

stances their songs offer a reflection of youth culture, and illustrate how this can be a site of pedagogy and power.

Punk Rocker's Revolution, however, does not concentrate as much as it could have on nonwhite punk bands and their lyrics. For example, Quetzal, a Latino band out of Los Angeles, discussed at length in the Afterword, is the only example of a minority band in the book. Discussing more minority bands might have aided the authors' goal of demonstrating a pedagogy that more fully explores the intersections of race, class, and gender. They only mention an embodiment of this pedagogy once through a transcript of an interview with Leslie Mah (from Tribe 8) and two other Asian punk rockers in which Mah discusses being a Chinese Lesbian punk rocker. Incorporating punk's subcultures of veganism and straight-edge could have better demonstrated how punk offers far more diverse messages than popular music.

This study successfully demonstrates how youth identify themselves with punk through aspects of race, gender, and/or social class. Young individuals of diverse backgrounds find an answer and connection with punk music that they might not find elsewhere. This study is perfect for anyone interested in the discourse of the role of youth cultures in pedagogy, which is why it is also a great addition to the historiography of adolescence and punk rock.

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Barbara Krauthamer. *Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South*. Chapel Hill: The University of North Carolina Press, 2013. Pp. 232. Paper \$24.95.

Conventional belief holds that slavery in North America ended with the Thirteenth Amendment. Scholarship on the history of slavery helped disseminate this belief by produc-

ing an overly simplistic image of a white dominated South. These narratives rarely included any mention of Indian Territory despite the Choctaw and Chickasaw nations' practice of chattel slavery during the nineteenth century. Recent historians have written more extensively on slavery in these nations, yet Barbara Krauthamer, Graduate Program Director at the University of Massachusetts Amherst, holds that these studies are too focused on Indian participation in a market economy. She instead investigates the personal lives of enslaved African Americans and a key shift in which agricultural labor replaced hunting in these Indian societies. Though these Indian groups' adoption of slavery shared similar goals as southern whites—to maintain a social order that tied one's status to property and a perceived racial identity—Indian interests did not completely mirror that of whites, as Indians aimed to preserve a sense of traditional gender roles.

Considering the larger context of Reconstruction legislation, the federal drive to erode Indian sovereignty and efforts of former slaves to secure citizenship allows for a more accurate narrative of southern slavery. Her insights draw on a wide range of primary sources such as letters from U.S. and Confederate officials, detailed observations by missionaries, the language of acts and treaties, senatorial letters on Indian removal, newspapers, laws of Indian nations, and records of the Choctaw General Council. Krauthamer convincingly argues that for most Choctaw and Chickasaw leaders securing land holdings and maintaining national sovereignty meant supporting slavery and embracing Euro-American racial ideology.

The shift away from hunting towards animal husbandry and agriculture created anxieties for Indian men who viewed the change as an assault on their traditional gender roles. Embracing slavery, however, allowed them to avoid what they perceived as humiliating farm labor. The gendered division of labor changed as a result of increased

reliance on slaves in the agricultural workforce. Indians also forged their own racial ideology to rationalize owning other persons. The inclusion of records from northern missionaries helps to uncover the personal lives of slaves who strategically used religion to their benefit. Indian sovereignty was undermined by U.S. laws such as the Fugitive Slave Act of 1850. To protect the existence of slavery in the South, Indians formed treaties with the Confederacy. Though the thirteenth amendment secured slavery's end in the U.S., its demise in Indian territories came only after an 1866 treaty. Yet Indian leaders implemented a host of policies meant to exclude free blacks from fully participating in Indian societies. Focusing on the issue of land allotment that underpinned the importance of the Atoka Agreement of 1897, which rendered tribal governments and commonly held land invalid, Krauthamer asserts that blacks remained disfranchised in Indian nations after the Civil War.

Krauthamer explores the emergence and decline of slavery in the Choctaw and Chickasaw nations of the late eighteenth to nineteenth centuries. Though Tiya Miles's earlier work makes similar general points regarding Indian motivations to adopt slavery, she better elucidates how slavery differed between southern white and Indian societies. Students with interests in slavery on the continent and lesser-known Indian groups should read this book. The history of slavery and race in Indian nations adds nuance and complexity to the traditional narrative by recognizing political entities beyond the North and South. Readers learn how Reconstruction policymakers linked enslaved blacks' freedom in Indian Territory with the federal government's efforts to erode Indian sovereignty. Graduate students with an interest in cultural history's emphasis on blurred boundaries and identity formation should also enjoy this spectacular read.

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