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drafts of each chapter. The result is an anthology that sparkles with connections across disparate voices.

When examining these essays together, a robust and challenging research methodology is clear. Ethical scholars working in Indigenous studies and ethnomusicology must examine the political and social inequalities within which their artists are working and living. They must consider ways to remediate, rather than reinforce, the cultural harm caused by settler colonialism. They must problematize modernity, with all of its allegedly rational and distinct domains and categories. And they must continue developing language and concepts that accurately describe how music functions in people's lived experience. *Music and Modernity among First Peoples of North America* is a critical springboard for the next steps in decolonizing First Nations music in academia.

Melissa Parkhurst

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Native Southerners: Indigenous History from Origins to Removal. By Gregory D. Smithers. Norman: University of Oklahoma Press, 2019. 259 pages. \$29.95 paper.

One of the burgeoning fields in the study of Native American history over the past twenty-five years is the study of the Native south. The region, long the focus of narrative histories of the so-called "Five Civilized Tribes," has seen a groundswell of interest in a multitude of topics, time periods, and cultural groups, with studies of multiple polities, gender roles, forms of slavery, cultural formation, and other realms of both historical continuity and change creating an extensive body of literature. Historian Gregory Smithers has managed to synthesize this vast body of literature to produce an overarching examination of southeastern Native American history from the origins of Indigenous southerners through the era of removal, with a brief epilogue considering the history of Native southerners since removal. In the process, Smithers has crafted a compact but comprehensive survey of the Native south that serves to summarize the key bodies of research in this extensive field while simultaneously developing an organized and highly readable historical overview.

Smithers structures the book in a roughly chronological fashion. The first two chapters, focused on origins and the age of chiefdoms associated with mound building cultures, rely heavily on anthropological and archaeological information, but also work to maintain focus on oral histories and traditions to best understand how Indigenous peoples situated themselves in the world that became the Native south. An emphasis in these early chapters is the process of dynamic change. Even with the occluded perspectives available about the deep historical past, Smithers demonstrates that the Native south was far from static. A locus of societal, political, and geographic flux, the centuries before the arrival of Europeans witnessed the rise and fall of chiefdoms of varying size, the formation and reformation of cultures and communities, geographic movement, and various technological and agricultural developments allowing Native

southerners to best adapt to their environments and build thriving communities of varied size and geographic scope.

The middle two chapters span the era of the entrenchment of settler societies in the colonial period. Relationships between Native southerners and various European peoples merit attention here, but so too do the relationships between different Native American peoples in the region. A consistent theme throughout is the centering of Native American experiences, perspectives, and positionality as the critical component to telling the history of the Native south in the era. While not overlooking the impact of European and American settler colonialism on Native American lives, from the shattering and reformation of peoples due to disease and dislocation to extensive entanglements of Native Americans with systems of slavery (a particularly strong aspect of this section), Smithers considers these dynamic changes with Native communities at the core of his analysis. Within Indigenous communities shaped by systems of (primarily matrilineal) kinship, gendered division of labor, and political identities rooted at the town level, these structures of communal strength helped Native southerners confront the growing presence of settler colonists and their various cultures.

The final third of the book considers the impacts of wars for empire and related pan-Indian movements, the formation of the United States, and the subsequent rapid changes Indigenous southerners faced by the early nineteenth century. In the face of increased American encroachments and amplified pressure to cede lands, rapid change was required in the Native south. The formulation of nationalist movements among the larger southeastern peoples, resulting in the creation of constitutions, court systems, educational institutions, and the like, came about in large part as a response to American expansion and threats to Indigenous lands. In the process, the diffused structures of towns and villages began to give way to centralized polities just as external pressures for Indian removal threatened the future of Native southerners in their homelands. Indeed, as Smithers summarizes, the undercurrent of removal which had existed in American minds since the foundation of the United States morphed into national policy by the late 1820s, resulting in the removal of most Native southerners. While retaining a focus on Indigenous people and communities and the ways in which they confronted the removal crisis, Smithers indicates that these external pressures ultimately forced the hand of many Native Americans, leading to the signing of removal treaties. As Smithers notes, removal fostered internal divisions and political strife that would require many years to heal in removed communities. Removal also served to divide Native southern communities physically, with most being removed while segments of many tribes and nations remained behind on fragments of their homelands.

The epilogue is of particular interest, as Smithers urges readers to consider the ways in which modern Native southerners who managed to remain in the south have worked to both adapt and retain traditions and culture over the past two centuries. He also asks readers to consider the ways in which those who were forced from the southeast have also upheld and adapted their cultures to their new homelands, particularly through the lens of diasporic studies. Smithers, whose prior book, *The Cherokee Diaspora: An Indigenous History of Migration, Resettlement, and Identity*

(2018), focuses on the dynamics of diaspora, champions the utility of situating relocated Native Americans within this framework as a method to account for their ability to transplant and transform traditions and culture beyond the Southeast. The epilogue argues that this perspective fosters an understanding of the ways in which removed peoples created new homes while reconnecting with traditional homelands through memory and story.

One very minor critique of the book is the narrowing of focus in the final two chapters. While early chapters cast a rather wide net to incorporate perspectives of diverse Native Southern communities of varying sizes and geographic locations, the latter stages of the book tend to fixate on the usual suspects in the Native south (Cherokee, Muscogee, Chickasaw, Choctaw, and Seminole) while setting aside the diversity of coverage from earlier chapters. Certainly, the available records (these chapters utilize a number of indigenous-generated primary sources) and prevailing literature lends itself to this focus, but more information about less-examined Native southerners in this era would further enhance coverage of the region.

All told, *Native Southerners* is a well-crafted account that demonstrates a sensitivity to Indigenous perspectives and a mastery of the literature that has shaped the course of studies of the Native south for the past few decades. The book also presents a digestible survey of the region's history that should lend itself readily to use in undergraduate courses. Future studies of the Native south will continue to expand our understandings of its complex history, but this book should remain a key point of reference for years to come.

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Properties of Empire: Indians, Colonists, and Land Speculators on the New England Frontier. By Ian Saxine. New York: New York University Press, 2019. 284 pages. \$35.00 cloth.

In 1823, Chief Justice John Marshall declared in *Johnson v. McIntosh* that the Indigenous inhabitants of the United States do not have legal title to the lands they occupy because European discovery of the New World “gave exclusive title to those who made it.” This characterization of Native Americans as occupants rather than owners, which remains a foundational principle of federal Indian law, is set forth in the very first Supreme Court decision to focus on Native land rights. Although this case is frequently the starting point for extended discussions of Indian property rights, Ian Saxine’s *Properties of Empire* does not mention *Johnson v. McIntosh* until the final pages. This is altogether fitting because, as the author points out, by 1923 the Supreme Court was “merely putting a constitutional imprimatur on what had become state and federal policy toward American Indian nations” (194).

The focus of Saxine’s excellent scholarship is how those policies evolved and crystalized as Europeans transacted with Native Americans along the New England