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**Review of *Crossing Waters, Crossing Worlds: The African Diaspora in Indian Country* Edited by Tiya Miles and Sharon P. Holland**

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*Crossing Waters, Crossing Worlds: The African Diaspora in Indian Country.* Edited by Tiya Miles and Sharon P. Holland. Durham NC: Duke University Press, 2006. xx + 364 pp. Photographs, notes, references, index. \$84.95 cloth, \$23.95 paper.

This edited volume grew out of presentations made at the “‘Eating Out of the Same Pot’: Relating Black and Native (Hi)stories” conference held at Dartmouth in 1998, which examined the intersecting histories of American Indians and African Americans.

The collection includes fifteen essays, with an afterword by Robert Warrior, who reflects both on the essays and the “‘Eating Out of the Same Pot’” conference. The introduction, coedited by Miles and Holland, nicely summarizes some of the issues that gave rise to the Dartmouth conference and the essay collection. Cultural artifacts such as “doing things in an Indian way” may be important to a family identifying itself as having American Indian ancestry, but are not acknowledged or accepted by anthropologists, historians, or those who would enforce a “one drop” rule to African

American identity. Miles and Holland reflect on African American imaginings of American Indians that often reiterate broader American images of American Indians. As the authors point out, these imaginings often ignore real relationships that included the owning of slaves by American Indians, and African American participation in crushing American Indian resistance to reservations.

The chapters run from an interview with Joy Harjo to an overlong chapter about Hawaiian Reggae, Rap, and Hip Hop. In an effort to be interdisciplinary the editors have included some essays that do not effectively fit into the framework of the collection or offer any insights into the subject area. However, there are some articles that do.

In “An/Other Case of New England Underwriting: Negotiating Race and Property in *Memoirs of Elleanor Eldridge*,” Jennifer Brody and Sharon Holland present information about Afro-Native intersections in New England and illustrate how the use of documents beyond those typically employed in historical research can be both fruitful and frustrating. Tiffany McKinney’s “Race and Federal Recognition in Native New England” demonstrates how race, power, and politics played and continue to play a role in the definition of a Native American community.

Fortunately for readers most interested in the Great Plains, some of the strongest essays focus on that area. Barbara Krauthamer’s “In Their ‘Native Country’: Freedpeople’s Understanding of Culture and Citizenship in the Choctaw and Chickasaw Nation” describes how after emancipation the Choctaw and Chickasaw nations enacted laws that replicated Black Codes but reinforced their tribal sovereignty. Melinda Micco’s “‘Blood Money’: The Case of Seminole Freedmen and Seminole Indians in Oklahoma” illustrates how blood quantum became a political issue in a 2000 election. These essays deftly describe how the relationships between American Indians and African Americans reflect broader American racial and ethnic issues. These are complex issues, not easily dissected.

While not every essay in the collection contributes equally to the development of research about the intersections of American Indian and African American histories and cultures, several are informative, evocative, and illustrate the difficulties of investigations in these areas.

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