

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 Kahnawà'kehró:n 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

contemporary Kahnawà'kehrónon. Using a combination of historical, ethnographic, discursive, and case-study analyses, *Mohawk Interruptus* rigorously historicizes the gendered and raced discourses through which nationhood and membership are articulated and understood across both Kahawa:ke and settler-colonial borders.

"Refusal" emerges as not only as a defining characteristic of Kahnawà:ke political praxis—ranging from refusals to participate in federal elections to traveling on Kahnawà:ke passports to militantly defending lands and resources—but also a theoretical anchor in Simpson's project. Contesting settler claims to absolute sovereignty, Simpson turns to a concept of multiple or nested sovereignties evident in treaty relationships, the historical record, and contemporary assertions of Kahnawà:ke political autonomy. Emphasizing indigenous nationhood and politics, as opposed to "culture" or "difference," makes possible a critique of the "affective" discourses of recognition, citizenship, and affiliation through which settler-states naturalize coercive authority (as "consent") over indigenous lands and peoples, and disavow ongoing histories of violence and dispossession. Additionally, it implicates political and social institutions which advance such projects through disciplinary practices that seek to "apprehend" colonial others (anthropology/early Native studies), or that position them as "cases" or historical "moments" within larger state and national histories of settlement and immigration (political science/nationalism studies). Together, "grounded" refusals of the political ideologies and discourses through which settler authority constitutes itself redirects inquiry from the settler politics of recognition that transform indigenous nations into peoples and populations, and toward an interruptive, decolonial politics of indigenous sovereignty and self-determination.

Rigorously interrogating the settler contexts through and against which Kahnawà:ke life is theorized and experienced is crucial for understanding ongoing contests over political power and land claims between Kahnawà:ke and settler-states as well as intracommunity debates over political membership and belonging. Though contemporary discussions are often tethered to the 1957 construction of the St. Lawrence Seaway Canal or to the 1984 Mohawk Law on Membership, Simpson situates both in a much longer history defined by territorial loss and relocation, decreasing economic agency, juridical incursions by settler law, and intensive attempts to define, authenticate, and adjudicate Mohawk identity and political claims. Though initially a heterogeneous community organized around Mohawk social and political norms, such pressures eventually led to what Simpson terms an "inverted position on membership," an increasingly separatist and restrictive vision of community legally anchored to racialized notions of blood quantum and heteropatriarchy embedded in settler policies (49). If this move gave rise to the strident nationalism evident today, it did so at the expense of the political marginalization of Mohawk women. These overlapping and conflicting histories are captured in the powerful image of Mohawk women militantly defending their homelands against settler incursions while simultaneously contesting their own legal vulnerabilities under both state and band political regimes. In much the same way that Kanehsata:ke refusals of state and federal authority at Oka and claims to mobility and trade immunity outlined in the Jay Treaty produced sites of "exception" (interpreted as criminality) in settler histories of immigration and

settlement, intermarriage produced a similar site of “exception” (framed as an affront) to Mohawk political identities increasingly tied to blood quantum, race, and limited resources. Hardly examples of momentary or acute “crises of recognition,” however, for Simpson such contradictions become intellectually fertile and politically salient sites to interrogate, including the deep structure of settler colonialism itself; the logics of elimination, exception, and dispossession upon which it rests; and “its systemic relationship to gender in particular and to the governing auspices of authenticity and colonial expectation in configurations of ‘the problem of membership’” as understood within and across Kahnawà:ke borders (148, 155, 157).

What emerges, and where the book makes its most significant intervention, is its identification of the tension between administrative, juridical, procedural understandings of Kahnawà:ke *membership* and the affective, grounded, lived experience of “felt” or “primary” *citizenship* that gives Kahnawà:ke life form and meaning. Where the former defines one’s legal identity, the latter is constituted in a complicated matrix of history, family, community, and place as well as “critique, refusal, care, and ambivalence” that “may not be institutionally recognized” by either settler or band governments, but are nonetheless “socially and politically recognized in the everyday life of the community” (175). These “intracommunity forms of recognition” function as a kind of lived barometer against which one’s claims to identity and place are ultimately measured. The challenge—and opportunity!—for Kahnawà:ke and other indigenous communities “is to harden these pieces of knowledge, these critiques and these possibilities into a membership policy that may accommodate the simultaneity of these experiences, these different transhistoric discourses (and people), so that these ‘feeling citizenships’ may then become *lived* citizenships for *all*” (175). Simpson posits these community-based, “feeling citizenships” as alternatives or complements to state forms of legal and juridical recognition capable of addressing, if not accounting for, the histories and experiences documented throughout the text (189).

Exceeding the iconic, romantic images of the Iroquoian Noble Savage or the border-crossing ironworker, Simpson presents a complex story of ongoing Kahnawà:ke political life fraught with conflict and contradiction, but also imbued with courage, tenacity, resilience, and refusal in the face of settler-colonial power (8). In its examination and sustained critique of the settler colonialism and the politics of nationhood, recognition, and refusal, and its vision of more productive and inclusive understandings of Kahnawà:ke citizenship, *Mohawk Interruptus* joins some of the most provocative and cutting-edge work taking place in Native/indigenous studies today. We would be wise to heed its challenge to develop similarly rigorous and critical studies of indigenous self-determination throughout the hemisphere, in whatever forms they might take.

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