

BOOK REVIEWS

Clark, Ella E. (editor), *Indian Legends of the Pacific Northwest*. Berkeley: University of California Press, 2003, 225 pp.

Indian Legends of the Pacific Northwest is a collection of stories accumulated during the editor's travels in the Pacific Northwest of the United States. Clark, a Professor Emerita of English at Washington State University, began collecting legends while she was a fire lookout in the Cascade Mountains. These stories focus primarily on creationism and the landscape. The book is divided into five sections: myths, legends and tales of the mountains, lakes, rivers creation and the sky.

The texts included in this collection have been transcribed from original oral narratives. Usually a short introduction precedes the tale to contextualize it. These legends are full of life and provide a brief window into the culture which created them.

Overall, this book is interesting and sincere in its portrayal. It is an excellent collection that should be of interest to both academics and non-academics alike, especially those interested in mythology and folklore.

Ellen K. Brown
Bioarchaeological Anthropology
University of Western Ontario
London, Ontario
Canada, N6A 5B8

Lawrence, Bonita, *'Real' Indians and Others: Mixed-Blood Urban Native Peoples and Indigenous Nationhood*. Vancouver: UBC Press, 2004. 328 pp. ISBN 0-7748-1103-X Paper, CDN\$34.95.

Bonita Lawrence begins *'Real' Indians and Others* with an autobiographical account of her experiences as a mixed-blood Native person. She shares how her own self-exploration into her Native heritage and

the need to seek out 'experiences of belonging and not belonging' among other urban mixed-blood Native people set the groundwork for the development of this book. As she interviewed other Native mixed-blood peoples, the recurring histories of oppression formed the underlying premise of her book: "that urban mixed-blood Native identity cannot be adequately understood except as shaped by a legacy of genocide" (p.xvii).

Within this framework, Lawrence examines how Native people negotiate their identities in relation to community and external definitions of Indianness. She divides her book into three parts: Native identity regulation, mixed-blood identity in Toronto, and identity entitlement in the urban community. In part one, Lawrence overviews the colonization processes in Canada and describes the regulatory systems that were developed by both the Canadian and American governments to determine who could be considered Native. She spends a significant amount of time exploring the ways in which the Indian act, Canada's primary vehicle for controlling Native identity, defined Nativeness by gender and by race, and thus shaped Native peoples' own understanding of who they are.

Part two is shaped from the extensive interviews that Lawrence conducted with twenty-nine individuals from the urban Native community in Toronto. Through the shared oral histories of the participants, Lawrence explores the issues that caused families to leave their communities in the first place, and the challenges that they faced coming to the city. She also explores the ways in which the participants come to understand themselves as Native people.

In the third part of the book, Lawrence examines the hegemonic images and definitions of Indianness that stem from Canadian Legislation and nation-building myths. She attempts to understand how these images promulgated by the Canadian government have become so central to Native peoples' own self-identification. Lawrence concludes by looking for ways of overcoming the divisions between Native peoples that have been instigated by the Indian Act and the regulation of Native identity.

The book as a whole is an important contribution to Indigenous scholarship, working to fill the gap that currently exists in urban Native literature. Lawrence provides a refreshing approach to understanding the complexity of Native identity. In this age where the definition of a 'real' Indian remains tightly regulated, Lawrence validates the experiences of urban mixed-blood peoples by illustrating that they are still part of the general Native experience, although they may not be recognized. Lawrence also effectively illustrates that the identity negotiations

of urban mixed-blood individuals are dependent upon the “reality of multiple locations” (p. 189) which include geographical differences, class differences, and even familial differences. Informed by insightful interviews and backed by an extensive attention to Canadian policy, Lawrence challenges us to think critically, about Native identity construction in Canada.

Sadie Donovan
Department of Anthropology
University of Western Ontario
London, Ontario
Canada, N6A 5B8

Lenz, Mary Jane, *Small Spirits: Native American Dolls*, 2004. Seattle, WA: University of Washington Press. ISBN 0-259-98363-9.

