

is not a given granted by being biologically Mohawk. Rather, that responsibility is to family, to community, to carrying on values, ceremonies, songs, and traditions and becoming a true Mohawk" (151). White's questions are ultimately our questions: who are we? What does it mean to be fully human? By eloquently weaving together her own narrative of becoming "fully Mohawk" along with the struggles and successes of the Akwesasne Freedom School, this book is more than a story of language revitalization—this book is about identity and community. Unlike most public schools, here, the parents, students and teachers all work together for the benefit of the students.

The enthusiasm White portrays throughout this book is contagious. Like her, I believe that this school can (and should) serve as a model for other indigenous communities of what steps they can take to educate their children in their traditional language and culture.

Elizabeth Ann Berton-Reilly
University of New Mexico

From Huronia to Wendakes: Adversity, Migrations, and Resilience 1650–1900. Edited by Thomas Peace and Kathryn Magee Labelle. Norman: University of Oklahoma Press, 2016. 256 pages. \$34.95 cloth.

In his 1973 classic *God is Red*, Vine Deloria Jr. wryly observed that "for generations, it has been traditional that all historical literature on Indians be a recital of tribal histories from the pre-Discovery culture through the first encounter with whites to about the year 1890. At that point the tribe seems to fade gently into history, with its famous war chief riding down the canyon into the sunset." Unfortunately, Deloria's critique continues to ring true nearly half a century later. The current political backlash in Canada against implementing recommendations of the Truth and Reconciliation Commission, for instance, is sustained in no small way by the long-standing trope of the "vanishing Indian" and a corresponding view of contemporary indigenous political struggles as illegitimate because of their fundamental disconnection from more authentic (if sadly lost) indigenous pasts. Recent political events bear out Deloria's fundamental point: the stories we tell—and perhaps especially those we fail to tell—matter.

This fact is not lost on the editors of an innovative new volume on Wendat history. Edited by two early-career scholars, Thomas Peace and Kathryn Magee Labelle, *From Huronia to Wendakes: Adversity, Migrations, and Resilience 1650–1900* illustrates the tremendous potential of new scholarship to overcome those insidious distinctions between "authentic" and "acculturated" and between "traditional" and "progressive" that, too often, have preoccupied the historical imagination. The focus in this book is on the Wendat after AD 1650, when members of this northern Iroquoian tribal confederacy dispersed from their homelands in southern Ontario (the first "Wendake") and took up residence in a variety of new lands (the plural diasporic "Wendakes" of the title) as far-flung as Detroit and Quebec. This is an important and welcome development, as

historical and archaeological studies of the Wendat before AD 1650 vastly outnumber those after that date. This of course has much to do with the misperception that Wendat peoples were destroyed or assimilated in the decades following their dispersal.

The editors' thoughtful introduction provides a valuable frame for the book's six chapters. Acknowledging the political context in which they work, Labelle and Peace position the book as an "intervention" in the traditional historiography of the Wendat (9, 10), one that debunks the myth of destruction and assimilation and works toward more nuanced understandings of Wendat cultural and political continuity, creativity, and agency over the past three centuries. Peace and Labelle also claim a methodological intervention by involving contemporary Wendat commentators in the editorial process. The foreword is written by Chief Janith English (Wyandot Nation of Kansas), and the book closes with a noteworthy special section entitled "Concluding Voices," which summarizes descendant community members' commentary and reactions to the individual chapters, including those of Sallie Cotter Andrews and Beverly Ann Pettit (Wyandotte Nation of Oklahoma), Darren English and John Nichols (Wyandot Nation of Kansas), Judith Pidgeon-Kukowski (Wyandot Nation of Anderdon), and Jonathan Lainey and Linda Sioui (Nation huronne-wendat). This is one of the most valuable aspects of the volume and speaks to the sincerity of the editors' and authors' efforts to engage in meaningful ways with Wendat people today, but that this section's commentary is largely filtered through the voice of editors is slightly disappointing. Arguably, for each commentator to author a standalone commentary would have aligned with the stated goals of the project more fully.

