

BOOK REVIEWS

Getty, Ian and Antoine S. Lussier (Editors): *As Long as the Sun Shines and Water Flows*. Vancouver: University of British Columbia Press, 1985, foreword and preface, xx + 563 pp., map.

The meeting of Stone Age non-state societies and Iron Age nation-states in the Americas that began in the sixteenth century launched a train of events that is still unfolding. One of the most obvious results of this encounter, the establishment of European-style nation-states in the New World, entailed re-examination of basic traditions and principles as Europeans sought to secure hegemony and Amerindians struggled for survival. The unquestioning cultural self-confidence that each side displayed upon first meeting became modified, of necessity more so on the part of Amerindians, as problems of cohabitation became increasingly difficult. Invasion, conquest and even "peaceful" takeover were simple processes compared to the complexities of working out a *modus vivendi* once Amerindian societies had been incorporated into European-style nation-states throughout the Americas. The goals of liberty, equality and justice for all have been easier to proclaim as national ideals than they have been to realize in practice.

In examining some of these problems as they developed in Canada, this stimulating collection of nineteen essays probes pertinent and sometimes sensitive issues. What, for instance, is the nature of Amerindian treaties as legal documents? What does "citizenship" mean when applied to Amerindians? How did the shift from sharing of land and resources for subsistence to open access for markets and then to private property lead from abundance to scarcity and eventually to the economic deprivation of Amerindians? What are the benefits of modernization, if the people involved are not allowed to work out the process in their own terms? Are Amerindians and Inuit, in the final analysis, capable of taking on such a challenge? Why were they denied a meaningful role in Confederation, and in fact completely excluded, as the phrase "two founding nations" makes clear?

In the introductory essay, George Stanley points out that European colonizing nations never accepted Amerindian peoples as members of the Family of Nations; in other words, their sovereignty was not recognized. The French avoided the issue by not signing treaties, at least with their own allies (those they did sign were with the enemy, or with allies of colonial rivals, a ploy to embarrass the latter); the British, who not only signed but insisted on written treaties, never ratified them in their Parliament. The first of these that concerned Canada was the Boston Treaty of 1725 which involved Micmac of Cape Sable, Nova Scotia, some Malecite and perhaps Abenaki of St. John River. As a peace treaty, it included the provision that already-established British settlements as

well as those "lawfully to be made" were not to be molested. In other words, the British were not to be interfered with on lands they claimed but had not yet settled. Later agreements signed by Micmac and Malecite were essentially ratifications of this treaty, including that of 1752, which a Nova Scotia court in 1929 found not to be a treaty under international law as neither Nova Scotia nor the Micmacs had been independent nations at the time of signing. That, of course, did not settle the question of whether or not the agreement was binding. Treaties signed by Governor James Douglas in Victoria, 1850-54, have on two occasions (1966, 1969), been found to be binding. When agreements were concerned chiefly with land cessions, as in the case of those detailed for Ontario by Robert J. Suttees ("Indian Land Cessions in Upper Canada, 1815-1830", pp. 65-84), their nature has been of less import than arrangements for payment.

If ambiguity has shrouded the nature of treaties, the same cannot be said about the goals of the Indian Act: it was designed to "civilize" and assimilate Amerindians, eventually resulting in the liquidation of reserves. In "Protection, Civilization, Assimilation: An Outline History of Canada's Indian Policy" (pp. 39-55), John Tobias traces this policy back to 1815, to the wake of the War of 1812-14 which dealt the death blow to Amerindian hopes for independence. As assimilation meant training Amerindians to live like Euro-Canadians and to accept the concept of private property, it necessarily involved an enforcement which became more rigorous and restrictive as Amerindians resisted. Imposing the elective process on band councils led to increased factionalism on reserves, which the government sought to counter by assuming greater control, particularly in such areas as resource management. Eventually, there was hardly an aspect of Amerindian life which was not subject to one form of bureaucratic control or another. The ineffectiveness and even absurdity of all this was quickly evident, and became painfully so during the two world wars when a high proportion of Amerindians volunteered for the armed forces even though they were not citizens. Ottawa capitulated to the extent of granting status Amerindians the federal franchise in 1960; provincial enfranchisements had begun earlier. Today, after its abortive attempt in 1969 to turn Amerindian administration over to the provinces, the federal government is slowly relinquishing control of reserve affairs to the people directly concerned, the Amerindians themselves.

