

In many ways, the same language that justified domestic intervention in Indian land in the early-twentieth century provided a justification for increased prospecting on Indian land through the 1950s. Voyles spends significant time analyzing these development narratives, which relegated Native peoples to what she terms a primordial past while declaring the white, male ability to transform resources into capitalistic progress. She then discusses uranium poisoning to the land and to people to counter such US claims of progress. The reality of uranium-related health problems includes lung and other radiation-induced cancers, kidney toxicity, and reproductive problems.

These impacts of uranium mining were not lost on the Diné, who have been an activist people for decades. Voyles notes that since the 1970s, the Diné have taken public, political steps to call attention to the abuse of their land by white politicians, landowners, and modern-day prospectors. In particular, Voyles calls attention to groups such as the Eastern Navajo Diné Against Uranium Mining (ENDAUM) and Diné Citizens Against Ruining Our Environment (Diné C.A.R.E.). These organizations have worked to protect the sovereignty and stability of the Navajo way of life. Perhaps the most powerful of these, however, remains Women of All Red Nations (WARN), who, beginning in 1974, took steps to address the genocidal depopulation occurring on Diné Bikéyah as a result of uranium poisoning. Voyles's discussion of Native activism against incursions on sovereign territory provides a much-needed counterperspective to what other scholars have depicted as a conversation between white industrialists and white apologists.

Though many may consider wastelands to be hermetically sealed empty zones that are *elsewhere*, for Voyles they are lived-in sites of continued colonialism. Future research would do well to examine the ways in which other nations have contributed to the fight against infringements on Native sovereignty in the twentieth and twenty-first centuries and to examine the ways in which resource extraction is an international phenomenon affecting the subaltern. *Wastelanding* is an incredibly useful and well-researched book that adds to the fields of environmental justice, Diné history, gender studies, and postcolonial studies. Voyles's work leaves the reader shocked at the horror continuously visited upon Native peoples but with hope, too: hope for recovery, and hope that a new generation of scholars and activists will work to restore the cultural value that permeates all corners of Diné land—a value inherent to traditional culture that no mining company can ever strip away.

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Women Ethnographers and Native Women Storytellers: Relational Science, Ethnographic Collaboration, and Tribal Community. By Susan Berry Brill de Ramírez. Lanham, MD: Lexington Books, 2015. 216 pages. \$80.00 cloth; \$79.99 electronic.

Issues of exploitation and inaccuracy have been at the center of criticisms of the production of knowledge about (rather than by or with) indigenous peoples for

some time. Meanwhile, feminist anthropologists and historians have also labored to expose the sexist politics which have shaped the work and lives of academic women ethnographers. Few writers, however, have brought these two areas of scholarship into conversation. This gap is skillfully addressed in Brill de Ramírez's book. Her approach, taking the perspective of literary criticism, makes a refreshing, well-researched, and theoretically innovative contribution. An important strength of *Women Ethnographers and Native Women Storytellers* is in Brill de Ramírez's ability to render a coherent analysis of the intimate and complex dynamics of documenting, recording, and editing as powerful acts of storytelling. Reader attention to these particular and complex dimensions of the ways in which stories are told, Brill de Ramírez argues, enables one to see and interpret the "rhetorical, hermeneutical, and semiotic guideposts" of indigenous women's stories, even though non-indigenous women have more (or less) facilitated them into written form (3). *Women Ethnographers and Native Women Storytellers* is consistent and convincing that this approach allows readers to assess the accuracy, deeper meanings, and authenticity of varied representations. It is a welcome departure from appraisals of ethnographic representations overworked in identity politics.

