

for scholars in Canadian and First Nations studies. It also provides a thoughtful comparative analysis that can be read alongside similar texts focused on the United States, Australia, and New Zealand.

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The Life of William Apess, Pequot. By Philip F. Gura. Chapel Hill: University of North Carolina Press, 2015. 190 pages. \$26.00 cloth; \$25.99 electronic.

I join the chorus of reviewers who praise Philip F. Gura's important and timely biography, *The Life of William Apess, Pequot*. Apess is one of America's great lost writers. Severely marginalized in his time, he had limited influence and was largely forgotten until the 1960s and 1970s, when the American Indian Movement raised interest in Native writers and Apess was once again brought to light. In the 1990s, Apess's work was anthologized, and one complete treatment of his life and works appeared, *On Our Own Ground*, edited and with an introduction by Barry O'Connell. In recent years, students from a variety of disciplines and backgrounds have drawn inspiration from Apess. A writer of unusual power, he provides a lens that refocuses the history, literature, and politics of the entire removal period. While many writers of that era commented upon indigenous peoples, Apess is the only one who could place an Indian looking-glass before the white man and show how his representations of Native Americans are mostly a projection of his own fears, desires, and ignorance.

Gura's book contributes significantly to the rediscovery of Apess. In addition to providing a detailed and intimate portrait, it places this important Native American writer in context with other notable individuals from the period. Among the many intriguing figures that appear are Prince Saunders, Apess's mixed-race school-teacher; William J. Brown and Hosea Easton, influential African Americans living in Providence; "Blind Joe" Amos, the Baptist minister at Mashpee; and Samuel Drake, the antiquarian book dealer. Gura's presentation of how Methodism shaped Apess's career is extremely effective, as is his reporting on Mashpee. We glimpse Apess's personal property, including his library of religious and historical tracts, and the newspaper accounts of Apess's death in New York City, possibly from the effects of bad medicine, are detailed with great sensitivity. We even get a firsthand account of Apess speaking at Boston's famed Federal Street Church. Gura has clearly succeeded in his desire to write a "straightforward account of Apess' life and times" (xvi).

While this biography assumes Apess's identity as a Pequot, during his career Apess was identified with Wampanoags, Mohegans, Mashpees, and Haudenosaunees. "Pequot" itself is an ambiguous term that sometimes was used to denote an indigenous New England person. For example, in 1839 Paul Cuffee was identified as Pequot when his autobiography appeared, but modern historians like Gura describe him as African Wampanoag. *The Experiences of Five Indians of the Pequot Tribe* strongly associates Apess with the western branch of the Pequot tribal community, Mashantucket,

possibly through extended bloodlines and kinship networks. Yet blood isn't a sufficient explanation of how a particular kind of writer is made; we must ask, what makes Apess a Pequot writer? Herein lies a missed opportunity for Gura, who neglects to give to the history of Mashantucket the same attention he gives to Apess's adopted community at Mashpee.

In writing of *A Son of the Forest*, Gura refers to a tradition of Methodist ministerial biographies when he suggests that an account of a "still little-known preacher of a different race was sui generis" (46). Insofar as Methodist practice is concerned, that may be true, yet there are precedents for the themes, style, and tone of Apess's writing. In fact, Mashantucket history does provide the materials to identify a Pequot tribal discourse in Apess's work, a discourse constellated around indigenous land claims, civil rights, patriotism, and Christianity. Connecticut's colonial Indian papers reveal that the issues that would preoccupy Apess were in play in the mid-eighteenth century, when, increasingly frustrated with the appropriation of their lands, Mashantucket Pequots petitioned the state's general assembly. A decision came some forty years after the first formal complaint was lodged—and ceded lands reserved for Indians to white settlers. Soon after, Mashantucket's leadership migrated to New York and Wisconsin, together with a majority of its able-bodied members.

