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Author

Brascoupé, Simon

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Natives. It is the most comprehensive compendium to date and will have tremendous impact in the training of present and future social scientists, both indigenous and others.

Beatrice Medicine

California State University, Northridge

Rogue Diamonds: Northern Riches on Dene Land. By Ellen Bielawski. Seattle: University of Washington Press, 2004. 256 pages. \$24.95 paper.

In 1991 diamonds were found in the traditional territory of the Denes in the Northwest Territories, Canada. Five years later Canada's minister of Indian affairs approved the diamond mine conditional on significant progress on agreements between the mining company, Denes, Inuits, and the Northwest Territories. This book chronicles the sixty-day period of economic, social, environmental, and spiritual negotiations. It focuses mostly on the community of Lutselk'è, where the author worked and witnessed a dynamic drama of negotiations, ceremony, and loss.

In this highly engaging book Ellen Bielawski provides us with an insider's rich view of Dene life, ceremony, and negotiations. She worked for the Denes from 1992 to 1997, in the heat of the negotiations over diamond mining, first as an environmental researcher for the Arctic Institute of North America and then as the Lutselk'è First Nation treaty negotiator. She writes about Dene ceremonies, travels, and meetings over development and negotiations with government and business, providing a unique personal insight that will interest students, policy makers, Aboriginal peoples, and other academics. The book is written in an accessible narrative style. What unfolds is a moving story of the Denes' struggle to maintain the link to their lands while adapting to the changes around them.

Bielawski describes in detail how the Denes prepare themselves for negotiations, much like their ancestors prepared for the caribou hunt. "The sweat is one way people attend . . . their health: a state of complete mental, physical and social well-being. The sweat will be a blessing after the long hours and debate of the hearing," she writes. "We pray for the land, for the people, for our families, for our enemies, for ourselves" (85). Hunters make excellent negotiators because of generations of experience negotiating with fur traders and their striving for perfection in the hunt. There are rules for everything and a thousand ways to make a mistake; hunters have to be humble, respectful, knowledgeable, and spiritual. To hunters everything must be respected in ceremonies, dreams, and prayers.

To most North Americans, people who live off the land are romanticized and thought "primitive," in need of being brought into the modern era. This is a fault in our logic and a bias in our culture. The reality is that every day thousands of indigenous peoples hunt, gather, and live off the land. Throughout the Arctic indigenous peoples rely on country food for much of their needs. The food is nutritious and supports a healthy lifestyle that goes

back thousands of years. This book demonstrates the viability and necessity of the Dene way of life. But globalization, environmental threats, and global warming threaten this lifestyle.

To the Denes the first wave of development was the fur trade, followed by more intrusive forms of development in oil, gold, uranium, and lead. Bielawski characterizes Dene hunters and trappers as migrant workers in their hunting grounds, who have worked there since the first English fur trader was met in the early 1700s. The fur trade suited the Denes and supported their way of life for almost three hundred years, until the fur market collapsed in the early 1990s. Oil was discovered at Norman Wells, a gold rush occurred in 1934 in Yellowknife, and uranium mining took place on Great Bear Lake. Bielawski writes about the impacts of development on the environment and the threats to the Dene way of life.

To the West development is seen largely as positive, but to indigenous peoples it brings colonization, destruction, and pain. John Bodley, in *Victims of Progress* (1975), writes that development is thought to be the inevitable end point of progress and modernization. Progress is modeled after European agricultural development, industrialization, and culture. Indigenous policy has its roots in modernization theory, which is to civilize indigenous people through assimilation policies. In Canada the negative consequence of residential school and assimilation policies are recognized as the roots of the dramatic dysfunction and poor conditions of Aboriginal peoples. This is the point of Bielawski's *Rogue Diamonds* and her deep concern over the environment and the loss of a way of life. In contrast, the roots of indigenous development lie in this people's respect for the environment and sustainable way of life.

Ice diamonds from Canada have a great market appeal; they are not the conflict or blood diamonds exposed in the Global Witness report *A Rough Trade*. Consumers' desire for alternatives to conflict diamonds fueled the recent Canadian rush. In fact, the staking rush was larger than the California and Klondike gold rushes and bigger than the South African diamond rush.

Dene elders wonder why white rocks are so precious to Westerners, as they have no value to the Dene way of life. Bielawski writes, "We are bound by the notion that these diamonds—their mystique and beauty and power—will fill the void in our spirit, the places of our imagination, left empty when this land is finally gone" (247). In Western society diamonds are important cultural symbols, representing love, power, and status.

In 1988–89 rogue geologist Chuck Fipke found G-10 garnets, which prospectors use as diamond indicators. The samples were found at Lac de Gras in the Barren Grounds, three hundred kilometers northeast of Yellowknife, Northwest Territories. Fipke tried to keep the find secret, but information leaked out, and it started a diamond rush in Canada's north, in the heart of Dene lands. Diamonds are the oldest rocks on the planet and are found in kimberlite, which carries diamonds from the earth's core in volcanic eruptions. Fipke painstakingly tracked the G-10 trail spread by ancient ice sheets to the sheared top of a kimberlite pipe. In September 1991 Fipke and his partners found both kimberlite and diamonds under a small lake adjacent to Lac de Gras. The kimberlite pipes, "otherwise known as the

lake homes for waterfowl and fish" (51), will have to be defished and drained in order to mine diamonds.

Bielawski goes into great detail describing Canadian environmental law, the duty to consult with Aboriginal people, and impact and benefit agreements. Historically, Aboriginal peoples rarely benefited from development in their territories; in fact, they were largely negatively affected, except in the case of the fur trade. Canada is moving in the direction of improving the things that have gone wrong or were not in place in the past. Canada has a number of environmental laws designed to protect the environment, including the use of Aboriginal traditional knowledge in environmental decision making. Furthermore, Canadian Supreme Court decisions require that Aboriginal peoples be consulted on development that impacts their constitutionally protected Aboriginal rights. Bielawski also describes the impact and benefit of contracts between the mining company and First Nations. Aboriginal rights are largely negotiated through treaties and other agreements. Bielawski describes in detail the negotiations around the diamond mines, negotiations that she characterizes as flawed and in need of improvement. This is a book in the genre of Hugh Brody's *Maps and Dreams* (1981) of a beautifully told sensitive story of hope and fears in the face of development.

Simon Brascoupe

Carleton University, Ottawa

Standing Bear Is a Person: The True Story of a Native American's Quest for Justice. By Stephen Dando-Collins. New York: Da Capo Press, 2004. 260 pages. \$26.00 cloth.

For those who conceive of the late nineteenth century in stark terms of red versus white, this book harbors some real surprises. It combines two cruel treks by the Poncas with a city and a judge outraged by their treatment, facilitated by the U'ma'ha (Omaha) LaFlesche family working in league with a newspaperman and a general who, unknown to most of their peers, had been inducted into the U'ma'has' Soldier Lodge through a sun dance, including chest piercing (56–57).

The story, ably told here by Australian author Stephen Dando-Collins in a taut narrative with ample reference to the accounts of its participants, is as well known in Omaha as Sea'th'I's farewell speech is in the Pacific Northwest. Dando-Collins provides a valuable sense of political context for the specific case, including the many ways in which the government tried to subvert it. This book also includes a splendid evaluation of the case's lasting impact. The author's writing is very precise, making this probably the best account of some relatively well-known history.

The Ponca clan chief Standing Bear (c. 1830–1902) gained national notoriety in the late 1870s, during a time of forced removal for the Ponca and other Native peoples on the Great Plains. Forced from their homeland along the Niobrara River, in northernmost Nebraska, because of a government