

based claims" (78). There is no such phrase as "Native Agenda" in my book. Nor am I "neutral" about the determination of historical truth through the courts. Regardless of who the interested parties are, using judicial processes to establish historical fact is both untrustworthy and utterly repugnant.

I am not concerned with what advocate scholarship holds to be permissible or impermissible. But I *do* strongly object to one of Newell's personal slurs. She says: "He criticizes or trivializes the work of such scholars as Wayne Suttles, who have been influential in promoting Native people in the courts, and boosts the expertise of researchers such as Duncan Stacy, who work on behalf of the Crown against Native interests" (78). I cite Stacey (among many others) in the chapter on fishing because he is conversant with the multifoliate specifics and past realities of that industry. Possibly I should have taken greater note of Newell's own work in this area.

In regard to Wayne Suttles, any honest reading of *Indians at Work* will discover that Newell's charge is a calculated untruth, which my frequent citations and appreciative quotes from Suttles's work bear out. Wayne Suttles is someone I have known for forty years, someone whose work I have always taken seriously: he is an admirable scholar, without the keening ambition of some academics. That remains so regardless of whatever position he has taken on current Aboriginal claims.

Indians at Work does not deal with Aboriginal land claims during the period discussed; however, I do have grave concerns about where the current Aboriginal claims and sovereignty processes are taking us. This and other heretical views are expressed in the final three pages of the epilogue and should be taken as much as questions as conclusions. Readers may consider or dismiss them, as they see fit.

*The Cambridge History of the
Native Peoples of the Americas
Vol. 1: North America, parts 1 and 2*

Bruce G. Trigger and Wilcomb E. Washburn, Editors

Cambridge: Cambridge University Press, 1996. 564 and 500 pp.
Illus., maps. US\$100 cloth.

By PAIGE RAIBMON, *Duke University*

This is Volume 1 in what will be the first comprehensive history of Native peoples of the Americas. As the editors recognize, it goes against the current of recent Native American historiography in

more than one sense. First, it attempts to halt the stream of specialized monographs long enough to draw a generalized picture. Finding scholars willing to write sweeping syntheses on a regional or even continental level was

more difficult, the editors confess, than finding specialists on Cherokee warfare, Hopi ritual, or seventeenth-century Huron history. Second, this collection of Native North American history was written by Euro-Americans and Euro-Canadians at a time when Native North Americans' assertions of the right to tell their stories themselves are increasingly prominent. Those familiar with political and historiographical debates in British Columbia are well aware of the issues of proprietorship and voice to which the editors allude. The editors anticipate that this book may mark the end of an era when North American Native history could be conceived without Native collaboration. They urge scholars and Native people alike to dissolve the distinction between professional anthropologists and historians on the one hand and Native people on the other, and to inaugurate new degrees of interaction and collegiality between the different groups.

The editors have organized some chapters thematically and others regionally. Although this organizational scheme makes the work less symmetrical, it allows for a balance between continental perspectives and regional detail. Each chapter concludes with a detailed bibliographical essay that scholars will find especially useful.

The first two chapters survey Native historiography: Chapter 1 considers Native American alternatives to Western academic notions of what history is and how to write about it, while Chapter 2 traces Euro-American historiography about Native peoples. Chapters 3 to 5 draw on archaeological data to examine pre-contact developments in Native North America. The chapters cover the emergence of hunter-gatherers, the development of indig-

enous agriculture, and the formation of the Mississippi Valley chiefdoms. The remaining chapters of the volume (Chapters 4 to 15) deal with Native North America after the arrival of Europeans. Chapter 6 provides a continental overview of contact in the sixteenth century. Chapters 7 to 11 provide regional coverage through to the 1880s: eastern North America in Chapters 7 and 8, the Great Plains in Chapter 9, the Southwest and California in Chapter 10, and the Northwest in Chapter 11. These regional distinctions are collapsed again for Chapter 12, which takes a continental perspective on "the reservation period" from 1880 to 1960. The Northern Interior and the Arctic are treated separately in Chapters 13 and 14, respectively, from the period of earliest contact to modern times. The final chapter optimistically frames a wide range of developments since 1960, from political-economic to literary-artistic, in terms of a "Native American renaissance."

British Columbia is treated within the context of the Northwest Coast and Plateau regions. Dean Snow discusses this region prior to European contact in his chapter on the differentiation of hunter-gatherer cultures. Robin Fisher offers much more detail on British Columbia in his contribution on the Northwest, encompassing Oregon through to Alaska, from the beginning of trade with Europeans to the 1880s. Fisher sketches out the cultural variations across the region and then provides an interpretive overview of the region's history that readers familiar with his other work will recognize readily. His synthesis weaves the diversity of the region's Native cultures together with the impact of Spanish, British, Russian, American, and Canadian colonial powers.

The most valuable aspect of Fisher's chapter is its joint consideration of the Canadian and American Northwests. Fisher's analysis moves back and forth across what is now the international boundary, de-emphasizing differences between the British/Canadian and American Northwests. Looming much larger for him are the distinctions first between the maritime and land-based fur trades and then between the fur trade and settlement periods. National differences are subsumed within this thematic frame. The Northwest exception to Fisher's thematic rule is Russian America (Alaska), which he depicts as standing apart from the processes that characterize the rest of the region. Focusing British Columbia within the same analytic lens as Oregon, Washington, and Alaska is an apt and effective reminder that the meaning of political boundaries is never a given.

Following British Columbia past 1880 requires turning to Frederick

Hoxie's continental-scale chapter on the reservation period. Unlike Fisher, Hoxie's examples from British Columbia suggest that colonialism took a different shape in the Canadian province than in its counterpart American states. Whether this results from increasing national differentiation over time or simply from interpretive differences, the juxtaposition of US and Canadian Indian policies remains suggestive. It encourages further consideration of how national politics and policy played out in specific locales.

Overall, this volume is a promising start to the new Cambridge history series of Native Peoples of the Americas. (Forthcoming volumes will deal with MesoAmerica [Volume 2] and South America [Volume 3].) The series will provide readers accustomed to monographic studies with a valuable "big picture" and should prove an important reference tool for a wide readership.

*Seeing the Ocean Through the Trees:
A Conservation-Based Development Strategy
for Clayoquot Sound*

Vancouver: Ecotrust Canada, 1997. 105 pp. Illus., maps. \$20.00 paper.

By BRUCE BRAUN

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Perhaps no other region in British Columbia has received as much attention from environmental activists, resource planners, journalists, and scholars as Clayoquot Sound on Vancouver Island. Indeed, since the early 1980s, when members of Nuu-chah-nulth communities and

other local residents first protested the extension of industrial forestry into the region, Clayoquot Sound has come to be staged as emblematic of resource and environmental conflicts in the province as a whole. It should come as no surprise, then, that one of the first efforts to imagine alternative