

BOOK REVIEWS

Archibald, Jo-ann (Q'um Q'um Xiiem). *Indigenous Storywork: Educating the Heart, Mind, Body and Spirit*. Vancouver: University of British Columbia Press, 2008. 192 pp. ISBN 978-0-7748-1402-7. \$29.95.¹

In the Sty-wet-tan Hall of the First Nations House of Learning (FNHL) Longhouse on the headland of Point Grey, Jo-ann Kelly Archibald transforms into Q'um Q'um Xiiem, a storyworker. In the legacy of her St'at'imc and Stólo ancestors at Soowahlie (a place of dissolution) and Coqualeetza (a cleansing and healing place), she weaves with the Spirit of the Basket. The FNHL was orchestrated to bring elements of the First Nations cultures of British Columbia together to facilitate an environment for cultural safety, healing and transformation in learning and relationships. Q'um Q'um Xiiem invites her audiences into such sensibilities through the culturally storied cedar houseposts with the Longhouse Teachings of Respect, Relationships, Responsibility and Reverence to create interrelatedness, synergy and holism.² She imbricates the space with Indigenous life, weaving many baskets with storywork. She has become a doing, like Coyote, where the River meets the Salishan Sea.³

Archibald invites the reader to learn about Indigenous storywork through her situated quest: first, seemingly alone, in the late 1960s during the initial stirrings of cultural revival, at university to become a teacher and gain experience, then participating in the work of the Coqualeetza Cultural Center. That work led the Halq'emeylem revival with language, providing the framing logic of cultural teachings as part of the movement toward self-governance and local control of education. She gathers witnesses, like critical friends, to aid the work and her understanding as an Indigenous educationalist. She becomes conscientized, able to see across the boundaries of orality/textuality/English/Halq'emeylem.⁴ She orients the reader through this rocky terrain with the story of Coyote's eyes. Using the Stólo *site*/Cultural and First Nations Journeys of Justice Curricula (p. 101) she illustrates the multiple dimensions of storywork in action and as pedagogical strategy. Such curriculum makes transparent the bridging required to span the chasm between First Nations perspectives and Canadian cultural systems by creating a dialogical place for respectful relationships for K-12 and adult learning. It is developed through direct community planning and writing, taking direction from the Elders, engaging Aboriginal educators and Elders, providing multimedia learning options, and supplying teachers' guides as pedagogical support for a way of teaching that respects both the group and the individual (p. 125). She cautions that storywork is hard work. Creating story-

baskets is neither literary machination nor metaphorical exercise, but is grounded in what Lakoff has termed “philosophy in the flesh,”⁵ a creative act borne on the sensibilities of experiential learning. Storywork may be seen as a meta-process in which the contents of culture and curriculum are gathered and gifted in ecologies of relationality. Her basketry is woven with local resources to serve all the people of The River. She has reciprocated by creating this book, a basket, a “SiteI,” of her doings for our example. Indigenous storywork is both a challenge and an offering to educate the heart, mind, body and spirit. This book is highly recommended to those engaged with the challenge of Indigenous education.

Notes

1. The reviewer was privileged to have Dr. Archibald as a reader on her doctoral dissertation committee.
2. On Longhouse teaching, see <http://www.longhouse.ubc.ca/PDFs/LonghouseTeachings2007.pdf>
3. *Salish Sea* is the traditional name for the great inland waterway stretching from Puget Sound to the Johnstone Strait that was used by the First Nations peoples who historically and presently inhabit the area.
4. On conscientization, see T. Heaney (1995). *Issues in Freirian Pedagogy*. <http://www3.nl.edu/academics/cas/ace/resources/Documents/FreireIssues.cfm#conscientization>
5. G. Lakoff (1999). *Philosophy in the Flesh*. New York: Basic Books.

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Carter, Sarah. *The Importance of Being Monogamous: Marriage and Nation Building in Western Canada to 1915*. Edmonton: University of Alberta Press, 2008. 400 pp. ISBN 978-0-88864-490-9. \$34.95 paperback.

Are lifelong, domestic, heterosexual unions sanctioned by law and religious authority as ancient as conservative pundits would have us believe? Sarah Carter raises this question in her latest book, *The Impor-*

tance of Being Monogamous, where she argues that “traditional” definitions of marriage are neither ancient nor universal (p. 3). Rather, their meanings are rooted in the historical developments of the nineteenth century, and are, as Carter establishes very clearly, in constant flux depending on time, place, and the people involved. Between the mid-nineteenth and early twentieth centuries, politicians, missionaries, Indian agents, and other actors in the colonial state struggled to impose their vision of marriage on the Canadian west. By 1915 they had realized a degree of success, but not without struggle or negative consequences for the region’s inhabitants, particularly Aboriginal peoples who faced a formidable weapon when marriage and its concomitant gender order were wielded in the name of the nation state.

