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Indian inmates, whose cases are summarized too briefly to be of much use. Despite the book's limitations, however, any scholar of American Indian activism in general and anyone interested in the Peltier case in particular will find in *Have You Thought of Leonard Peltier Lately?* a great collection of primary sources about the most meaningful political case involving an American Indian activist in the modern-day United States.

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Indians in Unexpected Places. By Philip J. Deloria. Lawrence: University Press of Kansas, 2004. 300 pages. \$24.95 cloth.

In *Indians in Unexpected Places* Philip J. Deloria has crafted a brilliant book, deserving of the widest possible audience. An astute reader of contemporary discussions within and beyond American Indian studies, Deloria develops a sophisticated account of culture, identity, and power in terms approachable by scholars and general readers alike. He refuses familiar accounts of destruction, tradition, and dehumanization, opting instead to enliven a series of "secret histories" to expose the complexities and contradictions of Indianness, culture, and power. Specifically, he offers an engaging history that challenges dominant expectations of American Indians, the writing of history, and the juxtaposition of modernity and tradition in Indian Country.

Throughout *Indians in Unexpected Places* he unpacks what he dubs "expectations" of Indians and Indianness. Although seemingly simple, for Deloria the notion of expectations speaks of the complex interlockings of preconceptions and practices through which individuals and institutions figure and refigure what it means to be an Indian. Consequently, he endeavors to expose the ideological arrangements and social formations that shape the making, unmaking, and remaking of Indianness by Indians and non-Indians alike. He grounds his analysis in the late nineteenth and early twentieth centuries, a sociohistorical moment paradoxically marked by great despair and inspired hope, a period in which indigenous peoples struggled to define themselves in spite of American colonialism and to seize new technologies to revitalize themselves and their communities. In this context Deloria not only probes non-Indian expectations of Native peoples but also details the lives American Indians actually lived.

After establishing his conceptual commitments and substantive preoccupations, Deloria offers five essays to explore these themes. They address, in turn, violence attributed to Native peoples and its ideological ramifications, representations of American Indians in silent film, sport, the place of technology in turn-of-the-century indigenous lives and popular (mis)constructions of them, and popular music and the sounds associated with or projected on and through Indianness. Each of the chapters introduces fascinating characters and intriguing stories forgotten, if not erased, by dominant ideas about American Indians and mainstream history, including the involvement of Luther Standing Bear, Princess Red Wing, and James Young Deer; a

then-emerging Hollywood; the exploits of Indian athletes, from the famed Jim Thorpe and Charles Bender to lesser-known players, including Deloria's grandfather; the relationships between American Indians and automobiles, particularly in advertising; and the career of Tsianina Redfeather. These stories themselves make the book worth reading. The merits of *Indians in Unexpected Places*, however, are more numerous and noteworthy.

Although his work undoubtedly challenges stereotypes about Native peoples, Deloria has given himself a more ambitious task than recording, or even interpreting, clichéd and racist representations of American Indians. Indeed, Deloria rightly asserts that while the notion of stereotype may be a powerful shorthand, it lacks analytic value. This assertion allows him to push beyond the limitations of the existing literature on American Indian stereotypes and grapple with the social formations and ideological arrangements that shape the production and reception of Indianness within popular culture and Indian Country. In the process he encourages scholars and students to think about constructions *and* contexts, stressing the images and actions of Indians. This interpretive framework, which is portable beyond the time period under consideration in *Indians in Unexpected Places*, makes the book a must read for those working in American Indian studies specifically and cultural studies more generally.

Like many scholars working in American Indian studies, Deloria wants to reframe culture, history, and power. His encounter with the past, in common with his approach to representation, goes beyond the boundaries of expectations. That is, he opts neither to focus on policy and its effects on Native nations, the tragic lament so common in traditional historiography, nor to conform to the reclamations and affirmations associated with the histories of specific Native nations, intent as they are to salvage and celebrate local, tribally specific stories. Instead, Deloria conceives of cultural domains, music, technology, film, sport, and representation more generally, to be a kind of middle ground, uneven spaces in which American Indian agents creatively participate in the production of images, identities, and institutions. This reframing recovers a number of unrecognized linkages between the past and the present: indigenous struggles for self-determination and self-representation; the limited, often dualistic terms (modern:traditional and civilized:primitive, for instance) in which it is possible to conjugate Indianness and the associated opposition to these limitations; and the active participation of Native peoples in the creation not simply of indigenous cultural forms or tribal histories but of shared, if decidedly stratified, expressive culture. The novelty of his approach allows Deloria to highlight agency in structured contexts through small stories that reveal a deeper metanarrative about Indians, ideology, and modernity. Thus, he avoids many of the dangers associated with existing historiography: casting indigenous peoples as victims of colonialism/civilization or as traditionals resisting modernization and losing sight of global processes because of a focus on tribal histories.

Deloria caps his wonderful account with a powerful concluding discussion. On the one hand, he assesses the aspirations and limitations of Native engagements and experiments with modernity at the turn of the century,

underscoring the uniqueness of this specific sociohistorical moment. On the other hand, he places his discussions of American Indians in a broader context, contrasting his observations about expectations and Indians with analyses of the ways that modern cultural formations and ideological assemblages have shaped the experiences and engagements of African Americans, Asian Americans, and Latinos. Turning on inclusion as metaphor, aspiration, and ground of action, this comparative discussion reveals important insights into distinct processes of racialization and the uniqueness of indigeneity and indigenism in the United States.

Indians in Unexpected Places is also a highly personal book. Deloria effectively draws from his own experience and family history to add vitality and humanity to his narrative. In fact, his obvious investment in the stories, peoples, and ideas enlivening his account only enhance the significance of this monograph. It fosters a lively, approachable style that encourages a reflective, if not intimate, engagement.

Indians in Unexpected Places should quickly become required reading. Scholars concerned with questions of Indian history, cultural politics, identity, and decolonization will benefit from Deloria's telling of these "secret histories." More important, if somewhat optimistic, traditional historians have even more to gain from the ways in which Deloria problematizes accepted understandings, while foregrounding agency, contradictions, and domination.

Unlike many scholarly works, the audience for *Indians in Unexpected Places* goes well beyond academics. Teachers would be wise to consider using it in undergraduate and graduate courses, as a means to disrupt expectations and introduce students to the complexities of the American Indian experience. And finally, the accessibility and contents of *Indians in Unexpected Places* should encourage general readers and public libraries to purchase this remarkable text.

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Indians, Missionaries, and Merchants: The Legacy of Colonial Encounters on the California Frontiers. By Kent G. Lightfoot. Berkeley: University of California Press, 2005. 355 pages. \$45.00 cloth.

Why does the federal government recognize and reward certain California Indian groups and not others? In *Indians, Missionaries, and Merchants* Berkeley anthropologist Kent G. Lightfoot locates the answer to this question in California's colonial pasts. He compares the effects of Spanish, Mexican, and Russian regimes on nineteenth-century Native peoples along the California coast, showing how present-day federal designations of "authentic Indianness" are shaped by divergent colonial legacies. By connecting past and present, Lightfoot's far-reaching work of historical anthropology powerfully condemns the government's tribal recognition process as naive, discriminatory, and guilty of overlooking those Indians hit hardest by colonial disruptions.