Instead of offering a synoptic history of the post-diaspora Wendat, the editors have opted to assemble a series of well-developed case studies, deep rather than broad in scope. In chapter 1, Labelle successfully reframes the first step in what was to become the Wendat diaspora: the move to Gahoendoe Island from mainland southern Ontario in 1650. Accounts of this event have usually been couched almost entirely in terms of tragedy and victimhood, but Labelle shows how, drawing on customary modes of matrifocal decision-making in the midst of a severe crisis, Wendat people exercised agency in making contextually informed choices. In chapter 2, Andrew Sturtevant examines evidence for discord and cooperation among the early eighteenth-century Wyandot at Detroit and Sandusky, demonstrating that, contrary to narratives emphasizing factionalism and "defection," the two communities worked together in ways that mirrored longstanding relations between capital villages and satellites.

In chapter 3, Peace takes a biographical approach in examining the lives of two Wendat men from Jeune-Lorette, Louis Sawatanen and Andre Otehiondi. Peace shows how these individuals extended Wendat influence and security for their communities by developing diverse long-distance relationships with Euro-American and indigenous partners. Michael Leonard Cox's chapter 4 examines the introduction of Protestantism at Sandusky. This author stresses the diversity of modes of Wendat engagement with the Presbyterian mission, and shows how Wendat authorities worked to ensure that individual Wendat could interact with the mission on their own terms in the wider context of indigenizing movements led by Handsome Lake and Tenskwatawa.

In chapter 5, Brian Gettler breaks somewhat from the general tenor of the volume, in that he is not explicit about positioning his work in terms of counter-narrative. The chapter is an important contribution, however, as he demonstrates how Jeune-Lorette's first families rose to prominence through their involvement in industrialization and finance. The final contribution by Annette de Stecher is unique in the volume for its focus on material culture. She examines the role of finely decorated birch-bark trays in political performances: acts of ceremonial reciprocity with Canada's governor-general by which the Wendat asserted identity and sovereignty.

All in all, Peace and Labelle have done an excellent job of ensuring that the contributors reference each other's work, highlighting shared themes and key contrasts, so that in spite of the episodic character of the coverage, the reader comes away with a sense of cohesion and interconnection. At the same time, the various chapters subtly reflect tensions between different decolonial historiographical approaches, such as those emphasizing themes of resilience and cultural continuity, and those emphasizing the agency some members of indigenous communities exercised by embracing practices associated with encroaching settler societies as part of their efforts to maintain economic and political sovereignty. Far from a weakness, however, the tensions in the collection serve to foreground the diversity and complexity of Wendat "survival," to use Gerald Vizenor's term. The result is a book that effectively resists easy reduction to the tired colonial tropes that have been so damaging to popular understandings of indigenous history in eastern North America.

John L. Creese

North Dakota State University

From New Peoples to New Nations: Aspects of Métis History and Identity from the Eighteenth to Twenty-First Centuries. By Gerhard J. Ens and Joe Sawchuk. University of Toronto Press, 2016. 704 pages. \$71.25 cloth; \$41.58 paper and electronic (CND).

This is an amazingly comprehensive book, providing detailed historical analysis, theoretical discussion, and contemporary understandings of Métis identity. The authors continuously demonstrate how Métis identity has developed through the interplay of both external and internal factors. Their focus is on the Métis as an ethnic group and the cultural, economic, and political strategies that have shaped Métis boundary maintenance. In this respect, the book diverges from many Métis histories by rejecting a normative focus on Métisness as primordial—the notion that Métis nationhood developed naturally and intrinsically through shared kinship, heritage, language, and customs. Instead, they utilize an instrumentalist approach to focus on the ways in which Métis identity developed situationally and strategically through the interplay of politics and available resources. As well, the authors view Métis nationhood as a social construct, developing through symbols and particular framings of histories. However, they also take into account the affective aspects of identity—the family memories,