

Most British traders in the colonial Southeast were Scots in origin and many others were Welsh and Irish. The Scots in particular had a radically different way of organizing labor, kinship, and conducting trade than the English.

The book's thematic organization precludes any substantive analysis of change over time. Although the Yamasee War (1715–1717) effectively ended the Southeastern Indian slave trade and led the British to adopt greater trade regulations, Stern gives it only limited attention. At other times, temporal jumps can be misleading and confusing. For example, Stern pivots from a discussion about a council between American officials in Georgia and the Chickasaws in 1785 to an analysis of the policy of British officials in Georgia in the 1720s (116–117), although the historical context of 1785 American Georgia scarcely resembles that of 1720 British Georgia. In largely ignoring temporal context, Stern misses an opportunity to demonstrate how indigenous and Anglo-American conceptions of trade transformed over the period of her study.

Finally, Stern's fixation on *British*-Native trade ignores the broader geopolitics of the Southeast. While she gives some mention to the French and Spanish as rivals to the British, a more comprehensive look at the nature of French and Spanish exchange with Southeastern Indian groups would greatly bolster her analysis. Many of the same patterns of commodity and gift exchange operated in French and Spanish relations with the same indigenous communities that she analyzes. Examining those exchanges could either strengthen her claims that English economic values shaped how the British approached trade and gifting with Natives, or it could offer a new thesis in which indigenous communities played a greater role in pressuring European powers to conform to their understanding of exchange.

Overall, Stern presents a thoughtful cultural and economic history of British-Indian exchange in the colonial Southeast, well worth attention from regional specialists and scholars interested in European-Indian commerce more generally. Although the author states that her work argues against historians who assume Indians only wanted to exchange gifts and the British only wanted profit, it should be noted that few historians of Native America in the last thirty years have made this oversimplified claim. Nevertheless, in borrowing an analytical framework from anthropology that examines not just exchange, but production and consumption, Stern's book offers original conclusions that contribute to our understanding of intercultural relations in the Anglo-Indian Southeast.

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Network Sovereignty: Building the Internet across Indian Country. By Marisa Elena Duarte. Seattle: University of Washington Press, 2017. 192 pages. \$90.00 cloth; \$25.00 paper.

Marisa Elena Duarte's book *Network Sovereignty: Building the Internet across Indian Country* should find its way into the hands of many audiences. Its timing is impeccable,

arriving in an era in which images of Standing Rock water protectors can be live-streamed and social media can then be used to point out the broken treaties. Internet access can both strengthen tribal sovereignty and serve to help those wishing to diminish it. Seeking to advocate for the intertribal transmission of knowledge and center Native thinking in science, Duarte walks us through a scientific narrative that is truly rigorous. This scholarship is an important first step, not only toward looking at those movements which have taken on significance beyond borders, such as Idle No More, but also at the practical tribal level, as nations determine new ways to connect across the checkerboards of California reservations or the depths of canyons in Havasupai.

From the outset, the book is careful as it relates science to indigeneity. This is not a book that glorifies science and the march of progress without an accounting of consequences. As the military and immigration moved west, the narrative of the railroad as a new technology that aids in destroying Native land, killing buffalo, and displacing people is never far from the reader's mind. The book includes use of the telegraph for the military to receive messages about Indian mobilization, the building of an observatory on a sacred peak, and the use of COINTEL to surveil AIM. The author's case studies demonstrate that thoughtful creation of networks can sustain and promulgate sovereignty, offer opportunities to support self-determination, and dismantle colonialism.

Perhaps the most compelling aspect of this book is the way that Duarte's storytelling arts helps us to navigate the colonial project, the demands of Internet connectivity, and their impacts on sovereignty. She successfully reframes the discussion on access away from access limitations to how are tribes creating and using information and communication technologies (ICTs) to forward political sovereignty and self-determination. Her mention of how others, notably charitable organizations, see ICT issues on reservation land as endemic "Indian problems" (86) is noteworthy for both its candor and for the several case studies Duarte presents to counter this idea.

The first audience who should engage this work is tribes who wish to undertake the powerful project of decolonizing and preserving airwaves for tribal use. Duarte's charts throughout the book make it clear that the purposeful and thoughtful unraveling of the colonial project requires tribes to protect and promote their sovereignty in ICTs, whether dealing with the federal government or with outside contractors in a build-out process. The book weaves case studies together to show how tribes seek sovereignty on their own unique terms by honoring their specific geography, history, and culture. Duarte is able to show how these unique strands become part of connecting indigenous people together. Her writing would be compelling enough with the case studies she includes, but she goes much deeper to offer readers historic insights at each step of the way.

The book helps us understand that the disruption of tribal knowledge, news, communication, and commerce has always been a feature of the colonial project, with isolating results for Indian country. Just as lack of information flow via broadband is harmful today, as an analogy Duarte offers the history of California tribes, which were harmed when dam construction stopped the inter- and intratribal exchange of

knowledge by disrupting flows of water, and hence coastal and river travel. This analogy appears in a case study of TDVnet, a project created by nineteen tribes in California, which were once separated in the colonial project but are now working together to strengthen their “cultural and political sovereignty” through the use of ICTs (64).

