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moreover, any number of linguists who study these languages could have been consulted. Two examples are the names for Lieutenant Gatewood, Bay-chen-daysen ("his nose is long"; 211), which in contemporary orthography is Bichįh Ndeezn, and General Crook, Nantan Lupan ("Gray Fox/Wolf"; 15). Yet the contemporary rendition of Crook's name is Nant'an Łibaahn, which has no morpheme in it meaning fox or wolf, but simply "Gray/Tan Chief." In addition, several of the names of major characters in the book are Spanish, not Apache, but are not referenced as such. This includes Chatto (152) from Spanish *chato* ("flat") and Chappo (153) from Spanish *chapo* ("stunted, short person"). Finally, transcription of Apache names is inconsistent. Some are given using hyphens ("No-po-so"; 15) and others without, ("Taslishim"; 6). The pattern of writers to use hyphens in American Indian words carries a condescending message that Indians speak in syllable-by-syllable units as do their characterizations in B movies.

I also take issue with Utley's approach to Apache religion. He implies that Usen, a name that derives from the Spanish word for *Dios* (Harry Hoijer, *Chiricahua Loan-Words From Spanish*, 1939, at 111), is almost a monotheistic deity. Yet probably of equal importance was Changing Woman, whose ceremony was performed each time a girl reached puberty, a ceremony so important that it was even performed while Geronimo was kidnapping Loco and his band and retreating to Mexico (Jason Betzinez, *I Fought with Geronimo*, 1959, at 61). Changing Woman's ceremony normally required substantial amounts of gifts and food (deer, cattle, horses) as part of the event, and leaders especially were expected to put on expensive ceremonies for their daughters. These ceremonies were so expensive that at least one anthropological writer has suggested they were a motive for raiding (Donald Cole, *The Chiricahua Apache 1846–1876: From War to Reservation*, 1988, at 23).

In sum, this new biography takes a highly ethnocentric view of Geronimo as a nineteenth-century Bin Laden that seems to add little to the Geronimo story.

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The Indianization of Lewis and Clark. By William R. Swagerty. Norman: University of Oklahoma Press, 2012. 820 pages. $90.00 cloth.

From the start of their journey, Lewis and Clark met Indians who played a major role in the successful survival of the Corps of Discovery expedition. In his two-volume work *The Indianization of Lewis and Clark*, William R. Swagerty uses an interdisciplinary approach to argue that the Corps survived

because the men adopted Indian culture and survival methods. Analyzing the expedition members' material and cultural adaptions of indigenous racial attitudes, clothing, provisions, food, health, diet, dress, pharmaceuticals, transportation, technology, diplomacy, sexual relations, and geography, Swagerty defines "Indianization" as a process of change, as well as a "practical and intelligent strategy on the part of this small military/civilian party for pure survival at times, diplomatic leverage on other occasions, and sheer curiosity or amusement in several instances" (684).

Swagerty's work is more than just a review of the expedition's moccasins, dresses, boats, rope, horses, and wild game, and more than just an explanation of the significance and importance of blankets and trinkets. Rather, in following a comment made by Joe McDonald, the president of Salish-Kootenai College, who said, "show how [the expedition members] made it because of us, not in spite of us," Swagerty is dedicated to something few have accomplished. Swagerty also follows what he calls James P. Ronda's admonition to "take into account the ways Native and non-Native peoples worked together to prove a shared world" (44–45).

Ronda's foreword promises an author who is well-read, and that promise is delivered. Swagerty's knowledge of the fur trade industry contributes greatly to the text. There are a few places where discussions need more study, but Swagerty does not claim to have all the answers: "I admit that more direct evidence from Native voices would be ideal," he writes (45). His section "Artists and the Lewis and Clark Expedition: A Portfolio" (179–190) needs more details, something that Swagerty himself calls for at the start of the first chapter (47). At another point the life expectancy of New Englanders and African Americans is provided, but no discussion on the life expectancy of Indians follows.

For those too trepid to tackle Gary Moulton's thirteen-volume edition of the Lewis and Clark journals, Swagerty's book, like Ronda's, is a good place to get your feet wet. In addition to excerpts from the journals, the introduction to the writings of the captains is accompanied by eight color plates, fifty-seven illustrations, seven maps, a thorough thirty-four-page index, and a richly selected bibliography. The twelve useful tables provided include an estimate of the North American Indian population in 1800. Other tables provide the origin, heritage, ethnicity, rank, and fate of the Corps. One table lists "major game, birds, and animals killed on the expedition," one cites the death of Sacagawea at "around 24," and another lists the "important expedition incidents involving Sacagawea" (451, 697, and 584).

