

BOOK REVIEWS

Ahenakew, Freda and H.C. Wolfart (Editors and Translators): *wanisinwak iskwesisak; awasisasinahikanis/Two Little Girls Lost in the Bush; A Cree Story for Children*, told by Nehiyaw/Glecia Bear, illustrated by Jerry Whitehead. Saskatoon: Fifth House Publishers, 1991.

Freda Ahenakew is a linguist and is among the foremost experts on the Cree language. She has authored or edited several Cree books in recent years, and has advocated an approach based upon texts transcribed from actual spoken Cree (see Ahenakew, 1987a). In this way she seeks to avoid the problems which she has identified in many Cree textbooks of poorly worded or ambiguous Cree sentences, which are often taken out of context, and which may reflect a biased view of Cree lifestyles. She also wishes to emphasize that Cree has an oral literature, and that this literature has its own form and content which is worthy of study in its own right.

Accordingly, she edited and translated a volume of stories told by Cree storytellers (Ahenakew, 1987b), and has now, together with H.C. Wolfart, co-edited and co-translated a story told by Nehiyaw (Glecia Bear) which is designed to make a small bit of this oral literature available to children in printed form.

I will approach this book review in two ways. First, I will view it from the point of view of children's literature and its possible use by parents and teachers. Second, I will review it as a tool for those who are in the process of learning Cree. As someone who has been slowly learning Cree over the past year and a half through evening classes, I am not in a position to comment on the quality of the story in the original Cree language, but I can discuss how a beginning Cree student might make use of the book.

The story is about an experience that Glecia Bear had many years ago as a girl of eleven. She and her younger sister, who lived at Green Lake, Saskatchewan, were asked by their father to follow a cow that was about to give birth. They followed the cow into the bush, where it did give birth, but they became lost and spent two days in the bush without food or adequate clothing. In the end they were rescued when they followed an owl who led them to the men who were searching for them.

Glecia Bear tells an appealing story showing the resourcefulness required of her in taking care of and comforting her younger sister. It also

expresses a strong sense of a close-knit community in which religion plays a big part. At the beginning of the story the children have just come from church where Glecia received communion. Glecia comments on how the old Catholic Church is being replaced by "White-Man's religions." At the end of the story, when the girls have been rescued, they are welcomed by the whole community who have been praying for them at the church, and the older girl is given communion again. While the Catholic Church plays an important role in the story, the help of the owl in leading the girls to safety also expresses an Aboriginal world view. When her younger sister was afraid of the owl, Glecia recognized that it was trying to help them.

The unity of the community is also expressed in the role of the other local institution, the Hudson's Bay store. The store manager generously provided guns, shells, boots, and lanterns for the search party, and food and clothing for the girls who were rescued. The story as a whole seems to provide a lesson in the way Aboriginal communities used to work: children were given responsibilities and were able to be resourceful, and the community was united through its local institutions which supported its members when they were in need. There is also a sense that things have changed greatly since that time, and that the supportive community has been lost. On the other hand, the story functions as a lesson to today's children that they too can take on responsibilities and perhaps even be heroic, as their grandparents were.

One of the fascinating aspects of the story is its oral nature. The translation is literal and includes the stops and starts, exclamations, and digressions of the storyteller. Reading this translation one gains a feel for the storytelling process, when Glecia Bear says of the cow, for example, "wow, hey, she had lots of milk." Also, the repetitiveness of the oral process comes through in the text, and one can almost see some of the gestures that the storyteller might make in describing how they ducked behind the bushes, how they squirted the cow's milk at each other, or how the owl spread its wings.

The text is in Cree, written in Roman orthography, followed on the same or facing page with the English translation; syllabic characters are not used. For someone studying written Cree this is useful, in that it is usually possible to match the Cree and English words and phrases, and figure out more or less what the Cree words mean, even if one doesn't know the word. However, there is no Cree-English glossary provided, and a student would need a good command of Cree grammar, as well as a dictionary, in order to read the Cree text.

As a beginning Cree reader, I found that the oral story form helped clarify meanings, and helped me remember the word when it appeared a second or third time. On the other hand, the grammatical forms went well beyond my understanding. As the English text was always there, I

was tempted to simply read it in English when I couldn't decipher the Cree text.

This book should prove useful to teachers in three ways. First, it may provide an example of Cree storytelling which could be read or told in either English or Cree. An English retelling of the story would require small changes by the storyteller to render it into more natural English, but this is in keeping with the oral process. The book might also help schools and teachers see how they can make use of their own local storytellers, perhaps even recording and transcribing these Cree stories.

