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bors, in 1989 they won a long battle to obtain a separate federally recognized tribal identity despite legal attempts by the Navajo tribe to reverse this BIA decision (pp. 287–288).

One of the highlights of this important book is the discussion of why the Utah Paiutes were selected for termination despite being less prepared for it than their close relatives, the Kaibab Band, just across the state line in Arizona (p. 262). The difficulties that the terminated bands encountered before regaining federal recognition are well documented as well as the often frustrating struggle of all of the bands, both those terminated and those not, to create viable economic opportunities for their enrolled members. Today, having “left behind nineteenth century visions of self sufficiency through reservation-based agriculture” (p. 296), their “greatest economic successes have been where they joined the regional shift toward upper-middle-class tourism” (p. 296). Unfortunately for the other bands, the main beneficiary of this shift has been the band with the best location, downtown Las Vegas.

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**Clearing a Path: Theorizing the Past in Native American Studies.** Edited by Nancy Shoemaker. New York: Routledge, 2002. 215 pages. \$80.00 cloth; \$21.95 paper.

Nancy Shoemaker, in her introduction to *Clearing a Path: Theorizing the Past in Native American Studies*, notes that historians often shy away from theory. She argues that this tendency is particularly true for scholars specializing in American Indian history. Within the field of American Indian studies, the trend for several generations of scholarship has been to focus on the particular experiences of American Indian nations and avoid universalizing theories. Nonetheless, Shoemaker believes it is necessary to engage with and develop theories for studying American Indian history, and to that end she has organized this collection. The eight essays in this collection, authored by Native and non-Native scholars from several disciplines, provide a variety of ways to connect theory with studies of American Indian history.

Native systems of knowledge and ways of knowing the past, as expressed through Native stories, oral traditions, and language, receive important attention in several essays. The opening essay, Julie Cruikshank’s “Oral History, Narrative Strategies and Native American Historiography: Perspectives from the Yukon Territory, Canada,” uses the stories of two Tlingit and Tagish women to examine the work performed by narrative. Angela Sidney, a community historian, and Kitty Smith, a community member whose carvings were acquired by a local museum, worked with Cruikshank during the 1970s to record their life histories. In this essay, Cruikshank explores the women’s incorporation of oral traditions into their life stories, arguing that for Sidney and Smith these “stories were not merely *about* the past, they also provided guidelines for understanding change” (p. 13). Cruikshank argues that oral

traditions, such as those Sidney and Smith incorporated into their life stories, provide means for interpreting change as well as maintaining continuity in Native communities. She also engages in the debate about whether these traditions should be considered data or history. Using a Tlingit story shared by Sidney, Cruikshank shows that oral traditions have their own social history and argues that these traditions should be considered historiography.

Craig Howe, whose essay "Keeping Your Thoughts Above the Trees: Ideas on Developing and Preserving Tribal Histories" can be found in the section devoted to tribal histories, also engages oral and pictographic tribal histories. Howe's essay addresses the challenges of translating tribal histories, which he argues were traditionally multisensory and nonsequential experiences, into formats that appropriately represent these histories to larger audiences. He is critical of the limitations of written, chronologically organized histories and instead seeks formats that are flexible enough to provide multisensory experiences. Howe has found the multimedia environment of museum exhibits and digital projects to be well suited for presenting tribal histories. The essay, which is aimed at museum professionals and individuals or institutions interested in developing digital projects, provides a methodology for mainstream institutions and tribes to collaboratively develop museum exhibits or digital-based histories from indigenous perspectives. The process Howe describes involves substantial community control and, Howe argues, provides the community with recognition of memory and knowledge that was perceived to be lost (pp. 174–175). Howe's essay, like Cruikshank's, challenges readers to examine the way history is experienced and understood within American Indian communities, and to develop methods for preserving and presenting these histories to broader audiences.

Language emerges as an important topic in both Nancy Shoemaker's and Gunlog Fur's essays in the section devoted to categories. Shoemaker broadly addresses scholarly use of categories, discussing theoretical approaches to social and cultural categories in anthropology and linguistics. She sees great possibility as well as substantial limitations in applying these theories to American Indian studies because indigenous language skills, upon which so much of the theory of categories depends, are very limited among scholars in the field. Fur's essay argues the importance of gender as an analytical category in American Indian studies. Although much of her essay draws on colonial texts for evidence, Fur is careful to note that important details embedded in indigenous words, such as age and relationships, were often lost in translation. For this reason she, like Shoemaker, considers indigenous language sources vital to understanding and applying categories to American Indian history. These essays succeed in conveying the value and importance of thoughtfully applying analytical categories in American Indian studies, and in the process argue that the systems of meaning and knowledge embedded in American Indian languages provide essential means for understanding the categories American Indians applied in their daily lives.

Jacki Thompson Rand's essay, "Primary Sources: Indian Goods and the History of American Colonialism and the 19th-century Reservation," explores the meaning the reservation period had for Kiowa peoples. Rather than focus-

ing on war societies, as much of the historical literature about the Kiowas does, Rand explores the social and economic realities of the Kiowa people. One section of her essay examines the beadwork produced by Kiowa women. Rand uses records associated with the production and sale of this beadwork, as well as examples of the beadwork preserved in museum collections, to show the economic and cultural contributions Kiowa women made to reservation life. Kiowa women produced goods for sale, but they also made beadwork for ceremonial functions, contributing to both the economic survival and cultural continuity of the Kiowas. Rand also traces material contributions Kiowa men made to their bands' survival, focusing on exchanges between Kiowa men and government agents, which allowed the Kiowas to survive and maintain social relations within their bands. Through this essay, Rand demonstrates that studies of the past are incomplete if they do not convey an understanding of the material reality of American Indians. Studies such as Rand's, which do examine the material culture of American Indians, complicate facile notions of dependency and cultural destruction resulting from American colonial policies.

Additional essays by LeAnne Howe, Patricia C. Albers, and James F. Brooks explore, respectively, the theoretical challenges of stories, historical materialism, and comparative indigenous histories. There are no comprehensive formulations of indigenous theories of history in this collection, and readers looking for such content will be disappointed. Rather, the essays in *Clearing a Path* suggest ways to connect Native histories and theory, and to articulate Native theories of history. The possibilities for future inquiry, which are suggested by this collection, are perhaps the book's greatest contribution to the field of American Indian studies.

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**Colonial Challenges: Britons, Native Americans, and Caribs, 1759–1775.** By Robin F. A. Fabel. Gainesville: University Press of Florida, 2000. 282 pages. \$55.00 cloth.

Early American historiography has recently undergone two major changes in perspective. The first—inserting Native peoples within mainstream narratives of European colonization—constitutes a concerted break with the past. The second—expanding the venerable tradition of imperial history Charles Andrews forged a century ago—links events in British North America to happenings in New France, the northern Spanish Borderlands, the Caribbean, and West Africa as well as Great Britain and Europe. *Colonial Challenges* evinces both trends, surveying the interaction of Britain and its colonies with three peoples of color living far apart—the Cherokees of the Appalachian interior, the small bands inhabiting the Lower Mississippi River basin, and the Black Caribs of St. Vincent—from the French and Indian War until the American Revolution. Robin Fabel advances American Indian scholarship by systemati-