In *Experiences* Apess presents figures—Sally George, Hannah Caleb, and Ann Wampy—who lived through that removal, but remained at Mashantucket. Hannah Caleb directly refers to the controversy, stating that the anti-Christian feelings she and other Pequots shared were "more peculiar 70 years ago than now—what their feelings would be now, if the Indians owned as much land as they did then, I cannot say" (O'Connell, 1992, 145). This controversy, and the discourse it generated, are crucial to appreciate Apess's commitment to preserving lands the Mashpees held in common. Indeed, its loss would push them toward the conditions described in "An Indian Looking-Glass," which Apess appended to a book about Indians living at Mashantucket. Apess's facility with legal discourse and knowledge of laws pertaining to tribal lands, evident in *Indian Nullification*, suggest a rich engagement with such matters and constitutes part of the DNA of Native American writing.

In Apess, then, we see the flowering of a latent New England tribal literature. For him, petitions that had been crafted for judicial audiences in order to resolve issues at specific locations provide the materials for a regional discourse. Although Gura shows the connection between Apess's writing, spiritual biographies, and African American polemics, *The Life of William Apess, Pequot* is relatively quiet on links to texts generated by other Indians. Native American scholar-writer Robert Allen Warrior is mentioned, but generally there is no discussion of Native American literature or discourse theory. Doing so could have provided an opportunity to read Apess against the text of the lawsuit the Cherokees bring against the State of Georgia, for example, or a lens to consider the introduction to the *Code of Handsome Lake*, which describes how a European preacher is deceived by the Evil One into facilitating the demise of the people. Although these texts are mentioned, their details are not discussed as Native utterances.

Patriotism is another of the defining, perhaps unacknowledged, features of Apess's writing, and provides an explanation for what Gura identifies as its sometimes "incendiary" tone (102). As Gura reveals, Apess's grandfather was a veteran of the French and Indian War, as was Hannah Caleb's husband; moreover, it is not surprising that Apess himself served in the US Army, given that in his day it was common for Native Americans to fight in the nation's wars, and the aforementioned Indian papers make frequent references to Native service. These facts help to explain why Apess's corpus begins and ends with references to the Pequot and King Philip's wars. For a detailed account of the engagements Apess experienced firsthand, I recommend Colonel David G. Fitz-Enz's *The Final Invasion: Plattsburgh, the War of 1812's Most Decisive Battle*. While Apess complains bitterly about the Army and appears to have deserted on at least two occasions, he also describes the outcome of the Battle of Plattsburgh as a "proud day for our country" (O'Connell, 30). As Gura notes, Apess's contemporaries at Mashpee describe the Indians in "open rebellion" (83); Apess is described as a leader in the "Marshpee War" (105). The motives of these commentators may be suspect, but they confirm the sense that Apess was a battle-tested veteran prepared to defend the homeland and the constitutional rights for which he and other Indians had fought and died.

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Métis and the Medicine Line: Creating a Border and Dividing a People. By Michel Hogue. Chapel Hill: University of North Carolina Press, 2015. 344 pages. \$32.95 paper.

Despite Canada's formal recognition of the Métis as an Aboriginal people in 1982, for many indigenous scholars Métis identity has been poorly understood. Most of the scholarship has focused solely on Canada; moreover, most scholars addressing Métis issues have focused so completely on Métisness that the historical relationship between the Métis and other indigenous people has been neglected. In such contexts, Métisness is reduced to mixed-bloodedness.

In focusing explicitly on Métis histories in both Canada and the United States, Michel Hogue's *Metis and the Medicine Line* changes the terrain of our understanding. The Métis are theorized as a border people, not only because their lives were shaped by the lands which would eventually be divided into Canadian and American territories, but because they traversed multiple cultural frameworks, possessing familial ties to most of the other indigenous nations situated on both sides of what became the US-Canada border. From this perspective, it was the freezing of the borderlands into the boundary between two nation-states that enabled each nation-state to embark on policies to contain the lives of those indigenous people they categorized as "Indian"; subsequently, it was the freezing of most indigenous identities into "Indianness" on