

Mackie's thesis is at odds with that of E.E. Rich, the noted biographer of the HBC. Rich gave little attention to salmon and lumber. These figured mainly in connection with the HBC's rivalry with American and Russian interests and struggle for domination of the coastal trade in furs. Rich's work indicates that the economic potential for these goods was generally unappreciated, and small in any event, so that plans for their development were regularly put aside due to other compelling concerns, or due to weak markets in the Pacific. Mackie succeeds in showing that HBC established a regional export economy in the 1830s, with destinations along the Pacific coast (California and Alaska), and Oahu. Climatic conditions favoured an abundance of farm products, the surplus above provisioning needs finding its way into the market. The HBC established an agricultural and livestock-raising subsidiary; developed coal resources for steamship power; and formed other economic ventures along the coast. Mackie shows that, as fur trade resources diminished (although remaining dominant), HBC profits were supported by sales of other products, such as lumber and salmon.

This is a welcome addition to the literature of commercial policy and history of the Pacific west coast. Its chief weakness lies in its dated and inadequate treatment of the role of Native participants in the trade. It is principally a history of commercial rivalry and policy, and can be duly appreciated once it is accepted that this alone is its concern.

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Joanne Tompkins. *Teaching in a Cold and Windy Place*. Toronto: University of Toronto Press, 1998, 153 pp.

Review by Maisie Cardinal, University of British Columbia.

In my initial evaluation of *Teaching in a Cold and Windy Place*, I found the book to be an insightful and wonderful reference for administrators and teachers who wish to teach in an Aboriginal community, whether it be Inuit, First Nation or Metis, or at a school for a visible minority.

While I was reading this book, I felt that this life experience story could have taken place in any northern First Nation reservation, Metis colony or Inuit community where there is poverty and despair, and resulting poor school attendance. There is a lack of educational continuity for the Inuit children and young people because the educators only stay two years in the community. Tompkins believes that she can make a difference and therefore makes the conscious effort to learn about the Inuit culture and become principal of their school. Other strategies that she employed were hiring Inuit educators, developing a more child-centred curriculum, and developing

theme and team planning. Besides this, she created a buddy system, pairing the older students with younger children, and worked on improving their writing skills.

Overall, this book is an important contribution to the administration of schools for Inuit, First Nations, Metis and other visible minorities in Canada and the northern regions. She captures and implements the important elements of Inuit schools – Inuit language and culture with the assistance of Inuit trainees, a buddy system in the school, and support of family and community. She opens the doors of each classroom with theme and team planning. To educators of the future, this is an important book to read and implement.

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Barbara Hager. *Honour Song: A Tribute*. Vancouver: Raincoat Books, 1996.

Review by William Asikinack, Department of Indian Studies, Saskatchewan Indian Federated College.

Like Hager, I am an Aboriginal person, and had heroes who were not Aboriginal. Unlike Ms. Hager, as I was growing up I was told stories about Aboriginal heroes such as Tecumseh, Shaa-waa-noo, Shingwauk, Waa-waa-sko-na (Flower Woman), etc.

When I became an elementary school teacher, I soon discovered, like Hager, that the social studies curriculum did not include heroes who happened to be Aboriginal. According to many scholars, Aboriginal people did not nor could they have contributed to the development of Canada, let alone North America. How wrong were these scholars?

This little volume, which presents a mini-biography of sixteen Aboriginal people in Canada, is indeed a welcome addition to the sparse literature about Aboriginal heroes. Any one of these sixteen Aboriginal people could fill a volume of his or her own. Hager has chosen well in demonstrating a cross-section of heroes who happen to be Aboriginal. She has chosen people, female and male, from a variety of fields of endeavour, such as education, art, entertainment, culture, justice and politics and sport. Each one of the people acknowledged in this volume has made significant contributions to contemporary Canadian society.

The story each individual presents about his or her life reflects the life of many Aboriginal people in Canada. These heroes have managed to become successful not only in the eyes of the many Canadians who know them but in the eyes of their own people as well. Yet, in their success, there