

Native-centered voices. *Pan-Tribal Activism in the Pacific Northwest* is not only worth reading, but its lessons and heuristics also make it a volume to consult while performing our own activist and scholarly-interventionist work.

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Rural Indigeness: A History of Iroquoian and Algonquian Peoples of the Adirondacks. By Melissa Otis. Syracuse, NY: Syracuse University Press, 2018. 377 pages. \$70.00 cloth; \$39.95 paper.

This book takes a refreshing approach to Native North American history. Melissa Otis has written a detailed and well-documented history of the Iroquoian and Algonquian people who lived and still live in the Adirondack Mountains of upstate New York, tracing their shifting and sometimes tangled relationships with the varied and increasingly numerous outsiders who found their way into the region from the 1600s on. Most historical studies of Indigenous people have focused on reservation and off-reservation communities that appear on maps and which hold or claim tribal status, or status as First Nations in Canadian parlance. The people of the Adirondacks, primarily Mohawk and Abenaki, have had no such visibility. Dispersed, often seasonally mobile, and usually low-key in regard to asserting ethnic and cultural identity, they have largely flown under the radar of observers and passersby. Yet they were always there and remain so, knowing their roots, maintaining their familial histories and interconnections, and sharing them with those who care to look and listen.

Melissa Otis has looked and listened. She grew up in the Adirondacks as a non-Native who was early alerted to the Indigenous history and voices that surrounded her. This book builds upon several years of documentary and field research, but at its base is Otis's lifetime knowledge of this relatively little-studied highland region and her personal acquaintance with its people, Indigenous and non-Indigenous. She counters old stereotypes of vanishing and vanished Indians; the people are still there. And their relationship with the land and waterways involved far more than "Just a Hunting Territory" (the title of chapter 1). Hunting, fishing, and trapping, especially beaver, were always important, but the area offered many other resources—berries, plant life and medicines, and minerals such as slate, flint, quartz, and lead. After reviewing early contact history, Otis provides a perceptive study of the rise of Indigenous guiding as white sportsmen began to employ local people for extended hunting and camping excursions in the Adirondacks. Indigenous entrepreneurs fed the visitors' thirst for masculine wilderness experiences with real Indians. In turn, travel writers and artists (the Hudson River School) extolled the sublime scenery. Concerns for conservation began to rise, and the state of New York created Adirondack Park in 1892 as a "forever wild" space, nearly six million acres, "the largest park within the continental United States" (23, 27). Unlike the government creators of other parks in the United States and Canada, however, the state made no effort to exile Adirondack residents.

Otis goes on to tell the stories of some of the Indigenous people who adapted to changing times as wilderness guiding became complemented by other occupations—small-scale farming and wage work. Mitchel Sabbatis, an Abenaki always known as a “St. Francis [Odanak] Indian,” was one of the best-known guides. He married a Euro-American woman and acquired two Euro-American sons-in-law who worked with him as guides. His large family moved into various occupations while retaining their Abenaki identity (135). Pete Francis (Mohawk) ran a successful restaurant on Saratoga Lake from 1845 until his death in 1874—an example, as Otis writes, of Philip Deloria’s “Indians in unexpected places’ (146). Other Native entrepreneurs opened boarding houses for loggers, and stores, camps, and later, as roads and automobiles penetrated the region, motels. Outside observers, in turn, saw the Adirondack people as increasingly less “Indian,” as inauthentic, in times when notions of vanishing Indians were already flourishing. Such perceptions were reinforced by the fact that many families were increasingly of mixed descent. As the term “halfbreed” gained use, Euro-American binary notions of authenticity left no respect for a middle ground. Otis might, in fact, have drawn some comparisons with Canada where, in many outlying areas of Ontario and Quebec, Indigenous families of mixed descent have found their social and political identities as Métis.

By the late 1800s, Native culture or “Indianness” began to draw attention in the Adirondacks, as elsewhere, as being both marketable and performative. Traditional skills such as making baskets from ash splints and sweet grass and floral beading of moccasins and souvenir items became sources of income as entrepreneurs, women and men, adapted their wares to tourists’ tastes and expectations. Pageants dramatized themes from the stories of Champlain and Hiawatha, and children’s summer camps celebrated Indians and nature.

Alongside these ersatz creations, however, some Abenaki and Mohawk people became teachers by various means, using the resources of local museums and schools and their own personal examples to present living histories that had been swept aside. Otis cites, in particular, the work of Abenaki Andrew Joseph and his numerous family members, and the Ray Fadden family (Mohawk), with close ties to the Akwasasne reservation to the north; the work of Ray, John, and David Fadden has carried on through three generations. John Fadden and Phil Joseph receive “special thanks” from Otis for “literally spending years with me as I crafted this book” (x).

In her final chapter, Otis invokes the concept of *survivance*, quoting Anishinabe scholar Gerald Vizenor. In Vizenor’s words, survivance is “more than the ordinary act of survival.” It is an “active sense of native presence over absence.” It is “native courage, spirit, and native traditions” (244). The people of whom Otis writes exemplify what she calls “rural indigenesness.” They have survived off-reservation in rural spaces, in which they have long been minorities amid a dominant Euro-American culture. Yet their rural setting in the thinly populated Adirondacks has kept them close to the land and enmeshed in kinship ties that allowed for intermarriage without prejudice, sometimes with newcomers who themselves were marginal to mainstream society. In this outlier society, being Indian could be maintained as a part of family and personal identity, and appears from Otis’s account to have gained in strength and meaning in recent times.

Both the book's text and its fifty-five pages of notes demonstrate strong scholarly substance. It is well written, although "compliment" has been equated with "complement." Some illustrations are too small; Dennis Gill and his wagon are rather lost in figure 4. And more could surely be said about Abenaki and Mohawk cultural and spiritual relations with the Adirondacks as place, and with its living natural environment. The appendix of place names is a welcome inclusion, but do some of these places have stories to tell? All in all, however, this work is a major contribution.

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Split Tooth. By Tanya Tagaq. Toronto: Penguin Random House Viking Canada, 2018. 189 pages. \$24.95 cloth; \$16.99 paper; \$12.99 electronic.

*If you are living in silence
With violence in your bones
Sorrow in your marrow
Blood running cold
Heal I beg you
Heal I beg you
Heal I beg you
Heal (151)*

Split Tooth is not just a book. It is an experience of emotion and validation for those of us who need to heal and those of us who need to recognize trauma in others. Tanya Tagaq blends memoir, fiction, traditional stories, and poetry together seamlessly. Like her popular throat singing and breathtaking performances, the reader is left confused but also understanding. *Split Tooth* tells the story of a young Inuk woman growing up in the Arctic town of Nunavut, a place of bone-chilling cold and blinding darkness. The young woman narrates the story from her perspective and sometimes from that of her own spirit. It is a story of rape, isolation, redemption, and violence. It is a story of having no control over your own body while learning how to endure pain to survive.

Woven between the capitalized words Guilt, Shame, and Fear are capitalized words that remind us of the beauty and resilience of Indigenous people: Sun, Earth, Life Force, Time, Deep Knowing, and Cleansing. Tagaq allows us to see Nunavut, her home, through many gazes. She questions the roles of Christianity and capitalism and their effect on her community. She teaches us about food and animals that bring sustenance to her people. She finds triumph in her relationship to the Northern Lights. All words that hold energy are capitalized. All words that are alive become more important when reading this book.

One notable method of Tagaq's storytelling is her use of sex. Forbidden sex like rape between adults and children, oral sex with a fox, and impregnation by the Northern Lights may cause confusion for the reader. However, the sex that occurs between the nonhuman is always written about as cleansing and freeing for the young