Second, it would be useful as part of a library of reading materials for students who have gained an intermediate level of literacy in Cree, provided that they are familiar with the Roman spelling conventions. Although the story was told in the "y" dialect, it would not be difficult for those who have learned other dialects of Cree to adjust. The only drawback would be that students will probably be tempted to read the English rather than the Cree text.

Third, the book would be useful to teachers dealing with Aboriginal culture and history in elementary classes. It could illustrate changes which have occurred in Aboriginal communities, and could lead to discussion of the history of the community in which the students live.

Jerry Whitehead's illustrations accompany the text beautifully. They are richly coloured and emphasize the story, appearing opposite almost every page of text. It seems to me that the book would be of most interest for older elementary school students, perhaps of a similar age to the girls in the story.

If Aboriginal communities are to retain and promote their Aboriginal languages, many more books like this one need to be written, distributed and used within the schools. Without books or other materials written in Aboriginal languages there is little point in teaching literacy in those languages. All those involved with this book are to be commended for contributing to the availability of Cree literature.

Jeremy Hull
The Working Margins Consulting Group
200 - 651 Corydon Avenue
Winnipeg, Manitoba
Canada, R3M 0W3

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Bone, Robert: *The Geography of the Canadian North*. Toronto, Oxford University Press, 1992, xi + 284 pp., \$19.95.

As an active researcher and teacher on the Canadian North, I began reading this text from a critical perspective. Waiting for the author to fail to address issues central to the analysis of northern development or miss data central to the issues, I completed the book with the satisfaction it was suitable for my undergraduate course on the Canadian North. Intellectual breadth shines through as Bone's careful and insightful scholarship is one of the many traits that are displayed in the book. The message is both simple and complex, as indeed are the issues it discusses. It is an articulate, scholarly and provocative book that is valuable not only for its historical review of the North but also for its applicability to the present and future.

The author divides the book into three major sections beginning with a brief introduction to the North, which presents a thorough review of the physical base as well as an historical background. Section two focuses on the process of northern development and encompasses issues such as population, resource development and the environmental impact of various resource projects. The last section examines the roles Native people are playing in the development of the North, as well as the reciprocal impact of development upon the lives of Native people, their cultures and their communities.

While the author is a geographer, he is clearly aware of the need to present an interdisciplinary perspective if the student is to fully understand the issues and concerns of the North. Bone shows clearly that the North cannot be fully comprehended either from one disciplinary perspective or solely as a domestic issue. It is evident that the Canadian North has to be viewed from a global perspective, whether the issue is oil production, environmental impact or land claims. Furthermore, the issues cannot be fully understood unless social, political and geographical dimensions are considered. To that end, the author seems equally at home whether he is discussing the Nordicity index, population distributions or theories of economic development. To help the student better understand the issues, a complete list of figures, maps and tables is presented as well as a number of vignettes that are of considerable value in explaining specific concepts introduced in each chapter. In addition, a current bibliography is included which allows the reader to fully explore the issues presented.

Underlying the presentation, the author notes that the North is viewed differently from the perspective of a number of stakeholders, e.g., Natives, southerners, private industry, government. This complex interplay of orientations is carefully analyzed by the author as he presents a comprehensive analysis of development activities in the North. Some of the issues covered in the present text have been addressed by previous authors and upon first glance, one might be tempted to consider the material "old hat." This would clearly be a mistake as the text more fully integrates a disparate body of material and presents previously unpublished statistics. This is clearly the case when the author carefully analyzes mega-resource projects as well as their environmental impacts. The case study analysis of the Norman Wells Projects documents the assumptions, the impacts in a variety of dimensions and the consequences of a mega project in the North.

The author has undertaken a rather courageous intellectual project, and the results deserve close attention. Bone's excellent book deserves a wide reading by social and physical scientists because it tells an extremely important story about the relationship between technology, social structures and the ecology of the land. I would recommend reading the book to become acquainted with the North and to appreciate fully the complex interplay of physical, social and technological dimensions of life.

James S. Frideres
Faculty of Social Sciences
The University of Calgary
2500 University Drive, N.W.
Calgary, Alberta
Canada, T2N 1N4

Carstens, Peter: *The Queen's People: A Study of Hegemony, Coercion, and Accommodation Among the Okanagan of Canada*. Toronto: University of Toronto Press, 1991, xxvii + 333 pp., index, maps, appendices. ISBN 0-8020-6827-8 (paper) 0-8020-5893-0 (bound).

