

Free to be Mohawk: Indigenous Education at the Akwesasne Freedom School. By Louellyn White. Norman: University of Oklahoma Press, 2016. 240 pages. \$29.95 cloth; \$19.95 paper.

Out of the hundreds of languages spoken before European contact in Indian country, only about 148 are left. According to the Linguistic Society of America, within fifty to one hundred years none will remain. Luckily, there is room for hope. Many Native nations have been implementing different forms of language revitalization, including but not limited to language immersion schools. Begun in 1979, the Akwesasne Freedom School (AFS), a Mohawk language immersion school on the Akwesasne Mohawk Reservation in both the Canadian provinces of Ontario and Quebec and the state of New York, is just such a school.

Founded during the turmoil surrounding the Akwesasne community in the late 1970s and early 1980s, AFS was born out of the frustration of the Akwesasne community about government educational standards. Part of their dissatisfaction was that public schools were not teaching Mohawk children their language, traditional values, and history. From 1979 to 1982, Akwesasne was in a civil war between the traditionalists and the Mohawks who supported the St. Regis Tribal Council and their tribal police. White states, "While state police sharpshooters stood nearby and gunfire was occasionally exchanged between opposing groups, young Mohawk children were learning to speak their people's language" (56). Physically located in New York state, the AFS offers its kindergarten through ninth grade students full language and culture immersion, utilizing storytelling as a way to teach their cultural values and history. All of the courses are in the Mohawk language, and each course emphasizes Mohawk (Kahnien'kehaka) traditional values and culture. Parents also completely fund this school; it receives no state or federal funding, leaving them without enough money but in total control over the schooling of their children.

Guiding the reader through her own journey of what it means to be Mohawk and the self-discovery of the students in the Akwesasne community as the children become empowered Mohawk citizens by learning their indigenous language and traditional culture, author Louellyn White begins this book with her own personal journey of Mohawk identity. Raised by a Mohawk father and a white mother, White describes how when her parents passed away, she felt that her connection to the Akwesasne Mohawk community was severed. She began the process of reconnecting with her Akwesasne roots by learning the Mohawk traditional values also taught at the Freedom School. She goes into depth how some of those values are reflected in the Mohawk Creation Story and their Thanksgiving Address. Each of those gave her comfort on the loss of her parents. For instance, each morning, the students recite the Ohonten Kariwahtekwa (Thanksgiving Address), a way for students to practice gratitude towards all living things.

Using both the Ohonten Kariwahtekwa and the Creation Story as her guides, White then discusses what it means to be "fully Mohawk" and "fully human" (30). "An elder teacher eloquently described being Mohawk as a responsibility that one strives for and works toward in an effort to become a good person. In this sense being Mohawk

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.

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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