this violence, and instead, serve the interests of a colonialist state that continues to target them. Moreover, Kaye's work is also unique in its analysis of trafficking policies and discourses aimed not just at indigenous women and girls, but also at immigrant and racialized women; this comparative lens proved to be useful in demonstrating the ways in which Canada has bolstered its identity as a nation through historical and contemporary discourses on trafficking.

All in all, *Responding to Human Trafficking* is a key intervention in academic studies of human trafficking, sex trafficking and sex work, violence against indigenous women, gender and colonialism, and roles of advocacy and nonprofit organizations in colonialism. Additionally, though Kaye's key points are powerful in their own right, perhaps her greatest contribution in this work is the path she has opened up for further scholarly work in this area, as hers is one of the first to critically examine the ways in which anti-violence initiatives (in this case, targeting human trafficking) perpetrate violence in service of the colonial state. This work will be of interest to scholars in the abovementioned fields, though it will also be of use to the people Kaye has worked with in this study—policymakers, law enforcement, advocacy and activist organizations, and all those who seek to address human trafficking. This text would be of critical importance for anyone who wishes to have a deeper understanding of anti-trafficking initiatives, and provides a mindfully crafted platform from which to imagine alternative interventions.

Annita Lucchesi
University of Lethbridge

The River Is in Us: Fighting Toxics in a Mohawk Community. By Elizabeth Hoover. Minneapolis: University of Minnesota Press, 2017. 372 pages. $112.00 cloth; $28.00 paper; $18.49 ebook.

This book tells the remarkable story of a Mohawk community that mobilized and organized beginning in the early 1980s to confront the severest possible threat to their health, their relationships with family, homeland, and the natural world, their identity, and their way of life. Threatened with PCB contamination from two Superfund sites adjacent to or upstream from their territory, this indigenous nation demanded justice based on research in which they would be full and equal partners with outside scientists. Elizabeth Hoover manages to tell this complex story from a complex setting implicating multiple locations of academic and indigenous theory, in a way that is engaging and instructive. Anyone interested in real-life exercise of indigenous sovereignty under pressure, and anyone interested in a well-textured account of a very early template for indigenous community-based participatory research would do well to spend time with this book.

The political, social, and cultural history of Ahkwesáhsne is known for its complexity. Like the nations of the Blackfoot confederacy, the Tohono O'Odham nation, and the Abenaki nation, Ahkwesáhsne territory extends across both sides of an international border. Unlike these others, its homeland has been surrounded and poisoned by massive industrial development since the 1950s. Hoover's account for the

most part deftly manages this complex history, in which colonial political and social disruptions are now manifested in the natural environment, including the natural environment of Mohawk bodies.

Hoover begins with a driving tour of the community, describing landmarks linked to key passages in its political, social, religious, and cultural history. It is an ingenious idea and mostly well executed, although the reader's experience and understanding of it could be improved with better maps. Crucial locations such as the General Motors site and the three rivers that flow through the territory are not shown. I would also recommend that Dr. Hoover provide a more accurate account of the origin and history of Kahnawà:ke than the one presented on page 41. Kahnawà:ke is a territory and people and nation closely linked to Ahkwesáhsne, and is my ancestral home. The village by that name in the Mohawk River valley was certainly not founded by French Catholic missionaries. Today's Kahnawà:ke on the St. Lawrence was founded by Mohawks and people from other nations, who chose to settle adjacent to the French mission at La Prairie.

Following chapters tell the history and effects of toxic contamination at Ahkwesáhsne, the community's struggle with outside researchers to build just and meaningful environmental and health data in response to this crisis, the changes in food culture that swept over the community at this time, and the community's work to respond to a concurrent surge in diabetes. In the process of navigating these centers Hoover provides well-supported theoretical insight from multiple disciplines, from political ecology and environmental justice to indigenous community-based participatory research to critical medical anthropology. Linking these multiple centers makes sense from an indigenous perspective, although the last piece, on diabetes, does seem like a slightly unanticipated square added to the quilt.