Perhaps the greatest impetus toward Amerindian self-government was provided by the patriation of the Canadian Constitution. This continues to be a critical juncture, as pointed out in two sensitive and perceptive studies concerning the Inuit, the first by Lance Roberts ("Becoming Modern - -Some Reflections on Inuit Social Change", pp. 299-514), and the second by Simon McInnes ("The Inuit and the Constitutional Process: 1978-81", pp. 315-356). Much of what they write applies equally well to Amerindians. As modernization advances northward, it becomes increasingly important to settle outstanding land issues. Without land settlements, building new social and political frameworks with full native participation is hardly possible. In the north, there is still room for choice as to the forms these frameworks will take. Nowhere is

it necessary to repeat the southern disasters described by Irene Spry in economic terms ("The Tragedy of the Loss of the Commons in Western Canada", pp. 203-228), and Don McCaskill in those of our judicial practice ("Native People in the Justice System", pp. 228-298). Given the chance, both Inuit and Amerindians can work out their own solutions; after all, they did so very well within the limits of their Stone Age technology before the arrival of Europeans. It is being demonstrated today by the Cree of James Bay and the Inuit of Igloodik that there are alternative routes to those proposed by southern bureaucrats. Native people, far from being irrelevant to our national experience, have original and even unique contributions to make to our national mosaic.

As is to be expected in such a collection of essays, there is variation in quality and range of interest. It is delightful to read a contemporary critique of Riel, for which we have to thank Raymond Huel ("A Parting of the Ways: Louis Schmidt's Account of Louis Riel and the Metis Rebellion", pp. 263-279), providing as it does a complement to Thomas Flanagan's exposition of Riel's position on native rights ("Louis Riel and Aboriginal Rights", pp. 247-262). On another plane, it is reassuring to learn that there is a human side to government bureaucracy, as Douglas Leighton and David Hall each illustrate particularly well (consecutively, "A Victorian Civil Servant at Work: Lawrence Vankoughnet and the Canadian Indian Department, 1874-1893", pp. 104-119; and "Clifford Sifton and the Canadian Indian Administration 1896-1905", pp. 120-144). There are details in some of the essays which are open to question. For example, in the 1830's the British, in undertaking experiments in "civilizing" Amerindians and instituting their reserve system, were not initiating something new as both Tobias (p. 41) and Morisset (p. 284) suggest. Rather, they were following in the footsteps of the French, Spanish and Portuguese. In the case of the Spanish in Mexico, such experiments date back to the beginning of the sixteenth century. The French were directly inspired by the Portuguese in Brazil to establish their first reserve in New France at Sillery in 1637. In general, these essays have concentrated on the West, to the point of overlooking the peoples of the Eastern Woodlands. For example, when John Milloy writes (p. 57) that from 1763 to 1860, Amerindians were self-governing, he cannot be including those of the Laurentian regions or the Maritimes. During that period, Amerindians east of the Great Lakes were not in the same position as those of the West in their relationships with colonial governments.

Although polemic is not the stuff of history (except, perhaps, insofar as it becomes history), the editors have included Jean Morisset's attack on English Canada ("La Conquête du Nord-Ouest, 1885-1985, or the Imperial Quest of British North America", pp. 280-287), with the stated aim of adding a touch of controversy. Morisset accuses English Canada of "usurping" the term "Canadian" from the French in what he describes as a unique procedure in the Americas. Where did the colonists of New France get the term, if not from the Amerindians whose lands the French claimed for themselves? The North Shore between Quebec and Tadoussac was known as Canada by the time of Cartier, and its original inhabitants were called "Canadians", as Morisset could find out by consulting sixteenth century maps and cosmographies. Far from

initiating a unique procedure, the English were following the French who in their turn had followed the Spanish conquerors in Mexico, whose descendants call themselves Mexicans. Similarly, the citizens of the United States of America call themselves "Americans", a term which in the sixteenth century meant Amerindians. In Morisset's phraseology, the colonists "usurped" that term for themselves, and they did it in the very midst of the 250 years of border warfare they fought with the original "Americans". Or, why not revert to that celebrated conquest of 1066, when the Normans took over England? What do their descendants call themselves today?

