

Diaspora, this text could be an excellent addition to a course addressing the ongoing impact of colonization on indigenous communities. *Native Diaspora* balances conversations about gendered political identities, identity performance with the typical nation building, and historical perspective of tribal communities. This text is not only a timely addition to the Native American/American Indian studies discourse, but it also introduces a fresh way of discussing indigeneity and the complicated experience of those communities impacted by settler colonialism.

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Native Women and Land: Narratives of Dispossession and Resurgence. By Stephanie J. Fitzgerald. Albuquerque: University of New Mexico Press, 2015. 176 pages. \$45.00 cloth; \$29.95 paper.

In *Native Women and Land: Narratives of Dispossession and Resurgence*, Stephanie J. Fitzgerald sets out to explore the ways in which Native land dispossession is both a deeply gendered process, with powerfully coercive implications for Native women in general, as well as intimately linked to environmental degradation. She does this by bringing together a range of narratives having to do with the contiguous history of Native land dispossession. Some stories will be new to readers, and while others will be quite familiar, Fitzgerald approaches them here with a generative new analysis. The first half of the book, oriented toward “Askíy/Land,” explores histories of removal, deforestation, and allotment. The second half, “Nípiy/Water,” turns to the role of dams, floods, and climate change as dispossessing forces in Native life. At its heart, this concise and artful monograph is about the ways in which settler colonialism is animated, ideologically and materially, by two-pronged assaults on the environment and on indigenous sovereignty. Fitzgerald’s approach to this problem is transdisciplinary and analyzes a range of sources, from novels and poems to maps and social media.

The book is well-researched, drawing from a range of primary sources, and clearly explicates connections between contemporary struggles against land loss and past assaults on Native land tenure—some very well known to non-Native studies audiences, such as the Cherokee Trail of Tears, and others less so, such as the Navajos’ forced Long Walk to Bosque Redondo. These experiences of dispossession are, as Fitzgerald points out, historically contiguous and part of settler colonialism’s ongoing and voracious demand for Native land and resources. Fitzgerald’s writing is clear and incisive, giving itself over to the urgency of the cases she studies. The book traverses a range of geographies, and Fitzgerald attends to different landscapes with careful, and beautifully crafted, depictions. The reader is transported by the writing even while being transfixed by the urgency of the book’s politics.

In what will perhaps be the book’s most well-known contribution, Fitzgerald successfully makes the case that climate change can and should be seen as a process of Native land dispossession, inextricable from a larger history of land dispossession

that includes the Trail of Tears, the Long Walk, and the massive loss of land under the General Allotment Act of 1887. For Fitzgerald, climate change has assumed the structure of settler colonialism, forcing Native nations from Alaska to the Gulf of Mexico off their land and away from nation-sustaining relationships to their environs, rarely (if ever) because of their own actions or resource consumption. Not one to lose the thread of resurgence in these explorations of dispossession, Fitzgerald remains attuned to the activism of Native women to protect the environment by promoting tribal sovereignty.

Throughout the book, but most successfully in the first half, Fitzgerald explores these land narratives by placing the experiences of Native women at the center of her analysis. To paraphrase Fitzgerald: what would happen to environmentalism and ecocriticism if you put Native women at the center? In this author's capable hands, this question is incisive, and her analysis reveals how the hegemonic treatment of Native women as peripheral to environmental concerns is more than a puzzling absence—it is rather an outrageous and glaring omission.

Fitzgerald is outwardly imploring us to ask, “how is land dispossession gendered?” I would point out that there is another theoretical move implicit here: seeing environmental degradation itself as land dispossession. Fitzgerald doesn't spell this step out per se—it is more her methodology than an explicit statement of purpose—but it is a radically generative contribution to Native studies and to environmentalism nonetheless. If environmental degradation is always about ongoing land dispossession, then environmentalism is always of a piece with Native anti-colonialism, or at least it should be.

