

the history of Warramiri with the state, these people come across as being naive and simplistic in their beliefs, especially in the assumption that they may influence the Australian government to change national policies on Aboriginal affairs and reconciliation, which affect all Indigenous Australians.

McIntosh has provided some important insights into the history of Aboriginal relations with Macassan traders. This is an area of history that has generally been neglected by academics. Yet, to compare for instance the historic relations Yolngu had with individual Macassans with their contemporary relations with the Australian state is simply to reinforce a paternalistic attitude for an audience who may be unfamiliar with Australian politics. This is not to deny the genius of Warramiri using their cultural and economic relations with Macassans as a template for their policy of reconciliation with the nation-states of Australia and Indonesia. However, this specific cultural world-view needs to be placed within the context of their broader domination by the state.

Offering a mediating voice for the Warramiri Yolngu does not necessarily offer a means to empower them. The Indigenous view comes out of their centred position of coping with the everyday and sometimes oppressive interactions with the dominant society. Aboriginal Reconciliation and the Dreaming is a second-order translation of this reality which is at least one step removed from an Indigenous understanding and must be acknowledged as such.

David T. McNab. *Circles of Time: Aboriginal Land Rights and Resistance in Ontario*. Waterloo: Wilfrid Laurier University Press, 1999.

Reviewed by W. J. Newbigging, Algoma University College

It is difficult to write a balanced account of Aboriginal rights and resistance in Ontario; bias, evidentiary shortcomings and a limited number of Aboriginal sources conspire to prevent the historian from constructing a fair and accurate portrayal of the past. Where others have found these challenges insurmountable, however, David McNab

has succeeded admirably. His creative and original book stands as a model for others who are looking to restore balance to a field that has for many years suffered from a one-sided treatment. Through the use of Aboriginal modes of perception, McNab has created a history that will be accessible to academics, students, lawyers, band councilors, band research officers and others with an interest in the growing field of Aboriginal history.

The most impressive aspect of *Circles of Time* concerns the author's insistence on using an Aboriginal mode of perception—"the circle" as a methodological tool to examine the critical issues confronting Ontario's First Nations communities today. Use of the circle helps not only to correct the imbalance caused by the paucity of Aboriginal sources, it also helps the reader to develop an understanding of the ways in which Ontario's Aboriginal Peoples have understood their world and the ways in which they have identified its necessities. In addition, McNab has made use of some particularly elegant and typically English literary devices. The juxtaposition of the Aboriginal modes of perception with the stylistic elements of an old-school, university-trained scholar works marvelously well. Again and again this reviewer felt as though this juxtaposition showed how the worlds of a university-trained Canadian of Scottish ancestry and the traditionally educated, Aboriginal Canadians are not as far apart as one might assume.

*Circles of Time* includes a short introduction and a summary (McNab calls this a "retrospect") but is mainly comprised of eight studies that, when taken together, offer a comprehensive introduction to the history of Aboriginal rights and resistance in the province. McNab chooses his eight topics wisely. They provide a geographical and cultural cross-section of the province (though the Iroquoian peoples of southern Ontario are not well represented). McNab is writing mainly from his own personal experiences in the field. He gives an insider's account of some of the most prominent developments involving First Nations, like Batchewana and Walpole Island, who have assumed leadership roles in the struggle to regain both Aboriginal and treaty rights and to raise the profile of this struggle across the province and the country.

In addition to the Aboriginal methodology and the employment of wide-ranging personal experiences, another strength of *Circles of Time* concerns the use of examples that reveal both the depth and the breadth of Aboriginal and treaty rights in Ontario today. Non-initiates may be forgiven for thinking that the history of Aboriginal resistance in Ontario is one based on land claims. Admittedly, these claims are of primary concern to most First Nations, but McNab shows that land claims are but one facet of a multi-sided social, political and economic struggle. Title and status claims have their place in chapters on the Métis, the Teme Augama Anishinabai and Sturgeon Lake. Natural resource claims are dealt with throughout the book and especially in the chapter on the fishing claims of the Batchewana First Nation and the Supreme Court cases of Agawa and Sparrow. Water is also dealt with, especially in the Walpole Island First Nation chapter.

McNab saves his best chapter for last. In "A Spirit of Mutual Respect: the Walpole Island First Nation and Aboriginal Title," McNab outlines the challenges and successes of one of Ontario's most prominent Aboriginal communities, one that McNab knows intimately. Two aspects of this chapter distinguish it from the others in *Circles of Time*: the breadth of the Aboriginal source material employed and the detailed account of the history. The people of Walpole Island have always assumed a leadership role in recording and preserving their past and McNab uses this record to provide a thorough account of the Anishinaabe point of view. His discussion of the history of the treaty process is presented in a balanced fashion as McNab looks at the issues from both sides of the table. Most importantly, he never loses sight of the fact that the history of the Bkejwanong region is strongly rooted in the land, the rich resources and the waterways of the area itself, a focus McNab is careful to hold throughout *Circles of Time*.

If *Circles of Time* has a weakness, it concerns McNab's failure to address the past beyond 1763 and the Royal Proclamation. Aboriginal rights (as opposed to treaty rights, which date only from the signing of the treaty) must be proved to the period of contact with the Europeans, usually the early 17th century, and McNab does not ex-

amine the history of this period in real detail. Similarly, if we are to understand the nature of the land rights and resistance we must have a more developed sense of what life was like before the arrival of the European colonists. The ancestral Aboriginal lifeways are hinted at, on occasion, but a thorough pre-contact and post-contact context is not provided in the book. We are left with questions about the ways in which the circles of the late 20th century are connected to the circles of the early 17th century. McNab alleviates this problem, to some degree, by pointing out one of the weaknesses in the so-called "middle ground" thesis. *Circles of Time* provides strong evidence for the geographic and spiritual contexts that form our understanding of Ontario's Aboriginal past.

Well-designed, engagingly written and nicely supported by illustrations, *Circles of Time* should be required reading for any course dealing with Ontario's Aboriginal history and should certainly be read by everyone engaged in the study of historical, legal and political studies of Canadian Aboriginal peoples. For those working in the field, this book is indispensable. *Circles of Time* will certainly be on the reading list for "Aboriginal Communities in Canada" the next time I offer the course.

Paula Pryce. *"Keeping the Lakes' Way": Reburial and the Re-Creation of a Moral World among an Invisible People*. Toronto: University of Toronto Press, 1999.

Reviewed by Wendy Aasen, University of Northern British Columbia

*"Keeping the Lakes' Way"* is an anthropologist's account of the Arrow Lakes or Sinixt Interior Salish people of the West Kootenay region of southeastern British Columbia, and, more widely, from other places designated "Plateau," such as the Colville Reservation in Washington State. Paula Pryce describes how the Sinixt, declared officially "extinct" by the Canadian government since 1956, have never been extinct, but rather have lived in diaspora for a hundred years. Pryce ties the dispersion of the Sinixt to epidemic diseases;