Controversy and all, this collection will be very useful for students of native history. It will be particularly welcomed by teachers who have been frustrated by the situation described by James Walker in his survey of the current approach of Canadian historians to Amerindians ("The Indian in Canadian Historical Writing, 1971-1981", pp. 340-357). Circumstances have indeed altered since Walker first reported in 1971 on our historians' lamentable treatment of Amerindians: today, instead of calling them bloodthirsty savages, they usually do not mention them at all.

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Johnston, Patrick: *Native Children and the Child Welfare System*. The Canadian Council on Social Development: James Lorimer and Company, 1983, xxii + 150 pp., ISBN 088862-639-8 paper, 0-88862-640-1 cloth.

The disproportionately large numbers of Native children in the care of child welfare authorities across Canada prompted the Canadian Council on Social Development to sponsor this study by Patrick Johnston.

The study carefully sets out the history of child welfare services for Native people in Canada, from benign neglect prior to 1950, through the "60's Scoop" with its wholesale apprehension of Native children, to the present federal/provincial jurisdictional wrangle over responsibility and funding. Provincial governments have the legislative responsibility for child welfare while the federal government has responsibility for Indians. This situation has given rise to continual argument between the federal and provincial governments about which level of government has the legislative responsibility to provide child welfare services to reserves and which should pay. Because of this dispute Native communities have lacked the social services available to other Canadians. In some provinces, child welfare authorities have acted only when, in their opinion, a situation has deteriorated completely. Preventative on-going family counselling and social services have been provided sporadically, and when

children were taken they were invariably removed from the community entirely. Little effort was made to find Native foster homes for Native children. Some communities have lost almost an entire generation of their children.

What Johnston has done is to painstakingly document this situation by gathering together reports, statistics and personal interviews from each province and territory. The book includes thirty-three tables of statistics, an extensive bibliography and a detailed review of the situation in each area of the country.

The difficulty which he encountered in collecting useful data for comparative purposes is in itself indicative of the disorganization which prevails. There is no uniformity from province to province in what services are provided, what data is recorded or how it is presented. The cumulative effect, however, is staggering.

Johnston never overstates the case or resorts to emotional manipulation. In so doing he manages to make an exceptionally strong case in favour of obviously needed change. He points out, however, that there is no one solution. Native organizations are themselves divided on the question of what should be done. They are loath to undermine the historic and legal relationship of Native peoples to the federal government through the treaties, the Constitution Acts and the Indian Act, even in the interests of securing greater provincial welfare services.

The author maintains that the promising development of Native-run social services, such as the Dakota Ojibway Child and Family Service in Manitoba, is the only hope of coming to grips with and reversing the Native child welfare situation. "Until the principle of Native involvement and responsibility for child welfare is broadly accepted, there is little likelihood of any significant change.

Native people must become more directly involved in and responsible for the design, development and delivery of child welfare services provided to Native families. Only then will the decisions made about Native children be consistent with Native values, customs, traditions and communities standards." (p. 93)

The material for the book was prepared in 1982. At that time, the spring 1983 constitutional conference was still in the future and held great promise for the settling of the jurisdictional issues at least. Sadly, that meeting yielded little more than the promise of more meetings.

The book should be required reading for anyone involved with social services for Native people.

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des Affaires culturelles, Direction régionale du Nouveau Québec et service aux autochtones, 1984, xxii + 147 pp., \$15 plus \$2.50 mailing, distributed by Nortext Information Design Ltd., Suite 200, 16 Concourse Gate, Nepean Ontario, K2E 7S8.

This bibliography directs students of native languages, education, bibliography, and mission history to those books in Canadian libraries and archives printed in Northern Algonquian syllabic orthographies.

