are a meme for the Ojibwe experience. Traditionally, women used them to harvest wild rice but gender roles changed. Brenda Child's grandfather made and used them, but Ojibwe still harvested wild rice and observed cultural connections to the sacred plant. Fishing remained a male and female activity even if Minnesota and the United States insisted that fishermen did it and that fishing was part of a chartered cooperative.

Child explores Red Lake Reservation's larger history using a more traditionally scholarly focus. A chapter on the Red Lake Reservation fishery demonstrates the state of Minnesota's exploitation of tribal resources, abetted by the BIA. The battle over wild rice provides another narrative. She documents the tenacity of Red Lake Chippewa leaders' opposition to becoming subsumed by Minnesota greed and laws. Red Lake traditional and elected leaders obdurately fought to maintain their sovereignty and managed to avoid the devastation of allotment visited on other reservations.

*My Grandfather's Knocking Sticks* is an important contribution to American Indian studies, particularly to what has been styled Anishinaabeg studies. Those interested in this accumulation of scholarship should begin with *Centering Anishinabeg Studies: Understanding the World Through Stories* because it introduces many of the key contributors writing from within the United States and Canada. Editors Jill Doerfler, Niigaanwewidam James Sinclair, and Heidi Kiiwetinepinesiik Stark have collaborated with many authors of traditional scholarship, cultural studies, imaginative storytelling and Ojibwe perspective. Chantal Norrgard's book emphasizes labor and politics for the Lake Superior Chippewa during the same period, and that of Erik Redix provides yet another aspect of the Anishinaabe narrative of maintaining agency through family, labor, politics, and living in a good way. Matthew Fletcher's multiple publications are also a rich source of Anishinaabeg studies.

Child is particularly effective describing the oppressiveness of American colonialism. The constancy of surveillance of Indians and the consistent sacking of Indian country by individuals, states, and the federal government combined to form Indian country. Poverty, poor health, anomie, and societal dysfunctions were the products of colonialism, but Indians did not lose their cultures and their agency. *My Grandfather's Knocking Sticks* not only offers benefits to students just beginning to explore the meaning of colonialism, but to scholars too. Ojibwe readers will benefit greatly from hearing stories and being reminded of events similar to our family narratives, as I did.

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**Natchez Country: Indians, Colonists, and the Landscapes of Race in French Louisiana.** By George Edward Milne. Athens: University of Georgia Press, 2015. 312 pages. $84.95 cloth; $26.95 paper; $84.95 electronic.

The Natchez have received less study from historians than other Native peoples of the Southeast, most likely because nearly all the sources are in French, and also because the French colonists' wars against the Natchez in 1730 to 1731 were so

devastating. Surviving Natchez were sent as slaves to Saint Domingue, or fled as refugees toward Chickasaw, Cherokee, Creek, and other nearby communities. A century ago, however, the Natchez gained a higher profile through the work of renowned anthropologists James Mooney and John R. Swanton, who documented Natchez language and mythology among informants in Oklahoma. But the last known speaker of the Natchez language passed away in the 1960s, and although a small community near Gore, Oklahoma cultivates their tribal ancestry and holds an annual festival at the Grand Village of the Natchez Indians in Mississippi, today there is no Natchez reservation or movement for political and cultural sovereignty.

George Milne's history of the Natchez in French Louisiana focuses on the period from 1700—when Pierre Le Moyne d'Iberville led a party up the Mississippi River to Natchez and helped establish French Louisiana with posts at Mobile and Dauphin Island—to 1731, when Etienne Périer and his brother led an army into the bayous along the Black River, routed the Natchez, and captured their Sun, or chief, named St. Cosme. The central event of the history is the Natchez Massacre of November 29, 1729, which took the lives of more than 230 French. The revolt was cataclysmic for French Louisiana and pivotal for eighteenth-century historians Jean François Benjamin Dumont de Montigny and Antoine Simon Le Page du Pratz, who both lived at Natchez in the 1720s and narrowly avoided dying there.

Milne not only elucidates the causes of the massacre, an interpretation that differs from the only previous monograph on the topic, Arnaud Balvay's *La Révolt des Natchez*, but also argues that the Natchez played a key role in defining Native American racial identity. Building upon Nancy Shoemaker's landmark 1997 article "How Indians Got to Be Red," Milne examines the question, "why did the Natchez adoption of a 'red' identity lead directly to violence with outsiders?" (5). In plotting the uprising in 1729, speeches by Natchez leaders, as recorded by Le Page du Pratz, asserted "we are the most spiritual of the red men" and rallied the tribe to resist the enslavement they saw the French imposing on Africans. When the French commandant Chépart tried to seize land in the center of a village, including a burial site, the Natchez elders responded by "shifting from a terrain-centered source of unity to one based on a shared identity of redness" (171).

