

## BOOK REVIEWS

Thomas Biolsi, *Deadliest Enemies: Law and Race Relations On and Off Rosebud Reservation*. Minneapolis: University of Minnesota Press, 2007. 280 pages. ISBN 978-0-8166-4971-6. \$22.50 paperback.

Originally published in 2001 by the University of California Press, *Deadliest Enemies: Law and Race Relations On and Off Rosebud Reservation* is an ethnohistorical and ethnographic case study of racial tensions and racism between the *Sicangu* Lakota of the Rosebud Reservation and the local Whites of South Dakota. A new introduction has been written for this edition. The central thesis of the work is that local racial tensions, expressions of racial inequality, and racial domination did not specifically arise because of immediate interactions between the two groups, but are structured and positioned by national forces that always have sought to maintain a racial hierarchy that asserts "white privilege." The major force in setting yet masking the agenda for racial conflicts locally is federal Indian law which, according to Biolsi, is a "racial politics machine" and "racial project" that shapes local Native/non-Native interactions, while excluding as well as subverting the historical reality of colonialism. Whites outside of the local region are thus allowed to proclaim an innocence or non-obligation regarding Native Americans. It is a complex, if not nuanced, thesis.

Chapter one opens with an ethnohistorical sketch of the creation of the Rosebud Reservation and the complexities of Indian land rights after the reservation was allotted and opened to Euro-American homesteading. By the end of the New Deal era, federal policies and laws had set the stage for a variety of jurisdictional and legal entanglements that would result in Lakota/White conflicts.

Building on the jurisdictional issues raised in previous chapters, Biolsi provides readers with a sophisticated discussion of the *Rosebud Sioux Tribe v. Kniep* case. The implications of this case were heightened by the civil rights activities of the American Indian Movement, which increased racial tensions and elevated White concerns about law and order. While the analysis of the case is well-organized, elucidating the legal and logical conundrums involved, the ambiguities and contradictions in the case underwrite the racial struggle between Natives and non-Natives. Without the contradictions of Indian law, Biolsi proclaims, there would be no racial tension in South Dakota: a bold assertion that certainly overemphasizes the role and power of Indian law in shaping

Native American race relations.

How the ambiguities of legal rights are expressed in racial terms is detailed in Chapter Three, "The Mission Liquor Store and Racial Hard Feelings." Using the Mission, South Dakota liquor store controversy, the author illustrates how issues about self-determination, tribal sovereignty, the insertion of state legal authority on reservation lands, and the extension of tribal authority over non-Indians on reservation lands became rooted in arguments of racial discrimination. Once again, according to Biolsi, the ambiguities and contradictions in law have created the platform for racial tensions.

The next two chapters focus specifically on the conflicts resultant from the clash between state jurisdiction and tribal jurisdiction over non-Indians on reservation lands, focusing largely on South Dakota and the Rosebud Reservation. Chapter Six in turn examines how opposed legal rights and claims between Native Americans and non-Natives operate to create political subjects that are also racial subjects. The author critiques the management of Indian/White relations, the concept of tribal sovereignty, the role of colonialism in constructing racial agendas, as well as the regulation of White guilt and innocence in the racial politics of Indian law. The work concludes by restating its central thesis that Indian law is a "racial politics machine": a powerful, hegemonic force that has political and racial consequences for Native Americans.

Since its original publication in 2001, some reviewers, especially Indigenous scholars, have criticized Biolsi's treatise. Some have argued that the role of Indian law in the creation of Native American race relations, the perpetuation of a racial hierarchy, and the maintenance of White privilege is an overemphasis, ignoring a multitude of other social forces that affect race relations. Other scholars have viewed the work as apologetic, ignoring the deadly realities of reservation border town racism to the outright genocidal policies generated by state and federal governments. The "New Introduction" in the 2007 edition is an obvious attempt to address these criticisms. Whether one agrees with his thesis or takes exception to his argument, *Deadliest Enemies: Law and Race Relations On and Off Rosebud Reservation* is a thought-provoking work that will certainly continue to generate further critical debate.

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Julie Cruickshank, *Do Glaciers Listen?: Local Knowledge, Colonial Encounters & Social Imagination*. Vancouver: The University of British Columbia Press, 2005. 328 pages. ISBN 9780774811873. \$34.95 paperback.

*Do Glaciers Listen?* is an ethnography that unites local knowledge, history, nature, and the culture of the peoples who live with the ice of the Mount Saint Elias Glacier Range of Alaska, British Columbia, and the Yukon Territory. The book grew from Julie Cruickshank's unparalleled understanding of Indigenous knowledge and tradition. Relying on her informants' oral traditions and the records of explorers, boundary surveyors, and fur traders, Cruickshank attests to the importance of the Glacier Range to personal lives and histories. The monograph weaves together a multitude of narrative strands into a marvelous reading pleasure and it is unsurprising that the book has won such peer recognition as the K. D. Srivastava Prize for Excellence in Scholarly Publishing and the Clio Award.

Organized into three parts, *Do Glaciers Listen?* outlines the location, history and current situation of the Mount Saint Elias Range. Cruickshank begins with "Matters of Locality" in which the different parts of the range are specifically examined in relation to the Little Ice Age, 1550-1900 C.E. In this section, Cruickshank relies upon the oral traditional knowledge of her long-time informants Annie Ned, Angela Sidney, and Kitty Smith to create the stories told. The next section, "Practices of Exploration," details the expeditions of Jean-François de La Pérouse in Lituya Bay, Alaska (1786) where he interacted with the local Tlingit. John Muir in his journey through Alaska (1879-1880) also relied on the Tlingit and followed a very similar course as La Pérouse a century before. Muir, however, sought a more anthropological and environmental understanding of the glaciers. Similarly, James Glave's second trip to the Alsek (1890-1891) was used as an opportunity to collect local Tlingit knowledge. Cruickshank acknowledges that the explorers' accounts are partly based on oral local knowledge, and she combines them with Ned, Sidney, and Smith's living memory of the glaciers to produce a greater understanding. Her work well demonstrates the importance of using both oral and archival information. Finally, the third section, "Scientific Research in Sentient Places," examines the mechanisms employed in mapping boundaries and the more recent histories revolving around the melting of the glaciers, as well as the need to protect these places and resources.

