

stereotypes” and “animat[e] their truths” (209). Alex Wilson’s closing interview offers a glimpse into queer and land-based pedagogies and the anti-kyriarchy energetics of Idle No More. While many of the chapters note the distinct forms of racialization and resistance of Black, migrant, and racialized communities, the collection does focus primarily on whiteness and its anti-Indigenous logics, making Shaista Patel and Nath’s collaboration an important intervention: their dialogue engages with the nuances of racialized migrants’ diverse positioning within the academy and in settler colonial contexts more broadly, and gestures to the powerful possibilities of undisciplinedness, solidarity, and “ethical relationship building between Indigenous people, Black people, and other racialized people” (148).

The whiteness analyzed in this collection is primarily middle-class in orientation. While this makes sense given the professions and spaces being interrogated, class could have been more explicitly integrated into the analysis, although St. Denis and Morgan do gesture to some of this complexity. Readers, especially white settlers in these helping professions, may also be left seeking more direction. This collection illustrates any number of harms to recognize and pitfalls to avoid, but is less forthcoming about what “care and repair outside the settler state and outside of cultural scripts of protection and helping” (Allen 99) could actually look like. The most inspiring possibility may be the cross-racial abolitionist organizing which Van Styvendale discusses. With that said, *White Benevolence* is an important contribution to the study of whiteness in the Canadian context, and offers a powerful assessment of an underexamined manifestation of historic and present-day colonialism.

Johanna Lewis
 Doctoral Candidate in History
 York University

Kathryn Magee Labelle in collaboration with the Wendat/Wandat Women’s Advisory Council, *Daughters of Aataentsic: Life Stories from Seven Generations*. Montreal & Kingston: McGill-Queen’s University Press, 2021. 210 pages. ISBN 978-0-2280-0529-2. \$34.95 hardcover.

In July 1907, Eliza “Lyda” Conley Jr. and her sisters, lineal descendants of the Wendat/Wandat (Huron) who were forcibly resettled in Kansas in the 1840s, occupied the Huron Cemetery located in Kansas City, Kansas. With the assistance of local Wyandot community members, the sisters constructed a makeshift structure in order to prevent the sale of the cemetery and the removal of the remains of their ancestors and family members. “Fort Conley,” as the small

shack became known in the local press, served as a catalyst for Lyda and her sisters to resist a provision included in a recent congressional appropriations bill for the U.S. Department of the Interior. The sisters occupied Fort Conley for several months and thwarted the efforts of the Department to arrange the removal of the remains and the sale of the site. With the assistance of legal counsel, Lyda Conley filed an injunction lawsuit in an attempt to permanently prevent the Department from proceeding with its plans for the Huron Cemetery.

This dramatic showdown between Lyda Conley and the Department of the Interior is an example of the “motherwork” exercised by the seven generations of Wendat/Wandat women profiled in *Daughters of Aataentsic*. Through these biographies, Kathryn Magee Labelle and the Women’s Advisory Council have created a rich tapestry of Wendat/Wandat history and culture from the seventeenth century to the twenty-first century. Their project explores the lives and experiences of the matrifocal and matrilineal Wendat/Wandat in the context of European and later Canadian and American colonialism. A central focus is the varied responses of Wendat/Wandat women to the patriarchal settler states. A great strength of *Daughters of Aataentsic* is Labelle’s framing of the women’s life stories, choices, and agency within the cultural and historical context of their lifetimes. This approach illuminates the story of the Wendat/Wandat diaspora in North America and allows readers to comprehend the larger, long-term vision of these individuals, their communities, and the Wendat Confederacy, which the Wyandot Nation of Kansas, la Nation huronne-wendat (Quebec), the Wyandotte Nation (Oklahoma), and the Wyandot of Anderdon Nation (Michigan & Ontario) reinstated in 1999.

The volume opens with a concise introduction that outlines the aims, approaches, methods, and sources for the project. Labelle and her collaborators have crafted biographies that move away from narratives of victimization and declension and instead explore the ways in which Wendat/Wandat women applied the values and traditions of their foremothers to resist colonialization, preserve Indigenous culture and spirituality, and strategically maneuver their communities through generations of assaults by the structures of settler colonialism. To excavate the motherwork of these women, Labelle and the advisory council draw on oral history and oral tradition, written primary sources, family history and genealogy, local histories, well-known academic studies, and Indigenous feminist scholarship.

