Reclaiming Diné History: The Legacies of Navajo Chief Manuelito and Juanita. By Jennifer Nez Denetdale. Tucson: University of Arizona Press. 241 pages. $45.00 cloth; $19.95 paper.

In Jennifer Nez Denetdale's *Reclaiming Diné History: The Legacies of Navajo Chief Manuelito and Juanita*, she sets herself two ambitious but much-needed goals for Navajo history and historiography. First, she wishes "to demonstrate that much of what has been written about Navajos by non-Navajos reflects American biases about Navajos, including American beliefs about the successful assimilation of Navajos into American society and the nature of gender construction and social organization." Second, she wants "to demonstrate that Navajos perceive their own pasts differently" (7). What then follows is a thoughtful and highly readable interrogation and reinterpretation of Navajo history from a Navajo perspective.

Let me begin, however, with a personal statement. I am not Navajo. I did linguistic and anthropological fieldwork on the Navajo Nation from 2000 to 2001 and again in 2007. My research focuses on the use of contemporary Navajo poetry as narratives of Navajoness by Navajo poets. Like Denetdale, I have had to get research permits from the Historic Preservation Department. Denetdale is Navajo, more particularly she is Tł'ogi and 'Áshiihí. She is also the "great-great-great" granddaughter of Manuelito and Juanita. Denetdale tells us her clan relations and provides the kinship charts for Manuelito and Juanita as an appendix. As Denetdale expertly shows, clans matter to Navajos, and clan stories matter in understanding how Navajos talk about Navajo history and how they reckon their historical relations. Denetdale's book is an attempt at "decolonizing" Navajo history, at letting Navajo oral tradition inform an understanding of Navajo history. As such, it is incumbent on non-Navajo scholars to listen to and read the ways that Navajos talk about their history and the history of non-Navajo scholarly representations of Navajos.

Chapter 2 explores the ways that Navajos have been represented by non-Navajo scholars and more recent scholarship by Navajos. Denetdale discusses, for example, the contemporary Navajo writers Rex Lee Jim and Luci Tapahonso and focuses on Tapahonso's poem "This Is How They Were Placed for Us," which evokes values important for Navajos, including the four sacred mountains (44). She criticizes the ways that a number of scholars have represented Navajos historically. The trope of "Navajo as borrower" is usefully critiqued in the book. As Denetdale points out in the introduction, "one favorite tenet of the cultural borrower theme includes Navajos as late arrivals in the Southwest, just in time to greet the Spaniards" (8). Such "coincidences" serve as legitimating rationale for the expropriation of Navajo lands and resources. Denetdale counters such narratives with the ways that Navajos talk about and imagine their past.

> According to oral tradition, Diné ancestors had relationships with the ancient ones who lived at Chaco Canyon. Such stories move the focus away from preoccupation with Diné appearance in the Southwest and raise questions about the nature of Diné relations with other early peoples and the source of the knowledge, ceremonies, and

> clanships. Taking oral tradition seriously has meant taking Navajo views seriously. (26)

One example of not taking Navajo views seriously is to manufacture, out of whole cloth, a Navajo identity that "cast them as bizarre, sadistic, and sexually aberrant." This is what Denetdale calls "playing Indian," following, I think, Philip Deloria (19). In recent years, there has been none more egregious and public example of this than "Nasdijj" or Timothy Patrick Barrus, a non-Navajo who, as a "Navaho" author, published three nonfiction books that detailed his self-destructive and abusive parents, an unhappy childhood as a migrant worker, dysfunctional family relationships, and growing up to become the father of two adopted children, one with fetal alcohol syndrome and another who is HIV positive. Hopefully the work of Denetdale and other Navajo scholars can counter the damage done by those who play at being Navajo.

Chapter 3 focuses on Manuelito's life and the ways that Manuelito is represented by non-Navajos and by Navajos. For non-Navajos, Manuelito is often seen as a tragic figure who fights the noble battle against unbeatable odds, is defeated, recognizes the value of his enemies, and then is resigned to a life of slow degeneration and alcoholism. It is an oft-told story about Native leaders. But, as Denetdale makes clear, this is a way for non-Navajos to imagine Manuelito. For Navajos, and especially those Navajos who are related to Manuelito, Manuelito is a "warrior who resisted foreign domination, voiced convictions about resistance as an appropriate response, and always fought for Diné sovereignty" (53). His move to support education policies was not an assimilationist move but was intended to ensure the Navajos' survival. Stories about the Long Walk to Hwéeldi and Manuelito's role in the Long Walk, the internment at Hwéeldi, and the return highlight the horrors that Navajos faced and endured. Denetdale repeatedly reminds us that the "presentations of Diné history still neutralize the meaning of the war on Navajos, deny the horrors that they endured, and ignore the inequalities and injustices that Navajos still face" (53).

One wishes that such misleading presentations no longer occurred, but as Denetdale describes, this is not the case. While I was out on the Navajo Reservation during 2000 to 2001, Martin Link published a booklet about the Long Walk. Link argues "that knowledge about the Navajo experience has been mythologized" (77). Such representations, Denetdale argues, "reproduce colonial categories that justify conquest and dispossession and deny the horror, violence, and inhumane treatment of the Diné" (77). *Reclaiming Diné History* decolonizes such histories and provides outlets for Navajo perspectives on past events that continue to inform Navajo values and beliefs.

