

of Literary Nationalism,” he examines work by heavyweights in the field such as Robert Warrior, Jace Weaver, Elizabeth Cook-Lynn, and Craig Womack. The authors’ concepts of sovereignty, while primarily disparate, can be linked by their application through connections to legal constructs as well as action. Connecting legal and literary frameworks can help us to understand the intricacies of indigenous sovereignty and, as Carlson outlines in his extensive chapter on Cook-Lynn’s proposed treaty-reading praxis, to combat political and cultural erasure even leads to further development of “sovereignty acts.” He then goes a step further by examining Gerald Vizenor’s foray into constitutional writing and the hermeneutics of dialectic transmotion, which the creative mind can utilize in creating legal frameworks such as constitutions and preambles. Carlson’s exploration of the crossover between literary and legal realms shows that with the complex nature of sovereignty, it is often necessary to examine the topic from a variety of viewpoints. Carlson recognizes that sovereignty is not a concrete structure, but a fluid and ever-evolving concept which “is a function of ongoing relations and reciprocity and recognition” (171). In examining the nationalism/cosmopolitanism debate within the discipline and variety of praxis associated with each author’s examinations of indigenous sovereignty, Carlson sheds light onto the numerous approaches available to Native nations in exerting and defining their sovereignty in the modern era.

Overall, *Imagining Sovereignty* is a compelling and thought-provoking contribution to the discussion of sovereignty that constantly drives the discipline. Carlson provides a useful examination into the varying definitions and understandings of indigenous sovereignty, and in breaking down the viewpoints of key authors in the discipline, he reinforces the notion that assertion of sovereignty serves to define it—in other words, not as theoretical construct, but an action that must be maintained and expanded by Native nations for them to avoid colonialism’s political and cultural erasure. He also makes clear the importance of expressing sovereignty through literature and the role of authors in spreading discourse on the subject. *Imagining Sovereignty: Self-Determination in American Indian Law and Literature* is incredibly useful for anyone interested in the concept of sovereignty and its development in Native literature.

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**The Lives in Objects: Native Americans, British Colonists, and Cultures of Labor and Exchange in the Southeast.** By Jessica Yirush Stern. Chapel Hill: University of North Carolina Press, 2017. 268 pages. \$85.00 cloth; \$29.95 paper; \$19.99 electronic.

In *The Lives in Objects: Native Americans, British Colonists, and Cultures of Labor and Exchange in the Southeast*, Jessica Yirush Stern examines the differing conceptions of commodity and gift exchange for indigenous peoples and British colonists in the first half of the eighteenth century in the Southeast United States. Positioning her work as a corrective to the trope that Indians understood only gift exchange and the British

only profit-driven commerce, the author instead argues that both groups shared many economic values: Natives could engage in trade for largely commercial reasons, while the British could operate according to “irrational” social traditions.

Stern organizes her chapters according to theme rather than chronology. Chapter 1, “Production,” considers Native and British modes of production, where she finds more similarities than differences. She notes that the status of persons in both societies derived from their labor production. Southeastern Indian families “owned” land and would keep the produce of it, while hunters retained the fruits of their hunt. Chapter 2, “Commodity Exchange,” focuses largely on British attempts to regulate the Native trade. She argues that officials sought to limit trade because of an Old World, British understanding of free trade as detrimental to governmental authority. British traders had to balance attempts by administrators to police trade and Native peoples who wished to see it expand. Chapter 3, “Gift Exchange,” offers a thorough analysis of British trade records to demonstrate that the majority of the gifts that the British bestowed upon Indian peoples were to reward them for going to war for the empire or to convince them to do so in the future. Thus, gifts became an integral part of British imperial policy in the Southeast. Chapter 4, “Consumption of Commodities,” considers how indigenous and British communities consumed the articles they traded. Stern explains that both Indians and the British remanufactured trade goods, whether deerskins or strouds, to make them seem less foreign.

The most compelling part of the book lies in the conclusion, where Stern makes her strongest and most cohesive point: that objects were not “inert material,” but had their own identities, shaped by “lives” that stretched from production, to exchange, to reproduction, to consumption. Stern traces the 1759 shipment of deerskins from a trader in Creek Country to a merchant in London and then from an abortive shipment of strouds from the same merchant back to the Creeks. Seen through the lives of particular objects of exchange, this brief account offers an intriguing glimpse into the interpersonal, yet global economic networks that linked the Southeast to the broader Atlantic world.

Methodologically, Stern utilizes an impressive collection of British colonial records, supplemented with ethnography, archaeology, and anthropological theories of economic exchange and gift-giving. Colonial documents from Georgia and South Carolina provide the basis of this study. Unlike other scholars who have used these records, Stern effectively breaks down every mention of Indian exchange, offering the most compelling and comprehensive study of the movement of goods between communities.

Yet Stern’s tendency to homogenize diverse communities undermines the potential weight of her analysis. She often overgeneralizes about “Southeastern Indian” cultures, while largely focusing on the Cherokees and Creeks. Even those communities, however, had significant internal cultural divisions during the eighteenth century. Indeed, most recent work on the Creeks (such as books by Joshua Piker, Robbie Ethridge, and Cameron B. Wesson) focuses on village-based diplomacy, which undercuts her broader arguments about Indian diplomatic strategies that assume relative political unity. She makes a similar choice in her discussion of “British” economic ideology, spending considerable time on ideas about commerce in medieval and early modern England.

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,