

avenues for the future, claiming that indigenous repossession can be understood as the initial stages of postcolonialism—referring to a process involving disengagement of the colonized and colonizers from their previous relationship (p. 154). His overall discussion stresses that the identities which indigenous people seek to gain control over are not the identities that have been lost, but the “ability to be diversely authentic in a rejection of racism and essentialism that characterized the settlers’ regimes of identification” (p. 148).

The book is part of *Focus on Contemporary Issues* (FOCI) series which, according to the book jacket, addresses “pressing problems, ideas and debates.” The book lacks an index which would have made it more accessible and I felt that the references included were rather scant considering the dense theoretical context of Sissons’ argument. This could be due to an attempt to make the book more accessible to non-academics. The text is still extremely well written and the placement of the footnotes and references at the end of the book probably aims at making it more user friendly. Nevertheless, non-academics may find the book difficult because of its theoretical complexity. It does not offer a literature review or theoretical overview, which could make the text less accessible for less experienced students, although it would have served more advanced students well.

Overall, I read this book with great pleasure and would recommend it not only to those interested in indigenous issues, but also those engaging theoretically with ethnicity, nationality and contemporary racism.

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Bruce Granville Miller, ed., *Be of Good Mind: Essays on the Coast Salish*, Vancouver and Toronto: University of British Columbia Press, 2007, 321 pages.

Reviewer: *Mark Ebert*
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The late Wayne Suttles has had a significant influence on Northwest Coast scholarship and, in particular, Coast Salish studies. It is nearly impossible to do research in the region

without being familiar with his 1987 collection of essays and his edited Northwest Coast volume of the *Handbook of North American Indians* (1990). A decade and a half after the publication of the handbook, Bruce Granville Miller has taken stock of the current state of Coast Salish research in the edited volume *Be of Good Mind*. This volume includes authors from a variety of backgrounds—both academic and, reflecting the research contexts in the region, indigenous. As Miller suggests, “it is equally important to consider the viewpoints of Aboriginal peoples themselves and how Aboriginal peoples have influenced scholarly perspectives” (p. 5).

This mutual exchange and influence is best represented in the chapters by Stó:lō Director and Cultural Advisor *Na'xaxalhts'i*, Albert (Sonny) McHalsie and the historian Keith Thor Carlson. McHalsie’s chapter is a refreshing example of the indigenous perspective he learned through his work at Stó:lō Nation, and provides a nice respite from the more academic chapters. McHalsie’s anecdote about how he learned the meaning of being of good mind through being taken by Carlson to Easter Mass illustrates the longstanding relationship between them. This intercultural sharing of faith, McHalsie points out, is important to “being of good mind.” Carlson, on the other hand, is concerned with the idea of “collective identities” and how historical movements and events have played a “major role” in the formation of these post-contact identities. Carlson’s chapter is one of the best chapters in this book. His approach to the subject of history and historiography is innovative and this chapter reflects his 15 years of working with the Stó:lō peoples and his sensitivity to the indigenous perspective.

A small drawback of the book is that many chapters focus on the Canadian side, even though one of Miller’s aims for *Be of Good Mind* is to address the shortcoming in the earlier literature, which failed to explore “the connections between communities and individuals across the entire Coast Salish world” (pp. 6-7). One of the better examples of this is Alexandra Harmon’s wonderfully written chapter which discusses the issue of whether a single, inclusive Coast Salish history and identity is possible. Previous scholarship on the “Coast Salish” is reviewed to highlight the point that while the label apparently originated among anthropologists and linguists, there have been no published histories that include all the peoples who fall within this category. Harmon proposes that such a history is possible, and argues that “a good way to see the historical utility of the broad Coast Salish classification is to focus on the smallest possible unit of analysis: the individual” (p. 33). Taking this focus, Harmon makes an initial foray into such a history through a discussion of George Swanaset, an intriguing figure whose life history was recorded by Paul Fetzer. While Suttles’ notion of the “social continuum” is only mentioned by Harmon in passing, that and Jay Miller’s (1999) notion of “anchored radiance” would have added to her to her discussion.

