

who want to learn more about Canadian indigenous history and issues from an indigenous point of view. Indigenous people in Canada, the United States, and elsewhere share socioeconomic and political marginalization, discriminatory laws, criminal justice overrepresentation, the consequences of historical and present-day racism, and the intergenerational trauma that results from centuries of cultural and physical genocide. The differential impact of colonialism on indigenous women is also clear, as is the tendency of colonial governments to put their own interests above those of indigenous people. There are a few weaknesses—such as the omission of fairly common ideas such as social Darwinism’s influence on colonial ideology and the influence of the United States’ “Indian wars” on Canadian federal Indian policymaking—but these are quibbles. As Monchalin states, education and awareness about the true history of indigenous-colonist relations are the first steps for all members of a colonized society in order to achieve harmony and a peaceful coexistence.

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Imprints: The Pokagon Band of Potawatomi Indians and the City of Chicago. By John N. Low. East Lansing: Michigan State University Press, 2016. 345 pages. \$19.99 cloth; \$12.00 paper; \$12.00 electronic.

In *Imprints: The Pokagon Band of Potawatomi Indians and the City of Chicago*, John N. Low brings to the fore a little-known indigenous history of what is now known as the city of Chicago. Assembling historical records, stories, and personal reflections to convey a 180-year record of Native-settler relations and the spatial development of Chicago, Low offers this history from his vantage point as an enrolled citizen of the Pokagon Band and a public advocate for their ancestral claims to the Chicago lakefront. *Imprints* supplements familiar historical touchstones such as Chicago’s World Columbian Exposition in 1893 and the naming battle over Fort Dearborn Park with less-familiar chapters from Chicago’s indigenous past. Original historical contributions include the efforts of Leopold Pokagon and his son Simon toward Potawatomi tribal development as well as the canoe clubs and social organizations that filled the lives of Potawatomi in the late 1990s.

Since the mid-1990s, a growing body of academic work has used notions of liminality and boundary disruption to describe how indigenous identities in settler cities are formed in migration through multiple spaces at once. Personhood is constructed not through a negotiation of tradition/modernity, or alternatively, rural/urban, but through a conscious vacillation between often disparate worlds and in spaces of complex simultaneity. In Chicago’s spatial and political reformation, Low reminds us, Pokagon Potawatomi not only exercised agency, but their continued presence in their ancestral territory also evinces a tribal identity that defies false indigenous/urban dichotomies inscribed in North American settler discourse. In contributing to this scholarship, Low utilizes Fernando Ortiz’s framework of “transculturation” to understand how

the Pokagon band maintained a distinct tribal identity amidst the rapidly expanding settler city of Chicago. Rather than firsthand accounts from other band members, Low's ideas about Native identity are communicated mostly through an extrapolation of historical events brought to light by way of archival record. However, chapter 5 incorporates considerable personal reflection from other Potawatomi as it addresses the value of *wigwas jiman* (birch-bark canoe) as a persistent Potawatomi touchstone and vehicle of cultural resurgence.

Of several key historical figures discussed, Low gives Simon Pokagon and George W. Streeter considerable attention. The son of Leopold Pokagon, the Potawatomi negotiator to the Treaty of Chicago in 1833, Simon Pokagon was a prolific author and flamboyant politician with an ambivalent reputation amongst other Potawatomi. Low's understanding of Pokagon is "foremost as a pragmatist," described simultaneously as being a vocal advocate for the fair consideration of Native humanity and "a sort of 'Uncle Tomahawk'" who independently sold off interests in communal Pokagon land to nontribal members (38; emphasis in original). Whether his allegiance was primarily to himself or to the Pokagon band, Simon Pokagon's numerous writings, including the famed *O-gi-māw-kwē mit-i-gwā-ki* (*Queen of the Woods*, 1899), and his public identity as an early spokesperson for improved indigenous-settler relations cemented him in Pokagon history.