Peter Carstens has been involved with the people of the Okanagan Valley for some twenty-five years; this is the first book arising from that collaboration. This book shows students and professionals how history, oral accounts and anthropological theories can be blended to produce a fine example of ethnographic description and analysis. It merits a place on any scholar's bookshelf, and certainly is required reading for scholars who study North American Indians.

Throughout this book Carstens has to deal with a vexing question:

why, as he states (p. 84), did "...the Okanagan and neighbouring chiefs, almost without exception, from the fur trade onwards, [ally] themselves to some degree with the white establishment?" The title of the book is drawn from the Okanagan belief in the special protection which Queen Victoria was believed to have accorded them against intrusions by settlers and other Whites. Carstens shows that this anglophilia developed early on in the fur trade era, partly as a result of the influence of notable headmen who benefited personally from alliances with the Whites, partly from White-imposed ideas such as Tribe and Chief that emerging Okanagan *arrivistes* could manipulate to their own advantage, and partly as the result of a divided contact front. The latter was such that the Northwest Company, the Hudson's Bay Company and the British colonial government all represented forms of stability and protection against enemies of the Okanagan such as the Shuswap and, later, some of the wilder elements of the American gold mining contingent. The fact is, of course, that after armed resistance was ruled out in 1876, any resistance to White intrusion had to take place within White bureaucratic structures using White legal institutions which were certainly not designed to favour the Okanagan. This book is the story of how Whites, consciously or unwittingly, disempowered the Okanagan and how the Okanagan, for their part, evolved a Reserve culture as a reaction to White intrusions.

The Salishan-speaking Okanagan people in the early nineteenth century lived in semi-permanent villages and camps that were allied into loose confederacies based upon alliances of kinship, friendship and short-term common economic and political interest. Leadership was achieved, not hereditary, and somewhat dependent upon personal qualities (pp. 12-14). Headmen held sway within a Band, and each Band consisted of several villages and encampments, sometimes widely-dispersed. Hierarchy was immanent and constantly being redefined, leading to the possibility of strife and competition (which appears to have been largely contained), but also to a more rigid system of political control as certain headmen manipulated newly-arrived European goods and ideas to their own advantage (p. 16).

Although possessing many basic Plateau-type cultural elements, the Okanagan were somewhat distinguished from their immediate neighbours by the early acquisition of the horse and relative isolation from the salmon fisheries located to the south and east. As Carstens notes (p. 28), their equestrian culture made them more susceptible to western pressure to adopt ranching and farming. Carstens argues that White-Okanagan contact did not lead to an early period of equality and balance between the two; he specifically takes to task writers such as Robin Fisher (1977) and Daniel Francis and Toby Morantz (1983), who have argued that this was the case in other contexts. This is a tricky

question that has plagued anthropologists from the beginning, and I suspect that there will never be an accepted, let alone true, answer. If in the ethnohistoric and anthropological accounts Indians are represented as succumbing to White pressure without at least an interregnum of resistance and survival of indigenous traits, it appears as a political justification for the inevitability of the White juggernaut; if on the other hand Indians are portrayed as resisting and in the end as managing to impose conditions on the eventual outcome of the encounter such that some ill-defined core of "Indianness" remains after two or three centuries of contact, the result seems analytically imprecise, revisionist and, eventually, liberal-apologetic. After all, Indian cultures did change dramatically and in many cases succumb to White intrusion and institutional pressure, as many writers are clearly telling us in this 500th anniversary year of Columbus's "discoveries" (I should admit at the outset that my own work has led me to limited support of the second position). It therefore becomes the task of the anthropologist and social historian to analyze "White pressure" as much as "traditional institutions," something that in my opinion has too often been neglected by the lumping rubric "White." It is to Carstens's credit that throughout Part One (seven chapters) he examines White pressures in detail.