Carter uses an impressive array of sources, including newspapers, contemporary writings, parliamentary, church, and court records, letters, and, notably in Chapter Four, stories of courting and marriage told among the Blackfoot, to show how marriage was created and contested in western Canada. In the nineteenth century, this region was home to diverse groups of peoples, including Plains Aboriginals (Blackfoot, Kainai, Lakota, Métis, Plains Cree, Piikani, and others), Mormons, Doukhobours, Quakers, and the ever threatening White American. Such cultural diversity jeopardized the nation-building agendas of the country’s leaders. In this context, marriage became a battleground for cultural sovereignty where the legal system, Department of Indian Affairs, and equally powerful forms of social sanction helped colonial agents realize their goals.

As Nancy Cott found for the United States, Carter demonstrates that marriage customs, based as they were on “the powerful husband/dependent wife model” (p. 3), promoted a gender order which left women particularly vulnerable. Unlike their counterparts south of the forty-ninth parallel, single women in Canada were not allowed to homestead, widows were not protected by dower rights, and divorce was made virtually impossible. At the same time, these successes were never complete: Aboriginal marriage customs persisted; people continued to divorce and practice polygamy; and women found ways to defend their interests, sometimes by threatening to “brain” their husband with an ax (p.128). While gender dynamics are thoroughly examined, Carter does not give race, particularly Whiteness, full analytical weight. What were the racial underpinnings of the grave threat Mormons and other White Americans posed to Canada in the West?

This criticism does not, however, limit the impressive contribution of *The Importance of Being Monogamous* to our understanding of the complex history of western Canada or its importance as a challenge to those who understand marriage as an immutable and ancient institution.

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DePasquale, Paul W. (ed.). *Natives and Settlers Now and Then: Historical Issues and Current Perspectives on Treaties and Land Claims in Canada*. Edmonton: University of Alberta Press, 2007. 160 pp. ISBN 978-0-88864-462-6. \$39.95.

Natives and Settlers Now and Then is a series of essays originally presented at a Native Studies conference held at the University of Alberta in 2000. The general objective of the conference was to bring together Aboriginal and Settler voices in a free and open discourse on such essential terms of reference as self-determination, decolonization, treaty, and sovereignty. At its heart, the book is a reminder also that Indigenous Studies is an emerging discipline, because the participants still feel compelled to test their understanding of chronological events in conceptual terms.

Sharon Venne asserts that all of the Americas are Indigenous lands. She argues that the treaties are legal contracts to share land, not to own property, and thus require perpetual renegotiation. For her, the treaties define relationships between peoples and land where settlers are subordinate to Aboriginal people, and Aboriginal people are subordinate to nature. Her concise argument challenges the reader's understanding of ownership as practiced in Canada in the twenty-first century.

Patricia Seed expands this argument. She reflects on the process by which treaties are defined by Europeans, and makes the case that decolonization is a process that must be driven by Indigenous people within the terms contained in the treaties. Her argument challenges Aboriginal and non-Aboriginals to reach consensus on a chronology of events that drove policy. To arrive at a consensual chronology, each must understand the impact of policy decisions over time; to move on, each must unravel them to create new policies that embrace concepts of respect and reconciliation.

Harold Cardinal provides the best chapter of the book. One of those rare multilingual people who can speak the language of the community and the academy, he makes the most important point in the dialogue by

identifying a conceptual pothole in the decolonization process. Colonizers use negative generalization to isolate and weaken particular groups: if a group looks a certain way or speaks a particular language, all its members en masse are considered less worthy of consideration by the dominant culture. Cardinal makes the point that nation-building requires the de-colonizer to rise above this same negative generalization: just because a person or group is non-Aboriginal (that is, White) does not mean colonizing agendas are being brought to the discussion, because individuals and groups are more than their generalized physiology or history. In fact, the act of nation-building in a de-colonized world requires participation from all walks of life. It is essential to avoid the “tendency to ascribe uniform sameness to them without acknowledgment of their diverse linguistic, cultural, or traditional differences.” To Cardinal, the term “colonization” is a descriptive term rather than a definitive one.

