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Maps And Dreams
The Canadian sub-arctic is a world of forest, prairie and muskeg; of rainbow trout, moose, and caribou; of Indian hunters and trappers. It is also a world of boomtowns and bars, oil rigs and seismic soundings; of white energy speculators, ranchers and sports hunters. Hugh Brody came to this dual world with the job of 'mapping' the lands of northwest British Columbia as well as the way of life of a small group of Beaver Indians with a viable hunting economy living in the path of a projected oil pipeline. Maps and Dreams is his account of an extraordinary 18-month journey through the world of a people who have no intention of vanishing into the past. Brody's powerful commentary retraces the history of the ever-expanding white frontier, from the first 18th-century explorer to the wildest corporate energy dreams of the present day.

Book Information

Hardcover: 297 pages
Publisher: Pantheon Books; 1st American ed edition (March 1982)
Language: English
ISBN-10: 0394521048
Product Dimensions: 9.2 x 6 x 1.2 inches
Shipping Weight: 1.4 pounds
Average Customer Review: 4.5 out of 5 stars (4 customer reviews)
Best Sellers Rank: #1,531,252 in Books (See Top 100 in Books) #234 in Books > History > Americas > Canada > First Nations #5593 in Books > History > Americas > Native American

Customer Reviews

The Big Boys planned to build a pipeline from Alaska down to the US Midwest, bringing energy from source to consumer. The line had to cross some hundreds of miles of British Columbia, over land that had once belonged exclusively to Indians, but which had already been invaded by trappers, sport hunters, ranchers, oil and gas explorers, loggers, drillers, and the beginnings of suburbia. By some miracle, somebody thought that it might be a good idea to see what the Indians thought about this. It seems they had never been consulted up to then. Treaties had been made, then subverted—the old North American pattern. In general, nobody had paid much attention to the Indians of northeastern British Columbia. It was believed that their way of life was kaput, that they were all alcoholics living on welfare, and that they hadn't kept their traditions. It seems they had
been living for centuries in an "energy corridor" without a viable way of life. But now they were seriously in the way. Enter Hugh Brody, a British anthropologist. In MAPS AND DREAMS, Brody accomplishes the near impossible. He writes a marvelously sensitive, interesting report, incorporating such often-boring details as hunting and land use maps, and accounts of meetings. Not only does he show that the culture of the Athapaskan Indians was alive in 1979, he allows them to speak, describes the land use situation from their point of view, and connects their economy with their culture and daily lives. His book is at once a report, an answer to those who had written off the Indians, and a readable work of anthropology. White man's dreams of ever bigger projects, ever more exploitation of the land, he says so exactly, "are the most established carcinoma of the North American imagination".

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