He wisely steers a middle course by arguing (p. 31) that in their negotiations with the Whites, the Okanagan people could not possibly know the long-term results of contact and accommodation, whereas the Europeans-presumably because of their long colonial and exploratory experience and their ideology of justified colonial intervention (this is my interpolation)-could and did know what they were doing; the power relationships of contact were unequal from the start. Perhaps it should be noted that Carstens believes the brief (forty year) fur trade period was detrimental to the Okanagan because it led to over-hunting and eventual food shortages (pp. 31-36), which resulted in overt hostility and acts of resistance to White encroachment. Yet if White experience made them the masters of the long-run political situation, could not the same be said about the Okanagan and hunting (Carstens says no, they could not know about eventual food shortages caused by over-hunting [p. 51])? Martin's (1978) much disputed thesis about Indian extermination of animals may be germane here. If the Okanagan favoured luxury trade items such as guns, kettles and beads rather than axes and blankets, what impelled them to supply the Northwest Company with vast quantities of food and furs for a pittance (five leaves of tobacco per beaver skin in 1813 [p. 32], for example), especially when they were at war with the Shuswap for most of the nineteenth century? These seem to me to be unanswered questions, although the paucity of the historical material dealing with the Cordillera region probably will never allow scholars to formulate clear answers. I should state that I think that these are areas of debate rather

than lacunae in Carstens's book; his position is clear, well-argued and well-supported.

The brief interlude of the fur trade, in historical hindsight, may well turn out to have been of secondary importance in Okanagan submission; there were thousands of gold miners who entered the area in the late 1850s, and missionaries were active agents in trying to convert the Okanagan to a farming way of life. Obviously, the Okanagan did the best they could and responded as individuals within the framework of their general culture. For example, the presence at the time of a remarkable headman (named Nkwala) in the political context of a flexible hierarchy, allowed the emergence of a new type of headmanship with a foot in both worlds, White and Okanagan. The result, notes Carstens (pp. 51-52), is that the Okanagan were assimilated *as a people* into a White-dominated world. This hardly seems surprising, as the peoples that anthropologists generally study are similar survivors of the contact wars; we simply know too little to understand what happens when groups disintegrate. But the subject should be addressed more often, for it is one of the important but little-understood questions of anthropology: how people maintain their identity when all the alleged traditional means of doing so have been undermined.¹ In any event, the Okanagan developed a dual culture, one part based upon the semi-repressed fragments and twisted remnants of the Okanagan traditions and the other upon their misapprehended misconceptions of the White world (p. 53).

These various institutional and cultural mechanisms of hegemony in one sense pale beside another important fact: the Okanagan live in British Columbia and were (and are) subject to all the vicissitudes of that Province's so-called land "policy" towards Indian people. If there was one Province in the Canadian confederation that managed to rise above the Canadian mishmash of long-standing indifference and patchwork policies, it was British Columbia. Their policy was generally clear from the outset: to confine Indians to as little land as possible so that White settlement could proceed without undue hindrance. Nowhere else is found the combination of such small Reserves (impeding economic independence), so much Crown land in the hands of the Province (preventing the Federal government from carrying out its mandate), and such well-entrenched government resistance to change (although Quebec's brilliant record on Indian-White negotiations may entitle it to vie honourably for the latter crown). In British Columbia, Carstens notes (p. 59), Indians were generally asked how much land they occupied and needed at one particular time (especially when Joseph Trutch was surveying the Province in the latter part of the 19th century); obviously, in societies that regard land as a long-term political asset, this question posed in purely economic terms had as its result the removal of nearly 80% of land from Indian control and laid the foundation for over a century

of argument and litigation about how Whites had given Indians "first choice" and therefore no cause for later regrets. The letters and documents Carstens quotes ring familiar to any one who has worked in British Columbia: they invariably mention how the Indians chose good land, the best sites, etc., yet they are silent about how a society of hunters could possibly live on just one and half square miles of land (as for example, in the Sekani case), considerably more (some forty square miles) though still not enough for the more populous Okanagan.

Inevitably, as Carstens documents in Chapter Three, local (White) government was quickly responsive to the (White) demands for more land at the expense of the Treaty-less Okanagan shortly after it had set aside Reserves just a few years before. Indeed, the bulk of Part One deals with other examples of the same process. As Carstens notes, the problem with the relative failure of the Okanagan to adopt White ways and compete with White men had nothing to do with their Indianness. Rather it rejected the systematic erosion of their attempts-initially these were quite successful by local White standards-at economic and legal independence. From cattle raising to agriculture to logging to fruit-farming, the Okanagan were continually hampered by an overriding political arrangement (the *Indian Act* of 1876) that denied them the ability to obtain new land (they could not preempt land), to convert land to capital (they could not sell Reserve land), and to elect capable leaders who could represent their interests in the outside world. Indeed Carstens documents how such men were systematically removed by Indian Agents. The Okanagan were thus placed at a severe competitive disadvantage with respect to Whites who, because of the system of land preemption (which is a fancy word for "taking what is not yours") and the active interference of the British Columbia Indian Agent,² faced no such restrictions. White government-granted licences and monopolies to White entrepreneurs completed the process.

