

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;

political turmoil; immigrant settlement; Canadian and American government policies; and impacts brought about by industrial development, including gold and silver mining and dam development near Sinixt fisheries and village sites.

One issue that Pryce brings to the fore is how missionaries, fur traders and government agents have recorded information based on erroneous assumptions and false categorizations, and how these assumptions and categorizations have been regurgitated by scholars and policy-makers, much to the detriment of the Sinixt. Historical and ethnographic documents have been left to "moulder," writes Pryce, with the effect of making the Arrow Lakes people "invisible" to outsiders. Similarly, Interior Salish ethnography, she claims, has contributed to Sinixt obscurity. While I empathize with Pryce's complaints about the problems of synonymy, she neglects to point out that these problems are common to most documents research. Similarly, Pryce's expectation that other researchers should have thoroughly investigated and published archival and other materials on the Sinixt (sins of omission) is unreasonably misplaced. Despite this, Pryce's work is a reminder to anthropologists and ethnohistorians that documentation must be continually re-evaluated and made public in order to avoid propagating misinterpretations.

Ironically, it was industrial disturbance, particularly mountain road development exposing human remains, that reconsolidated Sinixt cultural and spiritual identity. Shedding their status as invisible people, the Sinixt have had a strong presence north of the American border at the Vallican archaeological (burial) site since 1989. Pryce writes that "Their goal is to protect the gravesites from further disturbance and to repatriate those remains which have been exhumed from the site during preconstruction archaeological assessments of the area" (p. 6). The Vallican archaeological site and camp has become a focal point and core symbol where the Sinixt mobilize, reaffirm and publicize their collective identity and cultural continuity.

Sinixt member Robert Watt has recently challenged the Canadian government in federal court, declaring that the superficial Canada/U.S. boundary (or border) which cuts across Sinixt homelands should neither define who the Sinixt people are, nor limit them

from travelling freely throughout their cultural homeland. The Sinixt story itself is one of constantly expanding boundaries in time and space, and Pryce's approach to her work is one based on the dissolving of boundaries.

Through Sinixt oral history, ethnographic and historical documentation, and discussions on archaeology, geography, mapping, linguistics and religious phenomena (such as Prophet movements), Pryce continually dissolves academic boundaries, presenting us with a unique and wholistic perspective on the Sinixt. As well, she extrapolates on crucial contemporary issues such as repatriation of artifacts and human remains, landscape and land claims, social memory, cultural continuity and community identity. Chapter 4, "The Vanishing Indian v. the Resurrection of the Ancestors," is particularly thought-provoking, as Pryce challenges us to rethink anthropological notions of invented tradition, ideas of linear and mythic time, the meanings implicit in memory, or "memoryscape" and "change as continuity."

Those not well acquainted with anthropological theory and concepts may find some sections of the book difficult. I also noticed that the book becomes a little repetitive midway through Chapter 5, but is enlivened again in Chapter 6 with Pryce's discussion on the politics of research and her contention that academics should be "independent scholars" who should conduct "dispassionate research" (p. 146).

My only real criticism of the book is Pryce's persistent use of the word "ethnic" to describe the Sinixt, as in "ethnic group" with "ethnic identity." A clear definition of how the term is used in the social sciences, and why Pryce used the term in this case, as well as the debate about applying the term to a group in their own homeland was necessary here. I prefer the term "cultural identity," or simply "identity."

Paula Pryce's work appears to be thoroughly and meticulously researched. As well, it is written eloquently, and with style, and is undeniably absorbing. *"Keeping the Lakes' Way"* is a critical contribution to ethnography, to history, and to the contemporary lives of the Sinixt people it celebrates, as they attempt to set their world back into its correct moral order through the act of reburials at Vallican. In

Pryce's words, those commemorative acts of reburial are acts "which resurrect a life lived well, which asserts the proper moral relationships between land, people, and ancestors, as well as ethnic and socioeconomic vitality" (p.98). In conclusion, I highly recommend Paula Pryce's book, "*Keeping the Lakes' Way.*"

Mary Jane Warde. *George Washington Grayson and the Creek Nation, 1843-1920*. Norman: University of Oklahoma Press, 1999.

Review by James Taylor Carson, Queen's University

George Washington Grayson was born into the Creek nation in 1843, nearly a decade after the federal government had removed his people from Alabama to present-day Oklahoma. Although Grayson's parents and extended family raised him according to Creek traditions, he emerged as one of the nation's most outspoken proponents of "progressivism," the idea that Creeks needed to mimic certain facets of Anglo-American culture in order to survive in the United States. Such a seeming contradiction marks Grayson as a fascinating figure. He reconciled his Creek heritage and support for acculturation by espousing a Creek nationalism that sought to preserve his people's ethnic identity, but at the same time embraced Anglo-American political and economic innovations.

Mary Jane Warde's study of Grayson focuses on his public life and expands greatly on Grayson's published autobiography. He attended college in his teen years, served in the Confederate army in the Civil War, worked as a businessman and as a newspaper columnist, and occupied various positions in the Creek national government until his elevation to the office of chief in 1917. His involvement in the war, reconstruction, allotment and the dissolution of the nation allows Warde to offer a detailed chronicle of Creek affairs from the mid-19th century until the early 20th century. Much of the ground she covers is new, and the catalogue of problems Grayson and the Creeks had with the federal government, the courts and Congress is heartbreaking to read.

What is missing from the author's analysis of Grayson's life are