

settings and invites further considerations of its causes, effects, and interpretations among diverse communities—not only those who commanded the Protestant printing presses.

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Serving the Nation: Cherokee Sovereignty and Social Welfare, 1800–1907. By Julie L. Reed. Norman: University of Oklahoma Press, 2016. 376 pages. \$34.95 cloth.

In *Serving the Nation: Cherokee Sovereignty and Social Welfare, 1800–1907*, author Julie L. Reed presents one of the most exhaustive and altogether readable coverages of the Cherokee Nation's social welfare systems compiled to date. The work focuses on some of the most turbulent and developmentally crucial periods in modern Cherokee history: the events that led up to Oklahoma statehood in 1907 and the drastic changes that came with it. Reed combines the personal histories of individuals who experienced those historical periods with intensively researched histories of the social welfare systems in place among the Cherokee, giving a personal connection to the history that unfortunately is lacking within most discussions of a nation's governmental and societal systems. Often this writing becomes sterile and methodical, focusing solely on the data. Reed's commendable treatment of the subject sets her apart from many authors of American Indian social histories. She deftly avoids some common pitfalls many have utilized in their histories, including the racist concept that blood quantum defines "how Indian" a person is. Within traditional Cherokee society, blood quantum does not matter. Reed's work reveals a highly developed knowledge of Cherokee kinship, such as the key traditional concepts of *gadugi*, or communal works for the nation, and *osdv iyunvnehi*, which refers to the responsibility of the community for everyone in it.

This focus on and responsibility for the well-being of all citizens of the nation was, and remains, the driving force behind the social welfare systems within all iterations of the Cherokee Nation. Reed deftly interweaves personal stories of individuals within the research, which serves to ground the work and illustrate how the various programs, either official or cultural, among the Cherokee worked to take care of all those associated with the nation. An incredibly detailed and exhaustive coverage of the Cherokee Orphan's Asylum is particularly noteworthy, which includes information about the lives of the orphans and the workers, giving a glimpse into the familial atmosphere that was created among all those present on the asylum grounds. Reed utilizes a wealth of sources, including many that have been overlooked or underused, to flesh out her work and create a multifaceted view of the social policies and services of the Cherokee Nation from the early nation-building era through Oklahoma statehood in 1907. She provides a diverse look at the various aspects of society that came into play when addressing areas of social responsibility within the nation, both on the institutional and personal level. Reed also takes great pains to detail the challenges and changes

that occurred during the nineteenth century as the nation dealt with removal, internal conflicts following removal, the effects of the American Civil War, and the drastic changes during the allotment period. She refers to a wide variety of sources to cover the reactions and responses of the nation to each challenge, detailing both successful and less successful actions taken in their progress toward a centralized government-run social policy while maintaining aspects of the traditional social responsibilities of *gadugi* and *osdv iyunvnehi* between citizens and nation.

In that it examines the intricate workings of the social systems and how they impacted the people they served, Reed's work on the Cherokee Nation is similar to that of Cathleen D. Cahill's *Federal Fathers and Mothers: A Social History of the United States Indian Service 1869–1933*. Reed's work, however, focuses solely on the Cherokee Nation and provides a counterpoint to Cahill's broader work by focusing on the nation's sovereign actions in the face of federal and state programs and attempts to force pan-Indian services on the people. By expressing sovereignty over their social programs, the Cherokee Nation ensured that large and small aspects of culture would be implemented within the programs, thereby avoiding pan-Indian services that often overlooked traditional kinship responsibilities and concepts of welfare. Reed does a superb job of examining these intricacies and how they were maintained through the development of centralized social systems within the Nation.

Serving the Nation is an exceptionally thorough coverage of Cherokee social policy during the nineteenth century and, as such, is a treasure trove of information on the internal workings of the Cherokee Nation for the researcher and casual reader alike. Reed presents an insightful and essential coverage of the social policies of the nation, preserving the focus of these policies and the people behind them, and examining these changes as acts and expressions of sovereignty. Her knowledge and inclusion of traditional Cherokee culture and values takes it a step above similar works and makes it all the more relevant for study of Cherokee history and society. This work should prove valuable across multiple disciplines and is highly recommended for anyone interested in Cherokee social programs, the development of Cherokee governing structures, and the evolution of kinship values during the "Cherokee Nation" period leading up to 1907.

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The Tao of Raven: An Alaska Native Memoir. By Ernestine Hayes. Seattle: University of Washington Press, 2016. 192 pages. \$26.95 cloth.

Ernestine Hayes' *The Tao of Raven*, her second memoir, fits into the post-colonial genre of indigenous literature most commonly associated with writers of the late twentieth century. Her writing compares easily to works by Anishinaabe writer Gerald Vizenor, such as *Griever: An American Monkey King in China* (1986) and *The Trickster of Liberty* (1988); Anishinaabe writer Louise Erdrich's *Love Medicine* (1984) and *The*