But perhaps Carstens's main contribution in this book is his detailed account of Okanagan factionalism and local politics (the bulk of Part Two). Throughout this section Carstens demonstrates a sensitivity to the asymmetrical relationships that dominate contemporary Okanagan lives. He seems to be arguing that the more closed the community-and the Okanagan community remains closed by those institutions of the White world which prevent the Okanagan from fully participating in the larger polity except as disempowered clients-the greater the factionalism. As he states (p. 159)

I suspect...that the more general function of factions might be to achieve immediate emotional gratification for members and hangers-on, rather than the solution of more practical problems or immediate material gain.

In my treatment of the same problem among the Sekani, I argued (Lanoue, 1992) that the destructive activities that factions inevitably promote (character assassination and endless lawsuits among the Okanagan, fighting among the Sekani) might be construed as evidence of people trying to overcome barriers to integration (not assimilation) by destroying the last vestiges of a "traditional" culture that no longer offers means of constructing practical solutions to the problem of how to get along in the White world, a world that maintains its impenetrability through "open" liberal democratic institutions. In the end I think that we are approaching similar situations in the same way: some dominant features of these Indian societies are not expressions of goal-seeking behaviour within a limited contemporary context but are the product of long-term institutional dynamics. It might seem a quibble but I disagree with Carstens's argumentation when he states (p. 161)

...one of the functions of factionalism is to provide a certain degree of control over personal anger and ideological disjunction.

As he doesn't really concentrate on individuals, I think the argument is simply not proven (although it remains very plausible). He later reiterates almost the same argument when he states (p. 255) that

One of the many effects of the reserve system is to divert people's anger and resentment away from the real source of power in Ottawa, a process which perpetuates the reserve system...

Overall, these seem weak arguments if not contradictory, although some might see them as two sides of the same coin. Almost anything can be explained as hidden or transferred or diverted or subdued or sublimated or abreacted anger or aggression or tension, etc.

But Carstens is superb at showing how ideological disjunction is produced in Okanagan society as people, despite a problematic factionalism, maintain allegiance to a sense of self that is more Okanagan than White (Carstens spends considerable space documenting an Okanagan success story, a man who created, on the Indian Reserve, a White "reserve"-a recreational campground-subject to his "Indian" rules), and yet maintain allegiance to a White world they know they cannot escape. In the final words in the book, an eloquent declaration by an Okanagan (Tommy Gregoire):

Now that the balance of nature has been upset we Indian people cannot go back because the old ways don't work anymore (p. 290).

Along the way Carstens examines things like the educational system, the Catholic church, local Band politics, Chiefships (Carstens's term for government-sanctioned headmen) and even the organization of local sports—all analyzed with a view to showing how coercion by one party and accommodation by another are parts of the same process.

Residence is important in Carstens' account of Okanagan Reserve life and illustrates some of the problems that contemporary anthropologists have in constructing accounts that fit both the "facts" and anthropological theory. For example, the economic aspects of Okanagan traditional lives were within the general Plateau norms of winter-cohabitation and summer movement and dispersal. Villages were exogamous, largely as a result of the proscription on first and second cousin marriage (p. 11), with apparent chiefly uxori-locality and viri-patrilocality among commoners (pp. 10-11). The rule of exogamy does not appear to have been based as much on specific degrees of kinship as on a widespread Hawaiian-type super-category of "siblings" (p. 11), which suggests the importance of village-level locality-incorporation in the lives of these people. The special Okanagan expression of the sororate and levirate—a man could marry his deceased brother's wife or deceased wife's sister, and a woman could marry her deceased husband's brother (p. 12)—again underscores the importance of maintaining, once formed, alliances among residential groups (villages and camps), although the opposite is equally true: some ties between particular villages and settlements are avoided for reasons that have to do with ideology and factionalism rather than kinship (p. 146). Furthermore, Carstens states (p. 220)

The history of Okanagan chiefs over a considerable period of time shows the extent to which political conflict has always been associated with factionalism on the one hand, and *rivalry between villages and other territorial groupings* on the other (my emphasis)

and

...if one now looks closely at the ramifications of local politics, it is impossible to separate ideas about factionalism from ideas associated with residence...