In answer to the question posed in the title, glaciers do indeed listen: The women I knew portrayed glaciers as conscious and responsive to humans. Glaciers, they insisted, are willful, some-

times capricious, easily excited by human intemperance but equally placated by quick-witted human responses. Glaciers engage all senses. (8)

Their stories, related through the oral narratives by the people who co-exist with each other and with nature, testifying to the temperament of the glaciers themselves, are learned over generations.

This volume effectively unites oral testimony, local culture, history, and nature to portray the importance of the Mount Saint Elias Range to local inhabitants and visitors alike. The quantity of information, the illustrations, and the engaging writing style permit both those with little knowledge of the field and those with years of experience to benefit from Cruickshank's work. Simply, *Do Glaciers Listen?* is an excellent collection of stories and histories that will be of interest to all readers.

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Philip E. Davis, *The Scalping of the Great Sioux Nation: A Review of My Life on the Rosebud and Pine Ridge Reservations*. New York: Rowman & Littlefield Publishers, 2010. 173 pages. ISBN 978-0-7618-4825-7. \$31.00 paperback.

Emeritus Professor of Philosophy Philip Davis offers the reading public a highly personalized series of essays about United States Indian policy. Topics range from the Treaty of 1868, through key aspects of Indian policy, like allotment, to casinos and law, and the perniciousness of American Indian despoliation by the United States. He does not actually review much of his life on two Lakota reservations because he was a child when his father worked in the Indian Service, 1929-1939. Only about two chapters provide anecdotes about his family's experiences. For instance, Davis comments on an automobile accident involving his mother and sister that killed Short Bull, a Rosebud Lakota. Davis is not sure if this Short Bull was the famous disciple of Wovoka. (He was not.) This example illustrates the problematic tenor of the book.

Davis' musings are informed by his reading. He cites many of the key scholarly works like William C. Canby for American Indian law, Steven Light and Kathryn Rand for casinos, and Francis Prucha for treaties. But

his interpretations are highly personalized and often do not coincide with scholarly consensus. For instance, Davis concludes that scalping was a common practice in Europe and that whether or not Indians invented scalping is still a matter of debate.

Digression into the history of scalping explains the first half of the book's title. Davis sees the treatment of the Sioux, and Indians in general, as Americans asserting power unethically over the Sioux. He notes that scalping does not necessarily kill the victim, but it always indicates that the victim lost. This seems a roundabout way to assert that the violence done to the Sioux land and culture by Americans was wrong.

His best conclusion is that Indians and Americans should "beware of the gambler." The book needs to be read for an understanding of the logic behind a warning about "the gambler" and other oblique opinions. Davis provides a sampling of how a man concerned with ethics (his academic preparation) comes to conclusions about the Native experience in the United States. Many readers might find it interesting as a kind of commentary on historical events. However, they should keep in mind that the discourse is shaped by the author's general knowledge and that he is not an Indian Studies specialist.

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Donna Deyhle, *Reflections in Place: Connected Lives of Navajo Women*. Tucson: University of Arizona Press, 2009. 256 pages. ISBN 978-0-8165-2757-1. \$24.95 US paperback.

Three life histories of Navajo women, Jan, Vangie, and Mary, provide the context for Donna Deyhle's exploration of racism and education in San Juan County, Utah. Deyhle states: "I started the writing of this book with concerns of (mis)representations of Navajo youth in education discourses as well as in ethnographic texts. I end with similar concerns" (p.215). An educational anthropologist at the University of Utah, Deyhle presents her long term research which she began in 1984 when she first met the three adolescent students, and which she continued over the next two and a half decades as she followed the women's adult lives as mothers and employees on and off the reservation.

Attending numerous classes in the county public schools, both with and without the three Navajo students, Deyhle reveals a consistent and distressing portrait of low expectations, ethnocentrism, and derogatory messages on the part of White educators. The Navajo students respond to the teachers with strategies of resistance such as silence, disinterest, hostile remarks, and break dancing. According to Deyhle, "Even well-meaning teachers were no match for the collective resistance of the all-Indian classes. In this space, Navajo students were the dominant force as they turned a Native gaze towards controlling their teachers" (p.87). The results of this adversarial relationship between Navajo students and teachers are low levels of academic achievement and a high dropout rate. The graduation rates for the two county high schools between 1984 and 1990 were 63 per cent of Indian students at Whitehorse High School and fewer than half of the Indian students at San Juan High School.

In light of this educational environment, the book would have benefited from a discussion of successful educational approaches from the multicultural and minority education literature. Despite the institutional resistance and indifference in San Juan County, inroads may be made with culturally-relevant teacher training and workshops.

As demonstrated in recent studies of Navajo women by Mitchell,<sup>1</sup> Lamphere,<sup>2</sup> and McCloskey,<sup>3</sup> these women gain strength from a cultural identity based on Navajo traditions and ceremonies, matrilineal and extended family kinship networks, and life on Navajo land. Rich in detail, Deyhle's book is a valuable account of women who compensate for their ineffective education with determination, hard work, and dedication to their families.

