Spring 2010

Review of *Anthology of New Perspectives* edited by John R. Wunder and Kurt E. Kinbacher

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This book grew out of the ninth biennial Maple Leaf and Eagle Conference on North American Studies hosted by the Renvall Institute at the University of Helsinki in 2002. It thus includes significant coverage of Canadian as well as American Indian history and several comparative studies of Canadian and American tribes. It is also wide ranging in terms of disciplines, including historical, anthropological, and literary studies.

Of the volume's seventeen articles, nine are authored by scholars either trained in or currently teaching at Finnish and Canadian institutions, thereby contributing an international flavor to the collection. The complexities of Métis identity and legal status appear in both historical and contemporary contexts. Hopi views of the Internet sit next to Miccosukee attitudes toward casino gaming in the Florida Everglades.

Given the diversity of topics and approaches, it is understandable that the quality of the articles' scholarship is uneven. Mila Halme, I think, overstates the significance of gaming money as a factor in tribes' access to the American legal system to defend their sov-
ereignty. Gaming seems in many respects to have created a political backlash against tribes that is reflected in court decisions increasingly decided against them.

The literary essays, because their style and approach are so different from the others, are difficult to relate to major themes in the book. P. Jane Hafen’s analysis of poet Wendy Rose’s identity raises interesting points about how contemporary Indians identify themselves, and Mark Shackleton’s essay on Coyote imagery demonstrates an aspect of stereotypes of Indians. Patrice Hollrah’s essay on lesbian sexuality in the work of Spokane poet and novelist Sherman Alexie is the most specific piece of literary criticism, and its relevance to the volume the hardest to discern.

One of the strongest essays in the book is Sami Lakomäki’s “Building a Shawnee Nation.” Drawing on sources from archaeology, oral traditions, and historical records, Lakomäki traces the complex travels and relationships of the people who are today known as Shawnees. He shows how cultural identity has transcended the different historical experiences of discrete groups of people.

The brief introductory essays to each section are helpful guides to the book’s major themes. Its transnational and comparative nature make it useful as a classroom text or supplementary reading. Despite the unevenness in quality, Reconfigurations of Native North America is a welcome addition to the field of American Indian Studies.

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