their family members' lived *experiences* and interpretations of the history and the events of the past as presented by their teachers. Here the exemplary ethnographic material makes abundantly clear the fact that the multiple historicities are neither mutually exclusive nor united in agreement. Instead, the way that history appears as an intellectual, moral and emotional engagement highlights the power of creating and transmitting it, but also the way space, place and memory shape our handling of the past. This bifurcation of Ukrainian geography and experience is accentuated as one teacher presents lessons to the students and randomly switches back and forth between lecturing in Russian and in Ukrainian.

Throughout the book Richardson demonstrates the way that in emphasizing the *internationalism*, *cosmopolitanism*, and *non-politicized* nature of Odessa, residents can opt to nourish and promote a unique "living history" that more accurately reflects the "entanglement of memory, personal experience, and narrative history" (p. 76). Here individuals can situate their own past, whether they identify more with a Soviet, Russian, Ukrainian or Jewish history, within the kaleidoscopic history of Odessa itself. It is a way of recognizing while not privileging one piece of the mosaic over another. In chapter 3, Richardson presents several life stories of older Odessan residents which offer a divergence from the idea of "collective memory" as the histories represent the in-coherence of memory and history within a generational and geographic collective.

In chapter 4, Richardson elaborates on the multiplicity of interpretations about place and history by further exploring the kolorit, or "colour, character, carnivalesque, or an exotic quality" of the neighbourhood of Moldovanka (p. 107). This is a poignant site for exploration because of the divergent interpretations Odessans express about Moldovanka, from it being the site of the "real Odessa" to a "dark," "depressing," and "unenlightened" neighbourhood. Despite this conflict, the relationship between neighbourhood spaces, like courtyards and markets, and social relationships and communication are lauded as a factor in helping maintain "the distinctive communalism" of Moldovanka. Here Richardson adds to a post-socialist literature replete with references to nostalgia and historical reckoning by illustrating how history, experience and change extend beyond the individual out into the very streets and spaces of the community.

Chapter 5 presents another methodologically interesting tool Richardson employed to understand the experience and importance of place and space among Odessans. Joining the "My Odessa" club provided the opportunity to go along for regular group walks which usually focused on Odessa's history and were narrated by one individual but also included the experiences of other walkers and interaction and input from local residents along the way. Thus, the walking itself became an ethnographic experience mediating between individuals' interpretations and experiences and community spaces and architecture. This method links up with recent explorations of wayfaring in which it is argued that people lead lives *through* rather than *inside* places. By taking the streets and architecture of Moldovanka as a rich ethnographic site for residents' wayfaring, Richardson creates a superior opportunity for the reader to better understand Odessans and their sense of place-making and personal historical interpretation.

In the final chapter, the concept of heterotopia is used to reconcile the kaleidoscopic reality of Odessa in Richardson's suggestion that heterotopia "opens up a way of analyzing how Odessa can be considered both distinct from and typical of something characteristic of the historical experience of the lands that comprise contemporary Ukraine" (p. 172). At this point the reader has little doubt that Odessa (and perhaps upon examination other sites outside of Ukraine) truly represents a kaleidoscopic, cosmopolitan and heterotopian city. Richardson makes a significant contribution to not only the post-socialist literature, but to literatures of anthropology in general, social geography, history and research methods. Richardson's methodology inspires the reader to move beyond conventional understandings of the temporal and spatial in ethnography. In graduate student teaching, *Kaleidoscopic Odessa* would be a welcome tool for students facing research projects in increasingly complex and contested urban environments.

John S. Long, *Treaty No. 9: Making the Agreement to Share the Land in Far Northern Ontario in 1905*, Montreal and Kingston: McGill-Queen's University Press, 2010, 601 pages.

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This book is the first comprehensive study of this treaty to create a space for the evaluation of the interplay of the official record of treaty negotiations and First Nation's understandings and analysis of the process. Long grounds the analysis in the formal record, and in insights drawn from well-regarded ethno-historical accounts of the region, oral histories and Long's own participatory research into contemporary and late-20th-century responses to the treaty. As the title suggests, Long takes treaty-making as a process that can be analyzed by isolating each of the socially, politically and culturally bound historical encounters in which the meaning of the treaty was made. He asks, "what were the Ojibwe and Cree told? What were they thinking? What did they say? What were their motivations and...what were the motivations of others?" (p. 38). Long's interrogation of the process of making the treaty casts overwhelming doubt on the possibility that the meaning of the treaty rests in the final document and substantiates the claims made by contemporary leadership that the final text of Treaty No. 9 does not represent the agreement made by Ojibwe and Cree. The study is motivated by the persistent awareness of this divergence, as Norm F. Wesley of Moose Cree First Nation puts it in the Foreword to the book: "We [First Nation lead-

