

popular referendum. In the end, “civilized” *individuals* of Indian ancestry gained the vote while black men did not.

Following the admission of Wisconsin as the thirtieth state in 1848, the Anglo-American settlers then embarked on initiatives of historical production intended to solidify the process of state formation. The mechanisms of this historical production—the collecting of material culture and documentary evidence, as well the publication of local and state history texts—were undertaken from a historicist perspective, one emphasizing progressive, positivist, and universal assumptions about the past. However, the collecting projects and oral history interviews conducted at the state and local level were more reflective of historical materialism and, as such, provide evidence of the “contradictory impulses of state-building in Wisconsin” (285). Thus, as Saler ably demonstrates, although Wisconsinites sought to create a narrative of “a cohesive, finished, rational state by means of a constitution and an official history,” the actual story of state formation was never entirely finished nor straightforward (285). This discussion of the interconnections between state formation and historical production provides a fitting conclusion to *The Settlers’ Empire* and offers ample proof that territorial history is both a dynamic and enlightening field of study.

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Spirits of Blood, Spirits of Breath: The Twinned Cosmos of Indigenous America. By Barbara Alice Mann. New York: Oxford University Press, 2016. 364 pages. \$99.00 hardcover; \$29.95 paperback; \$19.99 electronic.

Since the early colonial period, the colonizers of indigenous America have been working to undermine tribal sovereignty and traditions. An interesting era is now underway, a time in which these colonizers attempt to adopt and make their own the very traditions they previously aimed to destroy. More than the hypocrisy of the colonizer, what frustrates Barbara Alice Mann is just how misinformed and misguided things have become. This is especially true when Christian concepts and theories have been applied to indigenous knowledge that in no way, shape, or form is meant to fit into these doctrines. Mann attempts to correct many of the errors and misconceptions that have been put forth, reshaping a conversation that has been hijacked by the colonizer. The premise of *Spirits of Blood, Spirits of Breath* is straightforward. There exists a twinned cosmos in indigenous America, and every aspect of life on Turtle Island played a part in this binary system.

Mann’s second chapter is dedicated to explaining how these binary systems work in indigenous America. This is no easy task because the Western mind-set has no point of reference for this particular system. In the binary system Mann references, there are spirits of blood and spirits of breath, both of which achieve their own unique tasks for creating balance within Turtle Island. However, colonizers are often unfamiliar with concepts that allow for two different spirits to be part of achieving

balance at the same time. As Mann notes, the “whole point of the Twinned Cosmos is to achieve balance, not the victory of one over the other” (47). While a Christian construction posits that there is one god, Turtle Island spirituality again turns to binary systems in which blood and breath thrive. What Mann points out, using several arguments drawn from primary sources, indigenous knowledge, and oral stories, is that a lack of understanding these binary systems has enabled colonizers to attempt to appropriate indigenous knowledge. However, colonizers cannot fully come to terms with indigenous spirituality because they refuse to comprehend the binary system, often opting to pick and choose information that is convenient to their own views while disregarding the entire truth.

It is therefore understandable that non-indigenous individuals have decided to pick and choose tidbits from Turtle Islander spirituality and ceremony in order to adapt sweats and sweat lodges for their own purposes. Sweats have often been described to non-indigenous groups as a form of healing, but Mann takes some issue with this terminology, suggesting that “healing” implies that the one sweating is not an active participant in the process. Sweating is done to restore balance, but Westerners who adapt sweats fail to understand the twinned cosmos. Thus, their attempt at healing or becoming closer to their own religion(s) is unachievable because they do not know how to restore the binary spirits. There are many instances in which Westerners attempt to borrow terminology and concepts from Turtle Island without fully understanding them, and Mann takes issue with contemporary LGBT movements that have adopted the term “two spirited.” Mann suggests that the terminology is flawed because all individuals have two spirits that are part of the blood and the breath, so of course members of the LGBT community are two spirited. Everyone is two spirited. What Mann suggests is “their uniqueness comes, instead, from constituting a different gender, a third or even a fourth gender” (97). Again, lack of understanding of the twinned cosmos creates problems for Turtle Islanders, who themselves are very careful and specific when using such terminology, which is a part of their daily lives. These forms of misappropriation may seem insignificant, but these examples of colonial domination continue to oppress indigenous peoples.

