

BOOK REVIEWS

James Frideres, *Arrows in a Quiver: From Contact To The Courts In Indigenous-Canadian Relations*. Regina: University of Regina Press, 2019. 320 pages. ISBN 9780889776784. \$39.95 paperback.

One image I have of my great-grandfather, Edward, is of his face in a newspaper clipping. At the top of the news article, it reads "Must Steal Wood To Eat – Indians." The date of the newspaper article is unknown but my great-grandfather lived during a time period when the Indian Act was passed and aggressively enforced. The Act still operates today. My great-grandfather had to leave his homelands, then a reserve, because white settlers were moving into the territory and he could not participate in the labour to provide for his family. The key source of employment was, at that time, cutting pulpwood in the region.

James Frideres' book, *Arrows in a Quiver: From Contact To The Courts In Indigenous-Canadian Relations*, reminds me of this photo I have of my great-grandfather. Frideres is correct to say that his book is a good starting point for non-specialists who wish to have a better understanding of Indigenous-Canadian relations. It provides an introductory starting point to the history of contemporary Indigenous-Canadian relations. I would even suggest reading this book prior to engaging in deeper or more complex texts or resources; it provides the context for those deeper understandings.

There are a total of seven chapters, bookended together with a comprehensive introduction and conclusion. The first chapter outlines the political underpinnings that inform the source of the issues, setting the tone for Indigenous-Canadian relations, past and present. The second chapter provides a contextual approach to discussing contemporary history for Indigenous-Canadian relations, with discussions from first contact to how labour was distributed among Indigenous and settlers. Chapter three outlines the different ways of knowing in a succinct way with a special focus on land and Indigenous people's relationship to land.

I would argue that the text develops its significance to non-specialists at this juncture.

Chapter three provides a segue for Chapter four, titled Treaties in Canada: First Nations Treaties, Métis scrip, and the Manitoba Act. Often erased in mainstream discussion of treaties is the history of Métis scrip and the Manitoba Act. The Act promised to provide land to the Red River Métis, an offer which was made to overcome Métis resistance at that time in Manitoba. Through various legislative reforms, the government began to amend the Act to permit them to default on their promise to

provide land. The chapter also outlines how specific claims in the late 20th century were processed and more recently, the 21st century process to specific claims.

Chapter five discusses Aboriginal Rights, the constitutional context and the historical documents informing much of that constitutional context. Chapter six talks about the role of the courts in Canada including how the courts view or interpret Aboriginal Rights as well as residual issues relating to fiduciary duties and breaches of trust. The final chapter outlines external and internal organizations. Perhaps this is one of my major critiques of this text, in that these organizations are more appropriately described as lobbying organizations in some instances. These organizations provide a unified voice to help bring about change, which from my perspective is a type of lobbying activity; however, I would not go so far to describe them as a social organization in the sociological sense. These organizations are relatively new creatures in Indigenous governance and do not represent the diversity of Indigenous communities in Canada. However, these organizations can play a limited but meaningful role in advocating on behalf of Indigenous groups or communities.

In the end, the book tops off with a gentle reminder about what reconciliation and resilience may look like in the twenty-first century. Frideres reminds the reader of the important work done by other inquiries or commissions leading up to the Truth and Reconciliation Commission into Indian residential schools. Frideres provides an overview of what decolonization means in this context together with the role of courts in reconciliation, moving forward. At the end, Frideres reminds the reader of the ultimate goal for Indigenous peoples, including building their own industries and institutions.

I often wonder where people like my great-grandfather would be or what kind of life my ancestors would have lived if they and their communities had been allowed opportunities to prosper. Now, and today, as Indigenous communities move forward developing their own industries and institutions, the space needs to be provided to recognize and honour the past out of which our communities are rising.

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M. Max Hamon, *The Audacity of his Enterprise: Louis Riel and the Métis Nation That Canada Never Was, 1840-1875*. Montreal & Kingston: McGill-Queen's University Press, 2019. 432 pages. ISBN 978077359370. \$39.95 paperback.