### Notes

1. Mitchell, Rose. *Tall Woman: The Life Story of Rose Mitchell, A Navajo Woman, c. 1874-1977*. Ed. Charlotte J. Frisbie. Albuquerque: University of New Mexico Press, 2001.
2. Lamphere, Louise. *Weaving Women's Worlds: Three Generations in a Navajo Family*. Albuquerque: University of New Mexico Press, 2007.
3. McCloskey, Joanne. *Living Through the Generations: Continuity and Change in Navajo Women's Lives*. Tucson: University of Arizona Press, 2007.

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Louis-Jacques Dorais, *The Language of the Inuit: Syntax, Semantics, and Society in the Arctic*. Montreal & Kingston: McGill-Queen's University Press. 396 pages. ISBN 9780773536463. \$45 hardcover.

This book provides a comprehensive, detailed, and pan-dialectal survey of the Inuit language, exploring its structure, history, and current status across the Canadian Arctic, Alaska, and Greenland. Dorais presents each aspect of the language in a manner that is both authoritative yet accessible to non-specialists. Throughout he displays an intimate knowledge of the language, its history, and its importance to Inuit culture.

Across the first six chapters Dorais lays out the geographical distribution of dialects, provides a detailed survey of their linguistic characteristics (paying close attention to phonological differences), examines a single dialect (Arctic Quebec) in even greater detail, explores the origin of the language family, presents historical evidence for more recent changes in the language, and looks at the topics of meaning and oral literature. The last four chapters focus more on the interface between language and society, exploring the subjects of formal education, literacy, contact with other languages, the rise of bilingualism, language loss, and finally the theme of language and identity.

While very informative and extensively researched, I have two small criticisms of the book. First, while I recognize that using the standard (romanized) orthography when discussing phonology makes the content more accessible to a wider audience (including the Inuit community), when the author *does* make use of additional symbols outside the orthography it would have been clearer and more precise to use the International Phonetic Alphabet (IPA). While the text refers to the "phonetic alphabet," the symbols are often either non-standard or used incorrectly. For instance, the symbol [ɲ] doesn't represent a "palatal nasal" as stated on p.184, but rather a uvular nasal. Greek letters are also used in place of IPA symbols. Given that many readers may already be familiar with the IPA, and given the availability of free Unicode IPA fonts, I would hope that this shortcoming will be addressed in future editions.

My second criticism concerns the discussion of semantics in Chap-

ter Six which seems at least to border upon the controversial Sapir-Whorf hypothesis that language determines or limits thought. For instance, he states that differences between European and Inuit perception of time “is shown by the fact that the [various case markers] can express either space or time” (p.146). But the very same is true of English prepositions like “in” or case markers in numerous languages. Similarly, he states that “the word ‘good’ (*piujuq*) actually means ‘which is something’ because Inuit cannot divorce goodness from existence” (p.138). This seems highly conjectural. Wouldn’t the fact that English speakers can say “that’s really something!” to mean that something is good entail the same conclusion?

Nevertheless, this book is an invaluable tool for anthropologists, educators, historians, linguists, sociologists, and any other specialist investigating the Inuit language. In both its breadth and its depth it eclipses any single existing resource on the language. I highly recommend it to a wide assortment of readers.

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Gerhard Ens (ed.), *A Son of the Fur Trade: The Memoirs of Johnny Grant*.  
Edmonton: University of Alberta Press, 2009. 468 pages. ISBN 978-0-88864-491-6. \$34.95 paperback.

John Francis Grant (1833-1907): a simple man of great complexity.

In the days of Rupert’s Land, John Francis Grant was born at Fort Edmonton. When his mother died in 1835, young Johnny was sent with his older siblings to his grandmother in Trois Rivières, Quebec, while his father, Richard Grant, accepted various postings with the Hudson’s Bay Company (HBC). Johnny was in his mid-teens before he joined his father at the HBC post at Fort Hall, Idaho, just in time to witness the demise of the fur trade, conflicts between Whites and various tribes, and the beginning of the Montana gold rush. It may be his acquaintance with the old mountain man culture which honed his skills as a story teller.

Johnny’s voice is clear throughout the narrative. When he tells of his early childhood, we do not imagine an old man telling of his youth, but seem almost to hear the voice of the child. As is common to people

steeped in the storytelling tradition, his tales do not trail off pointlessly, and his ability to mock himself is a welcome change from self-aggrandizing works. Whether tracking stolen horses to a Blackfoot encampment or celebrating a joyous Christmas in the Red River, he carries the reader with him.

When he dictated his memoirs to his last wife, Clothilde Bruneau Grant, Johnny admitted frankly that he would leave out incidents “not just suited to the taste of my fair readers.” Clothilde also noted she would leave some stories out. Whatever stories were lost to these acts of self-censorship, a wealth of history remained in a manuscript that was closely kept by his descendants for decades. Tantalizing bits emerged from Grant’s Deer Lodge home in southwest Montana in 1952 and in 1996 my own edition of Grant’s tales of life in early Idaho and Montana Territories (1847-1867) was published. Still, his childhood in Edmonton and Trois Rivières and his return to Canada just in time for the Riel Resistance remained unpublished. Until now, that is.

Gerhard Ens, Associate Professor of History at the University of Alberta in Edmonton has brought the entire known manuscript to light as *A Son of the Fur Trade: The Memoirs of Johnny Grant*. Ens has augmented the autobiography with scholarly footnotes, and included his interpretation of Grant’s history and character. For example, while there can be no doubt of Grant’s Métis heritage, and though he married women of several different tribes, it may yet be debated whether inclination or fate decreed that he would ultimately be associated more with Métis culture than English. Ens brings his years of scholarship on the Métis to bear on the question.

A valuable addition to the text is the truly exhaustive family tree assembled by Anita Steele. It’s a tangled tale, with several marriages credited to many family members and possible connections ranging from Cuthbert Grant of the Bois Brûlé to Sacagawea of the Lewis and Clark expedition. Steele has followed every lead until a credible picture has emerged.