There is also a discussion of the changes that took place after the expedition. At the nation's commemoration of the expedition's bicentennial there was an expectation that indigenous communities would be included in the

festivities and their presence and contributions would be recognized. But in what Swagerty explains as "Indianization gone awry," "furs, factories, economic self-interest, and internal Indian factionalism came into play" (664). The results of that are still with us.

Although Swagerty references Richard White's common or middle ground, the story of Lewis and Clark remains contested and colonized. Swagerty's contribution is still not the story of an indigenous people who greeted and assisted a military expedition. "We may never know the true feelings Indian people had at the time about the Corps's passage through their lands," he writes (559). But some of the feelings and experiences have not changed through the course of two hundred years.

I have experienced one small example of this myself. At the height of the commemoration of the Lewis and Clark expedition, a colleague who also served on the Indiana Governor's Native American Council introduced me to an elected official who served on the Indiana Lewis and Clark bicentennial commemoration board. Since I researched and portrayed Sacagawea, the meeting was intended to spark interest in including Indians in the state's planned activities. When I asked the official if there would be any interest in Sacagawea, he replied, "No. She never set foot in Indiana." This ended the discussion on Sacagawea. Further conversation displayed his parochial attitude concerning the landscape of American history and Lewis and Clark. He stated that because of Gary Molton's achievement, "there will NEVER be another edited volume of the Lewis and Clark diaries." His lack of understanding of how history works was surprising. Indeed, Molton did a phenomenal job with over a million words, managing them into a valuable and accessible set. However, he will not be the last person to ever edit a complete and comprehensive volume of Lewis and Clark's words—at least I hope not. Ever since I first read them, I have envisioned another volume of the Lewis and Clark diaries. Ideally, that volume would be mostly written by indigenous scholars who interpret the captains' writings and culture with values and methodologies from the diverse indigenous people and nations that populate North America from sea to shining sea. William R. Swagerty provides us with a delectable taste of what that savory meal would be like. He concludes

> Their journals testify to the Indian influences that enabled them to understand situations, to comprehend material realities, to analyze possibilities, and to simply proceed on, day to day. Indian America also taught them lessons of patience, religious observance, the importance of sharing and reciprocity, trust and friendship, and a certain wisdom found in all societies among elders, but especially among Native American elders. America is still learning lessons from Lewis and Clark. One of these is the cardinal significance of the Indianization within American

> culture that elevates America beyond its European, Asian, Latino, and African roots (678).

Swagerty goes on to identify an inability to cohabit and cooperate: "We are still grappling with how the Indian fits into American society, and the Indians among us are still pondering whom to trust after centuries of misunderstanding, deceit, and outright betrayal" (678).

No single or two-volume set can tell or mend the whole story of the Lewis and Clark expedition, their journals, or indigenous scholarship as a whole. But Swagerty, like Ronda, points scholars towards a direction that needs to be followed.

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Keystone Nations: Indigenous Peoples and Salmon across the North Pacific. Edited by Benedict J. Colombi and James F. Brooks. Santa Fe: School for Advanced Research Press, 2012. 305 pages. $34.95 paper.

Salmon and indigenous nations—rarely does one find a relationship so deeply intertwined that it is nearly impossible to separate one from the other. Indigenous nations of the North Pacific have fostered a deep and interdependent relationship with the salmon that transcends time, history, politics, and even international borders. So enmeshed are the two, so integral is the salmon to indigenous nations that the salmon is rightfully called the ultimate cultural keystone species. However, as this nicely edited volume demonstrates, such time-depth between the two encompasses much history and many political shifts, alternating between commodification and conservation of salmon in a complex and multidimensional manner that extends back through the centuries. Consisting of nine chapters, an introduction and a conclusion, each contribution centers on a single culture group or concept and displays the authors' expertise in a series of in-depth case studies that delve deeply into the issues of utmost concern to indigenous nations and look beyond the superficial.

One of the integral components in understanding the complex nature of this relationship is a deep understanding of the political histories and geographic boundaries that underlie the overlapping concerns of indigenous people and the rise of nation-states. Providing the background of treaty histories, exploration, and colonial expansionism, the authors extend the explanation of these historical complexities back to the sixteenth century as colonial entities began to grant indigenous people exclusive fishing rights—rights that indigenous