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point *within* the Canadian industry of the late 1990s. But audio recording has remained a profoundly important and notably pervasive aspect of indigenous cultural life for some time, preserving music and language, documenting land claims, and transmitting identity. What we need now is more history, and specifically a diachronic view of recording practices within Canadian and/or North American indigenous communities. I will watch eagerly for that complementary text.

Until then, *Recording Culture* and its accompanying audio CD are valuable tools for any world music, American Indian studies, or cultural anthropology teacher seeking indigenous musics. Firmly grounded in ethnomusicological and community-based tradition, it is a flavorful description of the most widespread, colorful, living-breathing musical form known to indigenous peoples across Turtle Island.

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Rim Country Exodus: A Story of Conquest, Renewal, and Race in the Making. By Daniel J. Herman. Tucson: University of Arizona Press, 2012. 408 pages. \$60.00 cloth.

While not without flaws, Daniel J. Herman's *Rim Country Exodus* is an important contribution to the historic literature on the Southwest, helping to fill a gap in our understanding of events in the turbulent region that now comprises south-central Arizona. We have numerous excellent studies of some of the peoples of the region, especially Apachean speakers, but some non-Athabaskan-speaking populations, such as the Yavapai, have received far less attention than the Apache. Adding to the cultural complexity of the region, some populations arrived within the past several centuries, while others had deep roots in the area. Some of these later arrivals, such as the various Apache populations, were highly mobile, moving over vast territories and intermingling in complex ways that made it difficult for outside observers (or historians) to define group boundaries.

Part of the problem, of course, was that such an attempt involved imposing European concepts of group definition that did not necessarily apply to peoples whose criteria for affiliation rested on networks of marriage ties and descent. Moreover, affiliation and intermarriage among previously unrelated peoples, such as Yavapai and Western Apache, blurred social categories even further. In the case of Yavapai and Western Apaches, this interaction progressed to the extent that many observers confused one with the other and referred to

them by such names as “Apache-Yuma,” “Mohave-Apache,” and “Tonto Apache.” Herman does an excellent job of sorting this out and establishing the retention of distinct identities among these people, even as they formed alliances, shared territory, fought together, and intermarried.

The book shows command of the literature and meticulous archival research, and it manages at many points to convey the voices of the actors on the ground in that time and place. Herman conveys the attachment of the Yavapai, in particular, to their lands in the Verde Valley and their struggles to retain and regain their ties to it. His account of the tangled history of their interactions with outsiders is also valuable, particularly at the level of historical narrative. He is very good at telling us what happened. As to his analysis of *why* it happened as it did, some readers may be less than satisfied.

The arena of the Southwest that Herman addresses was unusual in many respects, not the least of which was that until the mid-nineteenth century, few outsiders had ventured into what the Spanish, and later Mexicans, referred to as *Apachería*, what is now south central Arizona and eastern New Mexico. Centuries earlier, the Spanish had penetrated north up the Rio Grande Valley on the eastern edge of that area as far as the southern plains. The Apaches soon defined the Spanish as enemies, however, at least partially as a result of Spanish slaving expeditions in New Mexico. Consequently, the Apaches’ mountainous strongholds to the west became too dangerous for Spanish (and later Mexican) incursions. Northern Mexico also became a rich resource for Apache raids.

When Anglo-American settlers began to arrive in the mid-nineteenth century—most of them prospectors, at first—many Apache in the area, perhaps surprisingly, allowed them into the territory. This may have been largely due to the simple fact that they were not Mexicans. In any case, their incursion introduced a new era. As history shows us, this relatively congenial relationship was not destined to last very long. As Herman notes, most of the settlers in Arizona Territory came from the Southern states. This background, beyond doubt, had a great deal to do with their predominant social attitudes toward Native peoples and race. Their outspoken Confederate sympathies during the Civil War led President Lincoln to send in federal troops under General Carleton as a means of showing the flag.

On this issue however, Herman’s interpretation of events gives some pause. Rather than sticking to a narrative account, Herman introduces broad concepts he refers to as “cultures of honor,” “cultures of conscience,” and even “cultures of shame.” He derives the idea of cultures of honor from historical analyses of the antebellum South, which argue that a distinctive code of honor and delusions of nobility among the white slaveholding elite were intimately associated with plantation life. According to Herman, “For men, honor taught

assertion, even aggression. . . . At its most fundamental level, honor involves a distinction between the nobility of whites and the shame of blacks" (5). In contrast, "Conscience meant restraint, modesty, sobriety" (6). Shame culture, on the other hand, was an aspect of oppression and entailed such attributes as savagery, ignorance, lack of discipline, and so on. Such generic models add little to our understanding. When applied across such different and distinct situations, in fact, they detract from the other valuable and detailed narratives in the book.