The multiple ways that network sovereignty positively impacts tribes are clearly presented in each case study. Attention is given to the power of social media to organize around issues of political sovereignty and to access video and audio resources like tribal government archives, tribal council meetings, tribal history, or streaming radio stations that offer powerful connectivity. Duarte discusses the benefits of digital literacy for youth, employment opportunities in the fields of computer science and information technology, and the economic benefits that come with creation of ICTs.

While the book advocates for access, there is always concern for balance. Past networks such as railroads were pathways for the military and enabled surveillance activities with a broader scope than previously imagined. Networks today are also powerful tools in police and military work and can be used to gather information about political actions and actors. Duarte brings out other areas of concern, such as building out system infrastructure in ways that respect and honor tribal sovereignty; making sure that the construction of ICTs does not damage sacred sites; and giving elders and others in tribes the ability to withhold from cyberspace ceremonies those words and songs that should not be transmitted over the airwaves. She is careful at each turn to point out that this technology represents “a world of possibility for the unjust neoliberal circulation of labor, bodies, information and goods in world trade circuits” and acknowledges the need for caution in network creation, and wisdom in network use (83).

Other audiences who should read this work extend well outside of the reservation boundaries. These boundaries, Duarte reminds her readers, are not part of the national broadband map. Policymakers should read this book to better appreciate connectivity issues on reservations. Activists in Indian country should read this book to better understand the history of access to the Internet, as well as how technology provides a megaphone for some, while silencing others. Educators should read this book to thoughtfully prepare tribal youth for lives where technology is omnipresent, so that youth balance that constant presence with the need to appreciate and connect with non-digital ways of knowing.

Duarte’s work should be seen as the beginning of a larger discussion about sovereignty and technology. More scholarship is needed in this field to study impacts of technology on the people, languages, and environments of sovereign nations. Her accounts offer suggestions about how future research could take shape and scholars should examine the benefits in areas of language preservation and sustaining sovereignty. This book is a must-read for anyone concerned with fully realizing self-determination and the work of decolonization. Duarte’s research is skillful and she helps us understand the technical and political project that tribes and national organizations have begun, the work still ahead, and how the connection of people, places and power to each other through ICTs can help indigenous people “subvert colonizing systems, rules and practices, and state power through social and political engagement

and mobilization" (17). Using thorough methods, Duarte has brought history and modernity together to show ways that technology is used to decolonize in ways that were unthinkable only decades ago.

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Okanagan Grouse Woman: Upper Nicola Narratives. By Lottie Lindley. Edited and with an introduction by John Lyon. Foreword by Allan Lindley. University of Nebraska Press, 2017. 512 pages. \$65.00 cloth and electronic.

This volume is a great contribution to the documentation of endangered Native American languages and oral traditions. It contains memorable stories that are beautifully presented in the indigenous language, English translations of the storyteller, and linguistic analysis. Lottie Lindley, whose traditional name is Saʕáʕqs, recorded a set of twenty-one widely varied narratives, originally in her Upper Nicola dialect of Okanagan, then in English translation. She worked with linguist John Lyon, who edited the corpus of stories and translations, linguistically analyzed them, and brought all of this rich work to a larger public via the University of Nebraska Press.

The narratives in *Okanagan Grouse Woman* open deep veins of oral literature. Most are about transformations of some kind. There is no static past implied in the narrative flow, and the nature of narratives also changes throughout. As Lyon explains in his introduction, "the narratives progress through three genres: *capitíʷl* (traditional stories), culture, and history" (3). The first four stories told in Okanagan are *capitíʷl*, "traditional stories" about the time long ago. First are stories of ancient edicts, one against incest, and another about respecting the powers of Changer Coyote. Then comes a story about the origin of a lake, stemming from a battle of "sea monsters," and then a story about certain persons' ability to call a "Snotty-Nose Bird" to affect the winds.

These are brief stories, deftly told. And Lottie Lindley provides several versions of most, together with their English translations, sometimes with additional free translations and other commentary in English. There is a fair amount of repetition in the information that is given for each story, and it is not clear why Lindley and Lyon wanted to include all this variation. However, the stories are short enough that it is easy to read through the variations if you are just interested in the stories; there is enough variation to intrigue a student of narrative. Here, the question of *how* stories are remembered could be richly explored.

The next nine stories are about cultural disciplines of training, hard work, and how people lived. There are accounts of hunting and fishing, some exceptional, and most about the work of survival. This is Lottie Lindley's most-repeated theme: "In those days, it was nothing but survival" (107). In talking about the "bony fish" at Chaparron Lake, a resource at the very end of winter when stored food was nearly spent, she tells of people who died because they could not get there: "It's like today . . . some people