

Culture



Joanne DRAKE-TERRY, *The Same as Yesterday: The Lillooet Chronicle the Theft of their Lands and Resources*, Lillooet, B.C. : Lillooet Tribal Council, 1989, xviii + 341 pp. \$29.95 (paper) / Order from Chief's Mask Books, 73 Water Street, Vancouver, B.C., V6B 1A1

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[See table of contents](#)

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and non-human, and concentrates on psychology and behaviour. The earliest works on human sociobiology stressed the link between genes and behaviour: if a certain trait exists, it must be adaptive. Adaptation is measured by reproductive fitness, so the goal is to find out how particular behaviours increase fitness. Barkow accepts this, but argues that complex models are required in order to link the two. For him, the key issues to be discussed are the evolution of human social psychology, and the evolution of culture and the capacity for culture. Barkow begins with a review of the biological bases of behaviour, and also describes key sociobiological variables (inclusive fitness, altruism, cost/benefit analysis, etc.). Culturally patterned behaviour is an expression of genetic evolution, and should be analyzed as such. This is best done by examining how knowledge is obtained, processed, and used to further ultimately biological goals. The units of analysis are goals, plans and codes, and their subsets. Goals are built into the system by natural selection, plans are ways to achieve these goals, and codes organize and communicate information. For humans, cultural evolution initially reflected biological drives fueled jointly by autopredation (intergroup conflict such as warring, raiding, and individual competition) and sexual selection (both male-male competition and mate choice). He argues that, early in human evolution, permanent monogamous bonds were selected for with females preferring males best able to invest in provisioning and protecting their offspring (as was proposed by Owen Lovejoy in *Science* 211: 341-350, 1981).

Barkow presents his model first, then applies it to three West African cases. He also critiques alternative explanations of human behaviour, including Marvin Harris' cultural materialism, and two other sociobiological approaches. The first, Lumsden and Wilson's *Genes, Mind and Culture* (1981), centres on the identification and study of culturgenes, information units of culture, and how natural selection controls and modifies them. Boyd and Richerson's *Culture and the Evolutionary Process* (1985), presents a more acceptable model for anthropologists, as they see culture and biology as joint systems of inheritance, what Barkow calls the middle ground between sociobiology and anthropology.

In summary, Barkow presents a good review of sociobiological research and how it is being applied to human behaviour. His model is different, but still overemphasizes the role of biology. As someone whose first physical anthropology textbook was Carleton Coon's *The Origin of Races* (1968), I can tes-

tify to the persistence of biological determinism. Reading this book will give you an accurate picture of research on the genetics of human behaviour. But as a Paleolithic archaeologist with a strong biocultural evolutionary perspective, I still prefer an approach which integrates the fossil data over any sociobiological one, however presented.

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by Jillian Ridington

I read Joanne Drake-Terry's comprehensive study, *The Same as Yesterday: The Lillooet Chronicle the Theft of their Lands and Resources* during the period when Elijah Harper was stopping passage of the Meech Lake Accord through the Manitoba legislature. Up to that point in Canadian history, no member of a native nation had so dramatically and effectively brought about a reversal of the course set by the white-dominated "powers-that-be." The process of design and ratification of the Accord had been similar to that of the events chronicled in Drake-Terry's book. Once again — just as when the British North America Act was signed in 1876, and when the Charter of Rights and Freedoms was drafted in 1982 — Canada's aboriginal people had been denied input into legislation that would profoundly affect their lives and their identities as the definitive first nations in their country. The process of exclusion was the same as it had been for over three hundred years. The existence of this book is further evidence of strength and determination among first nations people. Its production required the same courage and tenacity that led Elijah Harper to his courageous and defiant stand. The book came about as the result of a decision of the chiefs, elders and councillors of the *Stl'atl'imx* (Lillooet) nation. When the federal government urged them to file a comprehensive land claim, settlement of which would have required the extinguishment of their aboriginal title, the eleven *Stl'atl'imx* bands said, "No." Instead they decided to document the process by which they had been deprived of their homelands without treaties, without compensation, and without their consent.

