

Ethnic Studies Review Volume 31

and reelection. Unlike Thompson I can see Black mayors in the present urban context fulfilling such leadership roles only when the need to assist the Black poor develop is counterbalanced by the mayors' needs to insure the existence of a significant Black poor population. In other words I don't believe that Black mayors would knowingly assist a population beyond its economic problems when they depend upon the existence of that very population *within its class context*. This is the dilemma of deep pluralism that Thompson's work cannot reconcile.

Kelley, Robin. (1994). *Race Rebels: Culture, Politics & the Black Working Class*. New York: The Free Press.

Kelley, Robin (2002). *Freedom Dreams: The Black Radical Imagination*. Boston: Beacon Press.

Jim Zwick. *Inuit Entertainers in the United States*. (West Conshohocken, PA: Infinity, 2006). xi, 205 pp., \$18.95 paper.

The stories documented in this book about Inuit entertainers in the United States reveals important events and circumstances pertaining to the lived experiences of Esther Eneutseak and her daughter Columbia, "the only Eskimo born in the United States," during a time period (1890s-1920s) when the indigenous peoples to North America participated in world fairs and expositions as living exhibits. Were these indigenous people as cultural performers in control of their own lives? Did they possess the power and authority to make their own decisions on their own terms? In an attempt to answer these questions, the author, Jim Zwick, makes use of primary sources, newspapers, magazines, ship manifests, and census records to piece together the lives of these two Inuit women who, according to him, were more than objects of curiosity to the people that viewed them and saw their performances. Rather, he asserts that they, as well as Inuit entertainers in general, possessed "various levels of control" and "were neither passive

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nor powerless” despite the fact that they experienced “some of the worst conditions faced by performers in ethnic villages at world’s fairs and expositions” (pp. 4-5).

Esther Eneusteak was one of many individuals from twelve Inuit families recruited from her homeland in Labrador to participate in the World’s Columbian Exposition held in Chicago during 1893, which included living exhibit outside of the Anthropology/Ethnology buildings. The *Esquimaux village* was curated by Franz Boas, who placed an extreme emphasis on their traditional Inuit cultural authenticity untouched by Western civilization and that they were truly a “primitive” people. The Inuit faced a number of hardships while residing in the Esquimaux village, which included poor heating, improper ventilation, inadequate food, even a measles epidemic. Those in charge of the living exhibit still required that the Inuit continue to wear their heavy fur clothing when temperatures went into the 70s in March. Because many of the Inuit refused to wear their furs and successfully challenged this requirement, this incident seems to serve as the foundation for how Inuit performers “were neither passive or powerless.” Yet, according to Zwick most of the Inuit “families returned home after experiencing hardships, tragedy and dislocation, stranded in an unfamiliar country with few prospects of finding stable employment” (pp. 38). Esther Eneusteak opted to stay in the U.S., and her parents Abile and Helen, returned to Labrador with her daughter Columbia in 1896.

Esther Eneusteak found limited employment doing work as an interpreter and working as a maid and translator at the Museum of Natural History in New York between 1896 and 1899. During this time, she becomes connected to the tragic lives of Zaksriner and Artmarhoke, “The Eskimo Twins.” Brought to the U.S. from their homeland in Alaska by Miner Bruce, whose career was fueled by the trade of furs and the sale of Inuit artifacts to museums. While Zwick is aware uncertainties surrounding guardianship due conflicts in various published accounts, he relies on “what is probably the most reliable account of their adoption from Bruce’s perspective” published in 1896 (pp.41-42). Was Bruce’s story of adoption true? The problem here is that we do not really know.

While the book sheds light on the lives of Inuit entertainers as

cultural performers possessing some degree of agency in terms of choices and actions from the 1880s and 1920s, what is missing from the narrative to highlight and support this assumption are the actual Inuit voices – their thoughts, impressions, and ideas concerning how they viewed their actions and decisions. Although Zwick manages to piece together a history and series of stories culled from articles that appeared in newspapers and magazines, or were written into pamphlets and postcards created for exhibits and other venues like the “dime store museums,” narrative falls short of his objective. In the end, what we do have is a solid narrative regarding a series of events that can be discussed, even surmised, through Zwick’s research that put all of these sources into a single format.

Edward Charles Valandra. *Not without Our Consent: Lakota Resistance to Termination, 1950-59*. Foreword by Vine Deloria, Jr. (Urbana and Chicago: University of Illinois Press, 2006). xxiii, 287 pp., \$35 cloth.

Although South Dakota is the home territory of many Lakota, Dakota and Nakota nations, it has often been a dangerous place to be an Indian, especially in the western half of the state, where most of the tribal lands lie. Ranchers, miners and others have a long history of trying to lay claim to those lands, using, alternately, quasi-legal and violent means.

In this very-well-researched work, Professor Valandra shows that: 1) In the mid-1950s, South Dakota legislators, in collusion with white US Congressmen and white ranchers, used and abused federal laws to take control and/or ownership of tribal lands, masking their actions whenever possible with righteous rhetoric; and 2) Lakota leaders proved capable and courageous in response, taking the risky path of initiating a statewide election in a mostly anti-Indian climate on the issue of whether the state should assume jurisdiction over tribal lands.

The first chapters of the book set the stage by discussing the