ership] were, and continue to be, adamant that the treaty is a testament to our people's understanding, which is to coexist with the newcomers, to be protected, and to grow and prosper" (p. xv). The study is respectful to this persistent interest in Treaty No. 9, and adds to the conversation about its meaning by reproducing all of the available historical records of the treaty in their entirety. The book's middle section contains new, complete and verbatim transcriptions of the available records written by members of the treaty party, Daniel George MacMartin, Samuel Stewart and Duncan Campbell Scott (p. 6). This is the first time that MacMartin's newly re-discovered journal has been published, and the first published analysis comparing it with the better-known journals by Stewart and Scott. The three appendices ("Historiography", "Terminology" and "An Inventory of the 1905 Photographs") further describe all of the records of the treaty and formalize definitions of the key ideas, places and concepts relevant to the study of the treaty.

Part 1, "Historical Context" presents an analytical history of the treaty. The first three chapters identify the larger political, economic, cultural and social dynamics at play in the region when Treaty No. 9 was signed, and the following three provide a brief history of the impacts of the treaty on the region. In these six chapters Long is setting the stage for the analysis of the treaty-making process he interrogates in Part 2, revealing the key features of the larger context for the treaty party and Ojibwe and Cree signatories. Long identifies the shifts in political and economic context with the decline of the fur trade, the emergence of Canada as a settler nation focused on agriculture, the formalization of Provincial authority, the intensification of missionary activities, and the opening of resource extraction industries. Long shows that Ojibwe and Cree responses to these shifts sought to renew the peaceful coexistence that was the hallmark of relationships with the Hudson's Bay Company, and which had long provided indigenous peoples a robust territorial autonomy. Long identifies this autonomy with the Ojibwe term *bimaadiziwin* (Cree *mino pimaatisiwin*), a good life, formed in the interplay of cultural forms and the land base (p. 38-39). Long argues that Ojibwe and Cree signatories signed the treaty to sustain, and protect, bimaadiziwin and pimaatisiwin. The section concludes that this concern with sustaining a good life remains the struggle of regional leadership today.

Part 2, "Historical Documents" presents a fine-grained analysis of the process of making the treaty, drawing on all of the voices which describe it. Throughout the analysis in this section, Long looks for expressions of the divergent interests identified in Part One. This section is at once a record of all of the available information about the treaty, and a thorough examination of all the signatories' intentions at the moment they signed the agreement. Long presents the treaty-making process chronologically, and starts by identifying the members of the treaty party, continuing along to the details of each of the locations where they convened in the summer of 1905, and finishing off with the entire text of the three documents produced by the treaty party after the trip: Scott's Scribner's essay about the treaty; the party doctor's report; and, Scott and Stewart's brief unpublished report on education in the treaty area.

The two brief chapters of Part 3, "Trick or Treaty No. 9?" provide a comprehensive summary of the analysis conducted in Part Two with a special emphasis on understanding the importance of the treaty to today's regional leadership. In the first chapter of this final section, "Making the Agreement to Share the Land in 1905," Long describes the impact of the key issues that made treaty making a complex problematic, namely the influence of the linguistic, social, economic, political and cultural differences between Ojibwe and Cree signatories and the treaty party. In the second and last chapter of this section, "Parchments and Promises," Long presents a point-by-point summary of the differences between the two understandings of the treaty, and isolates the formal treaty text as "the parchment," clearly distinct from "the agreement" which Cree and Ojibwe signatories made. Long concludes that the signatures on "the parchment" affirm that "the Ojibwe and Cree had every reason to expect a future of enhanced indigeneity, given the promises and explanations that preceded touching the pen in 1905" (p. 359).

This work is a major contribution to the study of indigenous–settler relations in Canada, and in particular to understanding the persistence of territorial autonomy in northern regions. The study reveals Treaty No. 9 to be a living agreement that remains meaningful in the day-to-day lives of the people who live in the region today, both Métis who were excluded from the agreement and Ojibwe and Cree members of the Bands it created. By examining the entire life of the treaty, from 1905 to today, the study also underscores the political, cultural and territorial integrity of the region covered by the treaty, and the fact that it has persisted from before the treaty was made. This regional cohesion jumps off the page and is most evident in Long's analysis of the Nishnawbe Aski Nation, the regional government. The Nishnawbe Aski territory makes up two thirds of the land mass of Ontario (p. 10), and the regional government represents the majority of the Treaty No. 9 First Nations whose lands alone make up over half of the Province (p. 399-402). In this study, Long reveals this region's history and present as defined by the experience of land-based autonomy and negotiating the future of that autonomy.

Despite its length and complexity, this work is written in an accessible style which is suitable for undergraduate students in Native Studies, Indigenous Studies, Indigenous and Canadian History, Métis Studies, Canadian Studies and the Anthropology of First Nations. It will also serve a general audience as an introduction to the post-fur trade history of the region.