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Living with Strangers: The Nineteenth-Century Sioux and the Canadian-American Borderlands. By David G. McCrady

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socialist as well as capitalist tendencies. One can also question both the social utility and the fundamental truth of Kulchyski's First Proposition, that "alterity" not "commonality" among Aboriginal peoples and "newcomers" must be the philosophical grounds for relationship at this historical juncture (244). All of that said, these criticisms are probably irrelevant. Kulchyski is not writing about the dominant social order—whatever that might be—but about a part of the world where "it is possible to see, to visually apprehend, the imposition of one way of life on another," and he asks readers to adopt the stance of humility in an attempt to understand and learn from this "other" (4, 245).

A number of timelines are converging on the Canadian north, which gives *Like the Sound of a Drum* considerable currency. Global climate change could have an enormous impact on Arctic lands and lifestyles. Canadian sovereignty issues make the Arctic a region of strategic importance. But the resource potential of the far north—in particular its oil and gas reserves—is the subject of most current attention. The demand is down south, the resources have to move, and the pipeline routes run through Aboriginal territories. Kulchyski notes that the Aboriginal self-government machinery in Canada has generated both an enormous discourse and library of academic, legal, and bureaucratic texts, among the ranks of which, he adds, "this book may now be included" (238). However, his book is unlike most of the others; it is worth reading for its relevance and uniqueness.

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Living with Strangers: The Nineteenth-Century Sioux and the Canadian-American Borderlands. By David G. McCrady. Lincoln: University of Nebraska Press, 2006. 192 pages. $45.00 cloth.

In 1882, the blunt-spoken American general Philip H. Sheridan expressed the opinion that the Plains Indians "do not regard the [Canadian] boundary line with any more consideration than a herd of buffalo does" (National Archives microfilm publication M689, roll 93, frame 135). Now the Canadian historian David G. McCrady offers impressive evidence that the Sioux Indians were acutely aware of the significance of the forty-ninth parallel and tried to use it to their advantage during a decades-long attempt to preserve their way of life and stave off the advancing power of the Canadian and US governments. *Living with Strangers* is a revision of the author's dissertation, which he wrote at the University of Manitoba under the direction of Jennifer Brown.

The author's research had its origin in his wonderment at the degree to which historians on either side of the international boundary tend to lose sight of people who cross the border. Sometimes a book's title alone is enough to reveal this restriction: Jeffrey Ostler's *The Plains Sioux and U.S. Colonialism from Lewis and Clark to Wounded Knee* (2004) and Laura Peer's *The Ojibwas of Western Canada* (1994) are two examples. Yet those peoples' recognition of the border and the ways in which they have used it for their own purposes form an important part of their history. This is true, McCrady points out, of the Blackfeet, Assiniboines, and other Native groups, as well as the Sioux. Anyone who has thumbed through the volumes of *Foreign Relations of the United States* for the 1870s and 1880s while looking for documentation of Indian affairs in the northern plains and come across the continual references to "British Indians" will appreciate the author's point of view.

Reading sources from both sides of the border can afford an entirely different view of historical events and their participants. Historians in the United States, for instance, often treat the Mandans sympathetically: the Mandans had amicable relations with American traders, and smallpox nearly wiped out the tribe in 1837. Hudson's Bay Company (HBC) documents, on the other hand, reveal an entirely different attitude. To HBC traders in the early 1830s, the Mandans were aggressive aliens who came north to annoy the company's good customers, the Assiniboines and Crees (Fort Pelly Post Journals, especially 6 November 1832, HBC Archives B.179/1/14). These journal entries convey a sense of the Mandans as a powerful people who were at least the equals of any others on the Middle Missouri.

Borderland is a fraught term. Herbert Bolton popularized it early in the last century to denominate the farthest settlements of the Spanish empire in North America. By *borderland,* McCrady means a social, cultural, and economic meeting ground; the political border; and, moreover, "the set of relationships . . . that its presence made possible" (3). He then goes on to show how various Sioux groups fought, traded, and negotiated with other Native peoples and Métis, as well as representatives of the HBC and both the US and Canadian governments.

