real-world application for people of those communities and nations and for the world" (19). In her call for intertribal readings of relatedness within texts, Wieser argues for a complexity of interpretations of Native rhetorics, histories, and relationships within American Indian studies and other related fields. Her emphasis on this complexity of relationships can be used as teaching mechanisms where students can begin to practice a Native eisegesis across multiple texts. Additionally, learning to read texts through a Native eisegesis allows for a constant inclusion of socio-political-historical contexts that dismantle traditional forms of knowledge-making and point us all towards a liberatory praxis of intertribal survivance.

Andrés C. López
Oregon State University

Borderland Narratives: Negotiations and Accommodation in North America's Contested Spaces, 1500–1850. Edited by Andrew K. Frank and A. Glenn Crothers. Gainesville: University of Florida Press, 2017. $74.95 paper.

Taking up Pekka Hämäläinen and Samuel Truett's call to research and produce borderland histories that are larger in scale and scope, the eight essays in this edited collection survey a vast geographical area (from south Florida to the Ohio Valley), cover a long chronological scope (from the early sixteenth century to the mid-nineteenth century), and include the stories of a varied and diverse set of actors (from Indian agents to fugitive slaves). Though each essay is distinct and rooted in its own particular historical moments and historiography, these diverse and nuanced essays explore the possibilities of engaging with a broad and inclusive borderlands paradigm. A series of important questions holds the collection together: who lived in the borderlands? How were these fluid spaces negotiated on the ground? What role did identity, race, and religion play in the borderlands?

Andrew K. Frank and A. Glenn Crothers open the collection with a crisp introduction, a brief historiographical essay on borderlands scholarship that pays particular attention to the evolution of key concepts like "frontier" and "borderlands" as well as discussing the works of such notable scholars as Herbert Bolton, Richard White, Ramón A. Guitiérrez, and David Weber. Frank and Crothers argue that borderlands history helps "describe any process of social and cultural blending, appropriation, and conflict that undermines existing distinctions and differences" (9). In short, they posit that a borderlands framework not only helps create new stories, but also helps to center some of the most fundamental processes in history.

Although not organized chronologically or geographically, the essays have several overlapping themes. In my view, two of the most clearly connected are the works by Michael Pasquier and Philip N. Mulder. Both authors center questions of religion, with Pasquier exploring French Catholic conversion efforts in the Diocese of Bardstown and Mulder chronicling the experiences of Presbyterian ministers and competing Protestant denominations in the Ohio Valley. Showing the deeply personal

and emotional labor of religious work in fluid, diverse, and unstable borderland regions, these essays make clear the trials and tribulations as well as the personal and familial suffering of these religious leaders. Though the focus remains more on the preachers and ministers than on the congregants, both authors take religion seriously as a lens into the borderlands of Ohio and Kentucky.

The remaining six essays intersect in a variety of ways. Andrew Frank, Rebekah M. K. Mergenthal, and Julie Winch discuss issues of racial creation, identity, and power. As Frank explores the long and complicated relations between Africans and Seminoles, he details the histories of Creek-Seminole relations as well as the changing dynamics of African Americans (both enslaved and free) in Florida, uncovering a core tension between "autonomy" and "interconnectedness" in the convergence of the people who became the Seminoles. Frank's nuanced argument echoes the larger questions of this borderland volume: how can we balance the particular, rich, and fraught histories of specific peoples and places while also showing the intricate connections these peoples and places have to broader imperial or national developments? How do fragmented stories fit into larger narratives?

Mergenthal answers that very question by exploring the intersecting lives of Shawnees, enslaved African Americans, and American settlers in mid-nineteenth century Missouri. This borderland region straddled the area between the slave state of Missouri and free territory of the Shawnees. Mergenthal shows the frequency with which people crossed this border and the limited authority the state exercised on the ground. She argues that "understanding when and why people crossed the border, and the attempts authorities made to prevent these crossings, helps illuminate the implications of mobility for those who moved, the others in the region, and the border itself" (137). Mobility is also at the core of Winch's piece, which explores three generations of a family in St. Louis. Winch narrates a deeply personal story about love and loss, while also showing the evolution of racial categories, the foreclosure of previous avenues of social mobility in the mid-nineteenth century, and the creative ways through which people of color navigated these trials.

The connections among the multiracial and multiethnic people who lived in the borderlands are at the core of the remaining three articles in the collection. Tyler Boulware uses the spread and expansion of horse culture in the Southeast to tease the different relations, economic arrangements, and political dealings among different Native groups and competing European empires in the region. He argues that while Indians and Euro-Americans "sought to protect their property by establishing and maintaining territorial boundaries . . . [h]orses complicate such efforts because they did not recognize these artificial borders" (86). By focusing on horses, Boulware can rewrite a history of the region that focuses less on borders and more on connections. Rob Harper also focuses these connections by examining the political and social arrangements among indigenous and European actors in the Ohio Valley. Harper closely examines the patronage and informal networks that allowed the many different groups in the region to trade, conduct diplomatic relations, and increasingly wage war against each other. The essay teases apart the different strategies adopted by European and indigenous actors.

Carla Gerona, whose essay covers the earliest time period included in the collection, also brings together the experiences of indigenous and European actors. She borrows the term *desaparecidos* ("the disappeared") from twentieth-century Latin American history to describe the loss of people across the sixteenth-century Gulf. I found the use of this loaded term problematic: it muddles, rather than elucidates, the essay's important question about how communities living along the borderlands reckoned with violence and loss. *Desaparecidos* is not a term that appears in sixteenth-century sources and, as Gerona herself notes, to use the term in this context introduces many connotations that do not map clearly onto the worlds of Cabeza de Vaca and Hernando de Soto, such as state-sponsored violence and control.

As a reviewer, I had the privilege of engaging with all the essays and could trace the many connections among them, some of which I have outlined in this review (such as religion, mobility, identity, and lived experience). My main critique is that this edited collection would have greatly benefited from a final concluding essay that ties these exciting and different stories together and does not leave that task up to the reader. Finally, almost none of the essays focuses on gender or the experiences of women. Though no collection can do everything and this volume's scale is already vast, this absence hints that borderlands history can usefully expand by following the lead of some excellent recent scholarship by Honor Sachs, Ann Little, and Gina M. Martino. Overall, this collection of essays works well together. It is an engaging and informative read that argues for centering seemingly peripheral stories and for taking seriously the people who lived in, struggled, and defined these fluid, yet contested spaces.

Alejandra Dubcovsky
University of California, Riverside

Carry Forth the Stories: An Ethnographer's Journey into Native Oral Tradition. By Rodney Frey. Pullman: Washington State University Press, 2017. 276 pages. $29.95 paper.

This book is many things. Accompanied by a helpful glossary, it is a retelling of *miyp* (stories, or "teachings from all things," 263) distilled from storytellers from the Apsaalooke (Crow), Schitsu'umsh (Coeur d'Alene) and Niimiipuu (Nez Perce) people, together with some wisdom from Little Shell Chippewa/Warm Springs and Washakie Shoshone teachers. Most, if not all, of the stories are retellings of works that Ronald Frey has previously published with collaborators. It is also a "how to" book: how to do creative nonfiction; how to use oral traditions to do a natural resources damage assessment within the frame of traditional ecological knowledge (TEK); how to use three-dimensional technology in collaborative research; how to introduce indigenous oral traditions into a public school curriculum; how to do autoethnography; and above all, how to maintain ethical responsibility in representing others, their cultures, and their oral traditions. Beyond "how to" and storytelling, the book is also a meandering essay that advocates phenomenology and the primacy of "Heart Knowledge" over