Exploring the politics of Louisiana as well, Milne discusses tensions between the Canadian-born Le Moyne brothers d'Iberville and Bienville and the colonial leaders appointed and sent over from France, beginning with Antoine de la Mothe Cadillac. He does not refer to the Le Moynes as "creoles," in spite of the emphasis on that identity in recent historiography. He explains the smuggling and corruption that led Bienville to be recalled to France and his replacement by Etienne de Périer, in addition to the conflict between Jesuit priests, led by Nicolas Ignace de Beaubois, and Capuchins, led by Raphael de Luxembourg, a conflict that impeded missionary efforts among the Natchez and Choctaw.

Milne refers to the Natchez as "the People of the Sun" because their origin myth, as recorded by Le Page du Pratz, invoked the Sun as a source of power and legitimacy. The chiefly lineage were called "Soleils" or Suns, and claimed a divine mandate, a coincidence noted by Frenchmen who established and named Louisiana

under the reign of the absolutist "Sun King" Louis XIV. Missionary proselytizing was much weaker at Natchez than in many parts of French Canada, but nonetheless "Catholicism's rites and symbolism resembled many forms of indigenous worship"; for example, "Censers emitted purifying smoke, as did calumets and the temple's sacred fire" (43). Another similarity is that both colonial governor Jean-Baptiste Le Moyne de Bienville and Natchez leader Tattooed Serpent were war chiefs whose brothers held the civil authority. The Natchez were at first open to assimilating outsiders into their community, and they observed that the French colonizers were a mix of Catholics and Protestants, Canadians, Swiss, Germans, Bretons, and enslaved Africans.

This book is comparable to ethnohistorical studies of the lower-Mississippi area, such as Tanis C. Thorne's *The Many Hands of My Relations*, Patricia Galloway's *Choctaw Genesis*, and Kathleen DuVal's *The Native Ground: Indians and Colonists in the Heart of America*, even if it lacks the oral history and field ethnography that play a greater role in many ethnohistories. Milne does a superb job of integrating together archival and published sources in French, including maps and archaeological digs, with theoretical concepts on intercultural space and power, such as Foucault's heterotopia, Christopher Tilley's *A Phenomenology of Landscape*, and Richard White's ever-popular *The Middle Ground*. The result is more thorough and more theoretically nuanced than Jim Barnett's *The Natchez Indians: A History to 1735*.

A minor weakness of the book is that it sends mixed signals about how resemblances between Natchez and French culture, or "mutually mistaken identities," helped encourage the two to seek alliance. "To the newcomers, the Natchez, with their hereditary ruler, social ranks, political offices, permanent temples, and monotheistic beliefs, appeared to have many of the hallmarks of 'civilization,'" and led the French to build first a trading post in 1716 and then two large plantations near the Natchez villages in the 1720s. Although the book's introduction declares "these perceptions of similarity—mistaken," subsequent chapters develop the comparisons quite persuasively (7–8).

From my own research on the Natchez for *The Indian Chief as Tragic Hero* and translation of *The Memoir of Lieutenant Dumont*, I studied and translated writings about Natchez in the *Histoire de la Louisiane* (1753) by the enigmatic Le Page du Pratz. How did the Natchez plan the revolt without tipping off Frenchmen, some of whom were lovers of Natchez women? Who was the Sun who led the planning, after the key French ally Tattooed Serpent died four years earlier? Was he the son of the French-Canadian missionary Buisson de Saint-Cosme, who had been killed in 1704, as Le Page du Pratz insinuates, and as an anonymous document in the Bibliothèque National asserts? Most of speeches Milne quotes in which the Natchez assert their identity as red men are from Le Page du Pratz, yet are not attributed to any named leader. Le Page du Pratz says he heard of these orations from Tattooed Arm, or Bras Piqué, a female Sun captured by the French after the massacre, but she does not appear in the writings of other French colonists. Milne shines light on Le Page du Pratz's motives in writing his book, but these mysteries remain, and only enhance the fascinating story of the Natchez.

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