Small Spirits is a wonderful book. Space here limits me to a few brief observations. Pretty Beads' expression, a Crow girl, pictured with her father, sitting on a horse, carrying her doll in a cradleboard, says it all (she is found on both the inside front and back covers). There are so many rich illustrations; one such doll in toy kayak, outfitted with miniature hunting equipment (on page 52), especially resonates to me. I own such a doll from Pangnirtung in the Arctic. I have been collecting dolls for decades from around the world, many Indigenous. The proud owners are my daughters, and I invited them to write a few lines from their read. They are the doll experts.

Lindsey (23) wrote: Overall, this is a highly entertaining and educational book. It allowed the reader to gain a better knowledge and understanding of the multitude of North American Native dolls, as well as of their cultural importance. The wide array of photographs and images were outstanding, and really allowed the reader to see the great diversity of Native dolls that did, or to still, exist.

Heather (21) wrote: As a child dolls always represented a different life; a tribal leader or a princess in a far away land. They allowed for my imagination to run wild creating lives for each and every doll I ever owned. Now as a slightly less imaginative, older child, I am able to learn the true stories revolving around such beautiful dolls in *Small Spirits* and be reminded that a little girl and her dollies live on forever in all of us.

Kristen (15) wrote: The different dolls in this book are amazingly well done and wear exquisite outfits. I enjoyed reading the descriptions and

seeing dolls from different cultures.

My daughters highly recommend the book to everyone that loves dolls. Indeed, even those of us that sometimes used to tease our sisters or daughters about their “ugly dolls,” will find much to satisfy in the book, not only about dolls, of course.

Antoon Leenaars, Lindsey Leenaars,
Heather Leenaars, Kristen Leenaars
880 Ouellette Avenue
7th Floor Suite 7806
Windsor, Ontario
Canada, N9A 1C7

Morantz, Toby, *The White Man's Gonna Getcha: The Colonial Challenges to the Crees in Quebec*. McGill-Queen's Native and Northern Series #30. Montreal: McGill-Queen's University Press, 2002, 370 pp. Illustrations, maps. Paper \$29.95, cloth \$80.00.

Toby Morantz, associate professor of anthropology at McGill University, established herself as the leading scholar on the Crees of eastern James Bay with her landmark 1983 study *Partners in Furs* (with Daniel Francis). In this earlier book, she showed that the fur trade relationship with the Hudson's Bay Company was mutually beneficial through the eighteenth and nineteenth centuries. *The White Man's Gonna Getcha* extends the study forward into the twentieth century, painting a more dismal picture. If the fur trade did not challenge Cree world views, missionaries, government agencies, tourists, and changing world economy did. Morantz concludes that state colonialism—the extension of government administration into the Cree homeland—became the most serious threat to Cree cultural and economic survival.

Blending oral and documentary histories, Morantz seeks to demonstrate “how the culture of the Crees mediated [the] global history of dominance and exploitation by contouring it to suit their needs” (24). The Crees emerge from this study as a resilient people who adapt to changing circumstances and maintain their culture and values in the face of conformist pressures exerted by southern institutions. Missionaries fought with each other over Crees' souls, but “the Crees took from Christianity what they needed to help them survive in a changing society” (73) while retaining aspects of traditional spirituality, particularly in the bush. She explained that many Cree families faced years of “misery

and starvation" (51) and external government intervention helped the Cree overcome the disappearance of the beaver during the 1930s and 40s. Beginning in the 1950s, however, "bureaucratic colonialism"—the external imposition of government health, education, and welfare programs—had devastating effects, "sapping [Cree society] of its ability to administer itself" (26). The government's handling of financial resources and its "hijacking of the land" drew the Cree into the "undertow of dependency" (132), leading inexorably to the loss of political and economic self-determination. Financial stinginess and ineptitude in implementing "social engineering" programs meant that the federal government abrogated its responsibilities to the Crees (177), and welfare dependency and externally-imposed governance, justice and education systems became hallmarks of village life. Nevertheless, high percentages of Cree remained hunters and trappers even after nuclearization into settlements and their intimate connection to the land and their way of life remains intact. The persistence of strong cultural values underpinned the Crees' valiant stand against Hydro-Quebec in the 1970s, which yielded the first modern land claim agreement. The title of the book—derived from a threat Cree parents typically tell their children—evokes the sense of intimidation and mistrust of White authorities. The experiences of the twentieth century described by Morantz suggest that this wariness of Whites is warranted.