Yet residence is often alluded to but not examined in the context of what many might define as a strictly anthropological approach; it is not a variable in Carstens' various hypotheses. I think the problem Carstens is facing is that the role of residence in Plateau political and social organization has been well-noted in the anthropological literature (Anastasio, 1972:189-190; Ray, 1939:5; 1932:109-111; Walker, 1968:13,16,17), but as the base for an analytical framework seems to offer scant aid to understanding what anthropologists see today. As he states (p. 285) when discussing status

What is peculiar to this modern Okanagan system...is its fluidity and lack of commitment to any one set of factors.

Another example of the difficulties that Carstens tries to overcome is in Part Three, one brief chapter that is a kind of summary and analysis. Its title-"An Anthropologist's View"-seems to imbue the rest of the book with a more authentic voice, as if the Okanagan and not Carstens had skilfully woven the historical facts and observations of contemporary Okanagan society into a valid anthropological document. (Incidentally, this impression is aided by beginning and ending the book with Okanagan voices: an "Okanagan Nation Declaration" [xi] and a foreword [xiii-xiv] by Chief Murray Alexis, and, at the end, a long quotation by Tommy Gregoire [290].) Carstens argues that what some may define as "Indianness" may be seen as "reserveness," and that this in turn may be viewed in terms of the dynamics of peasant societies (p. 275). For example, both peasants and Indian Reserves produce surpluses-the first one obvious, for the explicit payment of rent and the reproduction of its means of existence; the other implicit, in terms of under-production: low rents of Reserve properties to Whites, low salaries to Band employees and lack of reinvestment opportunities that keep many Whites in the neighbouring town of Vernon in the position of providing services to the Okanagan, who would willingly (Carstens' documentation of Okanagan entrepreneurship is testimony) provide these services had they the capital-in other words, the surplus is relative because it is never allowed to be accumulated before being skimmed off, and the result is a continual transfer of money from the Reserve community to the largely White town. For Carstens, peasants and "reserveness" are more fruitfully defined as relations of production rather than modes of production. "Peasant," therefore, is an idea or model that can shed some light on Okanagan-White relations. Yet no matter how insightful or useful Carstens' arguments are, for most of us "peasant" remains a word tied to a mode of exploiting land. The problem Carstens faces is how to construct new concepts that have some cultural foundations in his-our-own traditions. I think this is what constrained Carstens to examine contemporary

Okanagan society in the light of the considerable details of history that are presented. The fact that Carstens does not concentrate on some of the issues raised in the classic anthropological formulations in Okanagan and Plateau ethnography (Teit, 1898 and Ray, 1939, for example, although he certainly does not ignore these authors) is not, I think, a weakness of the book but a question of presentation.³ It is, in the final analysis, a question of style and of the politics of authorship. The real question is, are we richer for reading this book, and the answer is an unqualified "yes."

Any anthropological work of this kind, which incorporates historical reconstruction through oral histories and government documents, faces special problems that are not encountered in descriptive monographs. Carstens has overcome many of the lacunae in the documents and has treated local Okanagan traditions with respect and circumspection to produce an excellent well-written book that is as much a contribution to the anthropological understanding of the process of domination as it is a document that can help a disempowered people re-establish their own history in a form that is consonant with those same legal and cultural institutions that gave rise to the problem in the first place.

Guy Lanoue
via Ezio, 19
00192 Roma
Italy

Notes

1. This is a point alluded to by Clifford in his examination of Indian identity in Cape Cod. The Mashpee Wampanoag of New England are no longer unquestionably Indian, even to themselves (though they are obviously not White); (cf. Clifford, 1988:277-346).
2. This was British Columbia's policy: it was the only province to have had Indian Agents of its own (until a 1923 accord with the Government of Canada).
3. Another example of the same difficulty is Carstens's brief treatment of "kinship" (145-150), which does not seem either well-developed or well-integrated into the rest of the book. In a purely anthropological sense, it might have been interesting to know the articulation between patronymic networks, family networks, family compacts, and vacillating family networks (all terms that are used and defined in this section), the four types of factionalism

(reactionaries, liberals, etc.) identified in the following chapter, and the traditional emphasis on residence and locality in forming identity. Although Carstens clearly defines each term in its context, the result seems to be that the large number of separate analytical categories for a relatively small number of people leads to imprecision. It is as if an anthropologist is supposed to look at kinship and so we are presented with a kinship section, even though it is not really tied to the rest of the book.

