

*The Columbia Guide to American Indians
of the Great Plains*

By Loretta Fowler. New York: Columbia University Press, 2003; x + 283 pp., illustrations, maps, notes, bibliography, index; cloth \$45.00.



This compact reference book is the third in the Columbia Guides to American Indian History and Culture Series, following volumes on the Southeast by Theda Perdue and Michael D. Green (2001) and on the Northeast by Kathleen J.

Bragdon (2002).¹ Loretta Fowler offers general readers a sweeping and well-written survey of the cultures and histories of Plains Indians, continuing the tradition of excellence that marks this series.

Fowler organizes her volume into four parts.

Part I, "History and Culture," contains five chapters and is the narrative heart of this work. Chapter 1 introduces the physical environments of the Plains, the archeological record, native migrations, and distinguishes the various regional and subsistence traditions of Plains peoples: Southern, Middle Missouri, and Upland Plains, village-dwelling riverine horticulturalists, and mobile Plains bison hunters. Fowler uses this model to organize the rest of her historical narrative and to generalize about the variety of native adaptations and contact experiences that are far from uniform and vary temporally, spatially, and culturally. Chapter 2 explores Plains cultures from European contact to 1803. Emphasizing exploration, trade, slavery, horses, and warfare, Fowler explores the dynamics between European and Indian nations while maintaining a focus on native-native interactions. This is one of the strengths of Fowler's overall approach—that she presents indigenous imperatives and actions on a par with the documentary evidence of Euro-American perspectives.

Chapters 3 through 5 are historic narratives of American expansion (1803-1870s), reservation life (1880s-1933), and Indian self-determination (1933-1990s). Fowler traces the impact of American traders, immigrants, and settlers, the displacement of tribes, and the treaties, land cessions, and reservations that followed. The chapter on reservation life and allotment is perhaps her strongest. Fowler eschews simple stories. She carefully distinguishes the experiences and responses of individuals and groups within tribes, and responses from different tribes, in crafting a more complex story of this period of assimilation and persistence. Here, and in the final chapter, she relies explicitly on the work of other ethnohistorians, synthesizing a coherent historical narrative about Plains Indian experiences in the 20th century.

Chapter 5 highlights policy events from the Indian Reorganization Act, to termination, to the self-determination of the 1970s, interweaving native stories of the impact of World War II, the emergence of pan-Indian political organizations, Indian law and the courts, and the rise of extractive resource economies and Indian gaming. With so much to cover, it is little wonder that this final chapter feels rushed—even frenetic—in highlighting so many significant events without great depth. But such is the constraint of broad surveys, and Fowler wisely keeps her focus on the big picture rather than lose her readers in the myriad details of every individual tribe, policy, and event.

Following a small collection of selected Plains photographs, Part II is a glossary of key people, places, and events—items highlighted in the preceding chapters. Part III is a chronology of key events, and Part IV contains lists of references for those looking for more information, including a discussion of disciplinary theories and methodologies used in studying American Indians, an annotated bibliography of primary sources and secondary scholarship, and selected literary, film, and Internet resources. All three parts are useful to cultural resource managers, educators, students, and refer-

ence, curatorial, and exhibition specialists looking for quick information, context, or a place to begin further reading and research.

While the Columbia Guides to American Indian History and Culture Series cannot rival the Smithsonian's massive multi-volume *Handbook of North American Indians* in terms of research information and depth, it offers general audiences a scholarly yet readable resource.² Academics and tribal members could point out any number of important events for inclusion, but Fowler synthesizes a large amount of current scholarship into a concise and graceful narrative, and she keeps it moving. This is no small feat given that she has to cover the cultures and histories of Plains Indians, Clovis to casinos, in 283 pages. If there is a weakness in her presentation, it is in the lack of explicit reference to oral traditions and American Indian explanations of who they were and how their worlds functioned, and the lack of American Indian voice in describing who they are and what it means to be a Plains Indian today. But that is likely a limitation of the series format and not Fowler's scholarship, which is, as always, superb. Fowler's *Columbia Guide to American Indians of the Great Plains* has already received universal praise and should become a standard and well-thumbed reference tool for educators and cultural resource managers across the country.

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1. Theda Perdue and Michael D. Green, *Columbia Guide to American Indians of the Southeast* (New York, NY: Columbia University Press, 2001); Kathleen J. Bragdon, *Columbia Guide to American Indians of the Northeast* (New York, NY: Columbia University Press, 2002).

2. William C. Sturtevant, general editor, *Handbook of North American Indians*, 20 vols. (Washington, DC: Smithsonian Institution Press, 1978).

Marketing Heritage: Archaeology and the Consumption of the Past

Edited by Yorke Rowan and Uzi Baram. Walnut Creek, CA: AltaMira Press, 2004; 304 pp., photographs, notes, index; cloth \$75.00; paper \$27.95.

In Moab, Utah, reproductions of rock art panels grace the parking lots of motels, public garbage cans, and even the menu of a local diner, where a popular sandwich is named after the Hopi character, Kokopelli. From my perspective as an archeologist for the four national parks from which many of these images are appropriated, the time to debate the use of such resources to "brand" my tourist town has long passed. However, as the popularity of heritage tourism grows, so does the question of archeologists' and cultural resource managers' roles in the marketing of heritage. One needs only to look at this publication and the recent publications from the Society for American Archaeology to note that archeologists are realizing (if perhaps a bit belatedly) that they should start participating in this discussion.

By its own account, the book *Marketing Heritage* "constitutes one of the first systematic efforts to analyze this new global marketing of the past." This is no business school analysis or laundry list marketing plan, but, rather, a thought-provoking and wide-ranging analysis of the manifestation and implications of heritage tourism based on the traditions of anthropological theory and inquiry.

As the articles in the volume express, archeological remains are often used for political and nationalistic ends. This critique has been central to debates within the discipline. What the volume illuminates, however, is that today's global economy increasingly commodifies cultures and, by extension, cultural resources. These commodities are being bought and sold as tourist experiences in much of the developing world, as well as some communities within the western world, where tourism has become the basis of the economy.

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