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American Indian Policy: Self-Governance and Economic Development. Edited by Lyman H. Legters and Fremont J. Lyden. Westport, Connecticut: Greenwood Press, 1994. 228 pages.

Publications focusing on the economic and political issues affecting native peoples' ability to manage tribal governments and achieve economic progress are important contributions to the literature on American Indians. This book, *American Indian Policy*, is an interesting collection of eleven chapters organized around two themes important to a discussion of native self-determination: self-governance and economic development. The selections include case studies of Indian tribes and their experience with various government programs, as well as theoretical and analytical pieces. Because of the very broad range of topics included in this collection, my review will provide mainly general comments. Several of the contributions that are personally interesting will be discussed in more depth.

A careful reading of the entire collection reveals a logical connection tying one chapter to another. To me, this means that it is possible to see an implicit reason behind the order of presentation that builds on the ideas and issues presented in the previous chapter. For example, Williard's study of the Pascua Yaqui tribe and their struggle for federal recognition is followed by a chapter by Lyden and Miller that discusses the requirements of modern organizational decision-making in American Indian tribal governments. Likewise, Kalt and Cornell's paper, which argues for a stronger definition of native property rights, is followed by a paper by Theresa Julnes that reports on an extensive survey of Indian tribes' perception of economic development obstacles.

It is possible that these papers were commissioned and written according to the editors' specifications so that there would be no need for editorial connectives. The editors do not provide introductions, summaries, or any other explanations to help the reader fit the diverse readings into a coherent whole. Readers knowledgeable about the literature and issues on contemporary Native Americans will be able to establish their own links between chapters.

For better or worse, there is no running commentary to help the reader evaluate contradictory arguments or assertions. For example, Russel Barsh, a writer of substantial influence, argues that American Indian leaders have fallen prey to the Washington money game and that the pursuit of federal funding undercuts

tribal struggles for more substantive goals. In the chapter that immediately follows, C. Patrick Morris argues that, without adequate funding from Washington, the tribal college movement suffers. He explains in great detail how much time tribal leaders have had to invest to secure a token amount of funding for a program he considers to be exceptionally successful. Likewise, we read later that Julnes's survey of economic development obstacles on reservations found lack of financial resources to be the strongest perceived obstacle. Obviously, each of these authors has a different and legitimate point regarding the importance of federal funding in the promotion of activities that enhance tribal sovereignty, but the reader is left with the task of trying to sort out the inconsistencies.

Several of the contributions make radical suggestions regarding the assignment of property rights to American Indian tribes. For example, Trosper, a leading American Indian economist, argues for a policy of giving ownership of all national parks to Indian tribes. With regard to this proposal, it is important to mention that American Indians' historical experience with collectively owned private property has not always maximized long-run welfare community. In fact, a chapter by Kruger and Etchart that contrasts the timber management policies of the Yakima in Washington State with the corporate ownership structure of southeast Alaska points out the need to consider more than ownership rights. Trosper's analysis of the Salish and Kootenai tribal efforts to compete with the Montana Power Company for control of Kerr Dam suggests that the decision to deny the Indians' application was largely based on racism. He argues that the Indians can be effective owners of natural resources because they can hire experts in areas where there is insufficient professional competency. Trosper's point is that, despite their ability to hire white professionals to run the project, the tribe's application was denied. This may be correct, but, applying Kruger's and Etchart's argument regarding management structures, any native tribal enterprise that must rely on white technicians and business managers who do not share native values will likely fail. In other words, we are left with another inconsistency.

The inconsistencies and contradictions I have mentioned in no way detract from my appreciation of *American Indian Policy*. On the contrary, it is a very good collection written by both established scholars and a few younger scholars who are helping to develop new ideas and approaches to well-known problems. In

particular, I would like to applaud the pioneering empirical efforts of Julnes. Her survey and statistical analysis of native perceptions of economic development are a major step forward in the sense that they help clarify the discussion of these issues. There is a need to apply more rigorous methodologies and to push for better data collection on American Indians.

It is difficult to capture all the different dimensions of the chapters in a short review. *American Indian Policy* contains a considerable amount of new material that would prove useful to researchers. At the same time, it would be a suitable book for use in an undergraduate course in American Indian studies, sociology, or political science. Two years ago, Lyden and Legters brought out their first collection entitled *Native Americans and Public Policy*. It will be interesting to see the editors' next effort. Their previous collections have been well received.

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The Book of Medicines. By Linda Hogan. Minneapolis: Coffee House Press, 1993. 90 pages. \$11.95 paper.

The stories we hold secret are the stories of our growth as women, our transformations, the waking moments of realization that change the directions of our lives. They are sacred stories. They are hidden stories, sometimes even from ourselves. They have been concealed while we search for a language that will release grief or anger, words that, like a Rosetta stone, help us decipher the inside story that must be told.

These observations from Linda Hogan's introduction to *The Stories We Hold Secret* (1986), a group of writings edited by Hogan, Carol Bruchac, and Judith McDaniel and subtitled *Tales of Women's Spiritual Development*, might serve as a proper manifesto for Hogan's most recent book of poetry. This slim, somber, magical, and profoundly moving collection may well be one of the ten best books of poetry written by an American in the last half of the twentieth century. Hogan's work on *Stories* seems to have been the catalyst she needed to discover effective spells for her transformation from competent poet (as in *Seeing through the Sun*, 1985)—intellectually aware of images and traditions important to her Chickasaw kinspeople—to a new female native near-shaman-