

Notes

1. Mary Louise Pratt, *Imperial Eyes: Travel Writing and Transculturation* (London: Routledge, 1992), 4.
2. Ann Laura Stoler, *Carnal Knowledge and Imperial Power: Race and the Intimate in Colonial Rule* (Berkeley: University of California Press, 2002), 206.

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Living With Strangers: The Nineteenth-Century Sioux and the Canadian-American Borderlands, by David McCrady. Lincoln: University of Nebraska Press, 2006.

David McCrady's *Living with Strangers: The Nineteenth-Century Sioux and the Canadian-American Borderlands* is an important addition to the growing borderland literature of western North America. McCrady's work is important because it not only provides a much needed history of an important time in Sioux history but also challenges the way historians have viewed this history in both Canada and the United States.

McCrady points out that the international boundary has influenced the way historians both in Canada and the United States have viewed the Sioux in the borderlands area (defined as the area of southern Canada and the northern United States stretching from the Great Lakes to the Rocky Mountains) in their interpretations of Sioux history. For example, he suggests that Canadian historians tend to only consider the Sioux as part of Canadian history between 1877 and 1881 when Sitting Bull and his followers sought refuge on the northern side of the border. American historians on the other hand tend to treat the Sioux as only having an American history with only brief reference to their time in Canada. McCrady is suggesting that this approach has led to the creation of two separate histories beginning and ending at the 49th parallel. McCrady tackles this issue head-on in his opening chapter titled "Partitioning Sioux History." McCrady sets out to get past this divide and to situate the Sioux and their history as a borderland phenomenon. McCrady is able to accomplish this as he analyzes Sioux history not only in wartime but also during more peaceful times and demonstrates that relationships in the borderland areas were not exclusively between both government and the Sioux but also included relationships with many other groups.

McCrady takes a chronological approach in the organization of his book beginning in 1752 and bringing the study to an end in 1881. However, the main focus of the book is the time frame from the Dakota Conflict of 1862 to 1881. The first chapter dealing with the time frame 1752–1862 is brief and sets the stage for the remainder of the book. McCrady's research was very thorough and he made use of the most recent secondary literature as well as a plethora of primary resources from both Canadian and American collections. McCrady is to be commended for his attention to detail in his

analysis of the record as he has provided a very detailed and helpful account of this important period of the region's history. This is one of the major strengths of this book, as McCrady did not simply ignore the relationship the Sioux had with other First Nations or the Métis by simply concentrating on relations between the Sioux and government.

For example, in Chapter 7 "The Lakotas and the Métis at Wood Mountain, 1876-1881," McCrady suggests in a convincing manner that the tensions that existed between the Métis and the Sioux were not the only relationship that the two groups had. Rather, McCrady argues and is able to demonstrate, that the relationship was much more complex and that the two groups had at different times been allies trading goods as well as information about various situations in the borderlands area.

Historians as well as others interested in the Sioux and the northern borderlands will find this book to be very informative and helpful in understanding this important time in the development of both Canada and the United States. Readers from both sides of the border will learn more about this complex area and I am convinced that this study will lead to further analysis and discussion as scholars and others look deeper into what McCrady has offered in this study. In the preface of his book, McCrady wonders "how such a divided audience will receive his work" (xii), in reference to historians on both sides of the border. I think that such a concern, although understandable, is one not to be concerned with, as the area that McCrady studies certainly had a history prior to the international boundary being established. To suggest that one still cannot study the territory as a territory, rather than by its political boundaries, would seem to be a disservice to the history of the region. McCrady's attention to both sides of the boundary provides the reader with a fuller understanding of the experience of a group such as the Sioux who lived in the territory, and hopefully will result in others taking a similar approach in the study of other borderland First Nations that will provide a fuller explanation of their experiences as well. I highly recommend this book to those interested in the Sioux, western history and borderland studies.

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All Hell Can't Stop Us: The On-to-Ottawa Trek and Regina Riot, by Bill Waiser. Calgary: Fifth House Ltd., 2003.

During a pause in Moose Jaw, a Trekker named Schwartz looked up some cousins who lived in a nearby hamlet. Walking back, he encountered the mayor who cried out: "Is this the revolution!" However much a part the Communist Party of Canada played in the On-to-Ottawa Trek, its intention was not to foment revolution. Even if the Trek leader, Arthur "Slim" Evans, and a few of his executive group, so to speak, were members, and even if the men they led were in a contentious mood and disgusted with the