so that readers have a strong sense of progression and connective tissue among the interviews, each piece can also stand on its own. This structure makes it easy for scholars to read a chapter by a particular author whose work they are analyzing or for professors to find a chapter or two that fits into a syllabus. Teachers of visual art or creative writing will find interviews that will illuminate indigenous art practices and indigenous artists' understanding of the role that art can play in strengthening communities. Those working in gender and sexuality studies will undoubtedly appreciate *Masculindians'* success in expanding the field's discourse to include non-white masculinity while anyone teaching or researching the dominant culture's influence in shaping our understanding of indigenous masculinity will find a wealth of commentary on how film and television have represented warrior figures. And I sincerely hope that high school teachers who work with Native students will make this book part of their own reading and that they will share it in their classrooms.

Not everyone will appreciate the viewpoints some subjects express, perhaps for religious or cultural reasons, and non-academics in particular may have difficulty with the second section, "Knowledge," that focuses on theorizing gender. But because McKegney's subjects offer such a range of experiences and worldviews, all readers will find pieces that speak to them. Indeed, the best thing about this book is that there is something for everyone—visual artists, authors, theorists, literary scholars, and young indigenous people who need to hear an elder's voice telling them how to grow into their roles as men and women.

In many ways, this book neither looks nor reads like a typical academic book and thus it might be difficult for it to find a home. Nonetheless, scholars should make room for *Masculindians* both on their syllabi and their bookshelves. And while some of the material is heavily theoretical and could be difficult for a general reader, I found myself wanting to recommend numerous chapters to particular students. Representing a new and emerging conversation in indigenous studies and gender studies, this book is equally as valuable for a fifteen-year-old boy on Rosebud Reservation who is making choices about how to be a man, as it is for students and professors who are working to better understand the history of indigenous masculinities and to find the way forward.

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Mind's Eye: Stories from Whapmagoostui. Compiled and edited by Susan Marshall and Emily Masty. Oujé-Bougoumou, Canada: Aanischaaukamikw Cree Cultural Institute, 2013. 488 pages. $34.95 paper.

Mind's Eye is a collection of riveting tales of suffering, grief, and survival told by eighteen elders of Cree, Inuit, and non-Native backgrounds. Spanning from precontact to postcolonial times, their stories include events they have experienced as well as those told to them. Many of these amazing stories were transcribed from the oral tradition. Those interested in learning more about the tenacity of the Cree and Inuit

peoples of northern Canada need only read these honest tales to understand both these peoples' reverence for mother Earth and the challenges that she issues to their quest to survive. Explanations provide a brief background or discussion that eases you into the stories themselves and also offer mini-histories of the time. Since many story-tellers lived in remote areas, they themselves might not have known these facts about what was happening in the world around them.

Collectively, these stories tell of survival through resilience, persistence, and tenacity. Much of the land resists cultivation, so plant life is scarce. There are few trees for building shelter and the land is equally hostile to farming of any kind. When hunting was good, the people ate well, but when the animal populations dwindle, people starve. It is no wonder that so many of their early ancestors tell stories about those who had powers to find people, change the weather, and heal others, but most importantly, those who could summon the animals. Successful hunting meant you could provide food, clothing, and shelter for your family.

The book opens with stories about what non-Natives usually describe as mysticism. These tales about communications with animals or animal spirits were seen not as supernatural, but as everyday occurrences, and could be accomplished through chanting, drumming, dreaming, or use of the shaking tent. Matthew George tells the story of an orphan who dreamed he heard caribou dancing. The man he called Grandfather sent him to check it out. Determining that there were indeed caribou, the boy led the hunters right to them. He even suggested where to set the snares and which way the animals would run. After the successful hunt, the boy noticed one large male caribou who had not yet been taken care of and told his Grandfather, "It should be the first one we eat because it's the one who suggested we be fed" (43).

In the early days, stories were only told orally, as Native languages were not written, and the book's stories sound similar in many instances, almost repeating themselves. This repetition serves two purposes: telling a story was the only way of passing down history, and also, the more times you hear a story from different sources, the more credible that story becomes. Perhaps the events being discussed really did occur. Matthew George tells another story about the coming of the white man. An Iyiyiu (Cree) had conducted a shaking tent ceremony that foretold their arrival. The mistapau (spirit helper) told the man not to be afraid because the whites would give them something to help with hunting. When the Iyiyiu boarded the ship, he was given a gun and told how to use it: "He could understand what was being said to him" (81). Ultimately, guns did change how hunting was done.

The middle section of the book reveals stories about contact and conflict brought on by the arrival of the white men in Canada and the trading posts they set up to secure the furs they needed for the homeland. As in America, the coming of the whites also brought Christianity and diseases to the land, totally changing the way the Natives lived. The Cree and the Inuit had always battled over hunting grounds, but now the skirmishes were exacerbated because hunting became more intense. Now the stories were not only about finding food, but also about trading furs to get other foods introduced by the whites. Both Ronnie Sheshamush and William Kawapit tell stories of using the shaking tent to find out where the food might be. They didn't ask for all

food to be found, just enough to feed their family or group. Rupert George recounts how Reverend Walton told the people, "Throw away your powers because Christ won't accept you if you don't." George goes on to say, "He was very convincing, so most of us stopped using our powers and didn't hand them down to the younger people. Now it's completely forgotten" (245). Walton's influence changed lives drastically.

No higher power could stop the spread of diseases that were brought to the new world. *Mind's Eye* contains stories of individuals, families, and whole camps consumed by maladies such as influenza, mumps, measles, pneumonia, and tuberculosis. Native people had no natural immunities to these diseases and no cures could be found. Hannah Natachequan tells how her family member Chinwaskupit died while all the men were away. He had been coughing up blood (339). Ann Masty recalls the story of her father's death when she was only six years old. He died while traveling and the family had to bury him. Young Ann cried about leaving her daddy behind and refused to leave his side. Her older brother had to carry her to the canoe to continue their journey. Her father was no longer there to teach her and help her grow into womanhood.

So many compelling stories are told in these pages. Although non-Natives may have a hard time with the amount of repetition employed, once they understand that this is a very important mnemonic device Native peoples use to keep our history alive, they will be better able to understand our stories and their importance. The peoples may be different than those in the United States, but our stories of survival are similar. We are here to stay.

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Mohawk Interruptus: Political Life across the Borders of Settler States. By Audra Simpson. Durham: Duke University Press, 2014. 260 pages. $84.95 cloth; $23.95 paper; $84.95 electronic.

In this tour de force exploration of contemporary Kahnawà:ke political life, author Audra Simpson writes that her research emerged from the Kahnawà:ke "labor to live a good life," a shared "commitment to the principle of a good mind and to the struggle to maintain and then assert that principle" (ix). Since the imposition of settler law in the Americas, this principle has often been expressed through the language of nationhood, sovereignty, and citizenship. In anchoring her work in an explicitly "political and ethical stance" predicated on "having one's *political* sovereignty acknowledged and upheld," Simpson unsettles progressivist state and national histories of settlement and immigration, which gave way to contemporary liberal multiculturalism, as an ongoing project of colonial occupation and indigenous elimination (11). For Kahnawa'kehró:non to adopt, assert, and steadfastly refuse to relinquish understanding themselves as, first and foremost, Kahnawà:ke, not only places them in conflict with settler law and political authority in the United States and Canada, but also produces heated debates within the community over membership, residency, belonging, and what it means to be