

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

both sides of the border that excluded the Métis from recognition as an indigenous people in both nation-states.

The narrative begins at the start of the nineteenth century with the expansion of the fur trade into the furthest reaches of the western subarctic, which redirected many of the indigenous peoples involved in trapping or transporting furs into provisioning this massive trade network instead. The result was a migration of many northern woodlands people south and west onto the plains. Sweeping across the northern plains at the end of the eighteenth century, the smallpox pandemic had created an unprecedented process of transformation among tribal groups: decimated Plains Cree communities became integrated with incoming northern Ojibwe as well as Assiniboines, even as these transformed peoples also intermarried with white traders to cement new trade alliances. Hogue theorizes that the Plains Métis were products of this period of widespread transformation and intermarriage; they are considered to have become a people when their descendants began intermarrying with each other, gradually forming new communities that became increasingly distinct from their indigenous communities of origin. At the same time, Hogue asserts that the female-centered practices of most Métis families meant that mixed-descent women maintained close relations with their extended families in Cree, Ojibwe, and Assiniboine communities, and continued to maintain the cultural and linguistic practices of their kin relations. Métis families and communities therefore remained closely connected to family-based indigenous networks, and Métis men continued to marry into these communities. Throughout the first half of the nineteenth century, as the Métis followed the buffalo, family groups of Cree, Ojibwe, or Assiniboine people frequently accompanied the large, well-organized Métis brigades.

Hogue traces the gradual transitions in the buffalo trade; notably, the Métis began trading not only with the British, but also with the American Fur Company. The American demand for buffalo robes, requiring the rich winter fur of the buffalo, caused communities to disperse for winter hunting into settlements across the plains on both sides of the forty-ninth parallel. The cross-border trade for pemmican and buffalo robes accelerated as the Métis sought trade advantages between the desires of the British and American traders, and by the mid-nineteenth century the Métis were at the center of an immense trading network on both sides of the border. Increasingly, this enabled them to exert their political rights as indigenous people.

Hogue then addresses the transitions that the Métis faced in the 1860s and 1870s as buffalo herds became increasingly scarce. Increasing numbers of Métis families began to move west, occupying the lands where buffalo congregated. While many Canadian historians of the Métis focus on their movement west in Canada after 1870, Hogue's book traces how intensively developments in the United States affected the fortunes of the Métis. On the one hand, American market capitalism accelerated with the formation of large, powerful trading companies, and increasing numbers of Métis traders were driven out of business and gradually lost the dominant role they had enjoyed in the United States. On the other hand, the outbreak of the Dakota war, followed by the Sand Creek Massacre, resulted in a massive increase in the American military presence across the plains. And as Lakota and Dakota communities

migrated north into the borderlands, the American military became concerned about Métis traders supplying the Lakota with guns. Mounting military efforts to evict the Métis from the United States were constantly foiled by the resistance they met from Assiniboines who had strong family ties with the Métis.

The American military's desire to contain "their" indigenous peoples and expel those they considered "foreign" was finally echoed by concerns from the Canadian government that their sparsely-settled Western region might explode into violence from Lakota and Dakota fleeing north and supplied with guns by the Métis. The British North America Boundary Commission therefore delineated the actual contours of the forty-ninth parallel on the ground, building large mounds to mark the border. And, although controlling the movements of the Métis was central to establishing precisely where the border lay, it was largely the Métis themselves who assisted in constructing the markers, acting as guides and suppliers.

Once the border was secure, it enabled both nations to decisively engage in policies to control "their" indigenous populations. As reservations were established on the American side, many American-based Métis became members. In Canada, Métis people similarly sought inclusion in the treaties being negotiated with their kin. While they were initially successful, when Canada created the Indian Act, they characterized the Métis as "half-breeds" who were to be omitted from future treaties. Implicitly, the Métis would no longer be recognized as an indigenous nation. This racialization, first accomplished by legal fiat in Canada and subsequently through crushing the Métis uprising in 1885, was then replicated in the United States with the Dawes Act. As individuals on American reservations were subjected to blood quantum measurement and allotment, the Métis were isolated and excluded as "Canadian halfbreeds." The Métis were thus exiled as an indigenous people from an "Indianness" that became normative on both sides of the border. By racializing the inhabitants that were settled on reservations in the United States, or reserves in Canada, as "Indians," the Métis were racialized as mixed-blood, rather than being recognized collectively as an indigenous people.

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My Grandfather's Knocking Sticks: Ojibwe Family Life and Labor on the Reservation. By Brenda J. Child. St. Paul: Minnesota Historical Society Press, 2014. 224 pages. \$19.95 paper.

American Indian studies scholars have developed a body of work that emphasizes Native American agency amid imperialism and colonialism. The passive Indians featured in earlier scholarship, acted-upon rather than acting, have now been supplanted by Indian leaders and individuals who shape their own lives and maintain their own communities and nations within the imposed strictures of the United States. The current scholarly narrative is one of people maintaining their cultures and politics despite the assimilationist policies of the United States and the grinding