In her focus on a series of different Native place-worlds—diverse geographies ranging from the arid mountain country of the Diné/Navajo to the coastal wetlands of the United Houma nation—Fitzgerald succeeds in the task of exploring what she calls “land narratives,” or the land's own stories that orient it in the historical and geographical knowledge of its tribes. The ongoing process of land dispossession, as she points out, means that these land narratives are moving targets. In Fitzgerald's words, they “map out the continuance of Native peoples and nations in the face of continuing land loss,” displacement, and even removal (15-16). Native landscapes, she argues, are “in transition, always already in existence, and constantly in motion” (17).

Her explorations of the particularity of landscapes, and how places evolve in their relationships to human communities, puts Fitzgerald in conversation with a range of works that similarly explore indigeneity and place-making: Nicholas Rosenthal's *Reimagining Indian Country: Native American Migration and Identity in Twentieth-Century Los Angeles*, Mishuana Goeman's *Mark My Words: Native Women Mapping Our Nations*, and Keith Basso's *Wisdom Sits in Places: Landscape and Language Among the Western Apache*, a text from which Fitzgerald draws significant support. Her contributions to environmentalism, gender, and environmental justice place her in conversation with Winona LaDuke's *Recovering the Sacred: The Power of Naming and Claiming* and *All Our Relations: Native Struggles for Land and Life*, Joni Adamson's *American Indian Literature, Environmental Justice, and Ecocriticism*, and Paula Gunn Allen's *The Sacred Hoop: Recovering the Feminine in American Indian Traditions*.

With its focus on Native literary and “extraliterary” texts, this book will be of considerable value to readers of the *American Indian Culture and Research Journal*. Particularly wary of the problem of “tribelessness” in too many hegemonic treatments of indigeneity, Fitzgerald approaches Native culture in a way that attends closely to specific tribal contexts (being), and always ensures her narrative is grounded in specific landscapes. Additionally, the author’s clear writing style and ability to synthesize complex historical processes and current events to advance her larger argument make the book highly teachable. This book will be an important contribution to syllabi in Native studies, gender studies, American studies, environmental studies, and cultural geography classrooms. Undergraduates will appreciate its clarity and the urgency of its case studies; graduate students will glean much from its transdisciplinarity and the way it brings together ecocriticism, environmental justice, and Native studies.

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New Voices for Old Words: Algonquian Oral Literatures. Edited by David J. Costa. Lincoln: University of Nebraska Press, 2015. 558 pages. \$90.00 cloth; \$90.00 electronic.

As its title suggests, *New Voices for Old Words* is not so much a gathering of translations as it is a set of culturally grounded redactions of Algonquian language stories collected by ethnographers at the turn of the century. Its editor, David J. Costa, has employed the word “voices” to characterize the collection’s eight linguistic case studies as undertakings of re-embodiment. Because many Native communities have lost their last fluent speakers, it is imperative, Costa believes, that linguists make these materials “usable for their communities” (2). With the threat of language death looming over many Algonquian dialects, texts like the ones in this volume may have to stand in for elders now passed on. It is time, Costa argues, that we explore innovative methodologies to breathe new life into them.

Among the many possible methods of recuperation available to contemporary linguists, Costa and his coauthors embrace philology, the comparative study of texts situated in their historical and cultural contexts. Much of this choice has to do with the fact that the manuscripts explored in *New Voices* are “pre-modern,” in that they were gathered before linguists had developed effective ways to incorporate critical phonemic information into their transcriptions. Phonemic information is critical to language revitalization because, as Edward Sapir noted long ago, it contains the psychological reality of any given language. Thus, the first set of revisions the authors make are at the level of phonemic accuracy. In many cases, this requires re-eliciting words and sentences from present-day elders familiar with the language. When that is not possible (as in the case of languages with no surviving speakers), the authors employ comparative strategies, drawing on parallel phonemic practices in related dialects that still maintain speaking communities, or grouping a set of transcriptions