The first appendix adopts a most unusual approach. Entitled “Questions and Discussion,” it transcribes the questions asked by the audience of the speakers and their responses. Ultimately, several overlapping points are made: Aboriginal people north of the forty-ninth parallel were not conquered, but entered into binding treaties between nations. Nonetheless, Aboriginal people have been deprived of many rights and opportunities that were extended to others, and for over two hundred years a significant proportion of Aboriginal peoples have lived in abject poverty. The academic community must engage in a major reconceptualization of the historical chronology before it can come to terms with the violent, racist, and discriminatory past still evident within the dominant culture today. For Aboriginal and non-Aboriginal alike, there is a responsibility to go beyond history, to generate solutions to challenges for subsequent generations.

The book is a forthright and stimulating read. Its greatest strength is its ability to guide the reader towards an understanding of the essential terms that will drive decolonization in Canada in the next generation.

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Douad, Patrick C. (ed.). *The Western Métis: Profile of a People*. Regina: Canadian Plains Research Center, 2007. 326 pp. ISBN 978-0-88977-199-4. \$29.95.

This is an interesting though somewhat odd book. It consists of a collection of articles variously focused on the western Métis that were published in *Prairie Forum* between 1978 and 2007. In a commemorative sense the book shows how important *Prairie Forum* has been in publishing new and important work on the Métis, but the book is little more than the sum of its parts. While it makes important articles more easily available, it neither has a clear thematic center nor does it provide broad coverage of Métis history.

The strongest section of the book is the first five or six chapters which conceptualize and explain Métis origins. John Foster's article on the terminological confusion surrounding the word "Métis" goes a long way to parsing out the ethnic, political, and cultural meanings of the term. Even thirty years after it was written, the article still holds up to a close reading, though the legal and administrative aspects of "Métis" remain unexamined here. Foster's seminal article on wintering, outsider adult males, and the ethnogenesis of the western plains Métis give this portion of the book a unity not found in the rest of the book. Closely related to Foster's emphases are two articles examining Métis origins by way of family histories. Ruth Swan and Edward Jerome's study of the early history of the Jerome family in the West, and Paul Thistle's study of the Twatt family band demonstrate how, in the absence of Métis-authored documents, genealogy combined with archival research can go a long way to understanding Indigenous perceptions, Métis ethnic origins, and identity.

The debate over the federal government's role in administrating the Métis land grant and scrip in Manitoba and the dispersal of the Manitoba Métis is nicely introduced by two articles by Thomas Flanagan and D.N. Sprague. These articles, both published in 1991, however, have been superseded by subsequent publications and do not adequately give a sense of how the debate evolved over several decades. The 1885 Rebellion is also covered adequately by articles by Thomas Flanagan (how land claims precipitated the conflict), Manfred Mossmann (Riel as a millenarian leader), and Walter Hildebrandt (military strategy and tactics in the Battle of Batoche).

As might be expected in a collection excerpted from one academic journal, there are articles here that do not fit the purported themes of the book. A.J. Ray's article on provisioning the northwestern fur trade is more about the increasing exploitation of the plains bison than any ex-

amination of Métis history. Likewise, J.M. Bumsted's piece on Thomas Scott is more about demythologizing Scott's villainous reputation than on the importance Scott had for the Riel Resistance of 1869-70. The organization of the various chapters only exacerbates this problem. The placement of the articles on Thomas Scott, who was executed in 1870 by a Métis firing squad, and Riel's dealings with Sitting Bull in 1880, between several articles on the 1885 Rebellion, seems arbitrary at best.

In the final analysis, the re-publication of these mostly useful articles will make them more accessible to a non-academic and undergraduate readership, and provide a taste of the development of Métis studies over the last thirty years. The book, however, seems an unlikely candidate for adoption as a textbook on Métis history.

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Fienup-Riordan, Ann. *Yuungnaqpiallerput: The Way We Genuinely Live, Masterworks of Yup'ik Science and Survival*. Seattle: University of Washington Press, 2007. 360 pp. ISBN 978-0-295-

Every Native Studies scholar should read every work published by Ann Fienup-Riordan. She is the best contemporary Arctic ethnographer, and among the best anthropologists in the world.

Just looking at the pictures in this volume—and the pictures are worth the price of the volume alone—will give some indication of what I mean. The caption for each picture not only includes the identifying information of what the picture is, along with the technical museum/archival information, but also a commentary from a Yup'ik Elder about the object, what it was used for, and what it means. The text itself exhibits the same detail and care. As such, it sets an excellent example for the rest of us working within the field of Native Studies.

