

seem to float through Osburn's text and would unite these episodes into one tribe's monumental struggle to overcome white supremacy and the system of colonialism perpetrated not just by the state and federal government, but led by white citizens against indigenous peoples throughout America.

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**Dispatches from the Fort Apache Scout: White Mountain and Cibecue Apache History through 1881.** By Lori Davisson with Edgar Perry and the original staff of the White Mountain Apache Cultural Center. Edited by John R. Welch. Tucson: University of Arizona Press, 2016. 150 pages. \$19.95 paper and electronic.

Essentially a history of the White Mountain Apache tribe as published in serial form in the tribe's newspaper the *Fort Apache Scout* from 1973 to 1977, this small volume holds many voices. At once an assemblage, a commemorative, a history, and a post-modern edition, it speaks for many people, some of whom have passed away. Arizona and Apache historians will readily recognize those who have contributed to the publication of this book. Beginning in the 1970s, Edgar Perry and the White Mountain Apache Cultural Center worked closely with the Arizona Historical Society's long-term research librarian, the incomparable Lori Davisson. Davisson's synthesis of historical documents, anthropologists' fieldwork, and Apache oral tradition was one product of this long collaboration, which resulted in a series of articles in the *Scout* as well as several journal articles not included in this volume.

The series begins with thoughts about Apache origins and moves on through the Spanish colonial era, the Mexican period, and, most thoroughly, the American era. While Chiricahua Apache history is more familiar to most western scholars than White Mountain Apache history, this is precisely the value of the book. Davisson's stories inform the reader of the notable headmen and internal political changes they encountered when the US military invaded their homeland. Faced with virtually no choice, they worked in concert with the Army in the decade and a half of warfare against the Chiricahuas that followed. Most historically important, Davisson corrected the fatal error contained in Grenville Goodwin's comprehensive *Social Organization of the Western Apache* (1942). Just why researchers will forever be grateful is addressed in the current volume, and new Apache scholars should take note before wading into Goodwin's massive tome.

Edgar Perry's presence is welcome too. As the long-time leader of the White Mountain Apache Cultural Center and an amiable and enthusiastic culture broker, he and a handful of dedicated Apache elders recognized the political imperative to control the historical Apache narrative earlier than many contemporary tribes, perhaps because of the tribe's long association with the US government as scouts, soldiers, and Indian police. After being lauded in the late nineteenth century for cooperating with the Army in capturing Geronimo and the Chiricahua Apaches, Americans became

conscious of the messiness of manifest destiny and began championing the lost cause of the defeated tribes, so that by the mid-twentieth century the need for an explanation for the tribe's historic decision arose. Thanks to Perry, the Apache elders, and Davisson, scholars can now better appreciate the changing internal Apache power structures and military logistics that framed the context of their choices.

Sydney Brinckerhoff's voice is present as well. Former executive director of the Arizona Historical Society during the Davisson era, his light touch honors the late librarian and research dynamo with just the right inflection. Reading his epilogue, one comes to appreciate Davisson's back story and her determined drive to create an institutional link between the tribe and the historical society. He also shares her close personal relationship with their White Mountain collaborators and her affection for them. Historians will also recognize the contributions of editor John R. Welch, the archaeologist and historic preservation officer for the White Mountain Apache tribe from 1992 to 2005. Welch shepherded the iconic Fort Apache military post to National Historic Landmark status in 2012 and has authored several works on archaeology. His updated annotations, including website links, help bring this small collection of important voices into the twenty-first century. Of special mention, proceeds from the sale of the book support the Fort Apache Heritage Foundation.

Academically, three observations are worth discussion. Senior Arizona historians will notice the standardization of the spelling of Apache names in this volume with some interest. On the one hand it is welcome, because Apache names were notoriously difficult for English speakers to pronounce—unlike the facile (to whites' ears) Indian names among the Great Plains tribes, such as Red Cloud and Crazy Horse, or Little Wolf and Dull Knife, a renaming practice that most of the officers and regiments who served at Fort Apache had previously fought against. This inconvenience, when coupled with the Apache tendency to bear several different names in one lifetime—often associated with significant life experiences—and later muddled by the system devised by the self-taught ethnographer Grenville Goodwin to record Apache personal names, has resulted in variations and misidentifications of key historical White Mountain Apache actors. On the other hand, however, it is not clear from the work whether the standardized spellings, presumably approved by Apache tribal representatives, was the work of Davisson in the original or of the editor Welch's.

More importantly, and more troublesome for academic historians, the reprinted articles lack primary source documentation. Welch has added pertinent footnotes from largely secondary sources, but Davisson's exact methods remain obscure, as the editor admits. As presented, it is difficult to decipher the sources for Davisson's facts, whether Apache oral history, historical documents, or Goodwin's field notes. Those who would like to cite these stories as primary source documentation will face questions of their own. The book remains, however, a fine place for interested readers to begin their search for White Mountain Apache history, and a reference point for researchers.

Finally, and related to the disciplinary complications discussed above, a recent publication, John M. Rhea's *A Field of Their Own: Women and American Indian History, 1830–1941* (2016) might have put forth, had Rhea been aware of her, that Lori Davisson represented the last vestige of what he terms talented pre-professional

female scholars of Native American history. These are women who, finding themselves unable to overcome gendered obstacles from the late nineteenth century until the mid-twentieth century, were often government field workers or took positions in historical societies and museum archives, where they dedicated themselves to studying and recording Indian history long before white male academics did so. Concomitantly, Davisson could also be credited with being among the first mid-twentieth-century historians of Native America to collaborate on a tribal history with indigenous informants. In any event, she was an admirable woman, and it's good to hear from her again.

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**Ho-Chunk Powwows and the Politics of Tradition.** By Grant Arndt. Lincoln: University of Nebraska Press, 2016. 352 pages. \$60.00 cloth and electronic.

*Ho-Chunk Powwows and the Politics of Tradition* is valuable in coming to understand the sociopolitical and economic significance of powwows as well as how Native American people approach cultural sovereignty. In this study Grant Arndt utilizes ethnographic methods and primary and secondary sources to focus on the historical development of Wisconsin Ho-Chunk powwows. Drawing from practices in the nineteenth century and expanding on how Ho-Chunk people utilized powwows and performances for cultural production, Arndt historicizes Ho-Chunk powwows as “a form of indigenous activism carried out through cultural performance” (14).

There has been a limited amount of scholarship that explores the powwow as a framework for understanding contemporary Native American politics and tribal histories, which makes this book a significant contribution for those interested in the field. Arndt's work builds on his chapter in the 2005 collection *Powwow* and the research of James Howard, J. Sydney Slotkin, and Nancy Oestreich Lurie. His work contributes to an understanding of Native American cultural production, survivance, and self-determination in the midst of settler colonialism by focusing on Ho-Chunk powwow practices. This approach also contributes to Ho-Chunk history and offers an opportunity to better understand the functions of powwow practices in the lives of contemporary Native American people. Arndt's work distinguishes the community nuances present in Ho-Chunk powwows and explores how powwows have historically been connected to tribal and regional politics, countering narratives of powwows as strictly embodying pan-Indian culture. Additionally, Arndt's well-researched text includes a bibliography and chapter notes that are excellent resources for scholars interested in these topics.

Arndt organized his study into six chapters that begin with the nineteenth-century removal and cultural disruption of Ho-Chunk communities, traces the development of commercialized performances from traditional practices, and examines the continuation of these practices to honor military veterans as modern warriors into the twenty-first