

to this difference, Maud might have mounted a general critique of early twentieth-century anthropology. Instead, the book becomes an extended diatribe in which Maud constantly lectures the reader about what Boas should or should not have done. Such counter-factuals do not deepen our understanding of the complex process at work in early twentieth-century anthropology. They take us further from rather than closer to the heart of historical enquiry.

Maud is undoubtedly right to rail against the vestiges of hero worship that linger in the academy for Boas and other anthropological pioneers. But his conclusions would have made even better introductions. Maud's book raises many questions about Boas's motivation and methodology. It also raises critical issues about Henry Tate and the role of cultural brokers, acts of translation and transmission, and the relationship between oral and written narratives. Having raised these issues, Maud's "small book" leaves full examination of them for a scholar with the necessary Tsimshian language skills and ethnohistorical framework.

Claire Smith and Graeme K. Ward. *Indigenous Cultures in an Interconnected World*. Vancouver; UBC Press, 2000.

Review by Rodolfo Pino, University of Saskatchewan

"Nowhere is the gulf of misunderstanding that frames the clash between Indigenous and non-Indigenous cultures more apparent than over the issue of cultural and intellectual property rights," Claire Smith and Graeme Ward state in the opening chapter. As the title suggests, this is compilation of articles dealing with a global perspective on Indigenous issues in the modern world. The articles were assembled from the Fulbright Symposium held in Darwin, Australia in July 1997. The editors are both from Australia: Smith is an Archeologist at Flinders University in South Australia and Ward is a research fellow at the Australian Institute of Aboriginal and Torres Strait Islander Studies in Canberra.

The first chapter poses the key question of the entire theme: is globalization a threat or an empowerment for Indigenous peoples? Obviously there cannot be a global answer to this question; the response must be nuanced by a number of factors such as how much control particular

Indigenous nations have, in what degree of decolonization they find themselves, what networks these peoples have been able to form, among others. What is also obvious is that "land is central to the definition of self ... and is crucial to the survival of Indigenous identities" (5).

The book is organized in nine chapters which deal with the theme from a range of perspectives: from looking at local resources, Indigenous creativity, technologies and communication, and ethnicity, to historical representations. The chapters cover a world-wide representation of Indigenous peoples from Canada to Latin America to Australia and Asia. A variety of illustrations, photographs, and maps reinforce the text.

The contributors outline some successful strategies used by Indigenous peoples to defend and promote their identities and cultural values. In an increased global awareness of Indigenous issues, *Indigenous Cultures* provides a good contribution to the inter-, trans- and cross-disciplinary approaches to Indigenous issues, approaches which conform well with Indigenous peoples' practices. The contributors are widely representative: they include Indigenous leaders like Daniel Ashini, "Vice-President of the Innu Nation in western Canada" (sic); Indigenous academics like Leonard Bruguier from the Ihanktowan nation (Yankton Sioux) and director of the Institute of American Studies at the University of South Dakota; non-Indigenous academics such as the editors; and artists such as Julie Gough, a member of the Palawa nation from Tasmania.

Different chapters deal with communication as vital for Indigenous peoples: their historical inter-national communications and trade links, and their appropriation of contemporary technologies to advance their cause. These technologies include radio, film, videos recorded music and the Internet as ways of contending with the stereotype that Indigenous peoples' lives are "in the past" and consequently that they "are unable to shape their culture to adjust to new challenges and situations" (9). These technologies heighten the need to ensure authenticity in their productions as well as preserving notions of value, for example in the Aymara textiles made for Western tourists, "bearing in mind that items that cross cultural boundaries may also serve purposes other than their makers originally intended" (145), such as interconnectedness of the Andes with the rest of the world.

Embedded with the issue of authenticity is the issue of cultural appropriation. In "Indigenous Presence in the Sydney Games", Lisa

Meekison deals with cultural appropriation, noting that while motives are "not necessarily sinister" (111), albeit with a clear intent to appeal to a consuming public as in the case of tourist brochures published for the Olympic games of 2000, "the actual consequences for Indigenous peoples might be something else altogether" (112). She draws a sharp dichotomy between performing Aboriginality by Indigenous peoples themselves, and the representation of Aboriginality done by non-Indigenous peoples or institutions. There is no doubt that Indigenous peoples need to tell their own stories, their own peoples' stories.

In "Cyberspace Smoke Signals: New Technologies and Native American Ethnicity" several authors present the diversity of North American Indigenous peoples, their long pre-Columbian history of intercommunication, the opportunities presented by current technologies but also the growing problem of appropriation by the "wannabes", especially on the Internet. At the heart of this discussion is the issue of Indigenous rights to cultural property "yet to be determined" (85) in the development of the new technologies.

Despite some of the success stories, Indigenous peoples have few alternatives to confront the economic, political and social forces disposed against them because usually these peoples are "geographically isolated and [...] frequently lack the financial and political resources to advance their claims" (187). Yet, one of the main points of *Indigenous Cultures in an Interconnected World* is the need for an increasing role of Indigenous peoples to control their own affairs and especially the research that is carried on in their own territories. This research must be monitored and evaluated by the people themselves; it should provide for training in the community, be efficient and accessible to the people affected and, most of all, new research must be linked to the struggles and claims of the Indigenous movement to ensure an Indigenous role as "innovators and leaders in an interconnected world," the authors conclude.