

publications and memorial volumes. The weakest part of the book is the work on Native names. The state has eleven federally recognized tribes, with a twelfth seeking recognition. Callary overlooks the name history of three tribes. For example, he does not give the name history of the reservation community of the Mole Lake Band of Lake Superior Chippewas, or of its Ojibwe name, Sokaogon. The entries tend to lack additional references. There is no entry for the reservation community of the Lac Courte Oreilles Band of Lake Superior Chippewas, or rather, merely an entry for the border town outside the reservation, Couderay. Similarly, a reader looking for the reservation location of the Stockbridge-Munsee Community is more likely to go to the tribe's pre-1848 home in Calumet County rather than to removal home in Shawano County.

Callary relies mainly on the 1991 reference work *Indian Names on Wisconsin's Map* by Virgil J. Vogel, such as the references for Lac du Flambeau, La Pointe, Kaukauna, and Milwaukee, although he dismisses Vogel's work as "inclusive but now dated" (xvii). There is no evidence that Callary consulted the Great Lakes Indian Fish & Wildlife Commission's *Gidakiiminaan Atlas* of place-names in the Lake Superior watershed. He cites Father Baraga's nineteenth-century dictionary of the Ojibwe language, but not the newer dictionaries edited by John Nichols. The spellings of Ojibwe words in *Place Names of Wisconsin* are in Baraga's style, before the standardization of Ojibwe into double-vowel orthography. The result, unfortunately, is that travelers who journey across the state with Callary's book in hand may find Native place-names, but if the name was taken from the Ojibwe, such travelers are likely to mispronounce the long and short vowels. Similarly, Callary does not seem to have consulted any sources for the use of the Ho-Chunk and Menominee languages—the languages spoken by the two peoples indigenous to Wisconsin. Finally, Callary does not mention visiting with any of the tribal historic preservation or cultural affairs offices at any of the reservation communities. That's too bad, because he might have gained more knowledge about Native place-names and the stories behind them.

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Sacred Violence in Early America. By Susan Juster. Philadelphia: University of Pennsylvania Press, 2016. 288 pages. \$55.00 cloth; \$55.00 electronic.

As English colonization along the Atlantic seaboard accelerated in the seventeenth and eighteenth centuries, Native American communities experienced an onslaught of violences that pervasively reshaped their livelihoods, homelands, traditions, and futures. This study examines the Christian underpinnings of this series of upheavals, focusing on medieval and early-modern European religious antecedents that laid the foundations of colonialism in the "New World." Juster revisits important historical moments such as the grievous Mystic massacre of the Pequot War (1637) and the assaults of King Philip's War (1675–1676) in order to unfold how English military leaders, ministers, intellectuals, and everyday colonists interpreted these events

through complex understandings of the “sacred” in Reformed Christianity. While the study gestures hemispherically toward comparable developments across the Americas that brought indigenous populations into oftentimes disruptive contacts with Spanish, French, and other Euro-colonial projects, it primarily aims to uncover Anglo-American Protestantism’s close links between violence and religious justification.

This study is primarily a multi-stranded reconstruction of Euro-colonial perspectives, worldviews, logics, and sacred frameworks. Its merits include careful tracing of concepts and phenomena back to much earlier European precedents, particularly the widely destructive religious wars that swept across the continent and British Isles, as well as the schisms and fallout caused by the Reformation and its challenges to Catholicism. Juster traces four themes in both European and North American contexts: blood sacrifice, holy war, malediction, and iconoclasm. All of these, she demonstrates, informed how colonists conducted themselves towards Native communities and other “outsiders” (e.g., Quakers), leading to forms and scales of violence that bore enormous consequences, not only for Native individuals, but also for their sacred sites, objects, and traditions. Chapter 4, on iconoclasm, is especially useful in clarifying how and why the colonial targeting of Native materiality arose from Reformed traditions’ hostility towards worldly expressions of faith and bolstered efforts to install more austere, scripture-centered practices.

Given the study’s deep fluency with Euro-colonial sources and how persuasively Juster weaves together *longue durée* developments in Christianity to expose salient features of North American colonialism as outgrowths of already existing processes and sociocultural trajectories, we expect it to pursue an equally robust historicization and contextualization of Native sacred, intellectual, and sociocultural formations. Yet the study declines to delve into indigenous dimensions of these encounters and violences with comparable sophistication. In examining violence during King Philip’s War, for example, it draws primarily from printed sources produced by elite New England Puritans such as ministers William Hubbard and Increase Mather, as well as the postwar memoir (of highly dubious authority) by military leader Benjamin Church. It does little to explore pivotal violences from the vantages of indigenous participants and witnesses, such as the assault on Great Swamp which devastated Narragansett and Wampanoag refugees in December 1675, although some of these are accessible through postwar legal testimonies and other sources. Instead, it concentrates on drawing out a sometimes numbing catalog of English quotations about burning flesh and bleeding bodies, which illustrate how such violences aligned with Christian conceptions of blood sacrifice. In these respects, the analysis uses such violences as lenses into Anglo-colonial mentalities—rather than as occasions for meditating on cross-cultural influences or considerations of how the same events might have appeared to the Algonquians caught up in them.