James Evans' syllabic writing system continues to be a vehicle of literacy for thousands of Canadians after nearly a century and a half of use. The original character set, designed for Ojibwe and Cree and now known as 'western' syllabics, has been joined by other character sets and variant character forms. Syllabics have been used to write another Algonquian language (Blackfoot) Siouan and Athabaskan languages, and, more enduringly, Inuktitut. The full history of syllabic literacy and printing in the context of native religious and educational change has yet to be written, but Murdoch's bibliography is an essential tool for the study of this subject as well as a practical guide for librarians and Native curriculum developers. Here are listed the translations of Christian literature, many produced by often unacknowledged native clergy and translators, and the elusive modern textbooks and readers printed by schools, short-term projects, and government agencies.

Trying to locate syllabic books in libraries has been frustrating because of the difficulties cataloguers have in dealing with non-Roman orthographies and ephemeral materials. While many of the older texts were given full bibliographic treatment by Pilling (1891), he missed some items, among them the first extant book printed in Western Canada, and the 1841 Cree hymnal from Evans' press at Norway House. Murdoch's work makes those copies of the early items in Canadian repositories, many of which were not even in existence at the time of Pilling's compilation easily accessible for the first time. The pre-1891 items, however, take up less than one-fifth of the new bibliography. The newer items have received only scant previous bibliographic attention, primarily in lists of items in single collections (see Banks, 1980; Carrière, 1973, and the acquisitions lists from the Languages Centre of the Metro Toronto Library). The recent updating of Pilling's bibliography by Pentland and Wolfart (1982) is limited to linguistic works and generally lists native language texts only when accompanied by translations. Murdoch's list is the first to make the twentieth century syllabic material traceable.

The bibliography is arranged chronologically by date of publication with undated works ordered by estimated decade of production. Murdoch provides indices for publisher, printer, author, and title (with a division into religious works, organized by type, and non-religious works). Each entry gives essential bibliographic information in a standardized format, references to other bibliographies, and a location code for Canadian repositories holding the item. Each item is assigned a number with a language code, while a photograph of the title page or cover makes it identifiable by those not familiar with syllabics. Murdoch briefly introduces the early history of syllabic literacy and gives technical

information on the production of the bibliography in the front matter. He notes that reproductions of many of the items from before 1900 may be available from the Canadian Institute for Historical Microreproductions.

The use of syllabics in printing is expanding with the growth of local curriculum control and of native literacy and second-language teaching. Computers now make syllabic book production easier than ever before. Many new titles can be expected, and these, along with the information on additional titles, editions, and locations of older material requested by the author, will make a second volume or a revised edition necessary. Future editions should include more detailed bibliographic descriptions, for in the desire to produce a usable guide quickly, helpful information such as page size was not given and variant editions were not described. A title index in syllabics or a standardized roman transliteration is also desirable. The present title index often gives only a descriptive English title not found in the text or closely related to the actual syllabic title. The addition of dialect codes to the language designation would increase the value of the list; for example, material from the East coast of James Bay is not usable on the West coast of James Bay although both dialects are labeled simply as Cree.

A few items are misidentified by language; items 324C and 327C carry the mark C for Cree although they are in the same language variety (Severn Ojibwe to linguists, Cree locally) as 320S which carries the mark S for Ojibwe. The picture for this last item is missing and the description for the item which is pictured in its place (an Ojibwe pamphlet from the Thunder Bay Indian Friendship Centre) is missing. Another production error switched the cover photographs for 234C and 376C.

The author's continuing interest in syllabic bibliography can be expected to result in other useful lists of similar material in non-Canadian repositories and lists of the non-Algonquian materials.

Imported though the contents of many of the works listed by Murdoch may be, all books in native languages, whether translations, transcriptions, or original compositions, are part of a cultural heritage and are worthy of the careful and serious attention which he has given them in this work.

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Pentland, David H. and H. Christoph Wolfart

1982 *Bibliography of Algonquian Linguistics*. Winnipeg: University of Manitoba Press.

Pilling, James Constantine

1891 *Bibliography of the Algonquian Languages*. Bureau of American Ethnology, Bulletin 13, Washington.

Page, Daniel H. and Victor M.P. da Rosa: *Heritage of the North American Indian People: Some Suggestions Emphasizing the Eastern Woodlands*. 1982, 176 pp., Maps, Illus., Paper.

