

Eichstaedt's book is effectively illustrated with both colour and black-and-white photographs and includes maps and six appendices which provide crucial primary documents. Photographs of, and interviews with, Navajo miners aged 40 to 82 very affectingly round out the telling of a history that is at once tragic and inspirational.

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*Gin Das Winan: Documenting Aboriginal History in Ontario.* Occasional Papers of the Champlain Society (No. 2). Toronto: The Champlain Society, 1996, ISBN 0-9693425-6-X Paper CDN \$10.00. (Available from The Champlain Society, P.O. Box 592, Station "R", Toronto, Ontario, Canada, M4G 4E1.)

This 66 page paperback is very different from the "beautifully produced and splendidly edited volumes of documentary history" (p.iii) that are usually associated with the tomes published by the Champlain Society since its inception in 1905. In making this change the Society is attempting to move away from an image that is "perceived by some as a rather stuffy, elitist, scholarly organization with restricted membership" to that of a group dedicated to expanding its educational mission, preserving documentary records, and "sponsoring small focused colloquia such as the one that produced this collection of occasional papers" (p.iv).

While this vision for the Society is new and refreshing, the subject matter is true to its original and ongoing objective of maintaining "a keen interest in the history of the First Nations of Ontario and Canada" (p.iii). This collection is based on the symposium, "Documenting Aboriginal History in Ontario," held at Walpole Island First Nation on September 23, 1994. It was sponsored by the Walpole Island First Nation community, its Heritage Centre (*Nin.Da.Waab.Jig*), and the Ontario Ministry of Citizenship, Culture and Recreation.

The collection though scholarly is not dry. Each paper includes extensive footnotes and bibliographies for those who wish to pursue the topic. Numerous maps, photographs, sketches and diagrams accompany the

articles. Each person taking part in the symposium has a different perspective and emphasis relating to the study of the documentation of First Nation history in Ontario.

The first paper, by Dean Jacobs, director of the Walpole Island First National Heritage Centre, uses the history of his own community as a foundation for the papers which follow. Drawing from Indian Department records and historical journals, he outlines the natural beauty of his community situated on the shores of Lake St. Claire (between Lakes Huron and Erie) and its economic and political development from the early 1800s to the present. He then illustrates present problems caused by chemical pollution, bacterial contamination and alien vegetation, all of which contribute to environmental degradation. Emphasizing the importance of seeing Native history through Native eyes, he concludes

European-trained historians have understood the significance of visiting the site of the battle before understanding and interpreting the documents. It is important to see an historical event, indeed all of the history, in a holistic way, which is the way we view our lands and waters... History is our heart and our soul (p.13).

In his paper "Waterworld: the Aquatic Territory of the Great Lakes First Nations," Victor Lytwyn focuses on the fact that "treaties involving land surrenders negotiated between the First Nations and the British and Canadian governments of the 18th and 19th centuries did not cover the water or aquatic resources in the Great Lakes" (p.15). He surveys in some depth the treaties of the British Crown with the Walpole First Nation in the 1700s which excluded water rights, and those of the 1800s with the Saugeen Ojibwe First Nation which recognized their rights to the waters and islands around the Saugeen Peninsula. Using archival material, Lytwyn provides clear evidence that the assumptions of "generations of government bureaucrats, lawyers, judges and scholars in Canada... that lakes, rivers and aquatic resources belong to the Crown" (p.25) are incorrect. It is our responsibility to "not perpetuate myths which have ill-served the aboriginal peoples of Canada" (p.26). This paper alone would be of great benefit to non-Natives owning land and cottages along the Great Lakes shore-line in light of present-day concerns and conflicts.