As noted, Herman recognizes that many settlers brought to Arizona a distinct attitude toward race, which we might as well refer to as racism. "They had arrived with distinctly Southern ideas about race and paternalism" (241). Oddly, the term *racism* appears with only five references in the index, while *honor* has more than thirty. The targets of racism in the Southwest, of course, generally were not African slaves, but Native Americans served the purpose just as well. Yet their circumstances were far from the same. Despite the hostilities and oppression that occurred, Arizona was not the antebellum South. The author's attempt to draw parallels involves a considerable stretching of concepts and undermines the detailed accounts of events that he offers. It is difficult, to cite one example, to see many close parallels between "paternalistic" Southern slave owners, however accurate that term may be in itself, and Arizona settlers who hired displaced and often starving Native Americans to do chores and housework on lands they themselves had once possessed.

The author seems to gloss over some of the atrocious aspects of Southern slavery and hostilities toward Native peoples in the Southwest, again making frequent references to paternalism. He notes, "Not all Indians—nor all slaves—appreciated white paternalism. Indians, like slaves, had mixed and complex emotions" (221). No doubt this is true, although why the author should feel the need to point this out is not clear. Are we, moreover, to conclude that the paternalism of slave owners and settlers *did* inspire appreciation from many slaves and displaced, beleaguered Native peoples? Herman also glides over events that were of great significance to the people he discusses. He mentions that Coolidge Dam flooded Apache farmlands in the 1920s, but seems to imply that people soon got over it. Yet even in the 1970s, some elderly Apaches in San Carlos were still bitter about the loss of these lands. Missionaries also receive slight mention, and the author suggests that they had become almost insignificant after Apache Christians began organizing their own ceremonies (213–213, 306). In fact, however, they have remained a force in San Carlos to the present.

Herman's accounts of the Native peoples themselves are also inaccurate at times. He makes frequent reference to an alleged "patriarchal" pattern among precontact Apache. This is at variance with the bulk of ethnographic literature

on these matrilineal and, in some cases, matrilineal peoples. Among other things, the Apache held celebrative female puberty ceremonies, but none for males, and by most accounts women held considerable authority within their kin groups.

One fundamental problem is that in stressing generic codes or cultures of honor and conscience, Herman places most of the emphasis on the ideologies and feelings of the various players involved at the expense of attention to material motivations. But at the most basic level, these were interest groups competing for material resources: land, water, minerals, and others. To a great extent their struggles, assertions of control, and attitudes toward one another grew as responses to, and rationales for, such motivations. One reason settlers “rose in one shrill chorus” in the late-nineteenth century at the prospect of troop withdrawal, for example, was not because Native Peoples constituted a threat, but because selling supplies to the army had become the mainstay of the Arizona economy (181).

At its core, this is a valuable contribution to our understanding of an important era of American history. Its main value, however, lies in the substance of much of the information that it offers, and to a somewhat lesser extent, unfortunately, in its analysis of that information.

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Spirit Talkers: North American Indian Medicine Powers. By William S. Lyon. Kansas City, MO: Prayer Efficacy Publishing, 2012. 544 pages. \$24.95 paper.

Are indigenous medicine powers a substantive reality or a pleasant fiction that social scientists have both a right and professional obligation to debunk? In this book, William S. Lyon adopts the position that indigenous medicine powers simultaneously express spiritual and material realities and argues against theoretical perspectives that clearly demarcate personalistic from naturalistic forms of healing. *Spirit Talkers* presents contemporary understandings in quantum physics wedded to ethnographic and ethnohistoric examples of native medicine and ritual practices in order to advance the position that American Indians’ historic and contemporary use of medicine powers are real events, with the capacity to bridge the worlds of science and art as well as worlds both seen and unseen.

While it is a stretch to accept the claim in publication promotional materials that *Spirit Talkers* is “the first-ever book designed to liberate our American Indian medicine people from the public stigma of simply being superstitious,”