Chapter 4 focuses on the photographic representations of Juanita and Manuelito. Denetdale argues that these photos, in part, validate and replicate claims about Navajos as "cultural borrowers." Here Denetdale's work is informed by the recent research of James Faris and Erika Bsumek. The decolonization and representations of Navajo history is not a wholesale rejection of non-Navajo scholarship; rather it interrogates such scholarship and places it within Navajo perspectives. Denetdale does this again in the book

with sensitive and thoughtful readings of the work of anthropologists Keith Basso and Julie Cruikshank.

Denetdale argues that photographs of Navajos tell us very little (89). I believe that this is true in the main, but as Denetdale notes, there are suggestive hints. That Juanita is photographed wearing a traditional *biil* after many Navajo women had adopted skirts after the return from Hwéeldi tells us something about Juanita. It is also true, as Denetdale writes, that "Juanita as a representative of Navajo women could still have all of her experiences reduced to a trope—such as a Navajo weaver. Such images of Navajo women continue to define them" (105). Denetdale challenges such tropes and stereotypes.

Chapters 5 and 6 discuss the ways that Navajos talk about the past and the ways that the past is used today. Both topics could be expanded on, but these two chapters suggest the ways that some Navajos orient to and conceptualize the past. The past is not merely residue; rather it continues to inform Navajos. Such orientations differ dramatically from the traditional view of non-Navajo scholars. The Long Walk becomes less a story of battles and leaders and becomes more the stories of the survival and endurance of clans and clan relations. Such stories then become models of proper behavior. This is the important work of mothers and grandmothers, in the persistence and maintenance of clans and clan relations. Juanita is here a mother and a grandmother. As Denetdale remarks, "traditional stories are sources that remind us about what is important in our lives. Through them, we express appreciation for the power and sacredness of language." Stories are also grounded in the lived environment of Navajo places.

Denetdale, through her interrogation of the representations of Juanita, highlights the role of women, both in the stories about Navajo history and in the ways that such histories are told. She challenges certain received views of Navajo women as secondary to Navajo men. As she writes, "in contemporary studies, only men have been associated with leadership roles in which the ability to speak persuasively and with eloquence is central. In contrast, Juanita is associated with oratory skills, suggesting that some abilities in Navajo society are not limited to the male gender" (150). More significantly, Denetdale argues, "the construct of Navajo nationhood, based on Western notions of nation and democracy, has taken on a patriarchical structure that has undermined Navajo women's traditional status, which has been of autonomy and authority" (178). In effect, Denetdale argues that Western scholarship and Western notions of democracy, and with them the attendant nationalism and its concordant self-fashioning by Navajos, has undercut the role of Navajo women in the contemporary political sphere. Juanita's story and the stories about Juanita posit a different trajectory for the role of Navajo women.

Reclaiming Diné History is an important book that is thoughtful in its interrogation of non-Navajo scholarship and insightful in its discussions of the ways in which Navajos have been represented and how they present and express themselves through stories. There is quite a bit that is of importance here, from the endangerment of the Navajo language to the contemporary role of Navajo women in the political process. It is also a personal piece. Part of Denetdale's argument about understanding Navajo history is that it

is connected to real people to whom one is related and has clan connections with; in short, Navajo history is connected to one's family and kin. Such oral traditions are evocative of the lives—the movements and endurances—of one's grandmothers and grandfathers. History here is less an abstraction (out there as it were) than the lived realities of Navajos who are connected through knowledge of specific places, further evoked in the actual telling of Navajo traditional stories, and meant to be reflected about and upon. This is history as engagement. That means listening. As Denetdale concludes, "this process encompasses the recovery and revitalization of our community, family, language, and traditions. It is my hope that this study will offer Navajos and other Native peoples an opportunity to share my journey of reclaiming the Navajo past on multiple levels that range from the personal to the national." *Reclaiming Diné History* is an excellent first step.

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Wabanaki Homeland and the New State of Maine: The 1820 Journal and Plans of Survey of Joseph Treat. Edited with an introduction by Micah A. Pawling. Amherst: University of Massachusetts Press; published in conjunction with the Penobscot Indian Nation, Indian Island, ME. 300 pages. $34.95 cloth.

In September 1820 the newly independent state of Maine commissioned Joseph Treat to "explore," map, and report on lands on the upper Penobscot and St. John rivers, most of which were Wabanaki (primarily Penobscot and Maliseet) homelands, ostensibly to gain information about the disputed US–Canadian boundary in that area. A trained surveyor, Treat recruited John Neptune, Lieutenant Governor of the Penobscots, as a guide, along with a second Maine settler for the expedition. During the twenty-four-day trip, Treat kept a journal that became the basis for his written report (since lost) and drew several dozen maps that illustrated his findings. With the active participation of the Penobscot Nation, Micah Pawling has edited the journal, reproduced copies of the maps, and supplied an introduction that places the expedition in the context of Penobscot relations with Massachusetts and Maine over the preceding quarter century. Pawling contends that the journal is significant because it documents the Penboscots' relations with the land as conveyed to Treat by John Neptune.

Pawling's introduction focuses on tensions between the Penobscots and the state of Massachusetts that date to a treaty they had concluded in 1796. Although the Penobscots had ceded land along the Penobscot River to the state, the treaty stipulated that all islands in the river from Old Town Island (now Indian Island) northward remain in Penobscot hands. An immediate issue was ownership of twelve tiny islands that extended south from Indian Island for less than a mile. When settlers began to fish from the islands and