Generations of North American children have been taught that Indians are savage, culturally irrelevant and historically insignificant. The perpetuation of these stereotypes in the classroom has proven harmful to the self-concept of native children who read these texts, and has also supported racist and ethnocentric ideologies in the mainstream of society. The introduction of more balanced, relativistic curricular materials aimed at redressing this pedagogical injustice should be welcomed as signs of education (and social) reform. The book under review, written for students at the grade nine level, takes this reformist direction.

The goal of *Heritage* is to convey a sense of the continuity of 'Indianness' from pre-contact times, and to show that native nations have contributed in significant ways not only to the development of Canadian society, but indeed to the whole of human civilization in fields as diverse as science, government, medicine, and economy. To accomplish this, this well-illustrated book focuses on the peoples and cultures of the Woodlands culture area. Algonkian and Iroquoian socio-cultural traditions are covered in some detail in Chapter Two, with special attention given to similarities in tribal adaptations. Six short chapters follow, each providing an outline of the lifeways of the Southeastern, Subarctic, Plains, Northwest Coast, Plateau and Arctic culture areas.

Heritage laudably attempts to convey a sense of Amerindian life free from the ethnocentrism and historical biases that have plagued past school texts. However, the book does suffer from some important shortcomings. For one, it presses its case for relativism a little too strongly, producing some rather startling (mis)conclusions about the contributions Amerindians actually made to our way of life today. On page 84, for example, the authors explain that our democratic institutions and our political ideals of social freedom and equality were legacies of the first Americans; we even learn that a key term in the language of democracy, 'OK', derived from the Choctaw. While preferable to

portraying Indians as hapless souls, perpetually the beneficiaries of all the good the western world has produced, *the* result remains, nevertheless, a distortion of reality which voices a decidedly liberal perception of how to correct the misrepresentations of the past. The end result is a kind of updated romanticism, a rediscovery of the nobility of Indian ways.

The text also creates a misimpression of the historical context in which native socio-cultural development occurred after the time of Columbus. This is its greatest flaw. To begin with, the authors virtually disregard the fact that Europeans had a major effect on the way of life of native peoples after first contact, and that the outcome of native-white relations was often unpleasant or even disastrous for Indians and Inuit. A whole chapter on 'Revitalization Movements' is trivialized, for example, by an opening line which observes that 'When Europeans came to America they brought good as well as some difficult times to the Indian people' (p. 133). The explanation goes no further. Less than a page is devoted to the role of missionaries, and then only to stress an idealization of Christian ecumenism, rather than to consider the impact of Christianity on aboriginal culture. The fur trade receives light treatment as well. Perhaps this approach is an attempt to prevent young readers from 'taking sides' in what otherwise might prove to be a polarized view of native-white relations. But surely it is possible to portray Amerindian culture and history in an 'objective' manner without having either to isolate them from a broader socio-historical context, or render them totally dependent on the culture and history of Europeans.

There is no need for school texts to treat their subjects in the same critical and scholarly fashion as one expects in works produced for an academically advanced readership. However, their authors ought to be obliged to exercise due care in the preparation of curriculum materials on sensitive subjects. *Heritage* contains a number of factual errors which might have been avoided had the authors made more (and better) use of the vast literature on North American ethnology and history. The Algonkians were not all speakers of dialects of a common language (p. 22), for instance, nor did they all have clans (p. 32). As

further example, how the Algonkian hunters of the eastern subarctic became Woodlands people, leaving the subarctic culture area entirely to the western Dene, is something of a mystery. The inclusion of a brief chapter on the South-eastern culture area but omission of other areas situated in the United States (Southwest, California, Basin) is also unexplained. In the chapter covering government policy, the Indian Act is overlooked, and the constitutional basis of federal administration of native affairs unexamined. Finally, the text suffers from some rather inexplicit prose; on page 129, for instance, it states: "Much of Inuit culture is an adaptation from the environment. From this collective experience there has come a philosophy of life in harmony with the land that contains practical advice for all people."

