Reimagining Indians is a scholarly collection of ten biotical and thematic essays written by Sherry L. Smith. Smith frames each chapter around either an author or authoress of popular accounts of "Indianness." Smith says that she seeks to work with the "popularizers" of the Native American Identity. Through this vein, she examines works of poets, general writers, journalists, and simple Indian enthusiasts. Smith effectively constructs these broad works that encompass the whole of the American west into a geographical, thematic, and chronological discourse.

The book begins with Charles Wood and his involvement in the Nez Pierce campaign as an American soldier. Collectively, the works show that Wood's idea of "Indianness" evolved slowly over the course of his interactions and contact with the Indians. Smith emphasizes this psychological and philosophical evolution throughout the rest of the book. Slight differences in the duration of contact, or even the personal philosophical beliefs or the authors are the only deviations from this main interpretation.

Following Wood, Smith contrasts his works with that of George Bird Grinnel. She describes Grinnel as more scientific and methodical than Woods, as well as lacking the folly of romanticism and other interior problems. The major difference between the two was their respected views on Native American culture. The romantic Woods envisioned the Native Americans as being part of another world, while Grinnel, a "practical man of science," "lamented over a lost one." Grinnel and Woods did agree that the American government seemed especially corrupt and inefficient when dealing with Indian Affairs.

Woods attempted to capture the feeling of the soul of the desert and the essence of "nature's people." Grinnel, who was "trained as a scientist, not a moralist" wanted to record several tribe’s words, actions, religious ceremonies, etc. “as carefully, accurately and faithfully as he could.” Grinnel spent significantly more time with the Indians than Woods, but in the end felt is a losing battle. In fact, according to Smith, Grinnel just wanted to “explain them [the Indians], and honor their memory.”

The next purveyors of Native American culture arrived out west ten years after Grinnell. Smith takes the time to mention that when Walter McClintock came west at the “tame” option of working a Dude Ranch in North Dakota, “this option was unavailable for Grinnel in the 1870s.” She mentions later, “McClintock was too young to experience the west the Grinnel knew.”

McClintock worked to paint a human face on the Blackfoot tribe of Montana. His writings show the humanity, the culture, and the domesticity of his subjects. Smith writes that McClintock’s work was regarded as “amateurish.” McClintock believed that the Yale Anthropology department “froze him out.” Even with such setbacks, McClintock gave one of the loudest voices against forced acculturation of the Native Americans.

McClintock put together lectures for “middle brow audiences at local natural history museums.” Like the other authors, McClintock never tried anything to actually change Indian policy in the United States, he simply wrote about its shortcomings from within the tribal arena. McClintock was another who was content to record the passing of a dying race.

Another amateur ethnographer worked with the Blackfeet of Montana. Smith describes Mary Roberts Rinehart as having “more pluck, confidence and aggression than her male Pittsburgian counterpart.” Smith admits that Rinehart’s “involvement with the tribe was comparatively fleeting and her writings on Indians represented only a small part of her literary output.” (89) At first, Rinehart’s contribution may seem incongruous to the collection, but Smith tactfully contrasts Rinehart and McClintock.

Rinehart, and her works are included for two reasons. One, according Smith’s own argument that Rinehart was “one of the few women who wrote about Indians of the Northern Rockies…primarily for female audience.” The second reason is more implicit. Smith uses Rinehart to show how women had limited access to Indian tribes. McClintock could impose himself on the Blackfeet, Rinehart had to take a more circuitous route to gain acceptance into the tribe.

Rinehart’s brief works generally involve reservation relations, and some of the first signs of actively charging for Indian policy change. After her meeting with the Secretary of the Interior, Rinehart says she became “a sort of mother-confessor, adviser, and friend to the tribe.” Smith shows here that even white women could fall into the “timeworn convention” of viewing the Indians as children. She also contrasts this with McClintock’s depiction of himself as “student and *son* of the Blackfeet.” Both the mother and son agreed, according to Smith, that the Blackfeet would “have to change

Frank Bird Linderman was too young to experience the real frontier, Linderman’s period of reimagination fell perfectly in time with the new alternatives to forced acculturation and John Collier’s Indian policies. Smith says that Linderman was one of the first to see Collier’s policies as “another way.” Linderman led the new generation of Indian chroniclers that would eventually work with each other to help structure Collier’s reorganization policy.

The world that Linderman constructed viewed white men as the most wicked. His view on Indian virtue and life were constantly reinforced by “comparatively savage behavior of whites and the debauchery of mixed bloods." (99) Numerous accounts of whites receiving no punishment from courts after murdering Indians only added to his resolve.

Linderman's original manuscript of Indian legends and tales was initially rejected, but after political wrangling from a friend and endorsement of Linderman by Grinnel as "an Indian authority," Scribner's finally printed *Indian Why Stories.* Following *Stories* Linderman worked closely with other tribes in order to gather enough material for a follow up book. He also worked with a Crow Indian, Plenty Coups to produce an authentic Indian viewpoint Indian Autobiography. Linderman even included Plenty Coups' thumbprint and approval on the book's front-piece. Linderman was trusted completely and he felt this trust lent itself to his ability to sell books and help his Indians.

