

figures or images that captured the authors' attention. The authors give the rock art images descriptive names, but they do not go beyond description into serious anthropological analysis, extensive typologies, or a thorough study of the rock walls under different lighting conditions. They compare a few of the sites with nineteenth-century drawings of similar rock art figures or early twentieth-century photographs of the same sites to demonstrate how time is destroying these cultural resources. The authors did not intend to do any in-depth analysis of the images or their potential ages.

My initial impression of this volume was that it looks like a coffee-table book with about 100 stunning color images of sandstone outcrops, spirit-beings, and Europeans (soldiers) as well as some creative (and much more not-so-creative) graffiti. I did recognize familiar petroglyph figures seen elsewhere, and the authors also draw some parallels with similar images at other sites. Scholars may not use all of these pictures for analysis or to draw comparisons with other carefully studied rock art sites, such as many recorded rock art images in northeastern Iowa. (See Lori A. Stanley "A Century of Iowa Rock Art Research," *Journal of the Iowa Archeological Society* 49 [2002], 65–85.) However, after considering the volume more closely, I came to appreciate that these magnificent photographs will stand the test of time as thorough, reliable historical records of prehistoric sites that will inevitably erode into dust.

Authorized Agents: Publication and Diplomacy in the Era of Indian Removal, by Frank Kelderman. Native Traces Series. Albany: State University of New York Press, 2019. xi, 274 pp. Illustrations, notes, index. \$95 hardcover.

Reviewer John P. Bowes is professor of history at Eastern Kentucky University. He is the author of *Land Too Good for Indians: Northern Indian Removal* (2016).

The diplomatic record of the nineteenth-century United States is replete with Native American voices. The nature of federal Indian policy and the drive to expand the American empire from the late 1700s forward meant that indigenous leaders frequently sat down and negotiated with American officials over land, annuities, and policies. As with any primary source material, however, the central question is how these records can and should be used. To what extent can treaty council journals, memorials, and more public literature prove representative of Native positions and concerns? What power did those voices have to influence the encounters between Native leaders and federal officials?

In *Authorized Agents*, Frank Kelderman addresses those questions and more through an introduction and four case-study chapters. At the

core of his analysis are “indigenous publication projects,” which he defines as “mediated forms of indigenous representation that are produced with non-Native collaborators, which take place in institutional and diplomatic networks but also intervene in them”(10). That definition, though perhaps initially intimidating to read, incorporates critical pieces of his argument. As he notes, the documentary record was not created in a vacuum but instead was shaped by federal power and colonial structures that limited the agency of Native peoples. Native orators spoke at councils, but non-Indians translated and wrote down their words. Memorials or petitions composed for delivery to federal officials were penned by non-Natives even if dictated by indigenous leaders. Nineteenth-century diplomatic structures and processes privileged the voices of prominent Native men, which means that the indigenous voices on record are not as representative as one might want.

Kelderman acknowledges those limitations yet also argues effectively that these records should not be dismissed. When considered within their historical context and read with a critical eye, the writings produced by Native peoples in the removal era of the nineteenth century can broaden our understanding of the events involved. The indigenous publication projects “contribute to a larger body of Native literature that critiqued the workings of American empire,” Kelderman writes, “and they are recuperable when we do not demand from them paradigmatic notions of indigenous resistance” (30).

The four case studies at the heart of *Authorized Agents* provide a range of experiences and perspectives. In the first chapter Kelderman examines the record of a delegation of Pawnee, Kanza, Otoe, Missouri, and Omaha men from the upper Missouri River valley. The speeches on record demonstrate that the Pawnee orators and their peers used their visit to the American capital to advance a specific vision of diplomacy grounded in indigenous power and presence. The second case study uses the speeches and writings of Black Hawk, Keokuk, and Hardfish in part to illustrate how leaders within the same nation used their words and positions to advocate differing policies. Rather than emphasizing those differences and the tensions they created, however, Kelderman focuses on the way each of the three men “offered alternatives to the colonial narrative that legitimated indigenous displacement” in the 1830s (122).

The person of Peter Pitchlynn, the third case study of the book, provides the opportunity to analyze the voluminous written works of a well-known Choctaw leader who engaged with American officials in a variety of arenas. Pitchlynn’s promotion of education as a tool for Choctaw nation building provides a key piece of the book’s larger argument.

Through the political, educational, and economic transitions supported by Pitchlynn and others, readers gain insight into the work of Choctaw elites as they sought to build a new Choctaw Nation west of the Mississippi River. For his final case study Kelderman turns to Ojibwe authors and the romanticized image of the Indian headman. Even as American officials saw “real political value in representing Ojibwe leaders through the trope of the sympathetic Indian chief” (179), Ojibwe writers like George Copway sought to promote images of Ojibwe communities and politics that could not be so easily distilled.

Authorized Agents addresses each of the four cases with the complexity they deserve, and Kelderman never pushes his argument beyond what the evidence allows. Although the nature of the project results in case studies that don’t flow smoothly from one to the next, each chapter offers a critical perspective that pushes readers to think differently about how to understand and work with the writings of Native peoples in the nineteenth century.

The Bone and Sinew of the Land: America’s Forgotten Black Pioneers and the Struggle for Equality, by Anna-Lisa Cox. New York: PublicAffairs, 2018. xviii, 280 pp. Maps, notes, index. \$28.00 hardcover.

Reviewer Jennifer Harbour is associate professor of black studies and women’s studies at the University of Nebraska Omaha. She is the author of *Organizing Freedom: Black Emancipation Activism in the Civil War Midwest* (2020).

Anna-Lisa Cox’s new monograph tells the story of black farming settlements in the antebellum and wartime Old Northwest (what is present-day Indiana, Illinois, Michigan, Ohio, and Wisconsin). In her introduction, Cox argues that, while her deliberate use of the words *pioneer* and *frontier* may seem problematic and redolent of indigenous genocide, she aims to engage the historiography by framing the lost history of “The First Great Migration” as agricultural, ambitious, and decidedly African American. The growing communities that resulted from that migration, she posits, spread across five states with free people who envisioned themselves as farmers with citizenship rights. How on earth, Cox wonders, did historians overlook where and how black men and women became pioneers on the land carved out by the Northwest Territory in 1787? This space was to date the largest piece of American land to be free from slavery—at least in theory. The territory also offered equal voting rights to property-owning men, thus making it a safe haven for hundreds of black people who had the money and means to migrate and settle.