

plaint may be as important as the winning, the injured plaintiff keeps the law alive and reminds social scientists of the dynamics of culture. (p. 230)

The Life of the Law does not present a great deal of new information or analyses. Instead, it traces and compiles the conclusions of a career of excellent work by an insightful and engaged scholar. It might be of greater interest to those who do not work in the anthropology of law than to those who are specialists and know Nader's corpus well, providing a clear sense of the cumulative contributions of the field to anthropology as a whole. It would also have potential as a textbook for undergraduates, who should appreciate the personal grounding and its clear and committed style of writing.

Catherine Julien, *Reading Inca History*, Iowa City: University of Iowa Press, 2000.

Reviewer: Susan Vincent
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This is a fascinating book. The project Julien embarks upon is a valuable and timely one: she works toward uncovering the genres the Incas used in constructing their own histories of themselves and then considers the information about the Incas that can be derived in this way. To do this, she carries out an archaeology of the texts written by Spaniards about the Incas within about the first century after the Spanish arrival in Peru. The project is based on the premise that the construction of history is culturally situated and politically mediated. Thus, the Spanish chroniclers developed their histories by gathering information from Inca sources and then reformulated the information to make sense of it in terms of Spanish notions of history as well as to satisfy their own reasons for writing. By comparing the Spanish versions of Inca history, one can uncover the form and content of the material on which it is based. Julien relies specifically on Spanish narratives that drew on Inca sources from the Cuzco area. These works range from the well-known Cieza de Leon and Cobo, to the more recently published complete manuscript of Betanzos.

In searching for a distinctively Incan historiography and what it can tell us, Julien challenges Reiner Tom Zuidema's claim that the Incas were not interested in history and had only shallow memories of the past. In contrast, Julien projects backwards the idea that history is a cultural and political product of a specific moment. Thus, the Incas, just like modern historians, were involved in an ongoing revision of the story of their past in order to fit the information available as well as the political goals of the historians. In particular, Julien argues that Pachacutec, the ninth Inca, created a version of the rise of the Incas which was essentially the story of the winners of a regional power struggle: it emphasized their special and unique right to power, as against any claim to

importance of other similar peoples with whom they had had alliances or conflicts in the past.

First, Julien is interested in identifying the genres of history that the Incas recorded. These include genealogical and life history information, on which she concentrates her attention, as well as stories of military campaigns, the development of ritual, and the building and organization of the Inca political realm. After identifying the genres, Julien explores why these were important to the Inca and what information can be gleaned from them.

This process of establishing genres and interpreting them necessitates an understanding of Inca values and cultural patterns in order to read these stories. For example, Julien begins by examining the notion of "capac." While she admits defeat in arriving at a clear definition of the term, which relates to an elite Inca status, she argues that the genealogical affiliation of both mother and father are important in establishing the position of their children. This is a significant discussion, relating as it does to Zuidema's contention that the Incas followed a pattern of parallel inheritance. Against this, Julien hypothesizes that there was a political hierarchy based on segmentary descent groups devolving from each Inca ruler, in which the filiation of both parents is counted. If both parents are from the highest order of kin group, as would happen if they were full brother and sister, the children are members of the highest possible rank of descent group.

By exploring the concept of *capac*, Julien uncovers the Inca genre of genealogy and thinks about why the Incas would place importance on establishing specific lines of descent for their leaders. Her answer, derived after exploring the other genres, relates to the implications of a preferred marriage among high-born Incas as opposed to marriage alliances with the elite of neighbouring peoples. Alliances can be useful for a rising power, but once that group has achieved domination, then cultural patterns such as endogamous marriage can reinforce the special and unique qualities that justify their supremacy.

Because Julien's method is presented in great detail here, it merits some comment. The textual analysis she uses is painstaking and requires close attention on the part of the reader to follow her argument. Each Spanish text has been paraphrased in English, and these paraphrases are placed side by side to compare content and sequencing. Julien is interested in the content of the stories rather than in creating a lyrical flow herself. The resulting telegraphic narrative can be disconcerting: "They had had some problems with the cacique of Jayanca. They had also looted Chimo, after which they took the loot up to Cajamarca.... From all of the loot, Pachacuti had a number of important statues fashioned" (p. 139). The same paraphrase might be used in several comparisons as Julien reads them for different purposes, making for a necessarily repetitive presentation of data. The book is not light reading.

The methodology is impressive, however. Julien teases out the distinctively Spanish modes of interpretation, such as

evidence of the biblical story of Genesis to see if other information in the text contradicts this. Julien concludes that the contradictory elements are remnants of the underlying Inca source material. When the uncovered versions also differ from each other, Julien works to explain this. Thus, they might be competing stories from contemporary factions, or they could be changes in the story through successive regimes—pre-Pachacutec, post-Pachacutec, and post-Conquest. The type of evidence her analysis elicits does not have the goal of developing a chronological sequence of events, but rather allows her to point to the larger political processes manifest in these competing versions of history.

