

his work as “Native” or as being informed by his heritage at all.) Bridging the often separate conversations about Native and non-Native art in New York, *No Reservation* includes definitions of various postwar art styles (like minimalism and pop), brief biographies of Native and non-Native artists (the Native biographies are a particularly valuable contribution of this publication), and brief timelines of Native American art history and a useful appendix on the resettlement of Native people in New York after World War II.

The book is very readable for anyone interested in art and Native studies, and, in terms of classroom use, I think advanced undergraduates would handle it without issue. Basic art terms are defined and the writing is mostly jargon-free. It provides a useful source of information for understanding this period in New York, and it provides a geographic case study to many of the seminal academic studies of the time period of contemporary Native art it covers, including Bill Anthes’s *Native Moderns: American Indian Painting, 1940–1960* and Jessica Horton’s *Art for an Undivided Earth: The American Indian Movement Generation*. It also provides essential background for contextualizing those contemporary Native artists who show in New York galleries, such as Jeffrey Gibson. The publication will be essential reading for anyone studying contemporary Native American art and I would especially recommend it to any Native artists, curators, and writers interested in the history of their immediate predecessors. The tougher nut to crack will be getting folks from the “mainstream” contemporary art world to give the book the attention it deserves.

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Pan-Tribal Activism in the Pacific Northwest: The Power of Indigenous Protest and the Birth of Daybreak Star Cultural Center. By Vera Parham. Lanham, MD: Lexington Books, 2017. \$90.00 cloth; \$85.80 electronic.

There is a still-growing trend in decolonial scholarship to shift case studies from the long arc of a grand history to particularized moments of cultural narrative, whether involving time, geography, or both. These “local” narratives may involve Native-settler conflict or Indigenous activism; they might interrogate neocolonial machinations of control or center the re/suturing of cultural wounds; they may recast Native lifeways, or deploy prescriptivism as a device of decolonization. In reading *Pan-Tribal Activism in the Pacific Northwest*, we experience a mélange of these subjects. In investigating Native resistance in the Pacific Northwest region, Vera Parham adds specificity to the larger story of Red Power, and particularly to the takeovers of the 1960s and 1970s by Indians of All Tribes (IAT). Exploring a story typically sidelined—that of the pan-Indian occupation of Fort Lawton outside Seattle, Washington in March 1970—Parham explores the issues of negotiation between the United Indians of All Tribes (UIAT) and the local Seattle, Washington state, and federal governments. In addition,

she unpacks, with aplomb, sore points such as pan-Indian splintering, neocolonial stereotyping of Native people, and the challenges of accommodationist politics.

Written with clarity and alacrity, the volume first sets about positioning the Fort Lawton protests in a context of Red Power and the more specific rhetorical and material tactics of the “takeover,” a time-tested resistive method made popular during 1960s–1970s protests such as those at Alcatraz Island, the Wounded Knee massacre site, and Bureau of Indian Affairs offices. Parham bonds the efforts of UIAT leaders Bernie Whitebear and Randy Lewis in Seattle to the objectives of IAT’s decolonial work: connecting the lapse of federal land renewal to previous treaties guaranteeing a return of these lands to Indigenous nations. In the same way that the pan-Indian coalition in San Francisco utilized the federal government’s abandonment of Alcatraz as a kairotic moment to take back the island, so too did Whitebear and Lewis engage in a takeover of Fort Lawton when it was retired as a federal space in 1970. Of course, these material takeovers were not necessarily about occupation and ownership of land in a western sense; rather, as at Alcatraz, the resistive determinations at Fort Lawton were focused mostly on cultural regeneration and symbolic strength of Indigenous ontologies.

Once the Seattle case is situated in Red Power rhetorical tactics of social change, Parham tells the story of Whitebear and his journey to carve out some of Fort Lawton as a cultural resource and community center, a space that would in 1977 be called Daybreak Star Indian Cultural Center (Daybreak Star). She details the accommodationism in which Whitebear had to dwell, and how he was forced to negotiate with settler-colonial governments after the occupations ended. Whitebear navigated the red tape of land-granting applications, weathered intentional delays on decision-making involving Native ownership or even use of Fort Lawton, and bridged divides among various and sundry Native nations comprising the UIAT. Parham concludes with some material and symbolic entailments of Whitebear’s ultimately successful persuasion. When Whitebear was able to claim a portion of Fort Lawton for the Daybreak Star, he opened the gates to larger reforms from the return of Seattle-area tribal fishing rights and health care for Native people, and also inspiring more contemporary protests such as those at Standing Rock and Bears Ears National Monument. The implications of Whitebear’s and UIAT’s decolonial responses to Fort Lawton’s former colonial history stand firm as well-reasoned and are well-demonstrated in the textual evidence.

In the end, we find *Pan-Tribal Activism in the Pacific Northwest* to be a lean, but muscular book, one that provides enough context to cultivate the power of Fort Lawton as an exemplar of Indigenous social change while also affording lessons unto the case itself. These lessons are the spotlight of Parham’s volume. First, the localized narrative woven through UIAT’s Fort Lawton campaign exhibits the complications of competing sub-narratives within pan-Indian movements. There is no panacea when it comes to building coalitional politics, including those internal bonds forged through pan-Indianism. Though a larger story arc might ignore or obfuscate such conflict, Parham’s particular look at the Seattle protest milieu punctuates the difficulties of bringing numerous tribes and nations together who might

not always agree with a particular activist campaign (i.e., occupying Fort Lawton) or a certain politic (decolonizing physical places and cultural spaces). Instead of occluding these realities of Indigenist-centered resistance, Parham explains how Whitebear, representing a local tribe, had to broker deals with larger American Indian Movement members from without the Seattle area. For those interested in splinter movements or internal struggle, *Pan-Tribal Activism in the Pacific Northwest* offers a compelling case study.