Yuungnaqpiallerput is essentially a museum catalogue to accompany an exhibit of Yup'ik artifacts gathered together from various museums in order to illustrate the technical mastery of the Yup'ik. But the book is so much more than a museum catalogue. The elders were very clear: they did not want the artifacts to be repatriated because the museums were doing a very good job of preserving these items. What the

elders did want, though, was that the knowledge the artifacts generated be returned to, and owned by, their communities. The elders were involved with the selection of the artifacts and they decided on their order by season of use rather than by the museum's artifact typology. The voices of the elders are heard strongly and clearly throughout the text. In some ways Fienup-Riordan's writing only provides a framework within which we can hear what the elders have to say about each of the objects and the activities to which they relate. For those who wish even more detail, there is an accompanying book in parallel Yup'ik and English that contains the full text of the Frank Andrew, Sr. commentary (2008).

This volume follows from two earlier works, *The Living Tradition of Yup'ik Masks: Agayuliyaraput (Our Way of Making Prayer)* (1996) and *Yup'ik Elders at the Ethnologisches Museum Berlin: Fieldwork Turned on Its Head* (2005). Both are equally beautiful and challenging volumes. The first returns a collection of the traditional dance masks to the Yup'ik communities in Alaska. It was here that Fienup-Riordan learned to ask the elders how to organize the exhibit. She wanted to organize the masks by subject and theme. The elders said they should be organized by the community from which the masks came. Fienup-Riordan noted that the museum accession files did not always record the community of origin, but the elders knew where each one came from. And suddenly the collections began to make sense. The trip to the Berlin Ethnological Museum was equally enlightening. The elders were able to provide the museum with detailed information on the correct Yup'ik name for each item, where and how it was made and used, and they could actually demonstrate the use of many items. This new book follows from the work of the elders at the Berlin Museum.

I have never been particularly fond of material culture anthropology, as I have despaired in boredom at the detailed artifact-by-artifact, measurement-by-measurement descriptions. In the field of Inuit studies, there certainly is a lot of this material. But this text has nearly given me a radical conversion experience. The detailed descriptions of the artifacts, their manufacture, and their function are all here, but with so much more. For instance, in the section on grass baskets we are introduced to the variety of grasses within the Yup'ik region (each section provides a Yup'ik vocabulary for the items in the chapter), the regional variations where they grow, the times of year and how they were collected and prepared before they were made into baskets. But then we are treated to a series of stories from the elders of how, when out hunting in the fall or winter, one could make quick shelters out of the grass to protect oneself during a storm. The accounts do not stop there. The grass baskets lead

into grass models of kettles and stoves that were made for the tourist trade in contemporary times. My favourite is in the section on bentwood hats, where the elders insisted on including a contemporary one made of linoleum. The layers and layers of stories that follow on stories make this book a delight to read and place the material objects within their rich cultural context.

The book explicitly raises a rather more difficult epistemological problem: the relationship of traditional Yup'ik knowledge and technology to science. This is a real issue, both in the text and in the discipline, that needs to be taken seriously. Throughout the book there are sidebar items that provide the modern scientific rationale on why certain implements work the way they do – or as well as they do. We are told that when making a kayak, the seams of the covering skins are sealed with a mixture of aged seal oil and tundra moss, which makes them watertight. The sidebar tells us: “Mosses contain plant resins, and seal oil is made up of long chains of fatty acids with double bonds. When exposed to sunlight, these double bonds break to form single bonds, and the free bonds in the oil form multiple cross-linkages with the plant resins, making the mixture waterproof” (p.101). I do not doubt that the information is true, but I am not sure what the author is trying to say with it. Is she trying to justify Yup'ik knowledge in terms of modern science? Is she trying to say that the Yup'ik were practicing modern science all along, but they just did not know it? Is she simply saying Yup'ik knowledge and modern science are equal and parallel ways of knowing? Each of these questions, depending on the answer, has profound epistemological, pedagogical and political implications in the contemporary struggles of Aboriginal peoples to assert their rights over their own knowledges. It is not enough to lay the two knowledges side by side without at least exploring the relationship between the two. Frankly, given the richness of the material from the elders, I think these additions were unnecessary.