Three aspects of this book stand out as real achievements. One is the compelling variety and texture of the personal accounts that Hoover presents from the wide array of Ahkwesahsnehró:non (people of Akwesasne) she has consulted. Her involvement with the community seems extensive, her relationships genuine. We learn from different types of community leaders, some with official positions but most without, as well as from everyday citizens, scientists, youth, elders, and parents. Strong minds abound among them. For example, crucial ideas and momentum from the earliest days of this history came from traditional midwife Katsi Cook, who realized almost immediately in 1982 that the milk of young Mohawk mothers needed to be a primary focus of research—but only if these young women were coinvestigators in the study. "There's not going to be any one of you researchers that stand taller than the Mohawk mothers," she memorably said (139).

A second real achievement of Hoover's work is her astute navigation of the deep fault lines in Ahkwesáhsne. These divisions have long roots, can be vicious, and at times have erupted in violence. Hoover does not shy away from these ruptures in Ahkwesáhsne history, such as the so-called Casino Wars of 1990. But she does not get lost in these dramas of internal conflict. Rather, her text suggests that key Mohawk ideas and values have governed and energized thought and action in the context of this fight for health and environment. These key ideas and values have potential to transcend or subtend divisions such as those between Catholic and longhouse—at least when it comes to the health of the community's children, adults, and elders.

In her introduction Hoover delineates one of the most important of these traditional ideas: that the bodies of Mohawk women—and the *health* of those bodies—are intimately bound to the health of the nation through its children, yes, but also through its food. This goes back to the Creation narrative. Thus, this is also ultimately a story about fish and vegetables, mainstays of traditional subsistence at Ahkwesáhsne, severely threatened by the racialized negligence of Alcoa-Reynolds and General Motors. But fish and farming are not only vital elements of traditional subsistence. Hoover shows that they are vital expressions, embodiments, of traditional relationship and the traditional core value of living life with thanks-giving. And now, thanks to this community's determination and resilience, they are returning to Mohawk bodies.

Third, Hoover uses medical anthropologists Nancy Scheper-Hughes and Margaret Lock's articulation of three bodies—the individual body, the social body, and the body politic—to bind these accounts together. This makes sense given the intimate inseparability of these dimensions in Mohawk thought and action, but as Hoover herself indicates, the image is deeper and wider. The Mohawk social body includes not only human kin and community, but also our other-than-human kin of the natural world, and indeed, the waters and earth and air that sustain us all. All of these come together in the bodies of Ahkwesahsnehró:non.

This is not a story of complete victory. Legal and environmental battles are still being fought. There have been losses as well as successes. The land and rivers are slowly improving but may never be as they were. Neither may the people. Divisions and rancor and ill health persist. But this is a story of a people who refused to give up, and who pulled strength and intelligence and determination from their roots to work together, however imperfectly, to fight for an indigenous future for their children. That future may not be perfect, but will have been enlivened and improved by what these living ancestors have attempted.

Christopher Ronwanièn:te' Jocks
Northern Arizona University

The Settler Complex: Recuperating Binarism in Colonial Studies. Edited by Patrick Wolfe. Los Angeles: UCLA American Indian Studies Centre, 2017. 247 pages. $35.00 paper.

Each chapter in this collection provides a pointed intervention into a complex debate in the field of settler-colonial and colonial studies, and the subjectivities that complicate the binary between "Native" and "settler." Patrick Wolfe's arguably most influential analysis of settler colonialism—that settler colonialism is a structure, not an event—serves as a common point that many of the authors return to throughout the book. In Wolfe's formulation, he asserts that "the existence of major differentiations within settler (and, for that matter, within Native) societies does not alter the binary nature of the Native/settler divide. . . . The opposition between Native and settler is a structural relationship rather than an effect of the will" (2). In this provocation, and by returning