

responded to Hunt's offer to make money and to resist the assimilationist programs of church and state and to assert the existence of their own culture during a period of a ban on cultural practices. Raibmon points out that this episode, nonetheless "contributed to the dominant colonial image of traditional Aboriginal culture," affirmed stereotypes, and reinforced the idea of an opposition between traditional and modern.

In the mid-nineteenth through the first part of the twentieth century, hundreds of Aboriginal people from the Coast, hired by straw (or hop) bosses and often in family groups, moved to Puget Sound and the Fraser River to pick hops and earn lucrative wages. This activity attracted hundreds of tourists who boarded trains to watch the "lively and merry" spectacle, as noted at the time. Edward Curtis and others sold images of hop-pickers and life in a hop-camp "was a *de facto* performance." Some pickers earned money by staging dances for tourists, although many simply lived their lives as unconscious performers of their culture.

The third vignette tells a story of Rudolph Walton, a Tlingit store owner living in Sitka, whose children were expelled from the local public school because they lived in an Aboriginal area. But Walton and his wife, graduates of Sitka Training School and Presbyterian Church members, were what was then known as "civilized Indians," who had assimilated into white society and fulfilled white expectations. To white authorities, Walton's case created a dilemma in that it collapsed the binary oppositions between authentic and inauthentic that supported a colonial regime.

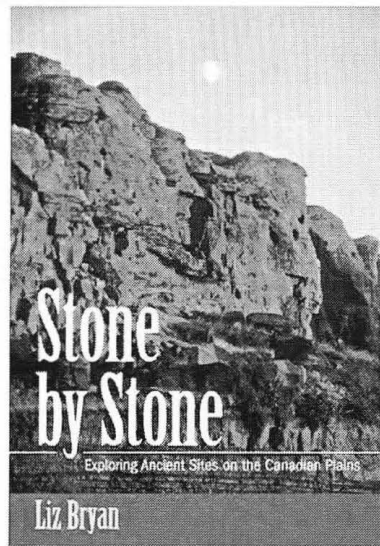
Through these stories, Raibmon shows the difficulties inherent in unstable systems of classification, and, further, the mutual engagement of Aboriginal people intent on making their own way and Whites intent on assimilating and managing Aboriginal peoples. She focuses on the "contradictory thickets of tourism, anthropology, and colonialism" (p. 198). By anthropology she largely means Boas and salvage ethnography, but Boas is no mere strawman for a critique of anthropology. She documents Boas' efforts to support Aboriginal interests and practices. This book is wonderfully illustrated with historical photographs and is built on careful and extensive research. The general contours of her argument were already known, but she has revealed the details and in this case, in the details hangs the tale.

### Bruce Granville Miller

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### *Stone by Stone: Exploring Ancient Sites on the Canadian Plains*

by Liz Bryan

Heritage House, Surrey, BC, 2005  
176 pp., illus., maps. ISBN 1-894384-90-3, Price: \$29.95 (pk).  
*Copy made available for review by the Nanaimo Historical Society*

For all those looking for the ultimate guidebook to archaeological sites on the Canadian Plains, Liz Bryan's *Stone By Stone* takes the reader to some of Canada's most famous, and not so famous, archaeological sites. Unlike her previous book on Canadian Plains Archaeology *The Buffalo People* (new edition 2005) that concentrates more on the actual archaeological timeline, this one reads more like a travel guide. Through vivid personal descriptions and stunning photography, this book easily whisks the reader from such large-scale sites as Writing-On-Stone Provincial Park in Alberta to the solitary buffalo rubbing stones of Saskatchewan. Archaeological anecdotes place these fantastic sites in their precontact context, giving the reader a glimpse in to the sites' timeframe and function. True to the guidebook format, the book has detailed directions and maps so you can visit on your own. One can interpret a detailed map in two ways: an easy way to view the sites or an easy way to loot them. Detailed descriptions should always be given with caution.

The only real flaw in this book is the lack of a preface that clearly states that removal or excavation of archaeological material is strictly prohibited by law. The section on rock art barely touched on the edict of viewing rock art and preserving its integrity. There is little reference to site protection and a section of preservation would make this book more credible. Despite this glaring omission, this is a great introduction to the more well known sites on the Canadian Plains for those who require a more visual guide and well worth a look.

**Julie Cowie**

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**Julie Cowie is the Acting President of the Archaeological Society of BC – Nanaimo Branch**

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