I was reading this book while I was in Pangnirtung, Nunavut, and a number of elders and younger people picked it up to look at it while they were visiting. They were intrigued by the items illustrated in the book and proceeded to tell the names and details of the Inuit equivalents to many of the objects. They were also intrigued by the Yup'ik vocabulary, as Yup'ik is close enough to Inuktitut for the words to be recognizable and to trigger the equivalent words in Eastern Arctic Inuktitut. An entire research project was in the process of being generated by simply looking through this book! But what came through most clearly was the pride that the people had in their ancestors who could produce such sophisticated and beautiful material items. That same pride is the heart of the text in the book, and the recovery of that pride and knowledge makes

the book a worthwhile enterprise in itself.

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Laugrand, Frederic, Jarich Oosten, and Francois Trudel (eds.). *Apostle to the Inuit: The Journals and Ethnographic Notes of Edmund James Peck, The Baffin Years, 1894-1905*. Toronto: University of Toronto Press, 2006. 498 pp. ISBN 0802090427. \$75.

Missionary writings evoke a feeling of ambivalence for those of us in Native Studies: they are necessary data, but at the same time offensive in content. To say that *Apostle to the Inuit* is an important work is to fully uphold that ambivalence.

Edmund Peck was an Anglican of the Church Missionary Society, who, while not the first missionary to the Inuit, was certainly the most influential of the early missionaries. This text does not deal with his time, 1876 to 1892, among the Inuit of Northern Quebec, but with the period of his work in Cumberland Sound, Baffin Island between 1894 and 1905. By the time Peck began this mission he already spoke Inuktitut well; indeed, he was called Uqammaq ("one who speaks well," with the implication that he might speak too much) and was competent and experienced in living in the Arctic. The book consists of two parts: his Cumberland Sound diaries and his ethnographic writings (his diaries

while he was in England on furlough are not available).

Diaries are always difficult to read because they are written from inside of the events and it is challenging for the reader to perceive the whole. These diaries are no different. They are written with an eye towards their audience – those supporters of the mission, both financially and spiritually, in England. Peck is thus very measured in his statements, for example, about his fellow missionaries. He always refers to them politely as Mr. Parker or Mr. Samson and speaks well of their work and accomplishments. We therefore have no sense of why Mrs. Peck would write later that “my husband will never gain work with a single man.” Apparently they kept him from sleeping well at night, but what activities might have caused this problem are not mentioned.

Two introductory chapters provide an overview of the whole, but their detail is insufficient to make sense of each of the chapters that follow. Each section needs to be introduced by background details covering the period dealt with in the chapter. There is little sense here of conflict between the mission and the whalers, the problems with each of Peck’s missionary partners. For example, during Peck’s furlough in 1900, the Society told him that the mission was too expensive and they wanted to divert their resources elsewhere (to India) since there were no baptisms among the Inuit. Remarkably, the very next year the first four Inuit are baptized. Peck’s joy at the baptisms is no doubt very real, but it does need to be tempered by the historical reality he was working with.

Modern readers will also find Peck’s nineteenth-century piety particularly tiresome, because it is not a mode of writing or thinking that many of us are familiar with any longer. It does, however, make one aware of the very real sense of God’s presence in Peck’s own life, and how he must have communicated that to the Inuit. While tedious, this discourse is extremely important for understanding Peck, his motivations, and what he ultimately taught. Again, the editors could do a better job of helping the reader to appreciate this mode of discourse.

This is an important work for studying the colonial history of Cumberland Sound, one of the most significant regions for understanding Qallunaat-Inuit interactions. We can now add Peck to the list of published first-hand diarists: Mrs. Penny, the wife of a whaling captain (1857-58) (Ross, 1997); Franz Boas, the “father” of American anthropology (1882-83) (Muller-Wille 1998); and the failed expedition of Bernard Hantzsch (1909-10) (Hantzsch 1977). In Peck’s diaries, the reader will learn little directly about the Inuit, but a lot about the colonial situation at the end of the whaling period in the Arctic. We are driven to pause and wonder why the mission had to run a soup kitchen to support Inuit in the hard winters of 1898-99 and 1903-04. Was it because the Arctic is

such a difficult land to eke out a living in, or was it because of the contractual obligations Inuit had with the whalers that required them to turn over every seal they caught? Too many texts have gone for the first answer, while the truth might be closer to the second.

The editors' choice to exercise a light interpretive hand with the text also has a drawback in that it is impossible to see the direction and dynamic of the mission in this text. Admittedly, Laugrand has written about this subject extensively elsewhere (largely in French) (see especially Laugrand 2002), but it would be helpful to include some of those insights here. One of the most valuable discussions has to do with the fact that the mission did very poorly (from the missionaries' point of view) until the Inuit took hold of the message and began to propagate it themselves. How and why this happened is an important historical puzzle to which this text provides only some of the answers.

