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First Americans: U.S. Patriotism in Indian Country after World War I. By Thomas Grillot. New Haven: Yale University Press, 2018. 312 pages. \$65.00 cloth.

First Americans: U.S. Patriotism in Indian Country After World War I was originally published in 2014 by the Editions of Schools of Higher Studies in Social Sciences, as *Après la Grande Guerre: Comment les Amérindiens des États-Unis sont devenus patriotes, 1917–1947* (*After the Great War: How Amerindians of the United States became Patriots, 1917–1947*). The book grew out of Grillot's doctoral work at the École des Hautes Études en Sciences Sociales. Grillot is editor-in-chief of the online publication *La Vie des idées/Books and Ideas* and a researcher at the Centre National de la Recherche Scientifique in Paris, France. The book consists of six chapters of roughly thirty to thirty-five pages each, in addition to an introduction and a conclusion.

Chapter 1 considers the lack of coverage of Indian war veterans' contributions by anthropologists and federal officials, especially in the Bureau of Indian Affairs (BIA), and thus their "failure to integrate Indians into the national narrative" (40) and recognize their role in changing Native culture and identity after the war. Efforts by American Indians to accomplish these goals took shape in promotion of a national Indian Day to celebrate the contributions of the "first Americans" (45), even as they employed nineteenth-century stereotypes of the Indian warrior via "crowd-pleasing war dances" (44) and thus helped perpetuate the idea of the "Vanishing Indian."

In chapter 2 Grillot explores a "complex struggle in which tribes, bands, chiefs, and chiefs' descendants, town notables, and white and Indian elites tried to appropriate for themselves the national legitimacy that military sacrifice carried" (52). Grillot claims that American Indians' participation in World War I effectively ended "the Indian wars" of the nineteenth century. Memorializing Indian veterans of the US armed forces then became an economic, political, and cultural opportunity for both whites and Indians, giving the latter more cause for pushing for rights granted to white soldiers and immigrants while giving the former a tool with which to legitimize the government's program of assimilation by reifying the sacrifices of Indians to a national project in a series of monuments to the Indian war dead. Some of these monuments were supported by local American Legion posts that became "the foremost agent in the nationalization of the Indian war dead in local communities" (64). For Indians' part, insisting on their own burial ceremonies sent a message to whites that Indians remained "not only as a race but also as distinct ethnic groups who carried histories and cultures that were very different from those of the United States" (71), thus complicating that nationalization project.

Grillot then examines the maintenance of cultural gift-giving rituals and ceremonies, in particular the "give-away," within new contexts of patriotic celebrations and remembrances. Many of these became part of larger ceremonial activities that featured the flying of the American flag. These memorialization events sustained Native ceremonies, but also linked them with a broader community of non-Indian veterans and Americans seeking to remember the war. The give-away in the early twentieth century included the giving away of a tribal member to the United States cause abroad: "Commemorations concretely pointed to the way Native Americans attempted to redress the balance of the unequal relationship that colonization had forced on them:

by performing an extraordinary patriotism” (85). These rituals “sometimes shored up, sometimes questioned socio-racial hierarchies” and resulted in “both Indian interpretations of American symbols and the repurposing of Indian rites (adoptions, dances) for life in an American context” (120).

Chapter 4 considers Indian veterans’ economic and cultural challenges in becoming reintegrated into reservation communities; in some, veterans “built a group identity for themselves, challenging the norms imposed on them by non-veterans or using them to gain greater control of their lives” (125). Grillot argues that “claiming freedoms not allowed to others was indeed a common attitude of many Native veterans” (142). Reintegration was not always smooth for the veterans, their communities, or the BIA; some veterans, due largely to drinking habits picked up during the war, were seen as “disturbing elements.” While causing problems in some social contexts, in others veterans’ assertions of freedoms earned during the war made them question BIA control of reservation life, including the regulation of ceremonial dances.

