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Undoubtedly, *Money Pitcher* will resonate well with its intended audience, namely general readers, especially those interested in baseball and its history. It is hoped that this biography can complicate lingering misunderstandings about American Indians past and present. At the same time, although likely not a core text, portions of this work could be incorporated successfully in sport studies and American Indian studies courses to introduce issues that too often strike students as overly abstract, if not entirely uninteresting.

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Our Fire Survives the Storm: A Cherokee Literary History. By Daniel Heath Justice. Minneapolis: University of Minnesota Press, 2006. 296 pages. \$60.00 cloth; \$20.00 paper.

The Cherokee need explanation more than any other tribe. Many people do not know how to talk about the Cherokee. Often maligned and joked about, the ubiquitous Cherokee have relatives *everywhere*, especially Cherokee princess grandmothers. When I read from my book, *Pushing the Bear*, a novel of the 1838–39 Cherokee Trail of Tears, people come up afterward and tell me their Cherokee grandmother story. Some of these stories may be true. When parents died along the 900-mile Removal trail that ran from the Southeast to Indian Territory, sometimes their babies were handed out to farmers. Sometimes the Cherokee left the group and disappeared into the woods.

Daniel Justice, a Cherokee and an assistant professor of aboriginal studies at the University of Toronto, sets out to clarify Cherokee issues in his new book, *Our Fire Survives the Storm*. In the opening pages of part I, “Deep Roots,” he says that he wants to do for Cherokee history what Craig Womack did for Creek literary history in his book, *Red on Red: Native American Literary Separatism*. Justice states that “this study is a focused exploration of a few key historical moments, texts, writers, and issues that compellingly illustrate the transformative and dynamic discourses of what it is to be Cherokee in various times and places.” Justice cuts across several different issues with a variety of different methods. His approach is as hybrid as the components he deals with. It is an effective method and seems to be the technique necessary to get at the heart of the Cherokee culture. This seminal book attempts to understand the Cherokee tribe and its history. At the same time, Justice remembers to integrate his focus on the Cherokee with other tribes and American Indian history. He calls upon the new tribalism but does so within intertribal relationships, and this sets a richer boundary for the book.

The Cherokee were one of the Five Civilized Tribes who adopted European ways. They have been called traitors by other tribes. Sometimes it seems they are outsiders to their own tribe. Daniel Justice enters the complexities of Cherokee heritage, moves away from stereotypes, and defines the hard-to-define Cherokee. He believes that Cherokee realities are far more complicated than the simplistic and simple-minded stereotypes that trail Cherokees. Justice feels that there is

very little about Cherokees that can be considered simple. The Cherokee were the most powerful indigenous nation in the southwestern United States during the first three centuries following European contact.

There were several reasons for Cherokee predominance, including adaptability with the willingness as well as the ability to change; a sense of governance; and, probably most of all, a written language. The Cherokee syllabary exploded into use in the early nineteenth century and became an incredibly effective tool for resisting Removal. Yet Removal did take place, no matter what the Cherokee or any other tribe did. A written language, from a new written constitution to daily communication through a newspaper, also helped in rebuilding the nation in the new territory.

Justice credits the long history of adaptation, intermarriage, and innovative accommodations for bringing a wide range of physical features, languages, cultural practices, and ideas into our society's diverse understandings of what being a Cherokee means. He gives credit to the Cherokee for government policy, believing that US Indian jurisprudence largely reflects the efforts of Cherokees who fought courageously and eloquently for their aboriginal land rights, taking the fight to the US Supreme Court.

In part II, "Geographies of Removal," Justice continues with the conflicts of who and what is Cherokee, from the outside government to the intertribal government. Justice references many authorities, including Robert K. Thomas, a late Cherokee anthropologist, to define what makes a Native person Native: he or she must speak the language, know the sacred history, take part in the ceremonial cycles, and understand the importance of place/territory. "One has affiliation to tribe in interaction with one or more of these elements that compose being a member of the tribe" (25).