The second half of the book presents a series of ethnographic documents produced by Peck. Franz Boas had asked Peck to collect certain information on shamanism for him, and in particular to translate a number of obscure shamanic words and passages that Boas himself had collected. Some of the material made it to Boas and was included in his later publications on Inuit (1901, 1907), some of it was lost in the mail, and evidently some was never sent at all. The provenance and sources of these texts are difficult to ascertain, because we are not certain who collected which texts from whom and why. Evidence elsewhere in the diary shows that Peck used a "Boasian" method to teach the new missionaries Inuktitut – they were required to go and visit Inuit in their homes, write down stories and then bring them back to Peck to work on the translation. Further, Peck also speaks of spending about two weeks at the end of July translating the texts collected by Mr. Bilby. It seems that Bilby, and perhaps Greenshield, actually collected the texts and that Peck collated and translated them. Thus a great deal of the material included here has the Inuktitut texts (despite Peck's peculiar orthography) with interlineal translations. This material is a very valuable addition not only to the extant versions of various Inuit stories (especially Cumberland Sound versions), but also to our knowledge of Inuit *angakkuniq* (shamanism). Surprising as it may seem, our knowledge of Inuit shamanism is based on a relatively small corpus of material (mainly from Rasmussen) and Peck's work increases it considerably.

There remain some difficult problems with the material. A large section is devoted to the list of 347 familiar spirits of shamans that has actually been published previously. The authors (and the reviewer!) are at a loss of what to do with this material. Laugrand, Oosten and Trudel (2000) did discuss this list with elders in both Iqaluit and Pangnirtung,

but they too were overwhelmed by the volume of the spirits included. The list clearly comes from shamans who have converted to Christianity and have passed on the information, but either there were a large number of shamans with a few familiars each, or the shamans had many more familiars each than the literature suggests. Even more puzzling for the researcher is just who all these spirits are – never have so many been recorded.

This book is a rich mine of historical and ethnographic information, and a truly important text in understanding the missionary and colonial history of the Arctic. But like any such text it needs to be read with all critical faculties alert and a close reading against the grain to perceive the voice of Inuit within it.

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Lutz, John Sutton. *Makúk: A New History of Aboriginal-White Relations*. Vancouver: UBC Press, 2008. 416 pp. 978-0-7748-1140-8. \$32.95 paperback.

Conceptions of history depend not only on what people remember and record but also on what they forget or choose not to recall. One aim of *Makúk* is to change a common conception of British Columbia history by recovering repressed memories of the roles of Aboriginals as laborers in the province's development. According to John Lutz, there is a "widespread misconception" that Aboriginal people "remained outside the capitalist economy" after Europeans arrived (p. 7). To refute that notion, he provides abundant evidence that Aboriginal workers were "essential to the development of new industries and...the spread of capitalism," but he also goes on to explain why the twentieth century was "for Aboriginal peoples...a century of impoverishment" (p. 279).

The book's unconventional title—a Chinook jargon word meaning "exchange"—reflects its analytical framework. Lutz identifies Native peoples' work in the colonial economy as an example of cross-cultural exchange and the dialogic nature of Aboriginal-White relations. To counter histories that focus on Whites' accomplishments and overlook their myriad "conversations" with Aboriginal people, he draws extensively from records of Aboriginal voices. Together with the judicious use of colonial records, his investigation reveals the misunderstandings and injustices that occurred when Aboriginals, seeing opportunities to earn wealth for use in their prestige economy, participated in the alien capitalist system. Hoping to help ease present tensions, Lutz wants readers to see how past misunderstandings have shaped intercultural relations. He calls for dialogue aimed at reaching "a place of creative understanding" between Aboriginal and non-Aboriginal peoples (p. 299).

Lutz's reference to non-Aboriginal Canadians in the first person ("we") suggests that he envisioned an audience of non-Aboriginals who have limited knowledge of Native Studies, and the book is well suited to educating readers who fit that description. Its argument that discrimination was largely responsible for Aboriginal poverty is all the more persuasive because Lutz fair-mindedly acknowledges other contributing factors and even White efforts on Aboriginal peoples' behalf. His lucid prose is mostly free of academic jargon. Engaging anecdotes and helpful tables illus-

trate and supplement the narratives that exhaustively document Aboriginal involvement in the colonial economy. Readers accustomed to non-linear information-gathering on the Internet will appreciate the images and excerpts from historical sources that appear in the page margins.

