

participated in the removal and adoption of indigenous children were informed by white supremacist logic that held that indigenous peoples were unfit and incapable of caring for their own children. Moreover, Jacobs could have done more to explore why mixed-race indigenous children were preferred over full indigenous or African-American children in the United States. Aside from the goal of assimilation, what does this preference also say about global notions of anti-blackness or desires to incorporate “some” indigeneity into one’s white family?

Another shortcoming is Jacobs’s interpretation and application of Wolfe’s “logic of elimination.” This framework hinges on the critical notion that settler colonialism is a “structure not an event,” which Jacobs does not argue or explain (388). Indeed, as feminist scholar Andrea Smith contends, one of white supremacy’s three pillars is settler colonialism. In other words, because settler colonialism is foundational to white liberalism it would still not have addressed larger issues of settler colonialism, such as acknowledging full tribal or indigenous sovereignty or returning stolen lands. Yet Jacobs seems to lament that liberalism failed to live up to its “potential” in once again failing nonwhite and indigenous communities; thus, an anticolonial or decolonial framework is missing from the text. Lastly, Jacobs’s analysis of indigenous feminism, which she briefly mentions on two occasions, could have drawn more from the many scholars in Native feminist studies to illustrate how white supremacy and resistance fit into indigenous feminism.

Overall, however, *A Generation Removed* amplifies pressing issues for indigenous communities and nations that are too often ignored, overshadowed, or misunderstood. In her first anecdote, even before the introduction, Jacobs describes how, as a non-Native historian, Acoma Pueblo writer Simon Ortiz posed a question at an academic conference that haunted her. He asked why American Indians have had a difficult time coming to terms with and writing about their boarding school experience. From this question and the subsequent conversation, she concluded that there was still much to tell (xxii). Although Jacobs had wanted to shift to research that was “less troubling,” she heeded Avery Gordon’s 1997 call to confront ghostly presence in a way that enables “profane illumination” (204). In doing so, Jacobs successfully brings to the fore the ever-present specters of settler colonialism and child removal so that settler-colonial nations may be forced to reckon with their unjust past, present, and most likely future.

Kit Myers

University of California, Merced

Lewis and Clark among the Nez Perce: Strangers in the Land of the Nimiipuu. By Allen V. Pinkham and Steven R. Evans. Washburn, ND: Lewis, 2013. 332 pgs. \$29.95 cloth.

In 1805 the American federal Corps of Discovery, commanded by co-leaders William Clark and Meriwether Lewis, traveled to the Pacific Ocean through Ni Num Wéetes, the Nez Perce homeland, and, in 1806, back again over the mountains to what was

then a much smaller United States. Rather than a simplistic presentation of a brief odyssey to the Pacific Ocean and return east of the Mississippi and home, the authors have given the story a far more complex telling. They begin, appropriately, with a description of Ni Num Wéetes, and then move into a tribal elder's telling of the Nimiipuu origin myth of Coyote and the Monster. Recitation by tribal elders is also used to describe the essentials of the Nimiipuu culture as it was during the time of the Corps of Discovery journey.

The elders' stories emphasize the centrality of the rivers and dependence on fish for food, with salmon varieties as major food sources. Semi-domesticated plants, particularly the root bulb camas, are of equal importance; camas gardens are mentioned in anything about the Nimiipuu, past or present. Water in many connections was of great cultural importance, not just for drinking, but also for canoe transportation. Additionally there is the ritual of the sweat lodge followed by bathing in cold river water, a process of basic importance that originated in mythic times. The authors use the elders' stories to trace the possession of *weyekin* (spiritual guardianship), not only in regard to horses and canoes, but everything else as well. For example, one elder-related story tells how, during a stick game, a Nimiipu Titooqan won horses and a Spanish horse trainer (most likely a Mexican *vaquero*). The corpsmen experienced three modes of travel through Nez Perce country: by canoe, on horse, and on foot.

The authors tell us that at the time the Corps appeared the cultural structure of the Nimiipuu had no central authority; each village was autonomous, with a leader chosen by the elders to be a spokesperson who voiced the consensus of the community's people. There were also temporary leaders for various activities, such as fishing, bison hunting, and warfare. The importance of this information appears several times in the narrative. The authors present the information in the style of spoken recital by elders remembering historical happenings. With basic information as to the situations the Corps encountered, readers are now prepared to better understand Weye 'uu'yyit sooyáapoo (the encounter of the Corps and the Nimiipuu), the Nimiipuu perceptions of the Sooyáapoo, and of their decisions on how to deal with them. Informative endnotes are useful for clarification.

Chapter 3, "In a Big Hurry," describes the Corps getting underway with the construction of canoes and launching them for the trip downriver. Nimiipuu men, of course, instructed and worked with them to construct the dugout canoes. Chapters 4–16 present the launching of the canoes and the Corps' journey downriver and, later, their upriver return. These chapters are written in the relaxed conversational style of the previous chapters, with quotes from both Nimiipuu elders and excerpts from the journals of Corps members. Patrick Gass, Meriwether Lewis, John Ordway, and William Clark, in particular, are frequently quoted. The attached detailed maps and the endnotes provide direction, location, and background to follow the journey and its happenings.