While many scholars and activists have issued complaints against Western misappropriations, few have gone as far as Mann to unravel the misconceptions. Her use of source documents, oral stories, and traditions allows for a multifaceted review of many of the errors, and as well highlights how Westerners have mistakenly cherry-picked information that benefits their cause. Like others, Mann asserts that indigenous peoples have always known their own traditions and stories, regardless of the fact that colonizers attempted to make it appear otherwise. Chapter 5 deals in part with information on giants and dwarfs, which Western anthropologists and scientists have refused to give credence to, writing them off as myth, while Turtle Islanders’ oral tradition has recorded the existence of both. Mann’s ability to explicitly provide examples of such oral traditions and link them to the twinned cosmos perpetuates a reclaiming of knowledge—or, as Mann calls it, setting the record straight.

If there is a flaw within this book, it is that Mann’s tone at times wavers from being explanatory to snarky. Periodically, the jabs, jokes, and tone shifts are enjoyable, but

in certain sections there is a bit too much of this snarky tone, which may rub some readers the wrong way. It would be a shame for any reader to stop reading because of these uneven areas. The book is dense, filled with significant information supported by pages of footnotes and suggestions for further reading, and is therefore not to be missed. To my knowledge, there is no other work that has been this well researched on the subject of the twinned cosmos. Even though some critics have voiced concerns over these types of appropriations, few have elaborated so thoroughly how the binary system works on Turtle Island and demonstrated via source materials just how erroneous the Western understanding can be. Those interested in indigenous spirituality on Turtle Island should give *Spirits of Blood*, *Spirits of Breath* primary consideration.

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St. Louis Rising: The French Regime of Louis St. Ange de Bellerive. By Carl J. Ekberg and Sharon K. Person. Urbana: University of Illinois Press, 2015. 326 pages. \$95.00 cloth; \$29.00 paper; \$26.10 electronic.

In *The Twenty-Seventh City*, a dystopian novel set in a futuristic St. Louis, Jonathan Franzen writes that “all cities are ideas, ultimately. They create themselves, and the rest of the world apprehends them or ignores them as it chooses” (24). Fiction or not, St. Louis has long been built upon a host of competing ideas, ideas that have blossomed and evolved and cascaded in upon each other over the centuries, ultimately becoming something of a founding myth, a narrative foundation upon which the inhabitants of the Midwestern entrepôt now regularly draw. The two heroes of this story, Pierre Laclède and August Chouteau, have been transmuted into the key players in the town’s rise from a desultory fur-trading fort to “The Gateway to the West.” Their efforts ring through the centuries, resounding today in plaques, memorials, and myths praising their foresight and sacrifice.

In honor of St. Louis’s 250th anniversary in 2014, Carl Ekberg and Sharon Person determined to revisit this founding narrative and, in doing so, to challenge it by wading into the morass of historical sources that so many have overlooked or misconstrued. The result is *St. Louis Rising: The French Regime of Louis St. Ange de Bellerive*, an archival *tour de force* that engenders a new view of the economic, cultural, and social development of both early St. Louis and the broader eighteenth-century Illinois Country. According to the authors, Chouteau and his stepfather, Laclède, emerged as products of their own self-promotional historical constructions: they—especially Chouteau, whose publications engendered the popular founding myth so many residents are familiar with today—had a stake in elevating their own roles, refashioning historical contingencies to bow to their narrative will. But for Ekberg and Person, the historical records point to an alternative founding duo, one that has all too often been silenced in subsequent narratives: Commandant Louis St. Ange de Bellerive and his royal notary, Joseph Labuxière.