There is much here as well for scholars in the field of Native Studies and other readers who *are* familiar with Aboriginal history. *Makúk* models some commendable ethnohistorical methods. By featuring the micro-histories of two distinct Native communities and following those studies with an overview of Aboriginal labor history, it illustrates and helps to explain the diversity of Aboriginal experiences. By making economic affairs its central subject, pointing out that “economy *is* culture” (p. 305), and showing how Aboriginals integrated their traditional economy with the capitalist one, the book casts fresh light on a critical aspect of Aboriginal history. And by conceptualizing relations between Canada’s First Nations and newcomers as complex, two-way exchanges, it reminds us that colonial encounters have transformed everyone involved. This book belongs in the libraries of all Native Studies scholars, in Canada and beyond.

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McKenzie, Stephanie. *Before the Country: Native Renaissance, Canadian Mythology*. Toronto: University of Toronto Press, 2007. 233 pp. ISBN (paper) 978-0-8020-9446-9. \$27.95.

Stephanie McKenzie presents an intelligent and cogent study of Canadian Aboriginal literature during the 1960s and 1970s and its impact on Canadian literature as a whole. For Native literature in Canada, the two decades beginning in 1960 represented a period of significant production and recognition. It was, in McKenzie’s words, a time of “Aboriginal social and political activism, an explosion of writing by First Nations and Métis authors” as they “entered the Canadian literary market and announced the arrival of not only significant individuals but also of a *body* of literature...” (7).

Viewing Canadian literature as a continuum, she demonstrates how the literary success of Native writers and the publication of First Na-

tions' traditions have provided national authors of non-Aboriginal background with myths and creative stories from which to develop a truly national literature. In her introduction, the author provides readers with an effective outline of what the book attempts to do: "*Before the Country* 'stories' the nation. This book attempts to identify mythological patterns...to show how, in formal, mythological manner, Canadian history shifted shape in a corpus of 'postmodern,' mythological texts published after this Native Renaissance" (8). The aesthetics of the literature of Canada emanate from before there was a European-colonized Canada. The book does a masterful job of providing the social, political, and literary context into which the 1960s Native Renaissance develops and illustrates well the impact that renaissance has had on numerous writers who followed.

Many Canadians entering the 1960s sought a distinctly Canadian identity in their creative voice. They looked to English models, evaluating their literature using myths, models, and norms from the "motherland" of their ancestors in Europe instead of looking to the Aboriginal myths and stories that had developed from the land and people of what came to be called Canada. With the outburst of literature from the Aboriginal community in the 1960s and 1970s came myths and stories which, in the words of Thomas King, did "not pander to the non-Native expectations" (35). Aboriginal creative voice was transcribed from orature to literature or from Native language to English, providing new literary traditions.

The author explores the non-Native voice through illustration and discussion of the works of numerous Canadian authors including Northrop Frye, James Reaney, Margaret Atwood, Jack Hodgins, Leonard Cohen, and Robert Kroestch. Juxtaposed with the works of these authors are ample references to the work of Native authors such as Chief Dan George, Harold Cardinal, Thomas King, Basil Johnson, Mary Augusta Tappage, and Norval Morriseau. By referring continually to how the mainstream of Canadian letters sought a myth, and sought a history which was truly Canadian, and then worked to present how the Native voice had a history, had myths, McKenzie provides a well-rounded analysis of the literary situation.

While recognizing that individuals create unique works, the author also demonstrates how a truly "pan-Indian" literature does exist. The value of this "pan-Indian" creativity in the 1960s and 1970s on Canadian culture as a whole is presented well.

A thorough Works Cited section adds to the value of this well-researched and well-written book. *Before the Country* should provide the stimulus for discussion among scholars of Canadian Native literature as

well as for countless others involved with Canadian literature, Native Studies, or Canadian Studies. It is a positive contribution to the study of Canadian Native literature.

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Nakata, Martin. *Disciplining the Savages: Savaging the Disciplines*. Canberra, Australia: Aboriginal Studies Press, 2007. 247 pp. ISBN 13-978-0-85575-548-5. \$44.95 RRP.

The primary focus of this outstanding work of scholarship by a Native scholar is a thoughtful Indigenous deconstruction of the arrogance of the Eurocentric mindset of the seminal important 1898 Cambridge Anthropological Expedition among the Torres Strait Islanders, a deconstruction by a contemporary Torres Strait Islander who proves equal to the task of revealing the full extent of the intellectual damage done by the “insidious” (28) work of that expedition, work that was reported in six volumes between 1901 and 1935.

