he accepted Christianity and changed his name to Hunt. Upon returning to