

horsemanship prior to the actual council, and the discussions. Most importantly, he includes some of the actual speeches as they were recorded by witnesses and journalists, and it is especially valuable that he can address the translation issues. Finally, he summarizes all the provisions of the treaty as they were explained to the people gathered before the signing. Chapters 6 and 7 tell of the aftermath of the treaty and the establishment of the reserves. Within a year, what began in 1877 as a time of peace and hope had turned into a time of hardship and starvation. Perhaps Dempsey sums it up best in his closing words to chapter 6, when he calls the politicians' plans for the self-sufficiency of the Native people "an impossible dream."

Although the map of the Treaty Seven area would have been improved by including Blackfoot Crossing and some of the forts figured in the book, *The Great Blackfoot Treaties* is an extraordinarily well-documented study. Dempsey made use not only of official and newspaper records of the time, but also of interviews with individual Blackfoot people who had received their information from actual participants in the treaty. Useful appendices contain all the Blackfoot treaties, from the United States Treaty of 1855 to the later Canadian Treaties of 1883.

Theresa M. Schenck
University of Wisconsin-Madison

How the World Moves: The Odyssey of an American Indian Family. By Peter Nabokov. New York: Penguin Publishing Group, 2015. 550 pages. \$32.95 cloth; \$18.00 paper; \$16.99 electronic.

Over the past several years, historians of Native America have done more to chronicle American Indian experience in the modern era, showing that Native peoples were at the center of the rapid social, cultural, and economic development of the United States. Peter Nabokov's *How the World Moves* adds to this emerging body of scholarship by chronicling the lives of one Pueblo family, from the birth of the main protagonist in 1861, to the passing of the last of his twelve children in 2007. Vivid with detail and contextualized within broader movements, it stands as a rich and accessible portrait of modern American Indian life.

The man who later became Edward Proctor Hunt was born at Acoma Pueblo, in present-day New Mexico, during the years of the American Civil War. Named *Gaire*, or Day Break, he grew up immersed in a culture based on hunting, agriculture, sheep-herding, and ceremonial activities. Over the next few decades the US-Indian wars came to a close, railroads tied the country together, and newcomers from around the world flooded into the American West, yet Acoma remained relatively isolated, even as it came into contact with Indian Bureau officials, merchants, anthropologists, and tourists. Day Break followed his father to become a medicine man and was initiated into the Acoma Katsina Society at a young age, then left home at nineteen with a first generation of Indian children to attend government and private boarding schools, where he accepted Christianity and changed his name to Hunt. Upon returning to

Acoma he was increasingly ostracized for his new religious beliefs and a forbidden relationship with a member of his clan. The latter led to a forced marriage and the couple's exile to an isolated cave shelter.

This push to Acoma's literal and figurative periphery brought the couple closer to an outside world that, in search of new ways to make a life for themselves and their growing family, they came to embrace and explore. They opened a store that prospered and served as a community gathering place, until mounting hostilities led them to relocate to Santa Ana Pueblo, which eventually they also left to settle in Albuquerque. Increasingly the Hunts took advantage of a growing Southwestern tourist trade and a broader appetite for both Indian performance and arts and crafts to become "Indian entrepreneurs." They danced for audiences around New Mexico, worked as ethnographic informants for the Smithsonian Institute, traveled the eastern United States on the Orpheum Circuit, and performed in Europe as Sioux Indians with a Wild West show. The Hunt children further branched out by opening "Indian Trading Posts" in Albuquerque and Tulsa and by working as artists. After passing the bulk of their lives in the broader world, the last surviving member of the second generation of Hunts returned home to Acoma in 2004 to spend his final years.

While focused on the lives of the Hunt family, this book is about much more, including the development of the American West, the birth of anthropology as a discipline, a growing popular fascination with American Indians, changing US/Indian relations, and a number of other topics related to American Indian history. Nabokov moves skillfully between broader context and individual experience, drawing upon his background as a former journalist and a scholar whose work ranges across several fields and disciplines, to craft a multilayered and engaging narrative. Dozens of photos and the author's many years of visiting the places and talking to the people that are featured in the book add poignancy and intimacy, further connecting the reader to its subjects. By the same token, a tendency towards light analysis or leaving events open to interpretation may prove unsatisfying for some readers who would have the author further probe and problematize certain dynamics—such as how the Hunts reconciled "playing Indian" for audiences around the world with their identities as Native people. Nabokov's approach, however, suits a book published by a popular press, and it challenges readers to think critically themselves about the larger questions raised by the work. The result is a model both for microhistory that tells bigger stories, and for scholarship that seeks an interested readership beyond academia. Importantly, it also demonstrates in numerous ways how American Indians have been very much part of the growth and development of modern American society, something that has for too long been absent from public and scholarly understanding of American Indian life.

Nicolas G. Rosenthal
Loyola Marymount University