Drake-Terry, a historian trained at Simon Fraser University, was hired to do this research in 1983. The book she wrote with and for the *Stl'atl'imx* people accomplishes their purpose most effectively. It contains detailed accounts of the manner in which information has been denied to the *Stl'atl'imx* people for almost two centuries, ever since Simon Fraser, the first white man to come to their territory, arrived in 1808. It leaves no doubt in the reader's mind that government actions and attitudes have created the crisis in Indian Land Claims in B.C. today. It demonstrates clearly that the attitudes of government officials at all levels have changed very little since appointed officials and elected members, led by then-Commissioner of Lands and Works (later Lieutenant-Governor) Joseph Trutch, colluded to leave B.C.'s first nations out of the discussions when the terms of union between B.C. and Canada were drawn up in 1869. It makes a strong case to show that their attitudes must change to allow first nations justice and an equitable solution.

A major strength of this book is that it contextualizes the events that affected the *Stl'atl'imx* within the history of European incursions into North America. Following a short description of *Stl'atl'imx* life at the time of first contact, we are given a detailed account of European exploration and encroachment on the territories of other Indian nations during the 16th, 17th and 18th centuries. Documents such as the Hudson's Bay Company Charter and the Treaty of Paris are not seen as milestones of progress. They are recognized in this book as illegal agreements signed without acknowledgement that these "new" lands were the ancestral homes of vibrant cultures.

When the Indian nations demanded that the British stop intruding on their lands, King George III issued the Royal Proclamation of October 7, 1763. This document recognized that all lands in the British territories possessed by the Indian nations were theirs to use exclusively unless ceded to the Crown. It affirmed that Indian tribes or nations under British rule continued to own their lands; it created a vast "Indian Territory," which included all lands to the west of the sources of the rivers which flow into the Atlantic Ocean from the west and northwest; it ordered non-Indians to vacate Indian territory; it protected the Indian nation's hunting rights; and it forbade private purchase of Indian lands. This proclamation was signed before the first white man reached what is now British Columbia; it has never been rescinded. However, it has been breached and ignored, and it remains the basis of native claims in the province today. For, as Drake-Terry repeatedly points out, B.C. differs from other provinces, in that

(with a few exceptions) the native nations never ceded their land to any foreign government. No treaties were signed. Where reserves were created, they were done so against the will and without the permission of the first nations people. As the *Declaration of the Lillooet Tribe* states, "They certainly never got the title to the country from us, neither by agreement nor by conquest, and none other than us could have any right to give them title."

Working from this declaration, which was signed by all the *Stl'atl'imx* chiefs on May 10, 1911, Drake-Terry did research in the old Central Interior Tribal Council Resource Centre (now part of the Secwepemc Cultural Centre), at the offices of the Union of B.C. Indian Chiefs, in the Hudson's Bay Company Archives in Winnipeg, in the Vancouver and B.C. Provincial museums and archives, as well as in libraries. She searched federal and provincial government records, although some government agencies (for example, the B.C. Fish and Game Branch) prohibited her access to data. She uses a variety of sources to reference her work, from minutes of meetings of native organizations to anthropological studies.

Although the book may be criticized as being biased towards an aboriginal version of history, we have only to recall that the vast majority of published material on native-white relations since contact has been written from the perspective of the dominant culture. If Drake-Terry strongly espouses the viewpoint of the *Stl'atl'imx* people, she does so only to begin to redress the imbalance in the information available. This book is a detailed and complete account of the history of the *Stl'atl'imx* people and a remarkable chronicle of Canadian history from a native perspective. It will be invaluable to anyone wanting to understand the current actions of first nations.

Marie-Claire CARPENTIER-ROY. *Corps et âme: psychopathologie du travail infirmier*, Montréal, Les Editions Liber, 1991, 174 pages.

par Aline Masson
Université de Montréal

Cet ouvrage s'attache à démontrer les rapports entre l'organisation du travail et la santé mentale des travailleurs. En prenant l'exemple du Québec, l'auteure, par le biais de ce qui est présenté en tant