

velvet pictures of Kaba that were popular in the seventies.

For Khadra, changes in her Islamic consciousness necessarily entail realigning her understanding of American identity. She begins to see parallels between the experiences of her community and those of other religious minorities, particularly Mormons, Catholics, and Jews. The United States becomes visible as a religious mosaic populated by the Amish, Native Americans, Presbyterians and Quakers; the charming Mrs. Moore (a literary reference to E.M. Forster), for example, is a Friend who speaks a smattering of Arabic and regularly contributes her rhubarb pies to the Muslim community's celebrations. Indeed, by the end of the novel Khadra has another epiphany regarding parallels between Muslims and Midwesterners: "Hoosiers—set in their ways, hardworking, steady, valuing God and family . . . they're us, and we're them. Hah! My folks are the perfect *Hoosiers*!" (p. 438).

Kahf also successfully decenters dominant American narratives about geopolitics by describing Arab per-

ceptions and reactions to an all-too-muscular and imperial foreign policy. The characters express horror at the Sabra and Shatila massacres, cheer the overthrow of the Shah of Iran, avidly follow the first Intifada, experience outrage at Syrian Baathist attempts to strip women of hijab, and mourn the aerial bombings of Iraq with their attendant massive civilian casualties. A worthy addition to the emergent canon of ethnic literature, the novel importantly challenges readers to adopt a more international perspective. However, occasional colloquialisms, along with the earnest didacticism of some passages, mar the novel's otherwise lyrical prose.

PURNIMA BOSE is an associate professor of English at Indiana University, Bloomington. She is the author of *Organizing Empire: Individualism, Collective Agency, and India* (2003) and the co-editor, with Laura E. Lyons, of the forthcoming volume *Cultural Critique and the Global Corporation*. Her current scholarship focuses on the Indian diaspora in Indiana.



The Shawnee

By Jerry E. Clark

(Lexington: University Press of Kentucky, 2007. Pp. ix, 105. Illustrations, bibliography, index. Paperbound, \$18.00.)

This brave little book, originally published in 1977, attempts a survey of the culture and history of the eighteenth-century Shawnee, the tribe

most associated with contesting the white settlement of the Old Northwest. Despite their importance, the Shawnee had then attracted few seri-

ous scholars, and most of the literature was superficial, vague, and inaccurate. The best published research, by such pioneers as Erminie Wheeler Voegelin and Charles Hanna, treated only limited aspects of what was a large, complicated, and legendary field. Undeterred, Jerry E. Clark offered an introduction remarkable for its breadth, tackling issues as diverse as musical styles, folklore, migration, technology, and inter-tribal relations. Fishing such murky waters, the book does not entirely succeed but still repays study.

The author, an anthropologist, is weakest on the straight history, and there are misleading errors. We are told that Kentucky was "the only territory" the Shawnee "could possibly consider as a homeland" (p. 94), a statement incompatible with the fact that the tribe established hardly any substantial villages there (Eskipakithiki being an unusual exception) but some forty further north in Ohio, which some Shawnees declared to be an ancestral home. Even more jarring is the assertion that "Tecumseh gathered a force from several tribes and made raids on the Kentucky settlements of Blue Licks...and Bryan Station" (pp. 92-3), which attributes hostilities that occurred in 1782, when Tecumseh was a boy, to a movement he would launch after 1806! Readers wanting a surer-footed introduction to the crucial role the tribe played between 1740 and 1820 are better served by Colin Calloway's *The Shawnees and the War for Ameri-*

ca (2007). Clark is stronger when he deals with the fragmentation of the tribe in the seventeenth and early eighteenth centuries, for which he draws upon his doctoral dissertation on Shawnee migration. His outline of the confusing movements of Shawnees at that time, the motives that impelled them, and the relationships they formed with different Indian and white communities is useful and thoughtful.

Clark is more comfortable reconstructing the culture of the Shawnees, and his discussion ranges widely and intelligently. His view that the tribe was characteristically conservative, despite extensive interaction with other peoples and a growing dependency upon European manufactures, is worthy of more detailed investigation. But even here the sources are often more treacherous than Clark suspects. Some contemporaries, such as John Johnston, sometime United States Indian agent to the Shawnee, colored accounts of Shawnee life with observations actually made of other tribes, while most modern historians have overly furnished theirs from descriptions of Shawnee society as it existed in the late nineteenth or twentieth centuries, as if it had not just passed through the most radical period of cultural change in its known history. Among many wearisome anachronisms projected into the past by such historians is confusion about the five different divisions of Shawnee in the eighteenth century. Here, Clark errs in stating that the tribal chieftainship

of the Shawnee was a prerogative of the Chillicothe division (p. 33). It was actually exercised by the Mekoche division, and the famous civil chief Black Hoof was not a Chillicothe (p. 16), but a volubly patriotic Mekoche. Divisional differences in practices also make generalizations about the Shawnee as a whole difficult. Thus what Clark calls "the Shawnee myth of origin" (p. 52), involving a voyage over water, was actually a Chillicothe rather than a "tribal" myth, and the Mekoches had a very different account of their origins.

Our picture of the authentic eighteenth-century Shawnees is still blurred and fragmentary, but archaeological research and newly discovered documentary sources are slowly sharpening the image. It is a pity that

the University Press of Kentucky did not give Clark an opportunity to revise his book, and weigh recent research. As it is, it needs to be used cautiously. Nevertheless, its comprehensiveness makes it an excellent starting point for any investigation of this remarkable people during their great days in Kentucky and the Old Northwest.

JOHN SUGDEN of Arnside, Cumbria, in England, is the author of several books and articles relating to Shawnee history, including *Tecumseh's Last Stand* (1985) and two award-winning studies of Shawnee chiefs, *Tecumseh, A Life* (1998), and *Blue Jacket, Warrior of the Shawnees* (2000). He is currently revising his biography of Tecumseh.



Lewis & Clark and the Indian Country

The Native American Perspective

Edited by Frederick E. Hoxie and Jay T. Nelson

(Urbana: University of Illinois Press, 2007. Pp. 366. Illustrations, index, bibliography. Cloth-bound, \$70.00; paperbound, \$24.95.)

Planning for the Lewis and Clark expedition began in early 1803. The expedition itself lasted from 1803 to 1806. Planning for the commemoration of the expedition's bicentennial began some ten years before the actual January 2003 opening ceremonies. The expedition involved thousands of people in its planning, administration, and execution. The bicentennial involved millions, from those who worked in its planning stages to

those who attended events on local, state, and national levels. Contemporary media coverage of the expedition was scant, and published accounts were relatively few. Not so for the bicentennial. The sum total of all the related events, publications, films, products, etc., easily numbered in the thousands. Some bicentennial efforts were better than others and made a more lasting contribution to the Lewis and Clark legacy. From the