McCrady's narrative traces the movements of the Sioux people during the generation after the events Richard White described in his 1978 article, "The Winning of the West: The Expansion of the Western Sioux in the Eighteenth and Nineteenth Centuries." In White's story, the Teton Sioux (*titonwan*) pushed across the Missouri River, displacing peoples who were already there—the Kiowas among them—while continually harassing others who lived around the edges of the new Sioux Territory, notably the Pawnees. Two groups of Tetons, the Brulés and Oglalas, reached the Platte River country not long before the transcontinental movement of white Americans began. By that time, they had arrived at the front range of the Rocky Mountains and the western limit of prime buffalo country, and their southwestward migration stopped.

Another movement of Sioux peoples, this one to the north, began soon afterward. It involved all three of the principal branches of the Sioux: the Santees (eastern) and Yanktons (with whom McCrady includes the Yanktonais) as well as the Tetons, and here *Living with Strangers* begins. The thrust that eventually carried the Yanktons and some of the Teton tribes as far as Montana and Saskatchewan began in the 1850s. More dramatic and better documented was the flight of the Santees from Minnesota after their uprising in 1862. The Santees did not seek asylum in a foreign country, McCrady emphasizes; rather, they "fled to the borderlands and then moved back and forth between American and British territory" (17). A few years after the Santees managed to arrange peaceful relations with the Native peoples, Métis, and HBC traders north of the line, they were faced with a transfer of government from company to dominion and a new set of arrangements to be made.

During the early 1870s, US and Canadian commissioners surveyed the forty-ninth parallel, a line that almost followed the 500-mile trail made by Métis carts that led from Pembina, on the Red River, to Wood Mountain in the buffalo country of southern Saskatchewan. At about the same time, the Yanktons and those Teton tribes that had reached Montana and western Dakota Territory learned of the approach of the Northern Pacific Railroad. Their resistance to the advancing railroad, and their continuing raids on the Crows and village Indians on the Missouri River, led to the Great Sioux War. By 1877, hundreds more Sioux had crossed the border into Canada. There they parleyed with officers of the Northwest Mounted Police, who had arrived a few years earlier to suppress the transborder trade in alcohol. Dwindling buffalo herds north of the Missouri River deprived these Sioux of food, clothing, and shelter, and most of them returned south and surrendered to US authorities; the most famous of them, Sitting Bull, managed to hold out until 1881.

McCrady is well acquainted with the archival sources on both sides of the border as well as the secondary literature, and he writes well. *Living with Strangers* serves as a valuable corrective lens to the national blinkers that limit some historians' vision. It suggests the need for further studies of Native peoples divided by European-imposed boundaries in North America and on other continents.

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Maps of Experience: The Anchoring of Land to Story in Secwepemc Discourse. By Andie Diane N. Palmer. Toronto: University of Toronto Press, 2005. 250 pages. $60.00 cloth; $27.95 paper.

Many years ago at a conference in Wisconsin, I listened with interest to the Abenaki writer and storyteller, Joseph Bruchac, explain to the audience how he helped his tribe win a land claim in the state of Vermont by demonstrating that Abenaki oral histories and folklore were inextricably tied to specific features of the New England landscape. Vermont's arguments that the Abenaki did not historically live in the region, but merely passed through on their way to someplace else, were dramatically belied by the detailed descriptions of places and landmarks in Native oral culture so skillfully demonstrated by Bruchac.

Maps of Experience, by Andie Diane Palmer, a linguistic anthropologist at the University of Alberta, examines similar themes of "linguistic mapping" of land and resources through the shared narratives of the Secwepemc in the Alkalai Lake region of British Columbia. Some readers might know this northern Plateau culture by its older name, Shuswap. Traditionally and to the present day, the Secwepemc derive much of their livelihood from hunting, gathering, and fishing, although they have been significantly affected by a Westernized cash economy and the colonial policies of the Canadian government. They