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Towards a New Ethnohistory: Community-Engaged Scholarship among the People of the River, by Keith Thor Carlson, John Sutton Lutz, David M. Schaepe, and Naxaxalhts'i (Albert "Sonny" McHalsie)

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Review I

Carlson, K. T., Lutz, J. S., Schaepe, D. M., & Naxaxalhts'i (McHalsie, A. "Sonny") (Eds.). (2018). *Towards a new ethnohistory: Community-engaged scholarship among the people of the river*. Winnipeg, MB: University of Manitoba Press. ISBN: 978-0-88755-817-7

Towards a New Ethnohistory: Community-Engaged Scholarship among the People of the River is a unique collection of research that explores topics chosen by Stó:lō leaders and knowledge keepers and reflects a partnership with members of the Stó:lō community whose territory is located along the lower Fraser River (southwest British Columbia); the compilation features the work of graduate students involved with the Ethnohistory Field School. The book was edited by Keith Thor Carlson, John Sutton Lutz, David M. Schaepe, and Naxaxalhts'i (Albert "Sonny" McHalsie), and published by the University of Manitoba Press in 2018. The research practices respect Indigenous ways of knowing and doing. In a time when many scholars are looking to decolonize their approaches to research—especially when working with Indigenous communities—this book stands as a clear exemplar of community-engaged research and demonstrates how it can be done well.

Beginning with the prologue, Naxaxalhts'i (Albert "Sonny" McHalsie), describes how people from outside the family are often called upon to fulfill certain roles and responsibilities within the Stó:lō community. He suggests that the work of investigating and recording the Stó:lō stories and histories might best be done in partnership with friends and allies. Naxaxalhts'i credits the professors and students with doing things differently than research had been done in the past. The students build long-term relationships with community members and share back in meaningful and substantive ways. In doing so, both sides benefit. He suggests that, "The field school is helping to reveal the truth, and bit by bit, elder by elder and student by student, the field school is helping to create the respectful

relationships that will build genuine and meaningful reconciliation in Canada” (Naxaxalhts’i, p. xii).

In the introduction, “Decolonizing Ethnohistory,” Carlson, Lutz, and Schaepe story the research context. The students come into the Stó:lō community with humility, openness, and respect. They are supported to follow protocols and hold ceremonies, such as: hosting a potlatch, offering gifts to Elders, and sharing back over time. The field school brings together many experts, including: Elders; knowledge keepers, archaeologists, historians, cultural advisors, archivists, professors, and community members. The Stó:lō maintain autonomy over the research topics, determining potential foci that are relevant to the community. The students are attentive and responsive to the community’s needs and interests. Through community-engaged practices, the power is shared, and Elders and knowledge keepers’ teachings and stories are honoured. While the decolonizing approach highlighted in this book could inform practices in many disciplines, the field school engages research in the *New Ethnohistory*—“the study of Indigenous historical consciousness”(Carlson, Lutz, & Schaepe, p. 21).

Each of the ten chapters present a specific research journey and focus, complete with relationships and stories that demonstrate the decolonizing methodology firsthand. The community driven topics include: kinship responsibilities to the Fraser Canyon (Charlton, Chapter 1); identity in relationship to place (Fehr, Chapter 2); “access” to salmon fishing in relation to cultural identity and practices(MacDonald, Chapter 3); importance of ancestral names in relation to accountability to the Stó:lō community (Tataryn, Chapter 4); historical and contemporary treatment of ancestral remains (McKay, Chapter 5); “traditional” versus “store-bought” foods as window into historical power relationships and cultural differences (Wiebe, Chapter 6); language and culture revitalization through the Skulkayn/Stalo Heritage Project—one of the first Indigenous-run projects of its kind (Bedard, Chapter 7); history of boxing in Stó:lō territory (Marsh, Chapter 8); history and experiences of Stó:lō men in the logging industry (Osmond, Chapter 9); and, complex stories of Coqualeetza Indian Hospital that reveal institutionalized oppression and instantiations of ally-ship (Miller, Chapter 10). While I have succinctly summarized the research topics, my recounting of the chapters lacks the community rich experiences of the voices, pictures, stories, and examples that come from the Stó:lō

Elders, knowledge keepers, and community members—the elements and details that give the research richness, depth, and life.

In the epilogue, Adam Gaudry, an Associate Professor of Indigenous Studies at the University of Alberta, connects the scholarship coming from the Stó:lō Ethnohistory Field School with the broader discourse around capacity building towards research self-sufficiency in Indigenous communities.

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