Chapter 16, "The Nez Perce and Lewis and Clark after 1806," is a compressed, sketchy discussion from 1806 to the present. It must have been a difficult task to undertake to cover that long stretch of time, with all the drastic happenings that occurred to the Nimiipuu, perhaps under a publisher's mandate to keep it short. Many major changes

occurred in those years, which either did not receive attention or are too sketchy. For example, the two treaties of 1855 and 1863, which set down the way the federal government would turn formerly independent communities into one federally administered colony with arbitrary boundaries, are too briefly discussed. Then there is the coming of not only Presbyterian missionaries, but also Jesuits, who established St. Joseph's mission church near Fort Lapwai and an attached school. Both the Presbyterian and the Jesuit missionaries created writing systems for Niimiiputimt, which were of long-term importance in continuing the language right down to the present. In a summary that barely manages to get in these happenings, the 1877 War and the resulting 1877–1885 exile of the “non-treaty” Nimiipuu to Indian Territory is too briefly covered.

The authors do manage to get the sense of the ethnic-cleansing purpose of the 1887 Dawes Allotment in Severalty Act, but are less successful in two paragraphs on page 255 that discuss federal Indian policy. The Nez Perce Farm and Home Association was not a step toward self-government; rather, the members were to be involved in the next effort of federal Indian policy through individual participation. In 1926 federal Indian policy moved to persuade influential tribal members, such as the Farm and Home members, to support acceptance of written constitutions. The purpose was to have an elected body purporting to represent a tribe to approve rules and regulations prepared by the Bureau of Indian Affairs (BIA). All the Plateau tribes in the Northwest adopted the same constitution in 1927. The Nimiipuu-elected body was called the “Advisory and Business Committee of the Nez Perce Reservation,” with the officers to be elected by the general council. While the general council was defined as all the members of the Nez Perce Tribe, in fact, this was the only function of the general council; only the Business Committee was recognized by the BIA as the official tribal government. The specific powers and duties of the body were not specified. Most importantly, the Business Committee did not have any financial power. This situation changed under the Collier administration of the BIA. The real beginning of self-government did not happen until 1939, when Archie Phinney (then a BIA employee) with a trio selected by the Business Committee (George Phinney, Joseph Blackeagle, and Harrison Lot) wrote a model constitution and bylaws. Under the Collier administration the committee role was obviously enhanced. Paragraph four has an error that is mine (see the endnotes for my *mea culpa*).

Another error appears on page 250. Archie Phinney, author of “Numipu among the White Settlers” (1936), which critiques the destructive results of the Allotment Act, was not a Columbia University PhD; he was a graduate student there but finished his degree work at the Museum of Anthropology and Ethnology of the Academy of Science in Leningrad in April 1937. He then returned to New York and home, after fifteen years, to Nu Nim Wéetes. Phinney writes, “The present economic depression (1936), since 1929 has had worse effects for Indians than for the whites. . . . Most of the Numipu families today live in dilapidated fan houses, badly furnished and unhealthy in terms of warmth, ventilation, and cleanliness. The question of food has been a serious one ever since the Indians ceased to utilize the wild produce of nature” (“Numipu among the White Settlers,” 30). This contradicts a second misstatement on page 255, that the Nez Perce of Idaho were well on the road to recovery before the New Deal.

Actually in the economic depression of the 1930s, no one, Nimiipuu or Sooyáapoo, were well on the way to economic recovery, in the United States or anywhere else.

In the same paragraph on page 255 there is another misstatement in a very brief remark about the rejection of the Indian Reorganization Act of 1934 (IRA). The Nez Perce Tribe voted on the IRA on November 17, 1934. Two hundred fifty-four were against acceptance, 214 were for acceptance, and 142 abstained. In his 1936 article Archie Phinney identified a list of objections to the IRA that was circulated, which claimed that if the Nez Perce were to vote for any of the changes toward a strong tribal government, then there would be taxation of land, removal of BIA supervision, and loss of private property. The list also claimed the greater the efforts the tribe undertook to govern itself, the fewer obligations the BIA would have to fulfill. Phinney was, of course, much closer to these events than any one living now; the objections to the IRA that he identifies contradict the authors' statements on page 255.

The first fifteen chapters are comfortable presentations in an easy-flowing, conversational style that mingles Nimiipuu elders' recollections and the journals of the corpsmen. The bibliographies are sufficient without being Alexandrian in scope. In regard to the last summary chapter, actually it would probably have taken sixteen more chapters to cover everything that occurred after 1806; perhaps the authors will expand it into another book. The first fifteen chapters, the maps, and the endnotes are excellent, and enough to make this book worthwhile.

William Willard

Washington State University

Masculindians: Conversations about Indigenous Manhood. Edited by Sam McKegney. Winnipeg: University of Manitoba Press, 2014. 224 pages. \$29.95 paper; \$84.00 electronic.

Accessible to a broad audience, Sam McKegney's edited volume *Masculindians* is a rich and animated collection of interviews with indigenous artists, critics, activists, and elders that offers insights into indigenous masculinities. Many readers will be drawn to its coffee-table book size, its marginal pop-outs in place of endnotes, and its compelling cover: Dana Claxton's "Daddy's Got a New Ride" from the *Mustang Suite*. The book's content is a treasure trove of commentary on masculine indigeneity for students and scholars of indigenous studies, anthropology, sociology, literature, gender studies, and art. The interview subjects comprise a "who's who" in indigenous Canadian literature and art, all working to answer McKegney's question, "What does it mean to be an indigenous man today?" The great value of the book lies in its diversity: McKegney has chosen to shape the conversation not through a limited, narrow view of masculinity but rather through the full range of expressions of masculinity that his subjects reveal.

McKegney describes the term *masculindian* as being "built from a collision between the floating signifiers of 'masculine' and 'Indian'" in an effort to "draw attention to the settler North American appetite for depictions of indigenous men that rehearse