

the 1990 Native American Graves Protection and Repatriation Act has worked as a second Removal. This conclusion reveals the tenuous boundary between past and present and makes clear the importance of ethno-historical scholarship in the ongoing unfolding of colonial legacies. In this way *Practicing Ethnohistory* is important. Galloway's critical engagement with ethnohistory, her multidisciplinary reach, and her revisionist intent, make her a foremost scholar in the field, but with this anthology she has also made an equally important contribution to how we think about ethno-historians as authors. In her careful, concise, and, at times, acerbic way, she challenges us all to respect as best we can the voices of the past in ways that might enjoin our scholarship in the construction of a world that can be more generous, inclusive, and humane than the one that preceded it.

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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., foreword, preface, acknowledgments, bibliography, index. \$23.95 paper.)

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As I write this on 12 March 2007, the Cherokee Nation Web site (under the link "Sovereignty") reports that "a Cherokee Nation Constitutional amendment restricting membership to descendants of Indians listed by blood on the Dawes Rolls has passed." The vote—77 percent to 23 percent—"overwhelmingly approved" the removal of almost three thousand descendants of Freedmen from the nation, a decision Principal Chief Chad Smith justified by referring to the Cherokee's "right of self-government, affirmed in 23 treaties with Great Britain and the United States and paid dearly with 4,000 lives on the Trail of Tears." Tiya Miles and Sharon Holland could hardly have asked for a better demonstration of their book's timeliness.

Crossing Waters, Crossing Worlds aims to illustrate and expand on Miles and Holland's "simple" proposal: "Native America *has been and continues to be* a critical site in the histories and lives of dispersed African peoples" (3). The editors hope that these essays will help us answer a question that we have avoided even asking: "What happens when key issues in African diasporic experience, such as migration, freedom, citizenship, belonging, peoplehood, and cultural retention and creation, and key issues in Native

American experience, such as tribalism, protection of homelands, self-determination, political sovereignty, and cultural-spiritual preservation and renewal, converge?" (4). The assembled essayists are a remarkably diverse lot, with backgrounds in English, history, anthropology, African and Native American studies, ethnic studies, visual art, creative writing, and the law. The subjects they tackle are likewise wide-ranging, touching on places from New England to Hawaii, and on topics cultural (Navajo beauty contests; Joy Harjo's saxophone playing) and political (citizenship; federal recognition). Even specialists will find much here that is unfamiliar and challenging, and several essays are truly first-rate attempts (in Robert Warrior's words) to "fill in the gaps of conversations never completed and alternative realities not yet explored" (194). The diversity of approach and subject matter provides ample support for Miles and Holland's proposal that Indian Country is essential for African Americans (and vice versa).

There is, then, much to celebrate here, but in certain ways this volume's achievements fail to match its potential. To begin with, the title's invocation of the Middle Passage notwithstanding, there is surprisingly little consideration of pre-Civil War history. The material provided—particularly Melinda Micco's and Deborah Kanter's essays—is insightful, but the contributors' range of disciplinary perspectives opened up the possibility for a sustained and creative rereading of that critical period. In addition, although the book includes a foreword, preface, introduction, and afterword, the larger picture revealed by these essays remains murky. Miles and Holland describe the volume as rooted in and expanding on studies of the African diaspora, a potentially exciting contribution that is undermined by the contributors' almost universal unwillingness to engage explicitly with that literature. Finally, and similarly, those contributors' diverse disciplinary backgrounds are not themselves made part of the conversation, with the result that this volume offers interdisciplinarity via juxtaposition not cross-pollination.

And yet, all that said, *Crossing Waters, Crossing Worlds* is a valuable addition to the literature. The book's first sentence (from Holland's foreword) notes that "[a] beginning is always a failed enterprise, as much of what needs to be said . . . is inevitably truncated, marginalized, or left behind altogether" (ix). So it is in this case, but begin we must. Miles and Holland's volume is a welcome beginning because of its diversity of perspectives, its presentation of unfamiliar stories, and its clear-eyed willingness to explore a world in which Principal Chief Smith can use one removal to justify another.