Second, Parham centers rheto-biography as an anchor to the narrative of Fort Lawton. Oftentimes, stories of resistance are told with mention of individuals, but not a full profile of who they are and how they acted as they did and why they engaged in certain rhetorical and material tactics as they did. Instead, Parham carefully connects Whitebear, as a rhetor or source of discourse, to the story itself; she ties him both to the context of occupations in a Red Power landscape and to the politics of negotiation in a post-termination/pre-self-determination era. Third, again, *Pan-Tribal Activism in the Pacific Northwest* provides just enough detail and nuance of primary evidence without overstating the importance of the Fort Lawton moment and without belaboring a history involving played-out colonial tropes. Instead, the focus is on local decoloniality. Parham's use of the localized case is admirable and appears solidly as an example to follow when it comes to exploring particular movements in discrete geopolitical locations and cultural spaces.

Although *Pan-Tribal Activism in the Pacific Northwest* is not without its own complications, these lapses do not detract from the stout and responsible work Parham performs in the volume. Rather, they might distract a bit from the decolonial aim that seems at the center of the entire project. One troubling area is the author's occasional use of neocolonial words. For instance, the introduction refers to Chief Seattle's tribe as "the forgotten people" and singularizes Native subjectivity as "[THE] Indigenous identity." Unfortunately, it was language such as this that reified the mythos of "dead" cultures and the essentializing logic that compressed all Native identity into a monolith. The same can be said of chapter 2, when the UIAT leaders and members are labeled "invaders" and their resistance (i.e. their defense of Native homelands) are marked as "invasions." Again, the slippage of this language does not diminish the value of Parham's work. Rather, identifying said language is a reminder that we should all heed the calls of Devon Mihesuah, Vine Deloria, and Linda Tuhiwai Smith to be reflexive in our own efforts to decolonize "master storylines" and, especially, colonial narratives. Indeed, in the preface and introduction Parham does a wonderful job of introducing the concept of decoloniality, but in the analysis that follows in chapters 2 through 4, scholarly and on-the-ground notions of decoloniality get lost. This is a reminder that we ought to pull our decolonial frames through our analysis, therein anchoring decoloniality in our conclusions.

Ultimately, *Pan-Tribal Activism in the Pacific Northwest* is a book worth reading. Its conclusions demonstrate the importance—both in the immediate and over time—of Red Power-era activist endeavors. The textual analysis and storytelling underscore the agency of Indigenous leaders and their rhetorical tactics. Moreover, Parham's conscientious arc allows us to experience and celebrate the authority of localized,

Native-centered voices. *Pan-Tribal Activism in the Pacific Northwest* is not only worth reading, but its lessons and heuristics also make it a volume to consult while performing our own activist and scholarly-interventionist work.

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Rural Indigeness: A History of Iroquoian and Algonquian Peoples of the Adirondacks. By Melissa Otis. Syracuse, NY: Syracuse University Press, 2018. 377 pages. \$70.00 cloth; \$39.95 paper.

This book takes a refreshing approach to Native North American history. Melissa Otis has written a detailed and well-documented history of the Iroquoian and Algonquian people who lived and still live in the Adirondack Mountains of upstate New York, tracing their shifting and sometimes tangled relationships with the varied and increasingly numerous outsiders who found their way into the region from the 1600s on. Most historical studies of Indigenous people have focused on reservation and off-reservation communities that appear on maps and which hold or claim tribal status, or status as First Nations in Canadian parlance. The people of the Adirondacks, primarily Mohawk and Abenaki, have had no such visibility. Dispersed, often seasonally mobile, and usually low-key in regard to asserting ethnic and cultural identity, they have largely flown under the radar of observers and passersby. Yet they were always there and remain so, knowing their roots, maintaining their familial histories and interconnections, and sharing them with those who care to look and listen.

Melissa Otis has looked and listened. She grew up in the Adirondacks as a non-Native who was early alerted to the Indigenous history and voices that surrounded her. This book builds upon several years of documentary and field research, but at its base is Otis's lifetime knowledge of this relatively little-studied highland region and her personal acquaintance with its people, Indigenous and non-Indigenous. She counters old stereotypes of vanishing and vanished Indians; the people are still there. And their relationship with the land and waterways involved far more than "Just a Hunting Territory" (the title of chapter 1). Hunting, fishing, and trapping, especially beaver, were always important, but the area offered many other resources—berries, plant life and medicines, and minerals such as slate, flint, quartz, and lead. After reviewing early contact history, Otis provides a perceptive study of the rise of Indigenous guiding as white sportsmen began to employ local people for extended hunting and camping excursions in the Adirondacks. Indigenous entrepreneurs fed the visitors' thirst for masculine wilderness experiences with real Indians. In turn, travel writers and artists (the Hudson River School) extolled the sublime scenery. Concerns for conservation began to rise, and the state of New York created Adirondack Park in 1892 as a "forever wild" space, nearly six million acres, "the largest park within the continental United States" (23, 27). Unlike the government creators of other parks in the United States and Canada, however, the state made no effort to exile Adirondack residents.