This book lays the groundwork for important research on the Andean past. The theory of Inca historiography that Julien derives here provides a new way of excavating the politics of state building in the region. I look forward to the literature this work will generate in the future.

Elizabeth Furniss, *The Burden of History: Colonialism and the Frontier Myth in a Rural Canadian Community*, Vancouver: University of British Columbia Press, 1999, xii + 237 pages, ISBN 0-7748-0710-5.

Reviewer: *M.J. Whittles*
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Popular images of contemporary Canada paint a picture that is often naively presumed to be one of a modern postcolonial nation-state: a territory previously optimized as a settler colony, yet granted dominion status 135 years ago, henceforth politically independent, with few, if weak ties to the European “mother state(s),” and long having abandoned a colonial mentality of indigenous domination in favour of liberal pluralism. In reality however, Canada persists as a colonial society in which settler populations continue to exert considerable authority over subordinate minority indigenous populations. Status and non-status Indians, Metis and the Inuit have neither witnessed nor benefited from the retreat or relaxation of non-aboriginal colonial political and cultural domination in the nearly five centuries since European contact. Indeed, the culture of ethnic dominance in Canada often exceeds the ongoing practices and legacies of conventional models of colonialism that span political, military and economic exercises to include the production of dominant cultural ideologies and practices, the fabrication of hegemonic narratives, metaphors and symbols, as well as the imposed adoption of the shared perspectives and experiences of the colonizers. It is from the standpoint of this contemporary colonial culture that Elizabeth Furniss addresses her examination of popular culture, ethnicity and racism, and historiography in the central interior of British Columbia. Drawing from sources as diverse as regional historical records, archival research, popular text, public imagery and art, community school curricula, and

some first-hand ethnographic inquiry, Furniss has crafted sophisticated and compelling scholarship that leaves the reader considerably better informed, but somewhat uneasy about the state of ethnic relations in Canada. Drawing from the ideas of Edward Said, Scott James and Richard Slotkin, *The Burden of History* weaves fresh data and interpretations to create a revealing commentary that is as demanding of the reader’s attention in reaching conclusions as it is critical of the current Canadian scene.

A broad, dry interior plateau northwest of Vancouver, the Cariboo-Chilcotin region is a territory of mixed forests, punctuated by vast rich grasslands. The Secwepemc, Tsilhqot’in, and Carrier first nations, who currently number about 6,000—about 9% of the total regional population—live largely in fifteen reserve communities and have always occupied the region. Newcomers, most of whom inhabit the communities of Williams Lake and Quesnel, form the current majority, consisting of residents of British, German, French and Dutch ancestry, but also including a significant first- and second-generation East Indian population. The region is dominated by a reliance on resource industries, and as such, it demonstrates a distinctly working-class ethos. Colonial ideology holds that the region prospered through the entrepreneurialism, competitiveness, rugged individualism and frontier spirit of “cowboy country,” and little attention is popularly paid to the original inhabitants. Furniss delivers conclusive evidence to support her arguments, but one example persuasive and gripping enough to be reproduced here is that of ex-New York real estate salesman Rich Hobson, who following the 1929 stock market crash, decided to forgo city life for the adventure of the northern Chilcotin plateau: “Yeah,” he was reportedly told by an acquaintance in Wyoming, “That’s my gold mine. Grass! Free grass reachin’ north into unknown country. Land—lots of it—untouched—just waitin’ for hungry cows, and some buckaroos that can ride and have guts enough to put her over” (p. 68). Hobson left for British Columbia without delay.

In a tale dissonantly familiar of students of culture contact history, Furniss opens *The Burden of History* with an outline of the record of European colonisation in the Cariboo-Chilcotin. First described glowingly by Alexander Mackenzie in 1793, the interior plateau was soon opened to European trade so that by the first decade of the nineteenth century, the North West Company had expanded operations into the region, only to be followed by the Hudson’s Bay Company in 1812, when it established Fort Kamloops. Initially welcomed, later tolerated by regional aboriginal peoples, the fur trade brought not only opportunities for exchange of furs, dried salmon and fresh meat, but introduced successive waves of devastating disease: smallpox arrived in 1802 (claiming victim almost half the aboriginal population), again in 1855 and 1862 (reducing native populations by an additional 62%); 1845 brought whooping cough; and, 1850 witnessed an outbreak of measles. By 1860, and the time of the famed Cariboo gold rush, the relationship between aboriginal peoples and