In aid to claims of settler sovereignty, public monuments often enshrine dominant narratives of European conquest or signify the finality of Native death through Native remembrance. These monuments help to consolidate widely held myths of indigenous absence in the public realm. Documenting the contestation that has surrounded the erection of a multitude of these monuments in Chicago, chapter 6 underscores the exclusion of indigenous people from the processes leading to their establishment. Of the Chief Menominee monument, Low asks, "This white men's monument to their own bad behavior; is there pleasure in the pathos?" (176).

Low's treatment of the Chief Menominee monument and the one titled "Black Partridge Saving Mrs. Helm" (also known as "The Fort Dearborn Massacre Monument"), add to a small, yet important body of research on how physical monuments function to establish false foreclosure on Native land claims.

Imprints:The Pokagon Band of Potawatomi Indians and the City of Chicago will augment any academic project in urban indigenous history or critical urban geography which seeks to account for Native life in the construction of urban space. Methodologically, Low offers a novel approach that will be instructive to scholars seeking to integrate discourse analysis, personal reflection, and story into coherent academic study of North American settler cities. While critical geographers and indigenous planning scholars will find particular familiarity with the text, *Imprints* promises an informative and accessible experience to anyone curious about marginalized narratives of indigenous life in the city.

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In Divided Unity: Haudenosaunee Reclamation at Grand River. By Theresa McCarthy. Tucson: University of Arizona Press, 2016. 416 pages. $55.00 cloth; $35.00 paper; $55.00 electronic.

At first glance, it would be easy to form the notion that this book will primarily concern the Haudenosaunee of the Six Nations of Grand River and their 2006 reclamation of treaty land in Caledonia, Ontario, that had been slated for housing developments. However, although in the first part of the book Theresa McCarthy does offer an overview of the land reclamation as well as her own connections to the Haudenosaunee and these events, *In Divided Unity* goes much farther than its title suggests. The author's overview is cursory, allowing McCarthy to focus on the reclaiming of Haudenosaunee political and social identity. With superb scholarship and grasp of diverse literatures such as anthropology and settler-colonial studies, McCarthy clearly asserts that not only can Haudenosaunee traditionalist views exist in our modern day, but can help guide and define further assertions of tribal cultural and political sovereignty against the settler-colonial state by building on historic instances of Haudenosaunee activism. It becomes clear that readers cannot seriously engage with the issues at stake at Grand River without first understanding the history leading up

to the reclamation and the ways that historical settler/Haudenosaunee discourse set the stage for such issues to become prominent.

Throughout the detailed historical narrative presented, a particular strength is McCarthy's criticism of settler notions of what it means to be Haudenosaunee. Whether she is depicting Lewis Henry Morgan's "Grand Society of the Iroquois," William Fenton's anthropological work with Haudenosaunee peoples, the heavy-handed police reactions to the reclaimings of the Ohsweken Council House in 1959 and 1970, or even contemporary criticisms from white Canadians surrounding the reclamation at Caledonia, McCarthy unambiguously outlines the ways that settler society has continually mobilized various structures to "dictate" to the Haudenosaunee exactly what they should do and what they should be. In discussing modern Canadian criticisms of the 2006 reclamation, McCarthy presents countless examples of white Canadians positioning the protestors as jobless, violent, and criminal. These accounts resonate deeply in a time when indigenous activism is on the ascendant, both in political power and public consciousness. Spinning a constant narrative thread of the racist settler notions of Haudenosaunee political structures and traditions, McCarthy asserts settler society invariably interprets these notions in ways that, in the eyes of the settler-colonial state, strip the Haudenosaunee of any legitimacy to protest or assert their political rights.

In a vein similar to Audra Simpson's *Mohawk Interruptus* (2008), McCarthy subverts these settler notions through detailed explanations of the complex political, social, and religious factors that have played into Haudenosaunee life since colonization. What does traditionalism mean to the Haudenosaunee? How can traditional values continue to vibrantly exist with the modern political and social pressures that First Nations, including the Haudenosaunee, face in today's world? McCarthy answers these questions with historical narratives of Haudenosaunee political activism, self-reflection, and reclamation of traditional places, things, and ideas. The complex and diverse factors at play include the Haudenosaunee clan system and the role of religion within Haudenosaunee communities, as well as how scholarship regarding the Haudenosaunee can transcend colonial limitations and notions. Like the "divided unity" of her title, although a variety of viewpoints exists among the Six Nations, McCarthy reminds the reader that, rather than epresenting divisive factionalism, this diversity provides a conducive environment to come together as Haudenosaunee.

In one engaging intervention, McCarthy emphasizes raw authenticity in discussing the Haudenosaunee women of the community. As McCarthy explains, women have important roles among the Haudenosaunee people; it is only appropriate, therefore, that at many points the perspective of women takes center stage. Clan mothers play an especially large role in political life and Grand River was no exception: women were prominent not only in organizing protests, but also in becoming personally involved. This work includes women's perspective not for its own sake, but truly drives home the human costs of indigenous resistance, most notably seen in an interview with Janie Jameson, a Mohawk woman living on the Six Nations reserve who took part in the Caledonia reclamation. Settler narratives of "troublemaking Indians" are subverted once again as Jameson recalls the terrible consequences of her participation: police

surveillance, harassment by community members, and indirectly, due to bullying and pressure from the Caledonia community, the suicide of Jameson's daughter. McCarthy's writing drives home the reality that indigenous resistance does not always have a storybook ending; while it is easy for settler narratives to dismiss indigenous activists as lawless rabble and scholars of indigenous studies to focus on indigenous activism's unmitigated successes, the actual result is often more complex and touches the lives of the indigenous people in ways both good and bad.

Scholars will appreciate that McCarthy also strikes a mighty blow against more than a century of public discourse against Six Nations and the Haudenosaunee as well as sexist, racist scholarship. This makes the book both accessible and almost indispensable to all readers, whether affiliated with American Indian and indigenous studies, anthropology, history, geography, or other areas of academia engaging with indigenous peoples. Some background reading in settler-colonial studies would be helpful in order to fully grasp and engage with some of the concepts McCarthy explores, such as the works of Patrick Wolfe or the aforementioned *Mohawk Interruptus* by Audra Simpson, but this is not a requirement since McCarthy gives the reader an ample amount of the background information needed to understand the concepts and ideas that factor into her narrative. The result is a deeply moving and thought-provoking work that portends well for the future of indigenous political activism and direct resistance, not only in our communities, but in the academy. In this, there is encouragement. As long as indigenous people keep their traditional ways alive, they can continue to push against the settler-colonial project.

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Indians in the Family: Adoption and the Politics of Antebellum Expansion. By Dawn Peterson. Cambridge: Harvard University Press, 2017. 432 pages. $39.95 cloth; $37.95 electronic.

I am left with a question after reading this book: how did "adoptions" take place when adoption was not legally formalized until 1851 in Massachusetts? Under current law, adoption requires that birth-parent rights be terminated, but as Dawn Peterson's accounts in *Indians in the Family: Adoption and the Politics of Antebellum Expansion* demonstrate, in late eighteenth- and early nineteenth-century America such formal terminations of rights did not occur. Indeed, none of the terms now encountered in regard to adoption were then used: birth parents, parental rights, adoptee, or adoptive parents.

I question whether adoption is the correct term for what Peterson is describing; rather, it seems that the experiences of many Native youth "wards" resembled today's temporary foster placements, although the term *foster families* had not yet appeared. I doubt if these informal practices generally afforded Native youth inheritance rights similar to those of the birth children of their placement parents, even if they took on