and shape healthcare approaches. For example, Big Pharma stands to gain by offering "tailored" medicine, but in this case the chaos, stress, and instability in patients' lives constituted too many undesirable variables for clinical trials.

Perhaps because Krotz chose to limit his narrative thread to the medical story and wanted to write a relatively short, readable book, food insecurity, poverty, violence, and attacks on sovereignty perhaps are summed up more than they deserve. This leaves the impression that these are background to the medical quest, challenges that impede the progress of programmatic efforts rather than targets for structural change. Krotz does, however, tackle several economic dimensions implicated in this escalation of disease: poverty, as in his discussions of the social determinants of health approach; structural inequalities that stymie economic opportunity for First Nations communities; and the economic impact on healthcare systems. The book does allow readers to understand why disease management ends up being given priority even over the structural violence that shapes Indigenous peoples' suffering—and diabetes in particular as the foremost disease of colonization.

Although "white savior" tones creep into this book, Krotz has uniquely woven together the stories of courage and heroism which characterize diabetes patients and their families, with the narrative of scientists and healthcare providers who have tried to push beyond the boundaries of their purview. Ideally paired with Indigenous studies critiques that situate health and disease in relation to settler colonialism and decolonization, this book is recommended for healthcare providers and students preparing for careers in health care, as well as for readers interested in medical history and social studies of health.

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The Gift of Knowledge/Ttnúwit Átawish Nch'inch'imamí: Reflections on Sahaptin Ways. By Virginia R. Beavert. Edited by Janne L. Underriner. Seattle: University of Washington Press, 2017. 208 pages. $29.95 cloth; $22.95 paper.

In the fall of 2008, a team of instructors gathered at the University of Oregon's Yamada Language Center to design a new set of curricula that would enable students to learn languages from around the globe that previously had been unavailable at the university. Among the group was a woman who had spent her life nearby in Washington and Oregon, often on the Yakama reservation. She was then completing a dictionary of Ichishkíin Sínwit ("this language" among the Yakama), nearly three-quarters of a century after entering linguistics. Alongside experts in Korean, Greek, Farsi, and Swahili, she would be introducing a new course in the language she had known and used since her earliest days in the region. "It has finally happened," Virginia Beavert thought. "My native language is finally recognized as a human language" (xv).

The Gift of Knowledge tells the story of how this remarkable progress came about, even as the number of people speaking Ichishkíin as a first language has dwindled to

a few dozen—a circumstance the book responds to and attempts to counteract. It is capstone and key to an irreplaceable group of publications Beavert has authored during the past decade in collaboration with her fellow linguists Sharon Hargus, Joana Jansen, and Janne L. Underriner, which together offer a living lexicon to the multiplicity of Yakama heritage. Using her own life as a narrative thread linking human, plant, and animal existence, Beavert presents the connected world of Ichishkíin from inside rather than outside the living culture; shows how the language can be used, not just studied; documents vocabulary that future Yakama will need to practice their inherited traditions; and records a diversity of lifeways belonging to distinct peoples now blending together on the reservation. Beavert's skillful interweaving of personal, familial, and communal memory adds up to a pointillist picture of Yakama experience, captured by a perceptive observer who grew up within and witnessed both the interruption and resurgence of Indigenous knowledge on the Columbia plateau—or, as she puts it, "deep culture."

In contrast to the usual narrative of the anthropologist extracting information from an "informant," Beavert describes how she became a scholar of language on her own initiative, seeking academic resources to advance her community's interests. Born in a bear den in Oregon's Blue Mountains, she grew up hearing Nez Perce, Klikatat, Umatilla, and Ichishkíin, and at the age of twelve began work on Klikatat with Melville Jacobs, a central organizing figure of Pacific Northwest language studies. She left that work, however, to join the US Air Force during the Second World War, and it was only decades later, in the 1970s, when her stepfather, Alexander Saluskin, who had been collecting legends with the anthropologist Bruce Rigsby, asked Beavert to return to school and study anthropology. Saluskin was worried about the fate of the language after he passed away, and Beavert felt she could not refuse him. Although middle-aged, she committed to a new life course, an intellectual mission that took her from Central Washington University to the University of Mexico and many other points before she ultimately received her PhD in linguistics from the University of Oregon.

