

that we find a political solution to what is basically a political problem.

John R. Minnis

Daniel Raunet: *Without Surrender, Without Consent: A History of the Nishga Land Claims*. Vancouver/Toronto: Douglas and McIntyre, 1984. 244 pages

The Supreme Court of Canada's 1973 judgment in the Calder case regarding the Nishga's claims to aboriginal title over their traditional territory constitutes a landmark in the development of a land claims policy by the federal government. The failure of the Supreme Court in the Calder case to specifically reject the doctrine of aboriginal title raised the possibility that if aboriginal title were affirmed by the judiciary in subsequent cases the potential claim settlements that might be awarded could exceed the government's capacity to fulfill them. To avert this eventuality and to counter the pressure from the New Democrats and Conservatives in Parliament to do something about Native claims, the government announced its intentions to institute a process to settle Native land claims in those parts of Canada not covered by treaties. In 1984 the federal government established a Native Claims Office.

In his book, Raunet provides a history of Nishga land claims both before and after the Calder case. His historical analysis, however, goes beyond the land claim issue, and in doing so, he provides some penetrating insights not only into the clash of cultures that has marked the Nishga's relationships with the dominant European-based society, but also the contemporary social, economic and political pressures faced by the Nishga nation.

Raunet builds his historical analysis of the Nishga's land claim on the assumption that the Nishga people have been treated unjustly by both the federal government and the government of



British Columbia. While this assumption is widely accepted by scholars in Native studies, it is not necessarily held by the larger society, including both levels of government. Raunet's book, which combines both good scholarship and investigative journalism, goes far toward justifying to a wider audience the legitimacy of the Nishga's claim.

Two major themes run through Raunet's book. The first is that from the time of initial contact by European explorers until the present, Nishga political, social and cultural values have been misunderstood. Their spiritual ideas, religious ceremonies, and underlying concepts of social and political organization have been misinterpreted by traders, settlers, Christian missionaries and government officials alike. Consequently, the Nishga's essentially non-western ideology that is based on a cosmocentric concept of man emphasizing communalism rather than individualism, has been characterized as heathen, uncivilized and inferior.

The second theme is that a primary motive for the encapsulation of the Nishgas into a small portion of their original territory has been economic. That is, the Nishgas have been sacrificed on the altar of economic development. Raunet's fascinating accounts of the activities of Columbia Cellulose's logging activities in the Nass Valley and the AMAX Corporation's molybdenum mine at Kitsault provide credence to this argument. There is little question that the Nishga experience with both Columbia Cellulose and the AMAX Corporation stands as an object lesson about the relationships that should not exist between multinational corporations and indigenous nations.

The final chapter in the book constitutes an astute analysis of the current political situation in which Indian peoples find themselves. Raunet recognizes the dilemma that the Nishgas, and Indian leaders in general, face in dealing with the provinces' expanding role in aboriginal policy-making. On the one hand, without provincial support and cooperation, increased Indian self-government is effectively blocked because many of the critical issues involved with Indian self-government fall within provincial jurisdiction. On the other hand, the



provinces have exhibited a tendency in the constitutional conferences to stonewall federal initiatives for increased self-government and land claim settlements. A major problem confronting Indian leaders is how to deal with the provinces without effecting their historic trust relationship with the federal government. An equally important problem is how Indian leaders can prevent the future of their peoples from being determined through bilateral provincial-federal negotiations, where Indians are de facto excluded from the bargaining process.

J. Anthony Long

Anastasia M. Shkilnyk: *A Poison Stronger Than Love: The Destruction of an Ojibwa Community.* New Haven: Yale University Press, 1985. 275 pages.

Anastasia Shkilnyk's book on the plight of the Northern Ojibwa of Grassy Narrows fails to achieve the level of paramount importance that it should. In describing the impact of community relocation and mercury poisoning on these people, Shkilnyk provides some important new information, particularly on the relocation of the community, and this is what gives the book its value. However, the book has numerous problems which greatly detract from the significance of the Grassy Narrows story. It is not an understatement to describe the unfortunate circumstances of these people as the "destruction" of their community and culture. But the true significance of the volume is only alluded to by the author: Grassy Narrows is not unique.

The impact of industrialization and government administration in the north has been pervasive, and few case studies similar to Shkilnyk's treatment of Grassy Narrows have emerged. The process that has served to destroy this community actually has two foci. First, in 1964, the community was forced by the federal Department of Indian Affairs to relocate to a new reserve. Second, in 1970, the announcement was made that over the previous ten year period, the chlor-alkali plant of Dryden