Thanks to the efforts of Ens and Steele, Johnny Grant, his forebears and descendants, can now take their rightful places in Canada-U.S. northwest history.

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Tom Flanagan, Christopher Alcantara, and André Le Dressay. *Beyond the Indian Act: Restoring Aboriginal Property Rights*. Montreal & Kingston: McGill-Queen's University Press, 2010. 224 pages. ISBN 9780773536869. \$34.95 hardcover.

This book takes an economic and structural approach to Aboriginal poverty in Canada. Blaming Indian Act restrictions, the authors argue that the lack of absolute property rights on reserves creates barriers to financial investment and economic development, retarding Native people's capacity to gain access to credit and therefore raise revenue. The authors' argument rests on the assertion that, "Market economies are built on the exchange of property rights" (171).

But deep poverty can also spring from property rights when ownership distribution is radically uneven. Missing from this book is any consideration of the very unbalanced geography of ownership in Canada from a Fourth World perspective: Indigenous peoples struggling to gain control of their lands against the colonial stronghold of the Canadian state.

Tom Flanagan's ideological commitments to the free market economy are well known. He is also the author of the much-maligned *First Nations, Second Thoughts*. In *Beyond the Indian Act*, he brings these positions together, dexterously critiquing opposition to capitalist development on Indigenous lands that is based on cultural claims of egalitarianism. He argues instead that Indigenous peoples are no different from Europeans because they possess personal property, carry traditions of family ownership, and once actively engaged in trade relations. In addition, Flanagan espouses the biological impossibility of egalitarianism, submitting that property embodies genetically predisposed social relations of territorial competition.

To appreciate the narrow blinds of this book's premises, we need to broaden the frame of Aboriginal poverty in Canada. Reserves comprise only a fraction of treaty lands and the territory of unsettled Indigenous land claims. Development on reserves are the micro-politics of Native poverty versus the more insidious and determinant macro-politics. If treaty nations owned the subsurface rights to their traditional territories, for example, their lands would generate substantial revenue for their communities. Meanwhile, for those communities currently negotiating for their traditional territories through the Comprehensive Land Claims (CLC) and British Columbia Treaty Commission (BCTC) processes, bands are forced to give up substantial assets in land mass and title. Regaining jurisdiction over their lands is the missing link here, not property rights. In addition, neither the CLC nor historic treaties address the com-

mercial nature of Aboriginal rights and title, relegating Aboriginal existence to a subsistence economy of an imagined past (Johnston, 197) despite the landmark *Delgamuukw* (1997) decision that found Indigenous peoples hold a common law property right to their lands.

Furthermore, reserves are colonial emplacements, thus the majority are remote, isolated from employment sources, and sited on mineral-poor lands—not ideal for land capitalization. Nonetheless, the authors propose the First Nations Property Ownership Act (FNPOA)—a voluntary regime for conversion to fee simple property rights—as a key tool in poverty eradication.

The book owes much of its momentum to World Bank darling Hernando de Soto's extremely influential book, *The Mystery of Capital*. Aside from the lack of clear evidence supporting its thesis (Ballantyne et al, 693-723), the certainty of private property rights as the wellspring of wealth is never weighed against the crisis-prone nature of global capitalism. In this light, and in light of the larger claims over Indigenous jurisdiction, an entitlement based on an inherent right versus an entitlement based on the volatilities of the market may offer a stronger, non-transferable sense of security for colonized peoples.

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Karl S. Hele and Regna Darnell (eds.), *Papers of the 39th Algonquian Conference*. London: University of Western Ontario, 2008. 651 pages. ISBN 970004973. \$48.

With the publication of the most recent proceedings of the Algonquian conference by the University of Western Ontario, the baton has been passed from the earlier editorial team (H.C. Wolfart and Arden Ogg, both at the University of Manitoba) to that of Regna Darnell and Karl S. Hele, both at the University of Western Ontario. The volume is dedicated to the memory of the third Editor, Blair Rudes, who died unexpectedly in March 2008.

“Meeting Grounds and Gathering Places” was the theme of the 39th Algonquian conference, held at York University in late October 2008, and indeed of the papers (twenty-three in all), those that examine issues of European/(Algonquian-speaking) Native contact are impressively numerous. As a result, however, there is only one paper on issues of Algonquian (linguistic) prehistory: Peter Bakker’s “Response to Jan van Eijk: More Arguments for an Algonquian-Salish Connection” (pp. 24-51), a most impressive listing of Algonquian-Salish similarities that are indeed highly suggestive of either genetic relationship or (prehistoric) language contact.

Several other papers examine linguistic issues more closely, some from a synchronic, some from a diachronic perspective. Among the latter the most intriguing, to this reviewer, was Richard Rhodes’ “Ojibwe in the Cree of Métchif” (569-580), where he argues against the view that this Ojibwe element must be due to a substratum. Instead, he argues that this Ojibwe element may be due to Ojibwe influence upon Cree in the course of the former’s expansion at the expense of the latter. While this is possible, it appears to this reviewer that Rhodes may be over-interpreting the evidence: indeed, the fact that, in the case of (allophonic) progressive nasalization, the same phenomenon is found in the French as well as the Cree element of Métchif does seem more compatible with an Ojibwe substrate than an Ojibwe superstrate.

Other papers simply offer new data: this is the case for David Costa’s “New Notes on Miami-Illinois” (123-165) and Ives Goddard’s “Notes on Mahican: dialects, sources, phonemes, enclitics and analogies” (246-315). It might be tempting to regard both papers as being solely of interest to specialists in comparative Algonquian, since both languages are extinct. However, the study of these extinct languages does highlight a number of methodological issues: among them, perhaps the most important is that written data, however thorough it may be, will often contain gaps. Thus, Costa (p.144) reports that Miami-Illinois, in more recent

records, had an indefinite possessor prefix *mi-*, cognate with similar such prefixes in other Algonquian languages. The absence of the prefix from earlier records is an accidental gap which should serve as a cautionary tale for all researchers. It would be interesting to compare the written records we have of Miami-Illinois with those of another, living Algonquian language, in order to better ascertain what further gaps there may exist.

