

Edwards does not have a simple answer for why populations have differed in the social and political consequences of the adoption of agriculture, though he suggests that population density may also have been a factor. Nevertheless, the book provides an excellent fine-grained analysis of an important archaeological locality that has undergone this shift to agriculture, allowing it to be used as another point of reference when evaluating important cultural and societal changes.

The Cadottes: A Fur Trade Family on Lake Superior, by Robert Silbernagel. Madison, WI: Wisconsin Historical Society Press, 2020. xix, 278 pp. Cadotte family tree, timeline, notes, index. \$28.95 hardcover.

Reviewer Melissa Beard Jacob is an Intercultural Specialist for Native American and Indigenous Student Initiatives at The Ohio State University. Her research focuses on collective memory, cultural trauma, Indigenous methodologies, and familial narratives, including the Cadottes.

Robert Silbernagel's *The Cadottes: A Fur Trade Family on Lake Superior* chronicles the story of one of the most influential fur trading families in the Great Lakes. The Cadotte family played a significant role in developing the fur trade economy throughout the Lake Superior region in what would eventually become Wisconsin, Minnesota, and Michigan (xv). Silbernagel specifically chose to focus on the lives and experiences of Jean-Baptiste Cadot Sr.; his sons Jean-Baptiste Cadotte Jr. and Michel Cadotte; and the children and grandchildren of Michel Cadotte and Marie Madeleine (also known by her Ojibwe name of Equaysay-way). The focus on the Cadotte family allows Silbernagel to emphasize the importance of mixed French Canadian and Ojibwe identities to the growth and success of the Great Lakes fur trade. While the fur trade created business partnerships and economic exchange among Europeans and Indigenous peoples, it also encouraged intermarriage between European men and Indigenous women and resulted in children of mixed ancestry (69).

The first moment in which Silbernagel became aware of Michel Cadotte and the Cadotte family legacy was after first seeing Cadotte's grave marker on Madeline Island, Wisconsin. The author became intrigued by the prominence of the Cadotte family name in fur trade history and wanted to understand more about their influence on the social, political, and cultural landscape of the Lake Superior region. Throughout each chapter, Silbernagel provides his own commentary on physically navigating the geography in which the Cadottes would have travelled on their fur trade journey. He describes walking on secluded

trails, kayaking and snowshoeing through Madeline Island, Grand Portage, Mackinac Island, Thunder Bay, and Isle Royale. Silbergengel attempts to draw a clear picture of all the spaces and places the Cadottes encountered and inhabited through his physical participation in the geography of the historical fur trade landscape.

While Silbergengel's main narrative surrounds the Cadotte family, he also includes smaller chapters that feature detailed information on subjects specific to the fur trade and Ojibwe culture. It is extremely evident that Ojibwe culture influenced the fur trade in a variety of ways including the transportation utilized for water travel and delivering and receiving goods. *Coureur de bois* and *voyageurs* used the Ojibwe style of snowshoe to brave the harsh Great Lakes winters (24).

Most of the travel was conducted through the intricate waterways of the St. Lawrence River, Lake Ontario, Lake Erie, Lake Huron, and Lake Superior (2). The most critical waterborne vessel for fur trade travel was the canoe (84). In addition to the Indigenous influence on transportation practices of the fur trade, two traditional Ojibwe foods were trading commodities and valued as life sustaining foods when supplies and sources were low. These foods include maple syrup and manoomin—the Ojibwe word for wild rice (120). This interconnectedness raises the question of whether the Great Lakes fur trade industry would have been able to survive without the influence of Ojibwe culture and practices.

As a descendent of Michel and Equaysayway Cadotte, I appreciated Silbergengel's repeated description of the Cadotte family as resilient and adaptable people. The multiple chapters that feature the lives of Michel and Equaysayway are fascinating reads as we learn more about the important role that Equaysayway played in the fur trade business. European men who married Ojibwe women had an economic and cultural advantage in that they were able to develop critical partnerships with other Indigenous nations. As the daughter of Chief Waubujejack, Equaysayway brought social and cultural capital to her relationship and business with Michel. Equaysayway is truly the matriarchal foundation of the Cadotte family legacy, and I am proud to be her fourth great granddaughter.