In his paper "Oral Tradition on Trial," lawyer Paul Williams gives a light and conversational account of the rising importance of the spoken word in Native culture and in the court system. He points out,

To a person engaged in historical research, oral tradition is a vital resource. In almost every community I have worked in, the keepers of the oral tradition knew enough to guide me to the

most important issues—my research was often a matter of finding and collating papers that confirmed what these people already knew... Some observers have called this a process of "validation" which implies a presumption that without the paper the tradition might have been viewed as "invalid." That is wrong... (An Elder's smile) contains the satisfaction of knowing that one's grandparents were right in what they said. It beams the equality of ways of remembering (pp.29-30).

His paper then relates a number of personal examples which reinforce the need for oral tradition to be taken seriously as a method of documentation.

Catherine Sim's paper, "Exploring Ojibwa History through Documentary Sources: an Outline of the Life of Chief John Assance" provides an interesting answer to a common problem: how does one compile the history of a Native leader, in this case one living in the area of Lakes Simcoe and Huron in the late 18th century, when nothing was written about himself by himself?

Sims did so by outlining Assance's life and accomplishments, clearly explaining to the reader how she used government documents, archival material including band council minutes and community speeches (especially Record Group 10 of the Public Archives of Canada), military records, land records, missionary journals, private letters of Indian agents, etc., and perhaps most importantly, oral history.

The final paper, "History without Writing: Pictorial Narratives in Native North America," provides an interesting conclusion to the collection. Joan Vastokas provides a study of both European and Aboriginal artists, noting how they are affected by their era, their culture and their preconceptions. For example, Europeans have depicted First Nation people as noble savages, as a dying race, as a destitute people, and as curiosities, depending on the purpose behind the art. Focusing on the birch bark scrolls of the Ojibwa people of the Great Lakes region (a feature of Ojibwa life which she has studied extensively), she explains that much can be learned by considering the scrolls as authentic documents in their own right, by discerning their cultural message, and by using them as supportive evidence for oral history. She concludes

The Ojibwa birch bark scrolls are among a variety of visual narratives offering both Aboriginal and EuroCanadian historians an insider's perspective on Native American history... Research is also needed into the oral traditions accompanying these visual records and into the ritual and sociocultural contexts in which they are employed. Very few elders remain who are fully in touch with these traditions... The challenge for both

Native and non-Native historians is great but promises great rewards... (pp.57-58).

These comments are a fitting conclusion to this book. It is small in size but overflowing in encouragement and optimism for those interested in First Nation life and history. I hope that both the renewed vision of the Champlain Society and the opportunity for similar colloquia and ensuing papers continue well into the future.

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Marshall III, Joseph. *Winter of the Holy Iron*. Santa Fe, New Mexico: Red Crane Books, 1994, ISBN 1-878610-44-9 Cloth USA \$19.95.

Joseph Marshall III is a Lakota storyteller whose fictional account of the post-contact arrival of firearms among his people has a resonance which extends far beyond its historical setting to touch readers in the latter half of the 1990s. This is a novel about cultural and technological conflicts. Most of all, this is a novel about people and how they react to change.

The people within Marshall's fictional world are developed through his deft use of narrative. By giving voice to the spoken words as well as the interior thoughts and feelings of a variety of characters, the South Dakota author successfully depicts the world of the Native people of the American plains at a time when European culture and technology were having an enormous impact on their way of life.

The Elders of the Wolf Tail Band such as Spotted Calf and Wild Crow weigh carefully the implications for their people interacting with the encroaching White society and its cultural and technological accoutrements. Leery of change, Spotted Calf nonetheless indicates that not all change is bad. His people had obtained their first horses and the new mobility it provided their hunters from the Whites. More youthful warriors in the novel are seen as confused about the changes brought about by non-Aboriginal people. Some of the younger warriors, such as Bear Heart and his followers, seek the power and new opportunities which the "holy iron" of the White Men will bring. Others, such as Whirlwind, the chief warrior of the Band, are afraid of the dangers change can create: "The weapons seem to change people" (p.229) he says. "The holy iron can have a power over a man's mind" (p.281). Ultimately the introduction of new weapons is "a fork in the