For all too many Algonquian languages there remains much philological spade-work to be done, and in this light Marie-Odile Junker and Terry Stewart's "Building Search Engines for Algonquian Languages" (pp. 378-411) is of interest to all Algonquian scholars, not only to scholars of East Cree, the language for which the described project was established.

Another type of descriptive work, but which in this instance can only be done with living languages, involves evaluating the mental/psychological status of grammatical categories: such is the case with Sara Johansson's "Sentience and Stem Agreement in Blackfoot" (pp. 358-377). In this article she concludes that the two genders in which nouns are classed in Blackfoot (traditionally called "animate" and "inanimate") are a rigid system, and even grammatically inanimate nouns which in a special context (a fictional world with normally inanimate beings receiving animate properties) are made (semantically) animate do not change gender class. It would be interesting to see whether these results for Blackfoot would be valid for other Algonquian languages.

The proceedings have been expertly edited, with amazingly few typos: the only two this reviewer found were in Goddard's article (p. 299), "to not," which should be "do not"; in Bakker's article (p. 36), "Marie-Lucy Tarpent" should be "Marie-Lucie Tarpent." One desideratum for these proceedings would be a subject index: as the above review will hopefully have made plain, there is a great deal of potential for cross-linguistic work in the field of Algonquian studies. Should the quality of future papers from the Algonquian conference remain this high, it cannot be doubted that other readers will be reading through the papers, while bemoaning the lack of an index.

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Margaret Kovach, *Indigenous Methodologies: Characteristics, Conversations and Contexts*. Toronto: University of Toronto Press, 2009. 201 pages. ISBN 978-1-4426-4042-9. \$45.00 hardcover.

Margaret Kovach has written a little gem in this book which flows from her University of Victoria doctoral dissertation, exploring how to explicate and deepen Indigenous ways of understanding while working within the confines of Western thought and structure. Her engaging book is timely and useful to a range of disciplines: First Nation/Native/Indigenous Studies, Social Work, Education, Cultural Studies and any other discipline that seeks to understand, work with, or provide a voice for Indigenous peoples and their perspectives, histories and experience.

Kovach begins by acknowledging with thanks both her mothers, and both her late fathers, and her larger families, and the six scholars who shared their research stories with her: Kathy Absolon, Jeannine Carriere, Laara Fitznor, Michael Hart, Graham Hingangaroa Smith, and Cam Willett, as well as those who mentored her through her doctoral work. Kovach is Cree/Nehiyaw and Saulteaux from southern Saskatchewan by birth and raised by an adoptive family in that territory; she used her doctoral research to deepen her appreciation of those dual backgrounds, going back to the *place* of her people as part of her journey into the context of Indigenous ways of learning and knowing. She conversed with Maori scholar Graham Smith, whom she met through SAGE (Success in Aboriginal Graduate Education), an organization which he brought to Canada. In its nine chapters the book weaves the conversations she had with Smith and the five other Cree or Anishanabe scholars into an engaging story. While different chapters highlight their work, aspects of their narratives appear throughout the book, woven into Kovach's fine depiction of previous Indigenous scholars. Appropriately late in the book, Kovach discusses residential schools and the Western hope to eradicate the worldviews that are the foundation of Native peoples, but also the slow progress made towards honoring Indigenous knowledge in the academy. The conclusion and epilogue cap Kovach's depiction of her personal journey, creating with the stories the other Indigenous scholars share a lovely non-linear iterative narrative.

Kovach's portrayal of the characteristics, conversations and contexts of Indigenous methodologies is an important contribution in this time of ever greater participation of Aboriginal students and scholars in the academy. Kovach is explicit about the differences and misfits between Native and Western academic traditions of knowing and understanding, and she addresses these contradictions in a way that makes the book very useful for all kinds of readers.

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Patricia A. Monture and Patricia C. McGuire (eds.), *First Voices: An Aboriginal Women's Reader*. Toronto: Inanna Publications, 2009. 556 pages. ISBN 978-0-9808822-9-2. \$39.95 paperback.

"It's like Chicken Soup for the Indian Woman's Soul!" is how one anonymous woman worker in a First Nations community organization summed up this superb collection edited by Patricia Monture and Patricia D. McGuire. This book includes more than fifty articles that examine many of the struggles that Indigenous women in Canada have faced, past and present. From profiles of Aboriginal women to discussions of identity and relationships to land and territory, the collection helps us understand the actions and impetus for change that women engage in. Women's activist roles in confronting colonialism and the Canadian legal system are highlighted and demonstrate the tremendous tenacity of Aboriginal women. The source of this strength clearly comes from the Indigenous knowledges that are discussed within the collection.

Patricia (Trish) Monture ponders life in the academic world for the Aboriginal woman in her poem, "Kohkum Would be Mad at Me."

I hide my hair and the evidence  
 of gray injun wisdom.  
 I hide my face, behind a mask  
 of Revlon "easy, breezy, beautiful."  
 I hide.

(Or maybe, I just like "war paint.") (p. 10)

But unlike the voice in the poem, this collection is really about making Indigenous women visible, to bring out of hiding the many ways that we live our lives, the struggles, accomplishments and challenges we face, and the many successes we have achieved in acknowledging the wisdom of our ancestors and the women in our circles.

