

sawichi are themselves poetic statements. Take, for instance, the following passage in which he explains a text from the middle of the ceremony. I have rendered his words in poetic form.

Mother Earth hears the call;  
 she moves, she awakens, she arises  
 she feels the breath of the new-born Dawn.  
 The leaves and the grass stir;  
 all things move with the breath of the new day;  
 everywhere life is renewed.  
 This is very mysterious;  
 we are speaking of something very sacred;  
 although it happens every day (p.125).

*The Hako* is a book to be studied carefully. It speaks of something very sacred which, perhaps, no longer happens every day. Fletcher and Murie understood the importance of studied repetition in Native American ceremonial poetics. They understood that ceremonial objects like the *Hako's* feathered stems function as manuscripts in a symbolic and intertribal vocabulary that is independent of any particular spoken language. They recognized a complementarity of male and female, sky and earth in the semiotics of these objects. Bison Books, an imprint of the University of Nebraska Press, is to be congratulated for making this remarkable collaborative work once again available to a more general public.

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### Reference

Murie, James R.

1981 *Ceremonies of the Pawnee*. Smithsonian Contributions to Knowledge Number 27. Washington: Smithsonian Institution Press.

Grant, Agnes: *No End of Grief: Indian Residential Schools in Canada*. Winnipeg, Manitoba: Pemmican Publications Inc., 1996, ISBN 0-921827-53-9.

Those readers looking for "facts and figures" concerning Indians and education will be sorely disappointed by this book. Instead it is about the

human aspect of what happened to three generations of young Indian students who were forced to attend residential schools established by the federal government and sometimes run by religious organizations. The author bases her account on government documents, personal experience, and on testimony gathered from a wide range of individuals who attended residential schools. After a brief introduction, the author provides the reader with an historical overview of how the government established residential schools and how religious organizations were able to operate them as private proselytizing camps. The third section of the book focuses on the context in which the schools operated. The author discusses the health conditions at the schools, the staff, and the curriculum imposed on the students. The final section of the book looks at the consequences of the schools. Here the author is selective. She discusses the impact of the schools on issues such as language and abuse, and presents a poignant discussion on what happened to those students who survived the residential schools as they returned to their communities or entered large urban centres across Canada.

The construction and operation of Indian residential schools in Canada lasted for nearly three generations. Each generation of students was subjected to similar abuse, debasement and brainwashing, and yet earlier students were helpless in preventing their sisters or brothers and their sons and daughters from attending these same schools. What is perhaps even more remarkable is that there are still denials by both government and church officials that any abuse occurred or if it did, that it was unique to an individual teacher or administrator. How could this have happened?

Here Grant falters and provides only a few sentences as to how the structural conditions allowed the "system" to continue for well over fifty years. Nor does she address how the Indian community, who knew from first hand experience what was happening in the schools, allowed their children and grandchildren to attend these schools. She also fails to provide a political, economic or social context for each of the issues discussed. The reader is left with bits and pieces of information or anecdotes but without a substantive understanding of local variations.

The book is aimed at a general audience and is written in a narrative prose understandable by most lay readers. She also tries to invoke as many Native authors as possible to support her claims. However, this means that considerable original research carried out by other non-Native scholars is neither referenced nor introduced.

As we come to the end of the 20th century and near the start of the new millennium, Canadians must grapple with the problems addressed by Agnes Grant. Grant argues that the construction and maintenance of

residential schools served as a prime case of genocide. Her wide angle view exposes the comprehensive integration of the government, religious organizations and business leaders in the operation of Indian residential schools.

In no way do I want my critical reactions to undermine the fine contribution of Grant. She has written a morbid, though powerful book and her effort deserves a wide audience. The book provides useful and accessible discussions of a number of issues and identifies important questions. In sum, Grant presents a thought-provoking approach to questioning Canadian concepts of education, progress and Indians.

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*Hawaii Returns To Nationhood*: Edited by Otto Hasager and Jonathan Freeman, IWGIA Document No. 75, Copenhagen, 1994.

This collection of polemical essays would never have been published during my childhood and youth in the Hawaiian Islands. An army brat, I lived in the islands from 1928 until just after the raid on Pearl Harbor on December 7, 1941. In those days, Native Hawaiians were at the very nadir of their existence as a people. There were then around 5000 pure Hawaiians and approximately 50,000 part-Hawaiians, nearly all desperately impoverished, neglected, and, to all intents and purposes "an invisible people". At the time of first European contact in 1778, there were somewhere between 200,000 and 800,000 Hawaiians, yet by the time of annexation in August, 1898, that number had declined to 35,000 and was to decline much further. Today there are barely 1200 pure Hawaiians but a significant population of around 200,000 part-Hawaiians out of a total population in the Hawaiian Islands of around 1,500,000.

All of the articles in *Hawaii: Return to Nationhood* voice the anger of the chiefly part-Hawaiian spokespersons for the sovereignty movement which in some ways parallels that of Native peoples of Canada and the United States, but in other ways speaks like that of the Parti Quebecois. It must, however, clearly be understood by readers that all of the articles are advocacy statements and, while they are supported by documentary