young Santa Fe crew, who took a dislike to Stevenson. Miller admits that there is truth to some of it, for example, Stevenson's tendency toward truculence. But Miller rightly shows that Stevenson's behaviors, often so admired in men of the age, must be put in context of her struggles as a pioneer. Miller successfully reveals the kind, gentle, and loving side of Stevenson that she so freely (so far as a Victorian could) showed to friends and loved ones. In the end, Miller argues for a paradox: the virtues that enabled Stevenson to succeed as a trailblazer are the very same qualities that fanned the flames of her detractors. Miller is to be applauded for so sensitively and intelligently bringing Stevenson's life back to us, to look past the caricatures, so that we may more fully contemplate the role of women in anthropology and science and the labyrinthine relationship between anthropologists and American Indians.

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Native Women's History in Eastern North America before 1900: A Guide to Research and Writing. Edited by Rebecca Kugel and Lucy Eldersveld Murphy. Lincoln: University of Nebraska Press, 2007. 467 pages. $60.00 cloth; $29.95 paper.

Native Women's History in Eastern North America before 1900 is a sophisticated text that draws together those essays identified by the editors as constituting the "greatest hits" in the field of Native women's history to date. The collection is intended as both primer and guidebook; it is a means by which historians might look back at the places from which the field has emerged and critically consider the work yet to be done to reclaim Native women's pasts. The evolution of theories applicable to the field—gender and race as cultural constructs, interrogations of colonialism, and linguistic analysis—take center stage in this text, as do explorations of those methodologies that release women's stories from documents, photographs, and art created with other purposes in mind. This book offers an invaluable means to demystify the process of historical inquiry for undergraduate students, urges new researchers to think carefully about the methods they intend to employ in their work, and will hopefully prompt fruitful debate between historians of all kinds as they consider the broad history of North America before 1900 and the evolution of the twentieth-century US state.

Native Women's History is an anthology that follows in the best tradition of several anthropological texts—Albers and Medicine's *The Hidden Half*, Klein and Ackerman's *Women and Power in Native North America*, and Etienne and Leacock's *Women and Colonization*—while it remains unapologetic about its quest to reclaim an often unforgiving documentary source base. Kugel and Murphy are advocates for the critical reading of diaries, mission records, wills, legal papers, store receipts, account books, biographies, and diplomatic works. The priest who recorded the births and deaths of Native children; the treaty negotiator in the middle of an Illinois swamp; and the fur-trade

representative who measured poverty and wealth in terms of his profits, not in the self-defined economic health of the nation before him—each, argue the editors, left us vital, if unwitting, information about the historical situation of Native women over time. The essays selected for the volume demonstrate this in action, reading sources against the grain to find glimpses of the women that scholarship has too often omitted.

A central concern of this text is making the processes of good historical scholarship transparent. The sixteen essays within the volume are gathered beneath one of two rubrics—theory or methodology—both prefaced by a short but substantive introduction by Kugel and Murphy. Almost every essay is further contextualized by new introductions written by the authors, an endeavor that allows each historian to ruminate on the personal and professional motivations that inform their work. The result is an instructive narrative about the process by which scholars research and write about the past, with often-assumed strategies of research and hidden moments of inspiration made explicit for the reader's consideration—a particularly useful tool for discussion in history classes. Each essay is fully footnoted, and many offer accompanying bibliographies of key, complementary texts.

The essays in *Native Women's History* encompass sample histories from up and down the eastern seaboard of North America, into the mountains of Tennessee, and across to the prairies of Canada and the Upper Midwest. The editors argue that the communities within these geographic spaces share a similar climate, a reliance on waterways for trade and communication, and, in the broadest of terms, mutually recognizable, gendered systems by which work, politics, and society might be organized. Differences between communities in this vast region, however, cannot and should not be discounted, especially in terms of spiritual belief systems or the ways in which communities negotiated their contact with Europeans and their descendents. It is in light of this that the volume's sampling approach to the span of history between 1600 and 1900 is a particular strength, allowing the editors to offer multiple models of research by which different community histories might be accessed. It is a commitment to thoughtful, culturally contextualized research that holds this book together, rather than the geographic span of the histories within it or even the time frame in which events occur.

This is not to suggest that geography, time frame, and methodology are mutually exclusive categories within the collection. One of the most invigorating portions of *Native Women's History* is the subsection "Central Theme: The Kinship of Religious Affiliation." There readers will find both Carl Ekberg's 1991 essay, "Marie Rouensa-8canic8e [8 represents the phoneme "ou"] and The Foundations of French Illinois" and Susan Sleeper-Smith's "Women, Kin and Catholicism: New Perspectives on the Fur Trade." Both works interrogate many of the same documentary sources relating to Marie Rouensa's life but reach quite different conclusions about the meaning of her conversion to Catholicism at the seventeenth century's close. In the editors' hands, this comparison becomes a source of conversation not dispute—a means to explore the theoretical underpinnings of each historian's work and the merits of their approach to a contentious past.

Although Murphy and Kugel did not set out to compile a systematic survey text of Native women's history, this collection would serve admirably as an ancillary to a larger survey course. Jean M. O'Brien's "Divorced from the Land: Resistance and Survival of Indian Women in Eighteenth-Century New England" provides a thought-provoking corrective to any US history narrative focused on a white, Protestant march toward independence, while Theda Purdue, Nancy Shoemaker, and Lucy Murphy's essays on the Iroquois, Cherokee, and multiple Native communities of southern Wisconsin, respectively, complicate the traditional nineteenth-century timeline, particularly the implicit assumption that the most significant Native people were those out West.

Native Women's History in Eastern North America before 1900 is a welcome addition to studies in the women's, gender, Native, colonial, and American history fields, while its careful consideration of theory, methodology, and historiography should earn it a place in many a rigorous methods course.

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On the Drafting of Tribal Constitutions. By Felix S. Cohen. Edited by David E. Wilkins with foreword by Lindsay Gordon Robertson. Norman: University of Oklahoma Press, 2007. 200 pages. $34.95 cloth.

Perhaps the most surprising thing about Felix Cohen's *On the Drafting of Tribal Constitutions* is that it is surprising at all. Given Cohen's own scholarship and legal writings and the welter of studies revisiting his legal philosophy and role in shaping the Indian New Deal in the 1930s and 1940s, it is easy to think that the story of Cohen's contributions to American and federal Indian jurisprudence has already been told. The very existence of Cohen's "Basic Memorandum on Drafting of Tribal Constitutions," the document that makes up the bulk of the volume, is a surprise, as it was unknown to scholars and otherwise unavailable until Cohen's widow (Lucy Kramer, whose influence on the Indian New Deal was also significant, though too often overlooked) donated his papers to Yale's Beinecke Library in 1989 and 1991.

Wilkins has thus provided a service to scholars of Native North American and US political relations simply by bringing this document to public light and, along with Lindsay Robertson and the University of Oklahoma Press, having the good sense to publish it. This is only truer given that the book also provides Wilkins's introduction to readers, in which he compasses the rather vast terrain of Cohen's legal career and achievements. In so doing, Wilkins situates an overview of the circumstances surrounding the drafting of the memorandum within the larger contexts of Cohen's work inside and outside the federal government, his more general contributions to Anglo-American legal philosophy (Cohen was a major figure in the influential legal realism movement), and critical evaluations of Cohen's legacy by such eminent Indian law scholars as Vine Deloria Jr. and Frank Pommersheim.