The study’s close focus on the waging of violence itself also obscures the wider motivations and consequences of such conflicts. For example, Juster frames the events of King Philip’s War in a lurid manner: “For two years the New England countryside was aflame as an alliance of Algonquian Indians torched everything in their path in a seventeenth-century version of Sherman’s march to the sea” (62). Beyond the

problematic comparison to a US Civil War campaign (which obscures more than it clarifies), this framing and other discussions of the conflict convey little sense of *why* diverse Algonquian communities undertook a difficult decision to engage in resistance against New England colonialism. Had the book delved into those complex causal factors—including but not limited to severe colonial undermining of Native tribal sovereignties, ecological devastations to traditional homelands and subsistence practices, Puritan missionary attempts to supplant traditional spiritual systems with Christianity, asymmetric treatment of Native parties within colonial justice systems, questionable land negotiations, and exploitative trading practices—it could have given a more substantive accounting of the violences that erupted in 1675 after years of tenuous peacemaking. Many testimonies of the period affirm that the Native resistance movement led by the Wampanoag sachem Metacom, or King Philip, was not intended to utterly wipe colonization from New England, but instead to recalibrate regional power and the Native-colonial relationships that had arisen in this increasingly shared space. Furthermore, the tight focus on burned dwellings and massacred communities does not permit the study to explore the long-lasting ramifications of the violence, which continued to affect Native peoples and their futures for generations. Instead, passages like these give an impression of widespread bloodshed equally dispersed among Natives and colonists, with little reference to the larger power dynamics at play or the forceful effects of expansionist settler colonialism. Similar critiques could be made of many other sections of the book, including the presentation of Powhatan resistances.

It is perplexing that for all its subtlety in contextualizing Anglo-colonial worlds and examining them with due texture and nuance across transatlantic domains, the study treats Native worlds in a flat, almost uninterested manner. Rather than recognizing that the “New World” was a mutual creation, inflected as much by Native peoples as by colonial arrivals, it tends to approach Native peoples as *acted upon*, or as generic “Indians” whose primary function was as symbolic menaces in Euro-colonial imaginaries or as foils to Euro-Christian identities. Had its research base extended further into the voluminous amount of “New Indian History” and Native American and indigenous studies scholarship of recent decades, it could have brought to the story more finely shaded vantages on conflicts that were indeed of paramount importance. Recent scholarship on Native communities’ diverse, strategic responses to Christian missionizing, for instance, have stressed just how complicated the negotiation of the “sacred” was in times and spaces of cross-cultural encounters. There is a missed opportunity here as well for reading colonial sources like the writings of Hubbard, Mather, and Church less credulously and with greater attunement to their propagandistic quality, which tended to conceal or misunderstand more complex indigenous motivations, actions, geographies, and realities. Many of these alternative understandings can be teased out from documentary sources by employing careful decolonizing methodologies; others require immersion in the knowledge-keeping practices of present-day tribal communities, which maintain strong ties to and interpretations of the very violences and sites that Juster examines. This study underscores the pervasive presence of violence in early American

settings and invites further considerations of its causes, effects, and interpretations among diverse communities—not only those who commanded the Protestant printing presses.

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Serving the Nation: Cherokee Sovereignty and Social Welfare, 1800–1907. By Julie L. Reed. Norman: University of Oklahoma Press, 2016. 376 pages. \$34.95 cloth.

In *Serving the Nation: Cherokee Sovereignty and Social Welfare, 1800–1907*, author Julie L. Reed presents one of the most exhaustive and altogether readable coverages of the Cherokee Nation's social welfare systems compiled to date. The work focuses on some of the most turbulent and developmentally crucial periods in modern Cherokee history: the events that led up to Oklahoma statehood in 1907 and the drastic changes that came with it. Reed combines the personal histories of individuals who experienced those historical periods with intensively researched histories of the social welfare systems in place among the Cherokee, giving a personal connection to the history that unfortunately is lacking within most discussions of a nation's governmental and societal systems. Often this writing becomes sterile and methodical, focusing solely on the data. Reed's commendable treatment of the subject sets her apart from many authors of American Indian social histories. She deftly avoids some common pitfalls many have utilized in their histories, including the racist concept that blood quantum defines "how Indian" a person is. Within traditional Cherokee society, blood quantum does not matter. Reed's work reveals a highly developed knowledge of Cherokee kinship, such as the key traditional concepts of *gadugi*, or communal works for the nation, and *osdv iyunvnehi*, which refers to the responsibility of the community for everyone in it.

This focus on and responsibility for the well-being of all citizens of the nation was, and remains, the driving force behind the social welfare systems within all iterations of the Cherokee Nation. Reed deftly interweaves personal stories of individuals within the research, which serves to ground the work and illustrate how the various programs, either official or cultural, among the Cherokee worked to take care of all those associated with the nation. An incredibly detailed and exhaustive coverage of the Cherokee Orphan's Asylum is particularly noteworthy, which includes information about the lives of the orphans and the workers, giving a glimpse into the familial atmosphere that was created among all those present on the asylum grounds. Reed utilizes a wealth of sources, including many that have been overlooked or underused, to flesh out her work and create a multifaceted view of the social policies and services of the Cherokee Nation from the early nation-building era through Oklahoma statehood in 1907. She provides a diverse look at the various aspects of society that came into play when addressing areas of social responsibility within the nation, both on the institutional and personal level. Reed also takes great pains to detail the challenges and changes