Women's role at the center of community is highlighted by Osennotion and Skonaganleh:ra in "Our World." They discuss in their article the many ways that colonial processes have disrupted women's lives and made it difficult to sustain traditional roles. In "The Least Members of Our Society," the Mohawk women of Caughnawaga point out

that discrimination against women in the Indian Act puts Canada in violation of its obligations to the United Nations (p. 355). Speaking on behalf of women in her community, Mary Two-Axe Early provocatively summarizes forty frustrating years of Indigenous women's legal activism as: "We Indian women stand before you as 'the least members of your society.' You may ask yourself why."

The cause that fuels the frustration is evident in Bastien's article, "Matrimonial Real Property Solutions": despite years of activism by Indigenous women and endless research into the problem, real measures to counteract the inequities for women within the Indian Act and Canadian society have been very limited. Bastien's biting critique is that "Unfortunately, the extent of the federal government's activity on this issue was limited to the publication of research" (p. 175). Indian Act legislation continues to disadvantage women and their children on reserves as well as women who relocate to cities and towns. McIvor in "Aboriginal Women's Rights as 'Existing Rights'" illuminates where and how more work to eliminate gender discrimination is needed.

This important collection highlights the struggles and the successes of Aboriginal women. It also demonstrates that there are considerably more challenges to overcome. Indigenous women are front and center, and their work, struggles, accomplishments, and challenges are given the recognition they deserve in this book.

There are too many excellent articles to even mention here and I have focused my thoughts on only a few that spoke directly to me. While I cannot possibly do justice to this collection in so few words, I offer my thanks to all the authors and the editors who have given us so much of their time and talent in putting together this stimulating, enjoyable work. I shall ponder its deep richness for a long time.

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Marianne O. Nielson and Robert A. Silverman (eds.), *Criminal Justice in Native America*. Tucson: University of Arizona Press, 2009. 256 pages. ISBN 978-0-8165-2653-6. \$34.95 US paperback.

*Criminal Justice in Native America* is an edited collection that offers

both a general overview of Indian Country criminology and essays targeted toward particular problems and solutions. The essays are high-quality and written by a mixture of academic experts and Indian Country front-line criminal justice warriors. From this collection, readers will learn about the staggering crime problems facing reservation Indians, as well as the incredible diversity of responses.

Because of the jurisdictional “maze” of criminal justice in Indian Country, where the distant and disinterested federal government is the unlikely provider of primary law enforcement, and the tribal governments closest and most interested in combating crime are hamstrung by federal Indian law and policy, Indian Country crime is a national disgrace. The early essays in this collection drive home the hard facts and statistics by identifying those classes of persons most affected by the lack of effective criminal jurisdiction: Indian women, who are disproportionate victims of sexual and other violent assaults, and Indian juvenile offenders, who are subject to a confusing and abusive federal criminal justice system. A few middle chapters detail relatively narrow but critical areas of Indian Country criminal jurisdiction, including ongoing human rights crimes such as radioactive colonialism and Indian Country hate crimes.

Perhaps the finest chapters are those detailing the rise, development, and important creativity of tribal criminal justice systems. Tribal courts and tribal law enforcement have a long pedigree that includes federal control and overt domination of reservation Indian religion and lifeways. But modern tribal justice systems are localized, controlled by self-governing Indian nations, and robust creators of progressive diversion and restitution programs based on tribal customary and traditional law. Tribal peacemakers and drug courts help to restore lost learning while avoiding the vicious cycle of imprisonment and recidivism of so many non-Indian jurisdictions.

A collection of this size cannot hope to cover every hot topic in Indian Country criminal justice that the discussion requires. Missing from significant analysis are the plethora of cross-jurisdictional, intergovernmental agreements that have arisen between tribes and other local law enforcement in the past few decades, the new empirical research on problems of relying upon federal law enforcement (and state law enforcement in some areas), and the messiness of federal and tribal prisons. That is no serious critique of this excellent collection, but a reminder that a complete collection would be several times larger than this modest but convenient text.

This work comes at an opportune time in federal Indian law and policy, as Congress considers whether to expand tribal criminal law enforcement authority in the so-called Tribal Law and Order Act. The ma-

terials in this collection are necessary ammunition to respond to the several critics of tribal criminal law enforcement authority: public defender organizations, federal and state judges, the United States Department of Justice, and many, many others. And like any Indian law and policy question, the answers lie within Indian Country and the competence of tribal governments to rise to the challenge.

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Benjamin J. Richardson, Shin Imai, and Kent McNeil (eds.), *Indigenous Peoples and the Law: Comparative and Critical Perspectives*. Oxford and Portland, Oregon: Hart Publishing, 2009. 432 pages. ISBN 978-184113-795-7. \$52.90 CDN.

*Indigenous Peoples and the Law: Comparative and Critical Perspectives* is a law reader edited by Benjamin Richardson, Shin Imai, and Kent McNeil which examines legal issues confronting Aboriginal peoples in Canada and internationally. The book contains a collaboratively written introduction to Indigenous legal issues, fourteen substantive chapters, and a concluding chapter by John Borrows. This collection is effective at providing an introduction to common law legal issues facing Aboriginal peoples and it also can serve as a springboard for more advanced study.

The editors organized the readings under two main headings: "Sovereignty, Status and Self-Determination in Historical Perspective" and "Contemporary Claims, Issues and Settlements." These labels, however, are largely unhelpful in describing the contents of the book. I see the book as being organized around "locations of law" and "theory and practice." If the book is read in its entirety, the first seven articles are primarily set up pieces. These chapters are highly informative works which examine law as it applies to Indigenous peoples in the following locations: Canada, the United States of America, Australia, New Zealand, Central and South America, and international law and policy elsewhere. The benefit of these articles is twofold. First, the authors hit on many of the major legal issues that Aboriginal people face in each location. The peculiarities in each location show a variety of outcomes from the colonial experience to

date and provide valuable points of contrast to the Canadian experience. The second benefit, and one which applies to the entire book, is that the articles are extensively referenced, a habit of citation which is especially helpful to others studying unfamiliar jurisdictions.