Women Ethnographers and Native Women Storytellers is organized around five autobiographical or life-history narratives published between 1936 and 1990, although a key theme throughout is to interrogate the very classification of these kinds of books. How autobiographical are they? Aren't they something more than narratives of individual lives? Brill de Ramírez revisits these familiar questions in a sophisticated manner. Of the five books she has chosen to examine, three credit only the non-indigenous woman as author on the dustjacket, even if inside her role is clarified to be that of documenter, recorder, or editor for indigenous women. These three texts are trading-post operator and folklorist Franc Johnson Newcomb's 1920s recording of Diné woman Ahson Tsosie's autobiography published in *Hosteem Klah* (1964); the anthropologist Ruth Underhill's chronicle of Maria Chona's autobiography in *Papago Woman* (orig. 1936); and anthropologist Nancy Lurie's *Mountain Wolf Woman* (1961). The two other publications examined were both published in 1990. One is *Bighorse the Warrior*, which lists the subject's daughter, Tiana Bighorse, as author and her non-indigenous collaborator, Noël Bennett, as editor. The other, *Life Lived Like a Story*, which Brill de Ramírez discusses over two chapters, lists Julie Cruikshank as the author "in collaboration with" Angela Sidney, Kitty Smith, and Annie Ned, the three women whose stories are told inside.

The academic training and backgrounds of the non-indigenous women writers of these five works range widely, as do the books' purposes and time periods. Although Brill de Ramírez's attention to each is perhaps uneven, these aspects are important to the author's conclusions. With each chapter focused on an individual ethnographic work, her analysis is built, on the one hand, on the degrees of relationality in the collaborations between non-indigenous and indigenous women, and the extent to which their projects are academically or tribally oriented, on the other hand. Brill de Ramírez suggests continua along which the relational, collaborative, and tribally oriented practices of the indigenous and non-indigenous women she describes may be evaluated. However, while the chapters are essentially arranged in chronological

order of production or publication, they have not also been aligned with a progression in practices, accuracy, or authenticity. Instead, across all the chapters she explores the potential of a tribally oriented, relationist, collaborative lens to exponentially increase understanding of the depth and diversity of indigenous women's lives.

For each case, the author provides thoughtful contextualization and raises increasingly provocative questions: How and why is the accuracy and authenticity of written indigenous stories, including attention to the devastating legacy of colonialism, driven by the personal lives, commitments, and community engagements of non-indigenous ethnographers? How and why are women particularly adept at the collaboration necessitated by this form of storytelling and writing? What are the non-indigenous women ethnographers' skills and artistry demonstrated in these works, and what do they suggest for potentially new representations of indigenous women's story work? How might we read to listen for indigenous women's cues in their written words, in order to understand the intersection of their lives with culturally specific, cross-temporal and multi-spatial layers of storytelling? How might these cues also speak to indigenous women's analyses of the intergenerational wreckage of colonial land/life theft, in what might have otherwise been considered the marginalizing practices of non-indigenous ethnographers?

For Brill de Ramírez, the details of the lives of the non-indigenous women featured in the book are directly relevant to the form of their relational engagement, and therefore to the veracity of the resulting writing projects. For example, she correlates her assessment that *Hosteen Klah* is "truly exemplary of a Navajo text" (41) to the long and continuous presence of Newcomb, who lived on the Diné reservation for decades operating a trading post at the center of social life and was seen as a non-indigenous member of the community. For Bennett, it is her experience as a weaver who apprenticed over several years with Tiana Bighorse which shapes her as an uncanny editor with the ability to maintain the integrity of the story. Brill de Ramírez does not apply quite the same level of detail to convey the complexity of the lives of the academic women, which tends to simplify the ways in which their work is presented as driven by scientific goals. The Boasian/Kroberian enterprise to establish anthropology as a discipline of science, rather than of humanities, engendered powerful sexual politics against which women's resistance took many forms and decades. The varied "choices" made by Underhill, Lurie, and Cruickshank should be contextualized in this long evolution, which might have been more thoroughly treated in the book.

Beyond anthropology, history, and literary criticism classrooms, *Women Ethnographers and Native Women Storytellers* is recommended for its insightful methodological value. Although the book is focused on historically produced works and sets out to provide a framework for critical literary analysis, it also suggests much to consider for current and future ethnographers, anthropologists or otherwise, in their own procedural approaches to indigenous collaborative engagements and representations.

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