In painstaking detail, Nakata reveals it to have been an expedition by academics who were crippled by the Eurocentric blinders of religious prejudice and assumed superiority of their own related cultural baggage. These same academics played influential, but long forgotten, roles in working out comfortable propaganda frameworks within which the emerging social sciences of the twentieth century approached the discussion of Native nations.

While Nakata does not focus on sovereignty issues, the contemporary Native intellectual community will nonetheless find much in Nakata’s book to support Native indictments of the social sciences for framing discussions about Native nations within contexts that imply they are not sovereign nations, the full equal of any European nation. That denigration of Native sovereignty within academe is increasingly coming under attack for helping Europeans to maintain the status quo, the illusion of having overrun civilizations that are inferior to their own, when these are great civilizations that are sustainable and renewable, in stark contrast to the fatal flaws of Western Civilization, which now threatens the extinction of all life on earth.

Nakata's book is more scholarly and less abrasive than the most famous Indigenous critique of academe, *Red Earth, White Lies: Native Americans and the Myth of Scientific Fact* (NY: Scribners, 1995), by the late Sioux political, religious, and legal scholar Vine Deloria, Jr.. Nakata's book might be regarded as an in-depth case study that supports many of Deloria's contentions argued in that and the many other books of his long and influential career.

Nakata understands that the struggles of Native people, in academe and elsewhere, in a colonized world, is a direct result of "the political nature of their position" (225). And he knows that it is grounded in racism. "Something about the re-writing of earlier racial discourses into a cultural discourse grated deep within my soul. Why would I accept such a shift that said in effect 'Oops, sorry, we were wrong but we've re-thought this, and, here, we think is a better explanation of you and your predicament'" (222-223).

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Oguamanam, Chidi. *International Law and Indigenous Knowledge: Intellectual Property, Plant Biodiversity, and Traditional Medicine*. Toronto: University of Toronto Press, 2006. 416 pp. ISBN 9780802039026. \$68.

Chidi Oguamanam presents a thoroughly researched and well thought-out examination of the complex interface between international law and Indigenous knowledge, with a special focus on the consequences associated with the merger of traditional Indigenous cultural knowledge and contemporary, market-driven Western approaches to property rights. *International Law and Indigenous Knowledge: Intellectual Property, Plant Biodiversity, and Traditional Medicine* is meant for specialists and professional legal scholars. However, the well-developed and structured format leads an interested reader through the discussions that emerge when Indigenous knowledge, cultural practices, biodiversity, intellectual property rights and other related and often conflicting concerns are considered in the same context. The author reviews Indigenous knowledge systems from an international perspective that involves traditional

knowledge, therapeutic uses of plants, intellectual property rights, biodiversity, activism, and historic precedents. An important theme developed in the text is the examination of the positive and negative attributes that must be considered when international legal constructs are used to simplify and generalize the holistic and interconnected processes integral to the practice of Indigenous traditional knowledge. Legal definitions and decisions can impose unforeseen limitations on the people and natural resources upon which traditional practices depend. Contemporary discussions concerning intellectual property rights currently favor Western legal and scientific paradigms, but these can result in the erosion of the social, cultural, and traditional values connected with Indigenous practices and contribute to the overharvest and destruction of medicinal plants and other natural resources.

Indigenous peoples have the right to determine how to protect, sustain and use their intellectual, cultural, and biological heritage as they deem appropriate. This principle, however, raises a complex array of interdependent issues, values, and purposes which may be addressed through a cross-cultural dialogue on intellectual property rights. This option, as proposed by the author, would extend the discussion between legal interpretations and Indigenous perspectives and could result in the establishment of a *sui generis* or alternative system that better serves Indigenous intellectual property rights and does not subject traditional knowledge to Western epistemic hegemony. The author proposes a unique and innovative interaction to enable negotiation of the divergent issues of economic rewards and cultural integrity, legal empowerment within the Convention on Biological Diversity and the World Intellectual Property Organization, and cross-cultural frameworks.

International Law and Indigenous Knowledge by Chidi Oguamanam is a valuable contribution to the ongoing discussion over preservation of the integrity of traditional knowledge and Indigenous ways of knowing. The author provides solid scaffolds to navigate the complex negotiations and intersections between international law and Indigenous property rights in evolving, diverse contexts.

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