Grillot focuses on this theme in chapter 5. Seizing upon the material and symbolic rewards afforded war veterans, Indian veterans “formulated a critique of BIA power that went beyond dances to denounce general abuse at the hand of governmental agents” (188). Grillot also examines voting issues associated with the patriotic claims of Indian veterans but also the emergent context of citizenship granted to all American Indians in 1924, which local and national Republican operatives exploited to secure the Indian vote. But gaining the right to vote was not a guarantee. Grillot notes, citing the Eastern Cherokee experience, that “in areas of the country where anti-Indian sentiment intersected with Jim Crow discrimination, this reduced the possibility of using citizenship to vote to zero” (176).

Chapter 6 brings the story into the 1930s and 1940s, situating this veterans’ cohort within debates over the Indian New Deal and termination. Grillot claims that World War I veterans “sowed the seeds of termination” (199), leading the opposition, at least on some reservations, against John Collier, Indian New Deal policies, and other BIA programs of the 1930s and 1940s; some veterans joined forces with the American Indian Federation, which considered Collier’s programs unAmerican. While it is true that some American Indians, including veterans, furthered or legitimized federal termination measures, it is misleading to state that they “sowed the seeds” of the movement; Indian veterans of World War II and Korea provided critical resistance to the movement, in large measure by asserting their patriotism within a Cold War context.

First Americans contributes to a growing scholarship on the different dimensions of American Indians’ patriotism, which includes this author’s 2009 book *Serving Their Country: American Indian Politics and Patriotism in the Twentieth Century*. Grillot’s study provides a valuable social and political history of Indian veterans of World War I. It creates connections between national veterans’ issues and local issues on reservations and in border areas linking white and Indian veterans via organizations such as the American Legion. But the study is limited in several important ways. In most of the chapters he leans on data gleaned from the Standing Rock Reservation via archival material and oral history interviews he conducted there. The Standing Rock material is indeed valuable, but Grillot relies on it at the expense of other examples, thus making

it difficult to determine the extent to which his themes of Indian veterans' experiences can be applied to other reservation contexts; this is not a comprehensive national study. The chronological range is also limited; much of the book covers the years 1918–1930, with only the final chapter focusing on the 1930s and 1940s; and in that chapter, as in the others, Standing Rock looms large in the analysis. Accordingly, the book will be of value especially for readers interested in the Standing Rock Reservation and in American Indian life during the 1920s.

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Fit for War: Sustenance and Order in the Mid-Eighteenth-Century Catawba Nation. By Mary Elizabeth Fitts. Gainesville: University Press of Florida, 2017. 360 pages. \$79.95 cloth and electronic.

Fit for War is the latest work on the Catawba Nation, following works by James Merrell and Charles Hudson, among others. Author Mary Elizabeth Fitts is an assistant state archaeologist for the North Carolina Office of State Archaeology and a research associate with the Research Laboratories of Archaeology at the University of North Carolina at Chapel Hill. Almost two separate books in one, the first part of *Fit for War* uses documentary records and secondary works to reconstruct a history of both the fledgling colony (or colonies) of Carolina and the coalescent Nation of the Catawbas, but the real meat is found in the original research of the book's second part, which focuses on archaeological studies of the mid-eighteenth century towns of Nassaw-Weyapee and Charraw in the Catawba River valley.

The title is in some ways misleading; the first part emphasizes Catawba militarism, but the second emphasizes women's economic activities, particularly pottery-making and the production and processing of food. However, the two parts are not unconnected. Fitts emphasizes that the Catawba used their "warlike" reputation as a strategy to maintain geographic persistence in the lower Catawba River valley. Fighting for the British as auxiliaries in the eighteenth century allowed the Catawba to recruit refugees to augment their numbers, gain colonial goodwill, and defend their lands. The militarization of the Catawba Nation coincided with political centralization which allowed the Catawba to incorporate outsiders and accomplish a degree of coalescence that speeded response time and ensured survival.

At the same time, however, settlement aggregation put considerable stress on subsistence and produced food insecurity. Thus, the second half of the book turns away from militarization to focus on food insecurity, away from the activities of men to those of women. Here Fitts makes a number of interesting and novel arguments that offer considerable food for thought for scholars of the Catawba, as well as Southeastern Indians more generally. This reviewer is a historian and not an archaeologist, and will leave evaluation of the archaeological methodology to scholars in that field. Fitts's conclusions, however, raise interesting questions about the nature of coalescence and