The *White Man's Gonna Getcha* received the 2003 Raymond Klibansky Book Prize for the best book in the humanities, and most deservedly so. This is an important case study of colonization in the Canadian North, furthers our knowledge of misguided postwar government policies and their impacts, and reveals the Cree to be active agents committed to survival in the face of much adversity. The author's extreme rhetoric can be excessive and even distracting—she regularly employs words like "hijacking" and "confiscation" and likens southern institutions to "cancerous cells" (238)—but her strong historical examples are most effective in substantiating her point. This valuable study will interest scholars in Canadian history, Native studies, and anthropology, as well as policy-makers who devise and uphold governance structures that can control and dominate Aboriginal peoples. Canadians do not typically see themselves as colonizers, but Morantz reminds the reader that they are in both theory and practice. Ironically, we are left with the image of the Crees holding their own referendum in 1995 and voting overwhelmingly to remain within Canada rather than follow a potential unilateral declaration of Quebec sovereignty. The Crees are now in control of their destiny, the author explains, and "very much in step with Canadian society and globalism" (256). One hopes that the twenty-

first century is marked by a return to partnership and a repudiation of the colonialism that marred the twentieth.

P. Whitney Lackenbauer
Department of History
St. Jerome's University (University of
Waterloo)
Waterloo, Ontario
Canada, N2L 3G3

Wolfart, H. C. (editor), *Papers of the Thirty-sixth Algonquian Conference*.
Winnipeg: University of Manitoba, 2005. ix + 471 pp. ISBN 0831-
5671 Paper \$48.00.

This volume is made up of a collection of papers delivered at the Thirty-Sixth Algonquian Conference, held at the University of Wisconsin in October 2004. Of the fifty papers that were presented at the conference, twenty-two were chosen for the volume. Thirteen of these papers pertain to linguistics, four are historical, and the rest are divided among anthropology, ethnology, and ethnobotany.

A large number of articles are devoted to morphological analysis. Lisa Conathan, for example, looks at verbal reduplication in the Arapaho language. In addition, Phil Branigan, Julie Brittain, and Carrie Dyck describe the interaction of morphemes in the complex Algonquian verb, and in doing so, propose a completely transformational treatment of Algonquian verbal morphology. They suggest that the rich morphological structure of the Algonquian language allows ideas to be expressed within a single word (p. 91).

Historical linguistics is also given a great deal of attention. David Costa, in "The St. Jerome Dictionary of the Miami Illinois," gives a preliminary examination of the St. Jerome Dictionary, a Miami-Illinois manuscript that was likely compiled between 1696 and 1700 yet was only recently discovered in 1999. He begins with a general description of the manuscript and its contents, followed by speculation of its possible origins and its relation to other known Miami-Illinois dictionaries (p. 107).

Most of the historical and ethnohistorical articles focus on an analysis of material culture. Cathy Oberholtzer, for example, examines the material culture of the Mistassini Cree in order to determine whether it is local expression or part of a wider regional style. She concludes that a clearer understanding of Mistassini identity must first be understood in

order to properly contextualize the material artifacts (p. 287).

The other articles delve into socio-historical and contemporary Algonquian issues. Regna Darnell and Maria Manzano Munguia have based their contribution on a project conducted by Darnell at the University of Western Ontario to track the movements of algonquian peoples between the city of London, Ontario and local Reserves. Darnell and Munguia assert that there is a need to document the degree of flexibility in which people move back and forth between these locales. They deconstruct the rigidity of the term 'urban Indian,' postulating that people are not either/or urban or rural, instead moving between urban and rural segments in search of exploitable resources, such as education, employment, or social services. They further argue that these contemporary movement patterns are adapted from traditional subsistence strategies (p. 173).

Though the quality of scholarship contained within this volume is first-rate, linguistic analysis seems over-represented. Given that the conference welcomes submissions of various methodological approaches, it is unfortunate that linguistic articles comprise over half of the volume. Moreover, the majority of these linguistic articles are highly technical and geared only to fellow linguists. The language and the subject matter are largely inaccessible, even for member of the scholarly community. Despite the substantial number of technically complex linguistic articles, this volume is still an important contribution to Algonquian scholarship.

Sadie Donovan
Department of Anthropology
University of Western Ontario
London, Ontario
Canada, N6A 5B8