The articles on “theory and practice” focus on the following topics: Indigenous legal theory, gendered discourse, land rights, self-determination, justice systems, environmental governance, alternative dispute resolution and Indigenous rights, and mobility. The second half of the book, being more thematically oriented, does not read as seamlessly as the first half, but this is merely an issue of flow which ultimately speaks to the scope of issues covered. As stand-alone articles, each of the contributors has produced high quality work. The articles by Christie and Napoleon are particularly insightful.

My major criticism of this book is that it does not overcome the timidity often found in legal scholarship about recognizing that the law is fundamentally racist. Namely, that racism is at the heart of the law and is employed to dispossess Aboriginal peoples of their land, wealth, and well-being. Articulation of this fact should not be left to the exclusive domain of scholars in the social sciences: it is imperative that legal scholars tackle the issue *directly*. My criticism, however, is tempered somewhat by the recognition in several articles of the role that the law has played in land theft.

I highly recommend this book for anyone interested in studying Indigenous legal issues. Whether it is read cover to cover or simply used as a reference for further research, there is something for everyone. It would be a perfect text selection for a course in Native law and I intend on using it in my own upcoming undergraduate courses.

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Brian Titley, *The Indian Commissioners: Agents of the State and the Indian Policy in Canada’s Prairie West, 1873-1932*. Edmonton: University of Alberta Press, 2009. 288 pages. ISBN 978-0-88864-489-3. \$39.95 paperback.

*The Indian Commissioners* by Brian Titley is a close examination of

the office of Indian Commissioner for the Prairie region from 1873 to 1932. During this period five men sat six terms in office: J.A.N Provencher (1873-1878); David Laird (1876-1879); Edgar Dewdney (1879-1888); Amédée Emmanuel Forget (1893-1898); David Laird (1898-1909); and William Morris Graham (1920-1932). Titley sketches the lives of these men, their entries into public service, their terms as Commissioner, and their departures from the office.

Looking at the careers of these men reveals several things about Indian policy and the development of the DIA bureaucracy during the late nineteenth and early twentieth centuries. In the 1870s the DIA was in its infancy and its structures of governance, especially in the West, were in the process of being worked out. The first Indian Commissioner of the Prairie West, J.A.N. Provencher, oversaw the expansion of DIA bureaucracy in the region, and the involuntary retirement of William Morris Graham in 1932 marked the elimination of the position and the increasing centralization of Indian Affairs in Ottawa. The careers of these two bureaucrats at the beginning and the end of the Indian Commissioner's office, show that very little changed in the interim: the position was constantly filled by patronage appointments with little knowledge (if any) of Aboriginal people; while the goal of assimilation remained the cornerstone of Indian policy, the growing bureaucracy took on a custodial role; the office was rife with corruption and hampered by managerial incompetence both of which caused a great deal of suffering and hardship for Aboriginal people; and finally, the DIA remained a disorganized and often chaotic entity dependent upon the ambition and drive of particular individuals and the vagaries of party politics.

Titley uses biography to show the interplay between the personal, the political, and policy. At times the direction of Indian policy was determined by the personal agendas of the men who carried it out and at other times by politicians and senior officials in Ottawa who were detached from the people affected. The autocratic bureaucracy of the DIA gave very little consideration to and had very little sympathy for Aboriginal people and culture.

By looking at the individuals who implemented Indian policy in the West, Titley tries to humanize the monolithic state bureaucracy that was created during this period. However, in doing so he loses sight of the individuals governed and victimized by this regime. The facelessness of Aboriginal people in the book is reminiscent of how they were perceived and treated by the DIA. The centralization of the DIA in Ottawa further obscured Aboriginal people as real, and Titley's methodology, whether intentional or not, effectively illustrates this effacement. In the end, this work is not about the lives and experiences of individual people but a

biography of the office that was responsible for the implementation of Indian policy in western Canada for over fifty years.

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J. A. Wainwright, *Blazing Figures: A Life of Robert Markle*. Waterloo: Wilfrid Laurier University Press. 304 pages. ISBN 978-1-55458-182-5. \$38.00 hardcover.

Lisa Yuskavage, the American artist known for her paintings of hyper-sexual female nudes, was asked, "When will you move on from the nude?" She replied, "When you stop having the reaction that you do." The sexualized female nude remains a controversial subject, especially when the artist is male: Robert Markle (1936-1990) was obsessed by it and his work, as J. A. Wainwright writes in *Blazing Figures*, continues to polarize viewers.

Markle's life was defined by three places: Hamilton, his hometown; Toronto, where his artistic career flourished; and Mount Forest, where he sought refuge from the city. The teenaged Markle rode his Harley from Hamilton to Buffalo's Palace Burlesque, drinking in the intoxicating atmosphere, live jazz, and "strippers so close you could smell them." He was hooked, for life: the female nude—stripper, wife, dancer, paramour, muse—became his constant subject. At the raucous taverns the artist loved, he wrote, "You see things that knock your socks off, and you *get it down*." Markle's drawings attest to his extraordinary ability to get it down; the National Gallery first acquired his work in 1964 and today it is held by Canada's foremost galleries.

In 1960s Toronto, Markle belonged to a tight-knit group of avant-garde (male) artists who exhibited at Isaacs Gallery, formed the Artist's Jazz Band, and founded the New School of Art, and later Art's Sake Inc., in opposition to the conservative Ontario College of Art. Wainwright's narrative is animated by his interviews with Markle's friends and family and his judicious use of the artist's bravura writing (published articles and private notes), sources he uses in the book's excellent Toronto chapters to recreate the city's bohemian scene.

