

Equally forgivable, but a problem which can be rectified is the author's seeming confusion over postmodern and modern theories of knowledge. Like many other writers influenced by postmodernism, Gleach falls into a common logical inconsistency. On the one hand he is willing to admit primary *and* secondary sources (i.e., scholarly works) that each "carries its own biases and represents a particular construction of reality" (10), and similarly that events gain "significance in terms of... [their]... meanings within... cultural schemes" (11), suggesting a belief that culture always constitutes, constructs and gives meaning to knowledge. On the other hand, he continually speaks of *reconstructing*, *representing*, or *reproducing* past meanings and events, following the time-honoured creed that the same can be faithfully *reconstructed* and not just *constructed*, in the present. Either he must admit that our knowledge of the past, (the present), and especially the Other is created in the present according to scholarly and cultural conventions, or that accurate knowledge free from the constitutive influences of culture is readily attainable. One cannot have it both ways.

In conclusion, the book is extremely well researched, written and thought-out. It is indexed, followed by an extensive bibliography, and framed by an introduction and conclusion which clearly spell out the main argument. Lastly, while most of the sources in this book are not new, the author's approach and refreshing interpretations result in a welcome contribution to the literature on the Powhatans and colonial Virginia, and may suggest a new technique for the study of intercultural encounters, especially in cases where evidence is scarce. This is a commendable first book.

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Harris, Cole: *The Resettlement of British Columbia: Essay on Colonialism and Geographical Change*. Vancouver: UBC Press, 1997, ISBN 0-7748-0588-9 Cloth CDN\$ 65.00.

Cole Harris' *The Resettlement of British Columbia* is a welcome work by a highly regarded Canadian scholar. This collection of essays, many of which have appeared published in other places, traces in a broad chronological fashion European colonization of what today is known as British Columbia. This work is very much a reflective examination of Harris' work

on British Columbia with some additions and revisions. Harris is very upfront in his evaluation of his own work, and to some degree is rather modest. He readily admits that a great deal has been left out regarding Native peoples in British Columbia. For example, there is no detailed discussion of missionary influence or the role that the Department of Indian Affairs played in the formation and evolution of British Columbia (p.xiv). There is also a lack of a sustained analysis of Native resistance to the onslaught of colonialism (p.xv).

Harris to his credit addresses the above mentioned problems. He states that there are several reasons for this:

An archival record that, overwhelmingly, is by and about white immigrants; my own unfamiliarity with ethnology and its ways; my lack of confidence that, without a great deal more work than I have had time for, I either could or should begin to represent a very different, politically oppressed people whose own voices have been heard much less than they should. I do not subscribe to the view that one cannot speak for others, but I do know that when a privileged white who is likely to be considered an authority speaks for those who have been victims of privileged whites, that speaking should be more informed than I know can be. So these essays deal largely with colonial strategies and other modern ways introduced to British Columbia, and touch only a few dramatic responses from the Native world they would be displacing. This is an altogether other set of stories to tell (p.xv).

This reviewer believes that Harris should be commended for his willingness not to portray himself in any fashion as an expert in the area of British Columbia's First Nations people, a label that because of his proven research record some may want to place on him. However, even with Harris' admitted weaknesses and his denial of being an expert in the study of Indians and their relationship with colonialism, the book still makes some valuable contributions to the literature concerning First Nations people in British Columbia. Practically every one of the nine essays in the collection touches on some aspect of the contact between Europeans and Native peoples. Some of the essays are more detailed than others regarding Native peoples, but each opens up areas of inquiry.

Although all of the essays relate in one way or another to First Nations people in British Columbia, the first essay contains the most detail. It concentrates exclusively on one of the most damaging agents of colonization, disease. In this essay (which appeared originally in *Ethnohistory*, in 1994) Harris considers accounts of precontact smallpox among the Coast

Salish people around the Strait of Georgia. Harris concludes that smallpox reached the region in 1782 and had a devastating effect (p.4). It is not Harris' discussion of the story of the spread of the disease and its effects on the Coast Salish of the Strait of Georgia which is the main point of interest here, but rather the fact that the impact of the disease has been relatively ignored.

Harris has thus pointed out a major problem in the depiction of relations between Indian people and agents of colonization as they have appeared in the literature. Harris argues that disease in the area has been ignored for the most part because it ran counter to the belief that Europeans brought progress and civilization to Indian people. Only in the last twenty years has there been any real attempt by scholars to try and understand what actually happened in the interaction between Indian people and Europeans. Harris, by using smallpox at the Strait of Georgia as an example, is able to demonstrate that there is a definite need for such studies. Harris suggests that it is in the interest of the non-Indian portion of society to suggest that precontact Indian populations may have been relatively low (p.4), especially in light of the land claim situation in British Columbia. By ignoring the decimation of Indian populations in British Columbia the precontact numbers can be falsely represented, which could have the effect of downplaying claims to land. What Harris has done in this essay is open up the debate over what impact research into events hundreds of years ago can have on our lives today.

The remainder of the essays in the book touch on Native peoples to different degrees. For example, the second essay in the book, a portion of which appeared in the *Canadian Geographer* (1995), examines issues of power in the fur trade. Harris' discussion of how fur traders made use of their power to attempt to control the fur trade is a welcome piece to the available literature which examines the interaction between Native peoples and European fur traders. Harris' essays on the Fraser Canyon and the population geography of British Columbia also add some new insights to the study of Native peoples in British Columbia.

This book could become a useful work for those interested in the effects of colonization on Native populations in British Columbia. Although a number of the essays do not give any sustained attention to Native peoples, the collection does provide an excellent backdrop to the interaction that occurred. Much of the treatment that Native peoples received in British Columbia has to be understood in the greater context of British Columbian and Canadian history. This collection of essays provides a starting point for trying to come to grips with some of the larger issues involved in the treatment of Native peoples. Not only do these essays provide context, but they also express the need for more inquiry into questions about the

interaction between Euro-Canadians and Native peoples in British Columbia.

The book is also very useful for the numerous figures, maps, and illustrations that are included in the essays. Some may want to criticize Harris for simply bringing together in a book a number of previously published essays. However, this collection is much more than that, for essays that did appear before have been reworked in some form or another. In this sense the book is very much a reflective effort. It gives readers the opportunity to examine how a well-known Canadian scholar has reworked some of his scholarship after reconsidering his previous work. I would recommend this book to anyone interested in British Columbia, the concept of colonization, or historical geography.

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McDonald, Miriam, Lucassie Arragutainaq and Zack Novalinga: *Voices from the Bay: Traditional Ecological Knowledge of Inuit and Cree in the Hudson Bay Bioregion*. Ottawa, Ontario: Canadian Arctic Resources Committee; and Sanikiluaq, NWT: Environmental Committee of Municipality of Sanikiluaq, 1997, ISBN 0-919996-75-2 paper CDN\$ 41.14 (taxes included).

Traditional ecological knowledge (TEK) refers to the body of knowledge accumulated over generations by Indigenous people with respect to their environment. Recently, a series of papers have come out in the academic journal *Policy Options*, in an attempt to describe and distinguish the nature and utility of TEK. Much controversy and confusion surround this series of articles; thus, it is quite fortunate that a book dealing specifically with TEK from an Indigenous perspective is now available. *Voices from the Bay* is an important and timely piece for several reasons:

1. A TEK project of this magnitude covering such a wide variety of topic areas has never been done before.
2. TEK of two Native groups, Cree and Inuit, were consolidated.