

granting that authority to non-Native governmental entities and “expert” researchers. His argument is rooted in the resonance between twenty-first-century science and more ancient and local solutions in solving the problem of sustainably managing resources, although in the twenty-first century, even the best resource managers must account for global problems like industrial pollution and climate change. Arguably, the author clarifies these issues are significant as he makes a case that including indigenous stakeholders are a necessary part of addressing larger issues since they are primary and experienced managers of their natural resources.

I was disappointed with the paucity of images and their overall quality, the beautiful cover photograph notwithstanding. The captions on the photographs required more annotation for context and the maps were inadequate. One of the two maps, according to the author, is based on inaccurate hunting data, so its inclusion seemed unnecessary. Since the author provided rich descriptions of indigenous fishing technologies like stone fish traps and “creekscaping,” photographs or schematics of these would be especially helpful to anyone new to this subject (138–141).

Overall, Menzies’s book presents cultural change as an enduring fact that transcends any boundary imposed to delineate “pre” from “post” contact. It is not a profound insight that cultures change with time. More significant, perhaps, are the specific ways in which humans and their unique cultures endure and adapt to the seismic changes associated with colonialism. In this analysis, what matters more is that Gitxaała people inhabit the twenty-first century in ways that uniquely reflect who they are as they continue to dwell, as their ancestors did, in a “world of wonder and change” (9).

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Place Names of Wisconsin. By Edward Callary. Madison: University of Wisconsin Press, 2016. 360 pages. \$21.95 paper.

This book is a labor of love, but one with limited value for readers of the *American Indian Culture and Research Journal*. In one volume, Edward Callary has compiled and organized alphabetically more than 2,300 place-names in Wisconsin. He says he did this as a frequent summer vacationer in Wisconsin who marveled that he could travel to places named after Paris, Rome, and Sevastopol; in effect, a European West. Of course, he knew that there were other names as well. He divides his toponyms into four categories: Native names, French names, “transfer” names (e.g., Sevastopol), and “commemorative” names (e.g., Madison). Callary includes “seven fields”: spelling and pronunciation; present-day county; civil division; date of incorporation; discussion of the name; and references.

This reviewer feels that the entries on commemorative names are the strongest, particularly the many Wisconsin villages and hamlets eponymously named by the first postmaster. Callary has made good use of his study of local historical society

publications and memorial volumes. The weakest part of the book is the work on Native names. The state has eleven federally recognized tribes, with a twelfth seeking recognition. Callary overlooks the name history of three tribes. For example, he does not give the name history of the reservation community of the Mole Lake Band of Lake Superior Chippewas, or of its Ojibwe name, Sokaogon. The entries tend to lack additional references. There is no entry for the reservation community of the Lac Courte Oreilles Band of Lake Superior Chippewas, or rather, merely an entry for the border town outside the reservation, Couderay. Similarly, a reader looking for the reservation location of the Stockbridge-Munsee Community is more likely to go to the tribe's pre-1848 home in Calumet County rather than to removal home in Shawano County.

Callary relies mainly on the 1991 reference work *Indian Names on Wisconsin's Map* by Virgil J. Vogel, such as the references for Lac du Flambeau, La Pointe, Kaukauna, and Milwaukee, although he dismisses Vogel's work as "inclusive but now dated" (xvii). There is no evidence that Callary consulted the Great Lakes Indian Fish & Wildlife Commission's *Gidakiiminaan Atlas* of place-names in the Lake Superior watershed. He cites Father Baraga's nineteenth-century dictionary of the Ojibwe language, but not the newer dictionaries edited by John Nichols. The spellings of Ojibwe words in *Place Names of Wisconsin* are in Baraga's style, before the standardization of Ojibwe into double-vowel orthography. The result, unfortunately, is that travelers who journey across the state with Callary's book in hand may find Native place-names, but if the name was taken from the Ojibwe, such travelers are likely to mispronounce the long and short vowels. Similarly, Callary does not seem to have consulted any sources for the use of the Ho-Chunk and Menominee languages—the languages spoken by the two peoples indigenous to Wisconsin. Finally, Callary does not mention visiting with any of the tribal historic preservation or cultural affairs offices at any of the reservation communities. That's too bad, because he might have gained more knowledge about Native place-names and the stories behind them.

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Sacred Violence in Early America. By Susan Juster. Philadelphia: University of Pennsylvania Press, 2016. 288 pages. \$55.00 cloth; \$55.00 electronic.

As English colonization along the Atlantic seaboard accelerated in the seventeenth and eighteenth centuries, Native American communities experienced an onslaught of violences that pervasively reshaped their livelihoods, homelands, traditions, and futures. This study examines the Christian underpinnings of this series of upheavals, focusing on medieval and early-modern European religious antecedents that laid the foundations of colonialism in the "New World." Juster revisits important historical moments such as the grievous Mystic massacre of the Pequot War (1637) and the assaults of King Philip's War (1675–1676) in order to unfold how English military leaders, ministers, intellectuals, and everyday colonists interpreted these events