Smith finishes the chapter on Linderman with his literary and political decline. Linderman's books were popular, but he ran into disagreements with publishers and editors. Book sales were sparse, and Linderman lost the Montana republican nomination to a woman. Smith also asserts that Linderman was not entirely discouraged, and used his only dealings with Indian affairs in government, the Rocky Boy Reservation, to formulate some Indian policy of his own.

Linderman followed Roosevelt's Indian New Deal with interest and, according to Smith, found "great solace in Collier's approach to Indian affairs." The major difference between Linderman and the other Indian enthusiasts of the time was that Linderman worked in politics to try to assure the perpetuation of the Indian way of life that he loved and attempted to emulate.

Another author who was more “popularizer than scholar” was Charles Fletcher Lummis. Lummis worked in the southwest under various guises. As the editor of a newspaper he chiefly promoted immigration to southern California. Stemming from a multicultural position, Lummis attacked multicultural issues. He promoted an appreciation for the Spanish as well as the Indian heritage of the Southwest. At first the two coexisted in his mind, but by the 1890s Lummis no longer saw the Pueblo as the Spanish equal. The “best aboriginal race on earth” took a back seat to the “descendents of Spanish heroes.” This is one of the most obvious examples of what Smith describes as “writing himself into a corner.”

The strongest point that is evident in the Lummis chapter is that he admired the Pueblo’s biculturalism. This modern description represents the Pueblos ability to have two religions, both Catholic and Pueblo, two sets of tools, Stone Age and Industrial, two sets of laws, the American Supreme Court and Pueblo’s, as well as two languages. The Pueblos were a tribe existing in the now, not a tribe on the verge of extinction.

George Wharton James, a former man of the cloth, took an interest in the Indians of the American Southwest. Lummis loathed the existence of James due, in part, to his plagiarizing a work by ethnologist Washington Matthews. Smith implies that the animosity might also stem from James’ attempt to infiltrate Lummis’ monopoly on Pueblo and southwestern studies.

James’ work is included in this work to show another interesting way that the Indian could be part of the present. Far from relegating the Pueblo culture to the annals of prehistory, James worked tirelessly lauding their way of life. He commended Indian women for the child rearing, their ease of birth, breastfeeding and openness about teaching sex. He appreciated their diets, their dignity in physical labor, their mourning practices, and even their allowing of children to run around nude. All these things, according to James would be of great benefit for anyone who practiced them. Many dismissed him as radical. James' agreement with the Indian's aversion for accumulating things, vegetarianism, and his disapproval of catholic missionaries most likely aided this nomenclature.

A final clue to Lummis' major hatred for James could be in their differences of option involving the Spanish. Understanding Lummis views of a benevolent Spanish keeping their Indian brethren close, James' ideas must have been infuriating. James believed that is was "the Pueblos, not the Spanish, who deserved his reader's sympathies...The Spanish provoked rebellion by their cruelty." (159) In the Southwest, the Indians could not be reimagined without reimagining the Spanish as well.

Following the arc of radicalism, Smith concludes her study with the works of Mary Austin and Anna Ickes in one chapter and closes with Mabel Dodge Luhan. These radicals may have faulted on some cultural crusades strictly due to their gender. Faults, fits and starts aside, through these three women, Smith wraps up here broad explanation of John Collier's new Indian policy. These women succeeded where many of their male predecessors failed. Not only did they write about the Indians, they actively participated in events to change the acceptance and understanding of Indians.

All three seemed to converge on the Indian question at the same time and pull all their resolve and contacts together to build up an understanding of what Ickes called "the eternal brotherhood of mankind." Nothing incredibly new in understanding Native culture came from their works. Smith uses them as another point of reference for the changing image of the Indian. They succeeded as a voice for the future of Indianness, not simply the conduit for the dying culture.

Smith concluded the book with women because they cap the chronology of Indian popularizers. Women authors were not popular at the time of Woods or Grinnel as explained with Mary Rinehart's exploits earlier in the book. Smith reveals that the reason these women could not impose themselves into tribal life as the men did, or have as broad a theatre in which to work, is the very thing that is leading to new scholarship of their accounts presently. The fact that these authors were women offers a whole new discourse on how Indians were viewed then and how that interpretation evolved over disciplines, time, and gender.

Reimagining Indians examines the broad pipeline through which alternatives to forced acculturation were sent. Smith does a fine job of encompassing the idea of the Native American or the Indian as a whole rather than the sum of its parts as individual tribes. This approach mirrors early American Policy on Indians in the twentieth-century, and by that means can explain the evolution of how the general public came to change their held views, beliefs, and understandings of America's native people.

This new "image" the Indian led to new practices of dealing with them politically, religiously, and culturally. By popular accounts, Indian existence in the present was commonplace. The book reveals that Indians were neither extreme of "noble" or "savage," but somewhere in between, and now eerily similar to the modern American. Smith obliterates the "one man" argument out of John Collier's Reorganization Act. Her research shows that long before Collier became involved in politics, Indian enthusiasts were already contributing to the changing consciousness of the modern American public on the culture of Native American people. There were obviously more then John Collier looking out for Indianness and their welfare as a people. The new image of the “modern” Indian, led to the reorganization act. The works of those individuals examined by Sherry Smith led to that new image of the American Indian.