He quotes Cherokee scholar, Mary C. Churchill, concerning the important concept of balance and dualistic pairings in the Cherokee culture, such as the Red Chickamauga consciousness for the nationalistic resistance movement in armed response to US violence and expansion into ancestral territories, and the white Beloved Path that places peace and cultural continuity above potentially self-destructive rebellion (30).

I had been working on a play, *Man Red*, about a brother and sister who are trying to settle matters between them after a funeral. The brother has more of a warring nature. The sister, who has been for peace, erupts in anger and goes to war with the truth. I realized as I read this section in *Our Fire Survives the Storm*, that I was braiding principles of the Chickamauga consciousness of Dragging Canoe, an early war chief, and the Beloved Path of another leader, Nancy Ward, who argued for peace, into the play. We have these dualities in us and in our culture. The dualities also are manifest in our writing: "War and peace in relationship to one another, as read through their Cherokee cultural manifestation, can be understood as literary principles that help us to more accurately represent the complexities of Cherokee social history and politics" (31).

The Cherokee did not recognize the superior authority of the whites of the United States and did not want to merge their nation into the United States. They had managed to retain traditional Cherokee structures while becoming a literate, Christian group of farming people who had formed their

own government based on republican principles. The Cherokee adopted “modern ways” but intended to remain autonomous. This position did not hold up in connection with the United States’ colonial and imperial power.

In part III, “Regeneration: Readings in Contemporary Cherokee Literature,” Justice pairs and discusses six writers: Marilou Awiakta (*Selu: Seeking the Corn-Mother’s Wisdom*) and Thomas King (*In Truth and Bright Water*), Wilma Mankiller (*Mankilled: A Chief and Her People*) and Geary Hobson (*The Last of the Ofos*), and Diane Glancy (*Pushing the Bear*) and Robert Conley (*Mountain Windsong*). He pairs these writers because they represent central spheres of cultural influence. Awiakta and King represent the Beloved Path principle of peace. Mankiller and Hobson represent the Chickamauga consciousness with emphasis on Cherokee resistance. Glancy and Conley braid both of these concepts in their stories of the historical Trail of Tears.

It seems to me that in looking at the Cherokee culture, there is diversity within diversity. Justice makes a clear track through the long struggle to establish Native literature and literary criticism by Natives. It is difficult because Cherokee tribalism has no clear-cut definition. It is hybrid and syncretistic. The Cherokee could be called “the general Indian.” Justice believes that it’s the fire of words that survives the storm of loss and erasure. Here is a Cherokee speaking for the Cherokee. These are the issues that matter in the many-sided truth of intermarriage, dilution of bloodline, assimilation, acculturation, pockets of traditional beliefs and practices, and fuzziness.

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Quest for Tribal Acknowledgment: California’s Honey Lake Maidu. By Sara-Larus Tolley with foreword by Greg Sarris. Norman: University of Oklahoma Press, 2006. 300 pages. \$29.95 cloth.

Sara-Larus Tolley’s *Quest for Tribal Acknowledgment: California’s Honey Lake Maidu* offers an excellent example of how anthropologists can shed light upon a particular case to illustrate analytically a phenomenon of broad applicability and importance. That is, Tolley’s description and analysis of the Honey Lake Maidu’s struggle to achieve federal recognition instantiates a much broader critical review of the Federal Acknowledgment Process (FAP) as it bears upon the struggles of unrecognized Indian tribes in the United States. Tolley’s book accurately illustrates the kinds of work that anthropologists do nowadays, far from the halls of academe yet intimately entwined in the historical legacies of anthropological scholarship and its political undercurrents and applications.

The strange and contorted history that led many Native American peoples into the bizarre yet indispensable designation of “federally recognized tribe” after the implementation of the Indian Reorganization Act of 1934 and left probably just as many outside that category is rooted in British colonialism, which began well before the United States existed. The case of California’s unrecognized tribes presents a particularly nasty chapter in that history, a