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Clifton, James A.: *Being and Becoming Indian: Biographical Studies of North American Frontiers*. Chicago: The Dorsey Press, 1989, 337 pp.

This book is a welcome addition to the Native Studies library. The book is organized in thirteen chapters. The first chapter, which serves as a general introduction to the book, presents and analyzes themes which are developed in various ways in the twelve following chapters.

Relying on his personal experience, and on the experiences of those who have solicited his intervention in establishing a certain form of their Indian biological antecedents, James Clifton points out that recently, for various purposes, it seems to have become fashionable for some people to assert or claim Indian identity, even though in many cases those claims cannot be adequately substantiated. The ambiguous claims and the rise in these claims are due largely to programs the governments (American and Canadian) have established to the advantage of Indianness. One other factor that contributes to the situation is that it has become increasingly difficult to define Indianness.

After this exciting and rather intriguing overview, the second chapter, a biography of Simon Girty, makes very interesting reading, and throws a lot of light on certain aspects of Simon Girty, the man, and the role he played in Indian-Euro-American relations.

The next two chapters are both complementary and contrastive. Whereas Joseph Renville's status as a bicultural man contributed somehow to the apparent lack of "success" he met in his life, Augustin Hamlin, Jr. was able to use his bicultural identity to foster a more cordial relationship between the American community and the Michigan Ottawa Indians.

By comparison with the role of the other Indian leaders discussed in the book, Eleazer Williams (Chapter 5) stands out, not so much for his effort to uphold Indian culture as for his determination to divest himself of his Indianness which he sometimes considered as a handicap. His is a clear case of alienation and illustrates one of the facets of the multidimensional purposes occasioned by Indianness.

Thus each chapter is a biographical study, with the exception of

chapters 6 and 13 in which two biographies are discussed in each. Each biographical study shows how the individual discussed struggled to preserve a particular "Native" Indian culture while at the same time accepting the American culture. Such was particularly the case with Susette and Susan La Flesche (Chapter 6), Christine Quintasket (Chapter 7), Chief William Berens (Chapter 9), Dan Raincloud (Chapter 10) and Maud Clairmont (Chapter 11), but not exactly the case with Sylvester Long (Chapter 8). Although endowed with a lot of talent which could have allowed him to be fully successful on his merit alone, Sylvester Long failed because of his alienation and his incessant meaningless desire to cross over the limits imposed on his life by his black skin. However, in spite of his ambiguous personality, occasioned by the vicious racial system which characterized his era, Sylvester Long will be remembered by the important role he played in public life, and particularly by his civil rights activities.

While the chapters mentioned thus far truly present case studies of being and becoming Indian, the last two chapters (Chapter 12 and 13), though evoking, somehow, the same theme, appear to present to the reader a problem of their utter relevance. Although Oolepeeka's role (Chapter 13) can be readily appreciated in her efforts not only to assimilate the Euro-Canadian culture but also to preserve the traditional Inuit way of life, and equally as an activist for the political and legal rights of her people, the case study of Mina does not seem to be relevant. Whatever her family background might have been, Mina seems to show little or no interest in the world around her. Thus the inclusion of the case study in a book where almost every other case study emphasizes the "achievements" and the important roles played by "Indians" to preserve their cultural heritage, seems, indeed, out of place.

Equally somewhat of an aberration is the case of Joe True (Chapter 12), albeit to a rather minor extent since the book is about Being and Becoming Indian. This is also, however, the only case of a "total" shift of an individual, from his Euro-American culture to a full-blown cherished Indianness, with no biological Indian antecedents. On the other hand, even in his new cultural identity, the role of Joe True seems very marginal indeed.

Nevertheless, this book is a valuable contribution. It can be profitably used not only by anthropologists, not only by historians, not only by psychologists, but by any scholar of Native Studies.

Ben K. Jukpor
Department of Languages
Brandon University
Brandon, Manitoba
Canada, R7A 6A9

Coates, Ken S.: *Best Left as Indians: Native-White Relations in the Yukon Territory, 1840-1973*. Montreal & Kingston: McGill Queen's University Press, 356 pp.