Regardless of its shortcomings, *Heritage* is a text which attempts to redress the biases (e.g. racial stereotyping, historical and cultural inaccuracies) traditionally associated with native studies in the public school curriculum. What it needs is a second, revised edition which does not shy away from the realities of

post-contact history.

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Sturtevant, W.C. and A. Ortiz: *Handbook of North American Indians*, Volume 10, Southwest. Washington: Smithsonian Institution, 1983, xvi + 868 pp., Plates, Tables, Biblio., Index.

This is the second of two Southwest volumes of the Handbook, the fifth to be published out of a 20-volume set. Its format follows the earlier volumes but as a concluding volume of the southwest, it includes five comparative essays on the Southwest as a whole. The remainder consists of descriptive sections but, as with the previously published volumes, the details of description vary from tribe to tribe. The Navajo receive the most extensive coverage (approximately 200 pages), while the rest of the southern Athabascans are treated in about 100 pages. The Yumans, the Tepiman speakers and other Sonoran groups that make up the other descriptive parts of the volume are each given about 100 pages. Similar to the other volumes, practically every page of this volume is strewn with sharply reproduced plates, intriguing tables and figures and drawings specially produced for the *Handbook*. Each plate is copiously captioned by dates, photographers, the names of the individuals when identifiable and, in the case of artifacts, description of colours. The minute details provided in these illustrations reflect the labour of love lavished on the production of each Handbook.

The topics covered in the descriptive section are also extensive: prehistory to contemporary periods, language, religion, both traditional and modern (including Aberle's chapter of the Native American Church among the Navajo), arts and crafts, social and political organizations, both traditional and contemporary, and economy. Although the Navajo section includes a chapter on the tribal health service, there is a notable absence throughout the tribal chapters of the treatment of physical anthropological issues, demography, population genetics (malgré Kluckhohn's classic work on the Ramah Navajo) and, though somewhat less relevant, alcohol-related problems. Yet it must be noted that some of the descriptive chapters go far beyond a treatment of the society being described. Aberle's chapter on Navajo economic development, for instance, is more an exercise in the theory of underdevelopment than an empirical account of Navajo economic history.

A feature unique to the Southwest volumes is the prominence of native contributions, as indicated in the contributors' lists. Along with Ortiz and the

late Edward Dozier, both members of the Volume Planning Committee, the strength of native contribution in the Southwest volumes attests to the growing importance of native scholars in cultural studies of the Southwest and the credibility of anthropology as a legitimate scholarly enterprise among young native people there.

Impressive as the coverage of the topics and tribes in the two volumes may be, neither volume can be regarded as self-contained in its treatment of the Southwest. A very serviceable chapter on Uto-Aztecan languages by Wick Miller, for instance, makes it clear that Volume 11 (Great Basin) must be consulted fully to appreciate this chapter. The debate on the Keresan bridge, summarized by Eggan (pp. 727-728), has been the focus of most recent studies on the Western Pueblos and yet the direction of these researches, including the ones by Eggan himself (his 1980 article in *The Journal of the Steward Anthropological Society* breaks this new ground), is away from the Rio Grande and toward the Great Basin. If Whorf's Aztec-Tanoan construction (p. 122) is now only an episode in Southwestern Ethnology, Jorgensen's remark that "language relations are a much better fit with overall similarity of Yuman cultures than are environmental areas" (p. 690) may have to be taken more seriously in Uto-Aztecan ethnology in general and the Western Pueblos in particular.

Meanwhile, there is already an indication that the volume is being superseded by recent progress in the field. Miller's all too brief description of Hopi lexical and syntactic studies (p. 120) omits reference to two important volumes on Hopi space and time by Malotki (1979, 1983), which effectively demolish an extravagant claim of the Sapir-Whorf hypothesis. This is a subject cogently, if somewhat modestly, treated by the Voegleins and Masayesva in Volume 9.

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1985 *Hopi Time: A Linguistic Analysis of the Temporal Concepts in the Hopi Language*. Mouton.

Tanner, Adrian (Editor): *The Politics of Indianness: Case Studies of Ethnopolitics in Canada*. St. Johns: Institute of Social and Economic Research, Memorial University, 1983, 392 pp., paperback, Bibliog.

