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we can learn more about American society and policy and the opportunities and barriers it created for Native American artists.

For those new to this topic, what is most important about this creatively illustrated book is the compilation of information about the different programs and how it fits together to reinforce government policy. For all readers interested in Native studies, this historical analysis about federal Indian art policy and political philosophy will be a valuable addition to our libraries.

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The Nez Perces in the Indian Territory: Nimiipuu Survival. By J. Diane Pearson with a foreword by Patricia Penn Hilden. Norman: University of Oklahoma Press, 2008. 383 pages. $34.95 cloth.

I conducted anthropological research on the Colville Indian Reservation in the late 1980s and subsequent research on the Indian powwow circuit in the Northwest through much of the 1990s. The former brought me in touch with some of the Washington descendants of the survivors of the Nez Perce War, and it was commonplace to hear references to Chief Joseph, his place of burial, and so forth. The latter research included attendance at the Chief Joseph and Warriors powwow held every June at Lapwai, Idaho, on the Nez Perce Reservation. Throughout those years, the events that resulted in the geographical division between these two groups of descendants, who both assert a claim on Chief Joseph, were a mystery to me. Numerous works devoted to traditional Nimiipuu society and to the 1877 campaign exist, but almost nothing in any detail can be found about the years of imprisonment and exile following the war and the eventual return of the survivors to two different reservations. At last we have this enlightening text by J. Diane Pearson to enhance our understanding of those sad and tumultuous years.

Only a chapter or two at the beginning is devoted to the Nez Perce War. The remainder of the text examines various events, government policies, Native interpretations and actions, and religious and educational developments that affected or were initiated by the Nimiipuu people in the years after the war. The text follows the geographical progression of the people—nearly four hundred men, women, and children at the time of surrender in 1877—as they were transferred from the final battlefield at the Bear's Paw to the Indian Territory (Oklahoma) on foot, in Army wagons, on flatboats on the upper Missouri, and by train. It was a journey of much suffering and some mortality, which passed through numerous military encampments and forts and took about ten months, including a lengthy stay at Fort Leavenworth. The people arrived at their assigned territory in north-central Oklahoma in July of 1878.

As indicated in the subtitle, Pearson frames the Nez Perce story as one of survival. Although beset with many deaths from disease and harsh conditions, the Nimiipuu (and some members of the Palus and Cayuse tribes who had fought and been captured with the Nez Perce) sustained themselves to

the degree possible on the expectation that they would be able to return in the near future to Idaho and even the Wallowa River area of northeastern Oregon. They organized and conducted themselves in such a way as to keep this dream alive and thus did survive under horrendous living conditions.

Pearson presents some really amazing material seldom, if ever, included in works about the Nez Perce. She provides detailed and well-documented accounts of daily life in the encampments, the inevitable attempts of the government and missionaries to "civilize" and "Christianize" the people, and the specific impacts on tribes and individuals of institutions like the Carlisle Indian School in Pennsylvania, where some of the young people were sent. Even less common in previously published accounts is information about media coverage of Native issues at that time and the steady parade of tourists and rubberneckers who waited along roadways and at train stations to catch a glimpse of Native captives in transit, or who milled about in the military encampments and Indian settlements to watch horse races, religious ceremonies, and gambling games or just to gawk. One of the many illustrations that Pearson includes shows a drawing (from *Leslie's Illustrated Newspaper*, 20 June 1885) of a group of Nez Perce men playing cards while white Victorian tourists peer over their shoulders.

Of special interest to me was a discussion of the impact that Christianity (generally Presbyterianism) had on the cohesiveness of the group, or rather, the role it played in dividing them. Although most of the Nimiipuu maintained some connection to traditional religious beliefs and rituals, the faction that came to be known as the Chief Joseph band remained the most traditional and least Christianized, a status that made their situation more problematic in the eyes of government officials and non-Native religious leaders. The latter wanted to keep the non-Christian Indians in Oklahoma and let only the converts return. A split developed between the Joseph band and the people who converted more thoroughly to Christianity, although they resisted at first and asked that they all be kept together. Eventually the group was divided largely along religious lines between the Nez Perce and Colville reservations. (The division was also influenced by vindictive criminal indictments in Idaho filed against some of the warriors.) I had known about the religious dimension of this divide only vaguely before and am grateful for the new information in this text. It remains a difficult topic, however, especially when Native groups nowadays (and their non-Native supporters) understandably would rather emphasize solidarities than disparities.

The last part of the book details the return of the two groups of Nez Perce to their Northwest destinations, a controversial and complicated undertaking. The non-Indians in Idaho and Washington were against resettlement of what they perceived to be "dangerous renegades," and the tribes on the Colville Reservation were also against the idea of receiving the Chief Joseph band—who spoke a different language and had different beliefs and practices—among them, especially as prisoners of war and exiles from their own tribe. The book includes a short epilogue describing how the Nez Perce settlers in Washington eventually rebuilt their lives and adapted to the other tribes and they to them.

Present throughout the text is the haunting figure of Chief Joseph, who was only one of several Nimiipuu leaders before and during the Nez Perce War, but who of necessity became a key individual at the surrender and in the years that followed. After his resettlement in Washington, he tried for many years to recover and return to his homeland in the Wallowa Valley but was forever disappointed in his efforts. He died (as his physician famously said, of a broken heart) in Nespelem in 1904 and was buried on the Colville Reservation, but to this day he is also honored at Lapwai and, increasingly, in Oregon. This text has given me a greater respect and admiration for the man and for his role in helping his people survive their eight-year ordeal and beyond.

The book includes copious endnotes, numerous historic photographs and illustrations, an invaluable bibliography, and an index. There is one map showing the almost absurdly convoluted path the Nimiipuu had to follow to get from their homeland to the Indian Territory and back again. My one quibble with the book is that it could contain a few more maps and diagrams showing in more detail the many places where the Nez Perce were stationed. But that is a minor quibble. Pearson has written a moving and well-documented account of the Nimiipuu imprisonment and return that can take its place alongside our narratives of the other trails of tears and long walks all over this land that Native Americans have suffered—and survived.

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Pushing the Bear: After the Trail of Tears. By Diane Glancy. Norman: University of Oklahoma Press, 2009. 176 pages. $14.95 paper.

American history books usually allocate two pages or fewer to the Indian Removal Act of 1830, President Andrew Jackson's ruthless push of the Cherokees to Oklahoma in order to open up land to settlers. Colin G. Calloway in *First Peoples: A Documentary Survey of American Indian History* references Jackson's propaganda. Cherokees were deemed an "unhappy race," lacking intelligence and suffering from moral turpitude (1999, 250). The term *Trail of Tears* is so familiar to the collective mind of America that it has lost its potency to enrage or move us emotionally. Diane Glancy, the prolific, award-winning author, recreates the human suffering of this forced relocation.

This work is a sequel to *Pushing the Bear: A Novel of the Trail of Tears.* Glancy was intrigued by the idea of starting life over from nothing. Indian Removal was based on Thomas Jefferson's notion that Indians would resist "civilization" if they had too much land, but agriculture played a role in the Eastern Woodlands, and the Cherokee had a tribal government, a constitutional republic modeled after that of the United States.

Of Cherokee and German-English ancestry, Glancy traveled from New Echota, Georgia, to Fort Gibson, Oklahoma, to imagine the relocation. The Cherokees were forced to walk ten miles a day; the line of exiles was ten miles