Daniel Boxberger’s contribution points out that from its earliest period the “anthropology of the Coast Salish has been

guided by legislative and legal needs" (p. 77). Through a discussion of what he calls "not so common" anthropological examples, Boxberger illustrates how the needs of the dominant society influenced anthropological research and its presentation and use in political and legal contexts, and as a result, how those needs were imposed on Coast Salish peoples. His knowledge and background as an expert witness are invaluable and should appeal to those working within the political and legal systems. Brent Galloway's chapter, while weak, provides an interesting and fairly descriptive overview of the development, background and setup of the language programs among the Nooksack Tribe and the Stó:lō Nation that would be of general appeal to those interested or working in language revival and revitalization.

David Schaep's chapter, centres around the Stó:lō Nation Heritage Policy and their Heritage Resource Management Plan, from an archaeological perspective; a plan that he, with McHalsie, helped develop. This chapter provides a nice compliment to Carlson's contribution, as both focus on the issue of identity. Schaep is concerned with more recent history but also with the connection between landscape, resource management, and identity—situating this nexus within contemporary political and cultural survival contexts. The other archaeological contribution, by Bill Angelbeck, is also well done and of interest in terms of his discussion of the use of ethnographic record in archaeological interpretations of warfare and pacifism among Coast Salish peoples. This chapter is a nice compliment to Suttles' (1987) arguments not only about pacifism in the region but also about the "recent emergence" hypothesis which portrays Coast Salish peoples as imitative and passive (versus the creative and aggressive Wakashans). The early ethnographic record has been significant in shaping our conceptions of Coast Salish peoples and Angelbeck does a good job at drawing this out.

An interesting absence is that Miller himself does not contribute a chapter other than his introduction. His work (see Miller 2001 for example), more than any of the other contributors, fits the aim of demonstrating the connectedness of the Coast Salish world. A chapter by Miller would have dovetailed nicely with the contributions to this volume and would, perhaps, have provided the necessary concluding chapter tying the book together.

Be of Good Mind serves as an excellent compliment to Mauzé et al. (2004) and balances out the contemporary literature in this region. Perhaps the only "problem" with this book, as discussed by Harmon, is that "Coast Salish" is too narrow a concept.

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Jennifer Kramer, *Switchbacks: Art, Ownership, and Nuxalk National Identity*, Vancouver: University of British Columbia Press, 2006, 152 pages.

Reviewer: *Karen McGarry*
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Renowned by art dealers and museum collectors for its distinctive formal qualities, style and iconography, much of the art produced by Canadian indigenous artists of the Northwest Coast has been sought after and marketed as an "authentic" representation of indigenism. Indeed, art has historically served as a powerful cultural identity marker (both internally and externally) for several Northwest Coast communities. For indigenous artists, however, the display and consumption of both historical and contemporary art by non-Native audiences is entangled with ambiguous sentiments and shifting discourses surrounding notions of both cultural revival and loss. As such, the production, exchange, commodification, ownership, display, and repatriation of Northwest Coast art have become politically charged and contentious issues.

In *Switchbacks: Art, Ownership, and Nuxalk National Identity*, anthropologist Jennifer Kramer explores these issues ethnographically among the Nuxalk of Bella Coola, British Columbia. "Switchbacks" is based on 16 months of fieldwork in Bella Coola, where Kramer conducted interviews and participant observation with artists, community elders, educators, chiefs and others involved in the production, distribution and repatriation of Nuxalk art. Inspired by her experience of driving along the treacherous, oftentimes inaccessible road into the Bella Coola Valley, Kramer adopts the metaphor of the "switchback" to refer to Nuxalk tendencies to oscillate between unifying, cohesive discourses of what she terms "strategic essentialism" (p. 50) and more fragmented, heterogeneous narratives in the production of a national identity. There is no definitive Nuxalk stance, for instance, on the commodification of art and her informants readily shift between these two extreme narratives of identity production depending upon context. At times, many Nuxalk declare that the conscious production and marketing of stereotypically "authentic" and "traditional" art styles for external consumption is necessary to both create and validate a sense of Nuxalk political autonomy on an international stage. In other contexts, however, they espouse a pejorative attitude toward the commodifica-