In 1981 Beavert moved back to the Yakama Indian Reservation, where she began looking after her mother, the shaman Ellen W. Saluskin—an important source of her daughter's knowledge until her death at 103—and teaching Yakima Sahaptin to Wapato High School students who were failing English. From the perspective of a central participant who has worked to study Ichishkíin with nearly every possible scholar, Beavert sets down Indigenous intellectuals' carefully laid initiatives to archive their endangered traditions by using the tools of academic scholarship—and to convert those tools, insofar as possible, to the needs of living Indigenous communities.

The central concept organizing the book is the need for a vocabulary to operate within a culture at every stage of one's life and, in doing so, to participate in the natural world that envelops the culture. Many people today have no such vocabulary and consequently experience a feeling of disorder and powerlessness in the face of life's inevitable sorrows. Beavert introduces her vocabulary step by step, using English to frame brief and elegant passages of Ichishkíin, freely translated into English in an attractive two-column format. The Ichishkíin sections function as scripts, exemplifying lifeways and ways of thinking and speaking about lifeways that Beavert contextualizes

with eyewitness accounts and explanations elicited from experts. This user-friendly style of presentation, including a four-page glossary of starter vocabulary on the topics covered in the book, will be of practical use to beginning speakers and young cultural leaders who will find a repertoire of words to begin practicing and to use—if they wish to name a child or have a sweat, for example—and over time, much more to return to as they deepen their immersion.

The longest chapter, "Life Circles," covers the entire arc of an individual life, from the construction of the child's cradleboard through the ways of preparing the body for burial and participating in a funeral. Special attention is devoted to the practices of marriage (*Pápawawshtaymat*) and the wedding trade (*Pápshx̱wiit*), which Beavert defines as political arrangements for solidifying connections between families, establishing ties to resources, and governing them sustainably. The renewal of interest in Indigenous marriage as an ecological practice of reciprocity—documented by images of a contemporary marriage and of Beavert's class at the University of Oregon—can entail, if carried to its logical conclusion, a parallel resurgence of Indigenous sovereignty.

So what is "the gift of knowledge?" And what is the significance of a linguist using this word—knowledge—rather than "information" or "data?" Beavert's point, an indisputable one, is that settler scholarship often produces a picture of Native society in the conceptual terms of the outsiders doing the observing and not of the people doing the living. This is especially so in the case of Ichishkíin, a treasure trove for linguistic anthropologists—it is a central source of the Coyote stories, for example—who at times failed to recognize the thinkers they worked with as representatives of still-living cultures and therefore focused on extracting "information" without regard for present community needs. In transitioning from an extractive mindset to an ecological one, Beavert moves the focus away from individual things as anthropological objects (peoples, practices, words) and towards a holistic concern with the whole assemblage of living ideas—that is, knowledge—in which all things, including people, find themselves inextricably entangled. Beavert's gift is to combine her personal store of memories with the wider world of histories she has acquired from her predecessors within the extended Sahaptin community, offering not a static dataset, but a dynamic archive of living knowledge for her inheritors to take hold of and transform.

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Indigenous and Decolonizing Studies in Education: Mapping the Long View. By Linda Tuhiwai Smith, Eve Tuck, and K. Wayne Yang. New York: Routledge, 2018. 292 pages. $155.00 cloth; $47.95 paper; $49.95 electronic.

In *Indigenous and Decolonizing Studies in Education: Mapping the Long View*, Linda Tuhiwai Smith, Eve Tuck, and K. Wayne Yang bring together Indigenous scholars and scholars committed to disrupting settler colonialism in education. This book is a home for Indigenous scholars and educators to engage in conversations as they