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After rescuing Eastman from the biased perceptions of contemporary radical American Indian activists, Martinez turns to "analyzing and appreciating Eastman's legacy as a paragon of American Indian intellectualism" (24). In doing so, Martinez examines Eastman's role as a storyteller and his contribution to a major genre in American Indian literature, traditional myths and legends; Eastman's understanding of the historical conflict between the Dakota and Ojibwe and his shift in thinking towards Pan-Indianism; Eastman's role as activist through his involvement in the Society of American Indians and the questioning of his blind faith in "civilization" and Christianity; and the impact that the Minnesota Conflict of 1862 had on Eastman throughout his writing career. Martinez incorporates sections of Eastman's books throughout, providing an analysis of Eastman's written work. He masterfully uses Eastman's writings to examine important issues and events in American Indian history and extrapolates their relevance to issues faced by American Indians today.

A book such as *Dakota Philosopher* acknowledging Charles Eastman's contribution to American Indian intellectual history is long overdue and a must read for anyone interested in American Indian Studies or American history in general. It is of special interest to Dakota people, including Charles Eastman's descendents, many of whom live in Manitoba, Canada. They have reason to be proud of their relative. Eastman was a constant champion for his people and American Indians in general. Through his writings he provides a strong voice for his Nation, passing on the knowledge, morals, and values that he had been taught in his formative years. Eastman credits his grandmother for raising him and passing on Dakota traditional values, and he honors her and his descendants through his writings. Martinez, in *Dakota Philosopher*, honors Eastman by giving him the erudite consideration that he deserves as an intellectual and as an activist writing in an era of intense and lasting change for the Indigenous peoples of the Americas.

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Kenichi Matsui, *Native Peoples and Water Rights: Irrigation, Dams and the Law in Western Canada*. Montreal: McGill-Queens UP, 2009. 244 pages. ISBN 9780773535343. \$29.95 CDN.

Native Peoples and Water Rights, Kenichi Matsui's reworked dissertation, consists of four mostly unconnected case studies of water rights disputes in British Columbia and Alberta in the late nineteenth and early twentieth centuries. Following a highly selective survey of the early development of water rights law and policy in Canada and the United States (with obligatory nods to the influence of Locke and Jefferson), Matsui begins in earnest with an overview of the development of water rights legislation in British Columbia from the colonial *Gold Fields Act* of 1859 to the provincial *Water Claims Act* of 1921. He comments on riparian rights versus the doctrine of prior appropriation, notes the importance of two legal decisions—the *Winters* decision in the United States and the *Burrard Power* decision in Canada—and ultimately concludes that the federal government could have done more to protect Aboriginal water rights in British Columbia. Neither Matsui's description nor his conclusion will be notable for readers with a basic knowledge of the subject. The next chapter consists of a series of loosely connected narratives of water disputes in the Kamloops Indian Agency in the Interior of British Columbia up to the 1920s. As with much of what follows, the standard, easily accessible primary sources are uncritically relied on. Surprisingly, for a study that purports to shine a light on the micro relations between Aboriginal people and "settlers," the rich and detailed sources at the British Columbia Archives, including lands and water records, appear not to have been consulted.

Matsui then moves on to southern Alberta. He begins with an overview of the passing of the federal *Northwest Irrigation Act* in 1894 and then summarizes the Department of Indian Affairs records regarding irrigation projects on the Tsuu T'ina and Siksika Reserves. Here Matsui applies and confirms the analysis in *Lost Harvests* (1990), Sarah Carter's well known study of similar issues in Treaty 6. For his final case study, Matsui turns to the history of hydroelectric development on the Bow River west of Calgary. Once again, he summarizes the standard primary sources from the Federal Department of Indian Affairs and concludes that the Stoney Nakoda drove a hard bargain and negotiated reasonable compensation for the hydroelectric developments on their Reserve lands. By ending his discussion of the Bow River projects with the Alberta *Natural Resources Transfer Agreement* (1930), Matsui unfortunately foregoes the opportunity to analyze the following fifteen years of wrangling between Alberta and the federal government regarding jurisdiction over the Bow River hydro projects and the control of water rights on Reserve lands.

The struggle between Aboriginal and non-Aboriginal people for the control of water in western Canada is worthy of study, whether from the

perspective of Aboriginal, legal or environmental history. Disappointing in itself perhaps, *Native Peoples and Water Rights* will hopefully spark further research into this important subject.

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Michael McNally (ed.), *The Art of Tradition: Sacred Music, Dance & Myth of Michigan's Anishinaabe, 1946-1955*. East Lansing MI: Michigan State University Press, 2009. 576 pages. ISBN 978-0-87013-814-0. \$79.95 US.

This book is an important contribution to the cultural history of the Anishinaabe. Written in the 1950s but never published by its authors, Gertrude Kurath, Jane and Fred Ettawageshik, it offers a portrait of Anishinaabe rituals, songs, dances, myths, legends, stories and medicinal knowledge during the years 1946 to 1955. By portrait, I mean that the authors present a comprehensive view of these sacred forms during the decade defined: except for the final chapter there is no attempt to determine what is traceable to pre-contact practice and what is adopted from non-Natives. All these aesthetic traditions are given even treatment and consequently the authors show that all such aesthetic forms have cultural integrity, that Anishinaabe traditions are not being lost, but constantly renewed. Unfortunately, this approach to culture and tradition caused the publication to be stopped in the 1950s.

Now, however, McNally provides us with an edition of the original manuscript including its orthographic transcriptions of the Odawa and Ojibwe myths, legends and lore and hand-drawn music notation. He contributes an impressive twenty-eight-page introduction to the volume as well as chapter introductions that provide a perspective only possible six decades after the book was written. For example, we see that old beliefs live on in new forms such as Christians hymns. Old forms incorporate new content: feasts to honor the dead become Christian All Souls "Ghost Suppers."

In addition to adding an historical sketch, McNally also provides brief biographies of the three authors: well-known dance ethnologist Gertrude Kurath, and Jane and Fred Ettawageshik. Fred was a skilled ethnographer as well as a knowledgeable source of his own tradition and Jane Ettawageshik, an equally skilled ethnographer, and through