

examines unifying policies and/or governments of the tribe and the Mohawk Council of Akwesasne in two areas, policing and the court systems.

The book guides the university community on supporting nation building. For nation building to be successful, universities need to value and respect the four principles of nation building: (1) sovereignty matters; (2) culture matters; (3) institutions matter; and (4) leadership matters. Universities that build their collaborations with tribes on this framework make the academy a richer place for students of all cultures.

One shortcoming of the book is not including information on the resources that are necessary to conduct fieldwork. Universities that would want to replicate similar nation-building courses, particularly NBII, need to be prepared to have the resource capacity to engage with the communities on a regular basis for the purpose of gathering information and data and for follow-through. Harvard is a prestigious institution, and although nation building is one of its premier programs, is there sufficient enrollment to meet the increasing needs of the tribes? A possible follow-up to the case studies would be to determine what the challenges are with implementation and whether the research has met with the tribe's satisfaction.

In conclusion, the book offers many benefits to understanding nation building and emphasizes the opportunities and challenges tribes face as they strive to become stronger Native nations. The case studies are great examples of how universities and tribes can work together in creating positive changes for their respective communities.

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**Weaving Alliances with Other Women: Chitimacha Indian Work in the New South.** By Daniel H. Usner. Athens: The University of Georgia Press, 2015. 136 pages. \$69.95 cloth and electronic; \$24.95 paper.

Native Americans have continuously adapted their economies to respond to the challenges of contact experiences, including relocation and dislocation, declining resources, and a currency-based market system. Although earlier histories of Native American contact experience attended mainly to male experiences of economic change, Native women also adapted to new conditions by marketing the products of their labor that enabled them to continue to contribute to the welfare of their families and communities. For many Native women this typically meant selling garden produce or utilitarian objects such as baskets or pottery. In early twentieth-century Louisiana, such was the case for Chitimacha women, who wove and sold baskets made of river cane.

However, as Daniel Usner demonstrates through a study of the lives of three quite different women, for both Chitimacha and whites the Chitimacha basket market involved complex negotiations of personal and community interests. Christine Paul, a Chitimacha basket weaver, became the de facto local representative for other Chitimacha basket weavers. Mary Avery McIlhenny Bradford, of the McIlhenny Tabasco Company family, had strong local interests with national ties; and Caroline

Dormon, a naturalist and conservationist, although she was also involved in the study of Louisiana, had a much stronger national interest than Bradford. Usner explains how Bradford's and Dormon's ties to anthropologists, museums, and various state and federal employees enabled them to assist Christine Paul and the Chitimacha in their efforts to develop a market for their baskets.

The story of Christine Paul in many ways reflects the stories of Native women across the North American continent. She and other Chitimacha women found themselves creating baskets from traditional materials but in new sizes and shapes to meet the demands of the American market. Sarah H. Hill tells a similar story about Cherokee basket weavers in *Weaving New Worlds: Southeastern Cherokee Women and their Basketry* (1997). Hill describes how four Cherokee basketry traditions developed in response to changing circumstances. Wabanaki basket weavers also responded to the local market and tourists, which Lisa K. Newman explains in "Basketry as Economic Enterprise and Cultural Revitalization: The Case of the Wabanaki Tribes of Maine" (*Wicazo Sa Review*, fall 2010). In each of these cases the women wove baskets to meet the requirements of white Americans in order to earn much-needed money. They all also found themselves making baskets for anthropologists, private collectors, and museums. Although Native women adapted the style and purpose of baskets to meet the demands of the market, they also, as Usner notes in the case of Chitimacha baskets weavers, helped preserve a traditional craft while connecting the Chitimacha to the broader changes taking place in American society.

An integral part of the Chitimacha story is how and why two influential white women chose to help the Chitimacha women market their baskets. Usner describes their concern for the well-being of the Chitimacha as genuine and deeply felt, but also notes that their concerns, as well as those of other Americans who came to the Chitimacha's aid, undoubtedly reflected a patronizing and romanticized view of Native Americans, as peoples whose dying traditions needed saving. Usner acknowledges the colonial history that led to the desperate situation of the Chitimacha, but rather than rework what many scholars have already addressed about colonialism and the outsiders' gaze, the author chooses to focus on the agency of Chitimacha women basket weavers. He explains how they fostered relationships with two white women through the marketing of baskets, which gave them needed visibility among influential people who could advance their efforts to retain tribal autonomy and lands. However, this book is not a one-sided story. The author skillfully mines the correspondence exchanged between Paul and the two white women to unravel a complex story of intersecting motivations and friendships, and more importantly, of how the success of the Chitimacha basket market depended upon the initiatives and strategies of both Chitimacha and white women.

This book is an excellent study of how intercultural exchange around the marketing of baskets enabled both Chitimacha women and white women in the South to effectively engage in the political and economic life of America at a time when race and gender limited their participation. The author enables the reader to see basket weaving as more than a craft to be admired. Basket weaving arguably was an effective tool for

negotiating the complex legal and political world and one that gained the Chitimacha trust status for their land and a federally supported school for their children.

Although this study of the Chitimacha basket market is concerned primarily with economic and political issues around the turn of the twentieth century, additional studies of the basket market could also reveal much about indigenous plant management and sustainability. The once-ubiquitous river cane in Louisiana had by the 1900s, as the author explains, become scarce and difficult to access due to the building of levees and clearing of canebrakes for roads and plantations—so much so that the Chitimacha considered planting canes in the schoolyard to provide supplies for teaching basket weaving. A further analysis of Chitimacha basket weaving along the lines of M. Kat Anderson's *Tending the Wild: Native American Knowledge and Management of California's Natural Resources* (2005), a study of how California Native peoples actively managed plants used in making their baskets, could provide insights into how deeply Chitimacha basket weaving is tied to social values and the ecology of Louisiana wetlands. Such a study would interest those concerned with contemporary wetlands revitalization efforts.

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**The Women's National Indian Association: A History.** Edited by Valerie Sherer Mathes. Albuquerque: University of New Mexico Press, 2015. 352 pages. \$45.00 cloth.

The first full-length study of the Women's National Indian Association (WNIA), the political organization that led the late-nineteenth century Indian reform movement, is a rich collection of historical essays that illuminate the specific workings of the WNIA as well as the dual contexts of Indian policy advocacy and women's reform efforts of which the WNIA was a part. Edited by Valerie Sherer Mathes, the volume features fourteen chapters, plus a foreword and an afterword, by nine authors. It is divided thematically into four parts, with two to four chapters addressing each of the following topics: the history of the organization; the role of domesticity; specific histories of regional auxiliaries; and the context of women's history and reform work. An appendix describes sixty-one mission stations established by the WNIA. This excellent collection is a much-needed contribution to the history of American Indian policy, particularly during the assimilation period (roughly 1879–1934), and offers carefully researched insights about the WNIA, the policies it promoted, and the social worlds in which it operated.

The WNIA was cofounded in 1879 in Philadelphia by Mary Bonney and Amelia Stone Quinton, who shared both dismay at the treatment of American Indians, whose lands in the West were increasingly under threat, and also concern that American expansion would disrupt missionary efforts among the tribes (26). Mere months later, the Boston Indian Citizenship Committee, led by prominent businessmen, clergy, and former abolitionists, was formed; in 1882, the Philadelphia-based Indian