

kinship in new ways. Kroeber considered kinship to be the result of underlying principles such as "same versus different generation," "lineal versus collateral relations," and so on. W.H.B. Rivers saw the form of kinship in a particular society as shaped by social conditions in the society external to kinship. At mid-century George Peter Murdock, Claude Lévi-Strauss and subsequently componential analysts such as Ward Goodenough and Floyd Lonsbury made contributions. Today, kinship remains a subject which, even though it is imperfectly understood, is recognized to be front and center as a foundation of society. It is a subject which unites such seemingly unrelated matters as, for example, economy, politics, zoology, and religion.

It is Lewis Henry Morgan's *Systems* which gelled kinship into the deservedly important subject it is recognized to be. Morgan's conception of kinship systems and his hypotheses of evolution from one form into another are no longer considered valid. Yet, his statement of kinship as a subject matter is unreservedly correct. The data he amassed and which are reproduced in this book are still interpretable as useable data. This is, in many different ways, a remarkable book written by a remarkable pioneer who had the wisdom and intellect to carve out a new subject area.

This reissue of *Systems*, with its informative introduction by Elizabeth Tooker, will be a welcome addition to the holdings of many libraries and individuals.

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Opler, Morris Edward: *An Apache Life-Way: The Economic, Social, and Religious Institutions of the Chiricahua Indians*. Lincoln: University of Nebraska Press, 1996 (Reprint of 1941 edition), ISBN 0-8032-8610-4 Paper USA \$22.50.

Long considered a classic of Native American ethnography, Opler's book is still an important resource for those interested in the Apache and the southwestern United States. Divided into chapters representing different phases in the Chiricahua Apache "life-way", the book attempts to depict, as Opler puts it, "how a person becomes a Chiricahua". Significant not only for the encyclopedic breadth of material it contains, it is also an important

early experiment in ethnographic representation, an aspect of the book that this newly issued edition will hopefully bring to greater attention.

The book is divided into chapters representing different phases of the life-cycle. The first chapter deals with birth, followed by chapters discussing maturation, maturity, and finally death. Each of these chapters covers a broad range of topics, ranging from religion to social organization, and discusses how each of these relates to the life stage in question. Instead of developing a synchronic picture of Chiricahua culture, the author attempts to represent how the average Apache would experience it as he or she matured. The author draws extensive quotes from peoples' recollections of their lives in the pre-internment and early Reservation period in order to depict this experience for the reader.

Many contemporary scholars complain that ethnographic representation collapses the polyvocality of fieldwork into a single, hegemonic anthropological voice. They advocate instead a style of writing that reflects the dialogic—and often contested—quality of the materials ethnographers collect. After even a quick perusal of Opler's book it becomes clear that the author had taken this idea to heart long before it became fashionable to do so. Individual Apache voices speak directly to the reader throughout the text, and while Opler deploys his informants' statements in such a way as to make a specific, anthropological point, his theoretical agenda is frequently much less apparent to the reader than the ideas and meanings of the Apaches whom he cites. This is not to say that Opler resolved the much discussed "crisis in representation" back when it was perhaps little more than slight nagging doubt, but he does show that a successful ethnography does not necessarily exclude those it purports to represent.

Opler's focus on the "life-way" does have some serious shortcomings. Most notably it presents Apache culture as a process by which the individual becomes socialized into the norms of Chiricahua life, itself structured by the biological stages of birth, maturation, maturity and death.

While the author discusses Chiricahua Apache religious beliefs and ideas about the natural world at length, he does little to present their intellectual and cultural cohesion. And to paraphrase Benedict's review of the book's original edition (1942), by addressing his ethnological concerns primarily in the way he groups his informants' recollections of pre-Reservation life, Opler neglects to describe processes other than the life-cycle, social or otherwise, that structure Chiricahua society. Further, any Indigenous "master narrative", to the extent that one exists, is fragmented in the author's attempt to order the Apaches' recollections of their experiences according to the "natural" stages of the life-cycle.

To be fully appreciated, both the book and the Chiricahua Apache it discusses need to be situated in a broader ethnological and historical context. To some extent this has been remedied by the excellent introduction Kaut has provided this new edition of the book. After briefly summarizing the archaeology, ethnology and recent history of the Southern Athabaskans, he goes on to discuss the place of the book in the development of Opler's work and ideas. While more work needs to be done on these issues, Kaut's statement gives researchers a very good place to start.

Of note to anyone interested in the culture and ethnohistory of the Chiricahua and other Southern Athabaskans, it is my hope that the re-publication of Opler's classic *An Apache Life Way* will also occasion a rethinking of its place in early American ethnography.

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Reference

Benedict, Ruth

1942 Review of *An Apache Life-Way*. *American Anthropologist* 44:692-693.

Rotman, Leonard Ian: *Parallel Paths: Fiduciary Doctrine and the Crown-Native Relationship in Canada*. Toronto: University of Toronto Press. 1996. ISBN 0-8020-0821-6 Cloth CDN \$60.00; 0-8020-7813-3 Paper CDN \$24.95.

The clear message sent to Canadians by the report of the Royal Commission on Aboriginal Peoples is the need to rethink fundamentally the country's relationship with First Nations. The message has been received by the government, which is taking slow steps in that direction, such as accelerating land claims settlements and working out arrangements for Aboriginal self-government. The situation, however, is a long way from the parallel paths that Leonard Rotman sees as the ultimate political goal. In this sweeping and fascinating survey, he concentrates on the fiduciary aspect of that relationship, tracing out its development from its initiation in treaties through to on-going court cases. Despite the long process, the full ramifications of this doctrine are still being worked out.