George Wellington Streeter's controversial claim to the "District of Lake Michigan" on the Chicago lakefront is addressed at length. Having accidentally beached his personal boat on the expanding Chicago lakefront in 1886, Streeter set about surveying and creating maps of Chicago's eastward encroaching land base and arguing for its sovereign jurisdiction outside of the formal boundaries of Chicago and the state of Illinois. Low's documentation of Streeter's politically charged use of maps to stake out his burgeoning colony is notable; it reflects a growing body of research seeking to enumerate the specific technologies of spatial control deployed by settlers in a colonial seizure of territory. Despite Streeter's best efforts, his District of Lake Michigan, also known as "Streeterville," ultimately failed to have its independence legitimated. Rather, Streeter's claim became famous as a historical counterpoint to the ancestral Potawatomi claim due to the frontier logic he employed in his attempts to consolidate settler sovereignty by cultivating land deemed *terra nullius*.

Imprints contributes to a body of urban indigenous studies that, in line with other critical geography and planning literatures, conceive of settler cities as undergoing a constant and selective process of deindigenization. In examining the structures of competing sovereignty claims by settlers and Potawatomi and deconstructing Streeter's claim at significant length, Low is admonishing readers, and Chicagoans specifically, to ask themselves "why Streeter is remembered while the Pokagon claim is largely ignored" (4). Low's comparisons demonstrate how a persistent Potawatomi existence weakens settler claims, as does recognition of alternative logics of property that predate those of North American settlers. Complementary perspectives on this work have emerged in planning literature in the past ten years that attends to the disturbances Native claims make to European notions of spatial dominion that have held sway in the settler cities of the United States, Canada, New Zealand, and Australia.

In aid to claims of settler sovereignty, public monuments often enshrine dominant narratives of European conquest or signify the finality of Native death through Native remembrance. These monuments help to consolidate widely held myths of indigenous absence in the public realm. Documenting the contestation that has surrounded the erection of a multitude of these monuments in Chicago, chapter 6 underscores the exclusion of indigenous people from the processes leading to their establishment. Of the Chief Menominee monument, Low asks, "This white men's monument to their own bad behavior; is there pleasure in the pathos?" (176).

Low's treatment of the Chief Menominee monument and the one titled "Black Partridge Saving Mrs. Helm" (also known as "The Fort Dearborn Massacre Monument"), add to a small, yet important body of research on how physical monuments function to establish false foreclosure on Native land claims.

Imprints: The Pokagon Band of Potawatomi Indians and the City of Chicago will augment any academic project in urban indigenous history or critical urban geography which seeks to account for Native life in the construction of urban space. Methodologically, Low offers a novel approach that will be instructive to scholars seeking to integrate discourse analysis, personal reflection, and story into coherent academic study of North American settler cities. While critical geographers and indigenous planning scholars will find particular familiarity with the text, *Imprints* promises an informative and accessible experience to anyone curious about marginalized narratives of indigenous life in the city.

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In Divided Unity: Haudenosaunee Reclamation at Grand River. By Theresa McCarthy. Tucson: University of Arizona Press, 2016. 416 pages. \$55.00 cloth; \$35.00 paper; \$55.00 electronic.

At first glance, it would be easy to form the notion that this book will primarily concern the Haudenosaunee of the Six Nations of Grand River and their 2006 reclamation of treaty land in Caledonia, Ontario, that had been slated for housing developments. However, although in the first part of the book Theresa McCarthy does offer an overview of the land reclamation as well as her own connections to the Haudenosaunee and these events, *In Divided Unity* goes much farther than its title suggests. The author's overview is cursory, allowing McCarthy to focus on the reclaiming of Haudenosaunee political and social identity. With superb scholarship and grasp of diverse literatures such as anthropology and settler-colonial studies, McCarthy clearly asserts that not only can Haudenosaunee traditionalist views exist in our modern day, but can help guide and define further assertions of tribal cultural and political sovereignty against the settler-colonial state by building on historic instances of Haudenosaunee activism. It becomes clear that readers cannot seriously engage with the issues at stake at Grand River without first understanding the history leading up