

deconstructed" (p. 168). The main subjects of this artwork include government officials, residential schools, Christianity, the reservation, Oka and Columbus. In contrast, global presence looks at the connection made between First Nations people and the activities throughout the world, from Nelson Mandela to global warming.

Weaved throughout these chapters are actual interviews with artists, artist statements and colour pictures of most of the artwork mentioned. These make this book an excellent read and provide a better understanding of the artwork and the artists. Also included within these chapters are lengthy footnotes that are sometimes as important as the text. In many cases the footnotes are even longer than the text on the same page. These footnotes often detract from the reading of the text but also add dramatically to the context. Ryan is aware of this and warns the reader that they should not be considered secondary or subordinate. Ryan makes final mention of the footnotes at the end of the book in a quotation made by Vine Deloria, Jr: "The difference, then, between Pure and Applied research is primarily one of footnotes. Pure has many footnotes, Applied has few footnotes" (p. 284).

Sadly, the female representation in this book is far outweighed by the male representation, which is heavily loaded with Bill Powless and Gerald McMaster. Nevertheless, this work can be viewed as an excellent starting point for research on Canadian First Nations artists. Ryan not only has an excellent bibliography but he also cites many works not used in the book that are related to topics discussed.

Although this work does not discuss new and up-and-coming artists, it does provide an excellent overview of some of Canada's prominent First Nations artists. It attempts to define the elusive term *Indian Humour* and proves that the trickster image is alive and well. This book offers much for anyone interested in First Nations art on an academic or non-academic level.

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John Friesen. *Rediscovering the First Nations of Canada*. Calgary: Detselig Enterprises, 1997, 286 pp.

Review by Rodolfo Pino, Indian Studies Department, Saskatchewan Indian Federated College.

*Rediscovering the First Nations of Canada* presents a different view about the great diversity of the Indigenous nations who, once sovereign, inhabited the territory known today as Canada. This study moves away from the Eurocentric and unilinear approach to history and to study of

Indigenous nations – it is an interpretive work. Friesen, a professor of education in the Graduate Division of Educational Research at the University of Calgary, writes for a general audience. His work exhibits excellent scholarship for those who would like to deepen their “rediscovering,” but Friesen’s stated purpose is to move the reader from “tolerance, understanding, acceptance, appreciation” to “endorsement.” He does not mind recognizing that his work might be described by some reviewers as “biased with a pro-Indian slant.” He adds, “it is, and I say so without apology.”

As his title suggests, Friesen explores the geographical and cultural avenues to rediscovering Indigenous nations from yesterday to the present. He begins by dealing with the pre-contact lifestyle of First Nations, then travels descriptively from east to west and to the Canadian north. In all these areas he includes the location in easy-to-read maps and a story or a legend which is conducive to better comprehending the people. *Rediscovering the First Nations of Canada* is divided into ten chapters plus a preface. It has a good general index and the references are substantive. Friesen uses the “culture area” approach, showing a remarkable command of the historical, archaeological and anthropological research that demonstrate the distinctiveness and diversity of Indigenous peoples. However, Friesen shows no evidence of consultation with elders; in other words, oral tradition is absent from this work.

Based on wide evidence provided by other authors, Friesen argues that the first discoveries, or encounters, with Indigenous peoples were not as aggressive as the “official” European invasion of what became North America. He suggests that this “official” invasion responded to economic motives. Europeans had an urge to incorporate any Indigenous populations they encountered into the European economic system, and “if that was not possible, [explorers were to] take their gold and eliminate them” (p. 204).

Chapter 1 gives a general overview about the life of Indigenous Peoples before the Europeans’ arrival. It presents linguistic, archeological, geographical and historical evidence of the social, political, economic and cultural lives of First Nations. Friesen works the rest of the chapters from east to west, paralleling the way the first Europeans became aware of the many Indigenous Nations they encountered. He does not cover every nation that existed in each area, but presents the most representative, so to speak, as a way of illustrating the diversity. Thus, chapters two to seven cover the Maritimes, Great Lakes, Plains, West Plateau, West Coast and the Canadian North before and at contact in a precise yet well informed manner.

Chapter 8 is a summary of the “first discovery,” dealing with the first

encounters. These encounters moved from early surprise by both sides to subsequent alliances sought by the Europeans. Then followed the imposition of a linear evolutionary approach by the Europeans – their philosophies were used to justify their actions and their assimilation policies. Friesen becomes apologetic when he deals with the perspectives and behaviour of missionaries. It is hard to accept that missionaries “became, *perhaps inadvertently*, the principal agents of European assimilation” (p. 205, emphasis added). Furthermore, the military and economic capacity of the Europeans allowed them to impose their will on those who had different philosophies and different cultures.

Chapter 9 depicts the process of “rediscovering” the First Nations of Canada. Chapter 10 concludes with an intense call for the need for Canadians to understand the “benefits of self-discovery” by First Nations from an ecological, political and cultural view.

Despite the problems of trying to be fair to everyone, Friesen’s *Rediscovering First Nations of Canada* deals clearly and concisely with a difficult topic. His use of anthropological, linguistic, geographical and historical methodologies show how scholars can explore different avenues to relate the complete history of Canada, rather than viewing Indigenous history through the Eurocentric concept of *prehistory*. Another strength of this work is that Friesen maintains that awareness of Indigenous philosophical approaches is very prevalent and most important in today’s reality. These strengths make this book useful for specialists in Canadian Native history and a good teaching reference. From a Native perspective, once more, the great lack is the oral tradition, which has yet to find its place within academia.

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Dianne Newell and Rosemary E. Ommer (editors). *Fishing Places, Fishing People: Traditions and Issues in Canadian Small-Scale Fisheries*. Toronto: University of Toronto Press, 1999.

Review by Christopher Hannibal Paci, First Nations Studies, University of Northern British Columbia.

“It is surprising how little public awareness exists about the long-standing importance of fisheries in Canada’s social and economic development,” say Newell and Ommer. This book is intent on raising public awareness to the questions of Canadian participation in “small-scale fisheries.” To readers of *Native Studies Review*, the several chapters about Native fisheries, and possibly comparison with those on non-Native fisheries, hold some interest. Just what is suggested by the use of the term