The first two chapters unearth the lives of Cécile Gannedâris (?-1669) and Marie Catherine Jean dit Vien (1676-1767), two women seemingly erased in the written record by the patriarchal norms of the French regime. Their biographies outline the challenges the Wendat/Wandat faced: catastrophic population losses due to

epidemic disease and sustained attacks by the Iroquois, the division of their Confederacy, relocations from Georgian Bay to Quebec and Detroit, European imperial wars, and French efforts to bring the Wendat/Wandat into compliance with French law and custom. In this context, Cécile made a strategic decision to convert to Catholicism, which allowed her to access a network of resources available through the Ursuline convent in Quebec City and the Holy Family Society. So too, Marie Catherine wed a Frenchman in the Detroit area, and by her connections with both the French community and the local Wendat/Wandat, contributed to the work of the Clan Mothers and the Women's Councils. Marie Catherine helped preserve the matricentric culture of the People in which women played central roles educating the next generation, selecting future headmen, and contributing to the management of their communities in times of war and peace.

The three middle chapters of *Daughters of Aataentsic* trace the lives of Margaret Grey Eyes Solomon (1816-1890), Mary McKee (1838-1922), and Eliza "Lyda" Burton Conley Jr. (1869-1946) over a tumultuous period in which the Wendat/Wandat at Detroit faced migrations and forced removals to Ohio, Kansas, and Oklahoma. These three women responded to such challenges by engaging in "public mothering" that had a long-lasting legacy, as Lucy Eldersveld Murphy has pointed out (*Journal of Women's History* 14.4). Margaret attended the Methodist Wyandot Mission School in Ohio, returned to Ohio later in life, and dedicated herself to the preservation of the Wyandot Mission site. Mary sought to preserve communal Wendat/Wandat land in the Detroit River area and she served as a narrator for an ethnography project undertaken by Marius Barbeau. Through this collaboration she preserved Wendat/Wandat language, culture, and stories, and provided material artifacts now in the collection of the Canadian Museum of History. Although Lyda did not prevail in her injunction lawsuit before the U.S. Supreme Court, her tireless efforts did ultimately result in the preservation of the Huron Cemetery when, in 1913, Congress repealed the provision in the original appropriations bill and provided funds for the maintenance of the burial ground.

The volume concludes with the life stories of Jane Zane Gordon (1871-1963) and Dr. Éléonore Sioui (1924-2006) and a biographical statement from the Women's Advisory Council. Although Jane and Éléonore experienced family trauma, they both effectively utilized their education to become public advocates for Native communities and especially for empowering Indigenous women. Their advocacy took various forms, including writing and public speaking as well as contributions to national, continental, and global efforts to advance Indigenous culture and human rights. Another great strength of

Daughters of Aataentsic is the inclusion of the writings, speeches, and publications of Wendat/Wandat women whose words, vision, and political ideology ring down through the generations and which remain searingly relevant today. Éléonore Sioui delivered a series of talks at forums in North America and abroad and she maintained a consistent message throughout: "consider the important role that Indigenous women had in healing communities impacted by colonial practices" related to "sexism, racism, poverty, lack of education, and patriarchal dominance" (p. 148-149). This is the motherwork of Wendat/Wandat women, the daughters of Aataentsic (Sky Woman).

Melinda Marie Jetté

College of Liberal Arts & Social Sciences
Franklin Pierce University, New Hampshire

Karen L. Marrero, *Detroit's Hidden Channels: The Power of French-Indigenous Families in the Eighteenth Century*. Winnipeg: University of Manitoba Press, 2020. 304 pages. ISBN 978-0-88755-908-2. \$31.95 paperback.

In recent years, historians have increasingly recognized the saliency of Detroit as an important riverine node connecting Lake Huron, Lake St. Clair, the Detroit River, and Lake Erie. More than bridging a localized waterway that connected two Great Lakes, Detroit was also a site of political and economic importance linking the Atlantic Ocean to the continental interior and the Gulf of Mexico. More than just the envy of European empires, Wendat, Odawa, Myaamia, and Haudenosaunee homelands also overlapped and crisscrossed the Detroit region. Karen Marrero's *Detroit's Hidden Channels* fully explores the intersections of overlapping Indigenous homelands and European imperial efforts to regulate trade and diplomacy in the Great Lakes region, which resulted in an expansive and influential French-Indigenous family network centered at Detroit. Marrero draws upon the image of the *Chenail Écarté* – a narrow and navigable water route that flows into Lake St. Clair – to articulate her focus on the hitherto obscured histories of French-Indigenous families as well as her attempts to write a more inclusive and holistic history of the Detroit region. Marrero hopes to complicate and nuance the traditional Detroit-based histories that have focused solely or mostly on military conflict between the British, French, and French-allied Indigenous nations.

Detroit's Hidden Channels differentiates itself from other recent and innovative works about Detroit by Catherine Cangany, Tiya Miles, and Guillaume Teasdale, that have focused on Detroit as a transatlantic entrepôt, a multiracial community that began in