Markle is a fascinating, decidedly elusive, subject. An intelligent and

charismatic artist in possession of a “cerebral sexuality,” his abrasive persona earned him the nickname Bobnoxious. He was a hard-drinking, heavy man who paid scant attention to his health. A Mohawk who expressed little interest in his heritage until late in life, Markle wrote that a Toronto bar populated by “Indians behind beer belly barriers” was the only place he felt truly comfortable. He said his wife Marlene “was everything, she was everywhere in his work,” while his extra-marital affairs imperiled their complex relationship. Wainwright is even-handed in his treatment of Markle, neither shying from nor judging his behavior, and of his work, capably tackling the conflicted critical response to his visceral depictions of women. His balanced approach suits the book, which is not aimed at a specialized art audience.

The author, it turns out, was Markle’s friend. He refers to himself in the book as Andy Wainwright (in the third person!) and nowhere reveals their relationship. This unorthodox decision was perhaps motivated by the idea that a biographer’s objectivity is measured by perceived distance from his subject. But *Blazing Figures* is a labor of love, Wainwright’s ode to an artist he deeply admired. Their friendship, paradoxically, might have enabled Wainwright to transcend Markle’s “beer belly barriers” to gain deeper insight into his psyche; but on this score, he leaves us wanting more.

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*Welta’Q*. “It sounds good.” *Historic Recordings of the Mi’kmaq*. Memorial University: Music, Media and Place (MMAP), 2009. <http://www.mun.ca/mmap/music/cds/>

*Welta’Q* is the Mi’kmaq part of a series designed to make otherwise inaccessible oral materials available to the public. For me it is an invaluable teaching tool. On a single disc it presents recordings from many sources such as the Canadian Museum of Civilization, Cape Breton University, Memorial University and other field recordings from private collections. It’s also an eclectic offering of oral genres: spoken narrative, fiddle music, sung dance music, songs, harmonica music, honky-tonk songs sung Mi’ma style and powwow songs. There are old “Indian Dance” songs and contemporary artists such as Paul Pike playing Mi’kmaq flute

music. Works are written in the original language with a pronunciation guide and English translations provided.

And there is a wealth, sixty pages in total, of contextual materials for each track, including bibliography for further research. Moreover, there are photos of some of the contributors, an historical map named *Mi'kma'ki*, and a modern map showing the location of the recordings.

The collection is beautifully edited. Wise decisions were made about presenting song notation and lyrics. Kudos to Janice Esther Tulk, listed as the producer and writer and to Beverley Diamond as the Archival Series Producer.

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Marla Shaa Tláa Williams (ed.), *The Alaska Native Reader: History, Culture, and Politics*. Durham: Duke University Press, 2009. 416 pages. ISBN 978-0-8223-4480-3. \$25.95 paperback.

The largest state in the Union, Alaska is a region of vast ecological diversity, with a myriad of natural resources. Mirroring the wide-ranging environment are the diverse Indigenous cultures who occupy the landscape. Of the approximately 562 federally recognized tribes in the United States, 225 are Alaskan Native tribes and communities, speaking twenty different languages. Alaskan Natives long ago occupied every inhabitable eco-niche; today almost forty percent live in urban areas.

The work comprises an interdisciplinary collection of thirty-seven essays, personal recollections, poems, and a recipe. The contributors are Native and non-Native. Inspired by the current trends in colonial and postcolonial studies, *The Alaska Native Reader* provides insight into Indigenous perspectives about Alaska's colonial history, culture, experiences, and expressions. To accomplish this task, the editor organizes the text into four major sections. The first section, "Portraits of Nations: Telling Our Own Story," contains discussions on Indigenous languages and history. The nine essays range from an oral narrative translated from Ahtna Athabascan, to an historical excerpt of the fur trade era penned by two Russian scholars, to contributions about cultural identity, language preservation and revitalization, to reclaiming the land and resources through the recording of cultural traditions.

Nine essays also comprise Part Two, titled "Empire: Processing Colonization." The contributions address the colonial and neocolonial experiences of the Indigenous people, beginning with Russian exploration and colonization, through the 1867 transfer of Alaska to the United States, and into the present. While some selections expose the massive exploitation of Native natural resources, the impact of introduced infectious diseases, and forced cultural changes, others reveal how Native Alaskans have demonstrated a remarkable resiliency, actively adapting and perpetuating the cultural heritages and traditions by fighting for political and economic sovereignty.

"Worldviews: Alaska Native and Indigenous Epistemologies" forms the third section. The five essays provide perspectives on Indigenous epistemologies. Topics explored include traditional ecological knowledge, astronomy, and mathematics. The overriding conclusions reached are that there is an inseparable linkage between the natural and spiritual worlds and that Indigenous epistemologies have value as a scientific learning tool.

Finally, in "Native Arts: A Weaving of Melody and Color," the contributors discuss how the arts are fundamental, holistic cultural expressions related to all other aspects of society and the surrounding environment. They point out that artistic expressions, whether music, the manufacture of material objects, or digital photography, are deeply rooted in Alaskan Native cultural traditions and heritages.

The work opens with a brief descriptive introductory overview of Alaska's ecological and Indigenous cultural diversity. Although the ecological and ethnological treatment is brief and somewhat superficial, it does provide sufficient context for comprehending the wide array of perspectives that come later in the text.

As with any collection of readings, especially one with such topical variety, the essays and entries are uneven in quality. Aside from this minor issue, *The Alaska Native Reader* successfully describes and captures the diversity of Alaska's history, politics, and cultural traditions. The book, although highly descriptive, provides a solid historical foundation and raises some thought-provoking questions. It also analyzes the wide array of beliefs and institutions that Alaska Natives employ to actively configure and reconfigure their ethnic identity and cultural traditions under rapidly changing conditions.

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