In his introduction, "Canadian Indians and the Politics of Dependency," Tanner states that this series of three case studies is about "the form of politics that native people have adopted" (p. 2). Tanner also makes "generalizations about contemporary regional and local Indian politics in Canada" (p. 4), and reviews recent literature on the relations of aboriginal peoples with colonial, post-colonial and modern nation-state societies.

This scholarly exercise demonstrates various anthropological theories of ethnopolitics as used by the authors.

Todd Larsen, in "Negotiating Identity: The Micmac of Nova Scotia" (1977) attempts to "examine the 'mechanics' of this cultural creativity", with the Micmac as the "cognitive minority." After earnest consideration of "theoretical perspectives", he briefly reviews Micmac history and socio-economic statistics from the early 1970's. He recounts some experiences during the course of his research. Among other things, Larsen concludes that Micmac history is an example of "how an economic base was eroded" (p. 132). He admits that a "true to life description would be much more complex, confusing and self-contradictory..." (p. 133).

I, being an amateur anthropologist, felt Larsen imparted a fair understanding of the Micmac condition, and an appreciation for the situation they live in.

Harald Beyer Brock's "The Bluefish River Incident" is based on research in 1972-73 and was originally written in Norwegian. Pseudonyms are used for people and places.

Brock looks at a situation which arose in a Northwest Territories community out of the 1972 decision to build a highway along the MacKenzie Valley. Brock describes the effects of this news on the people of Fort Sunset, and particularly on the Settlement Council. Despite the majority control of the native people - they constitute 88% of the community - the Council decided to permit the establishment of a road camp near Fort Sunset contrary to the wishes of most of the native people.

The author concludes that the Settlement Council was only a "pseudo-democratic institution" and criticizes the white-man's manipulation of events. One shortcoming in the study is the failure to distinguish between status and non-status Indians. He points out that the people themselves make little distinction. However, in the end, because of special interests of status Indians, such as hunting and fishing, the Band Chief ends up being left out of the final decision-making process. Such differences in interest no doubt contributed to a lack of

cohesion within the Native community.

The reader acquires an insight into the frustrations facing Northern Indian decision-makers, and the dynamics which can cause such unpredictable results.

Noel Dyck's "Representation and Leadership in a Provincial Indian Association" also uses pseudonyms for most people and places. He looks at the development of the "Western Indian Association" between 1969 and 1973. References in the case to items such as "69 Band Councils" enable one to deduce that the organization in question is the Federation of Saskatchewan Indians.

Dyck makes a cursory review of Indian history in the region, then focuses on the impact of the 1969 White Paper on Indian policy, and a group of Indian leaders based mainly in the city of "Parklund."

Through means of skillful representation of Indian concerns and by capitalizing on crucial events, the author argues that the leadership enabled a representative organization to be formed for Indian people. Among the leadership skills demonstrated were the abilities to relate to the exigencies of Indian and non-Indian societies, to create an aura of legitimacy and indispensability, and to utilize the media successfully for their own purposes.

While Dyck develops a plausible portrayal of the organization's development, he lacks insight into Indian positions. One example is his usage of the terms "preconquest" and "post-conquest" (p. 199). Having myself been involved with the Federation of Saskatchewan Indians over a number of years, I can attest that any implication that the Indian people of Saskatchewan are a "conquered people" is political heresy of the worst kind. Dyck, of course, is referring to the Northwest Rebellion of 1885, which was in essence not a war between Indian Nations and the Crown.

When I first read the title of the book, I thought that it would say something about politics which was "intrinsically Indian." I was disappointed to find it was just another book about Indians by non-Indians. Whatever the nature of the "politics of Indianness" is, I believe, that as such processes come essentially from Indian people themselves, writing on such a topic might be better left to them.

This book will no doubt adorn the shelves of various scholars. As examples of ethnopolitical research, these works are no doubt laudable. However, the research is now outdated, Canadian Indians having made moves towards Indian Government and constitutional entrenchments.

I think highly enough of *The Politics of Indianness* to have it adorn my shelf, but I don't know if it will ever leave that shelf and be of benefit to the Native community.

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