This book, a revision of the author's doctoral thesis, traces the history of Native-White relations in the Yukon over time and the patterns of interaction that developed from first contact to the recent present (1973). Coates outlines the history of the Yukon according to how the two different groups, Native and non-Native, worked out their accommodation and shows that the Indians, for the most part, were left pretty well on the periphery of the economic development that overtook the Yukon. Coates traces the history of Native-White relations against the backdrop of the impact of major events in Yukon history: the fur trade, mining, the Gold Rush, the Church (education and religion), federal government intervention and Native land claims. The exclusion of Indians from White society largely begins with the rise of the mining industry. Coates then goes on to trace the structural changes in the use of Native labour in the Yukon with the introduction of an economy based on mining. The result was that the Indians were segregated from White society largely through the racist attitudes of the Whites and the attendant economic discrimination. Coates' history makes it clear that the trapping economy drew the Whites and Indians together, whereas the mining economy was exclusively a White activity. This is the legacy of Coates' case study of Indian-White relations in the Yukon that the Indians were, in the words of one official, "best left as Indians."

The government also worked to keep the Indians apart from the Whites by setting up Reserves and residential schools. The policy even extended as far as separate treatment rooms in the hospital in Whitehorse (shades of apartheid). Indeed, Coates makes it clear that Church and State worked together to keep the Indians separate from the Whites, although education, though federally funded, was in the hands of the church. Limited resources, as Coates makes clear, "restricted church efforts to an irregular day-school program and several small boarding schools." Coates' attempt here is to refute the colonial and chronological models of Native education, by showing how the local history belied the assimilation of Native people, as the models predicted, by actually contributing to their marginalization. The point here is that in other historical contexts, education is seen as a tool for integrating colonized peoples into the dominant society by preparing the new generation of leaders and gradually replacing old values with new ones. Coates' discussion of Native education efforts in the Yukon centres on the conflict of aims between the federal government and the church organizations.

In the matter of the assimilation of Native peoples to White society,

Coates shows that from 1894 to 1950 government officials had little commitment to assimilation, except as a distant goal unlikely to be accomplished. The goal of government policy was to protect the Yukon Indians from being destroyed, largely by protecting Native access to resources to sustain their own way of life. Their preservation, so the reasoning went, would be maintained by keeping them on the fringes of the Yukon's social and economic life and away from the corrupting influences of White society.

By 1956 an Indian Advancement Association was formed in Whitehorse, concerned with Indian conditions, but whose efforts rested on an assimilationist agenda. As Coates makes clear, the notion of extending "help" to Indians gradually began to expand in the secular sphere. By the 1960s Native Affairs began to receive more attention as Indians gradually became incorporated into the political system, culminating as Coates shows with the omnipresent hand of government. Because they fell under the aegis of the Canadian administrative state and became in effect an "administered people," the Indians of the Yukon fell victim to a whole slew of social and cultural problems. According to Coates the resulting "cultural loss had been particularly pervasive." What is particularly heart-rending is that this cultural loss was welcomed by missionaries, teachers and government agents, since the loss in their view was essential to the Indians' assimilation into Canadian society. The struggle of the Yukon Indians against assimilation has been a slow and steady climb, beginning at the community level, and culminating in a determined effort on the part of the Yukon Native people to change their lives in a meaningful way.

The book under review finishes with the establishment of the Council of Yukon Indians and the struggle to settle land claims, but makes it clear that these results are an outgrowth of the Yukon's particular history. The people of the Yukon, however, are not content to rely solely on land claims to solve their social and cultural problems. They have taken action on many other fronts as well. The Yukon land claim, however, has significant implications for the cultural and social life of the Indians of the Yukon, since it has a major impact on issues such as Aboriginal title, self-government, land quantum and wild harvesting rights.

Along the way, the book examines some of the major interpretations of Native history and their relevance for interpreting the history of Native-White relations in the Yukon. This is one of the major strengths of the book in that it serves to show that some of the theories are too facile for this case study of the Yukon. Coates shows how social relations unfolded in the Yukon in a characteristic way. The historical scholarship (based on primary and secondary sources) is thorough, the narrative flows smoothly and the text is accompanied by reference notes, tables and an extensive bibliography. The book is likely to stand as a major

interpretation of Yukon history for some time.

For all its thoroughness and readability, though, I have two major problems with Coates' book. First, some of the categories he uses to describe social groups are unclear. For example, he uses the notion of "race" to buttress his interpretation of the separation of Natives and Whites, but he nowhere (as far as I can tell) defines the term "race." His analysis appears to refer to races in the Yukon as a social category, though sometimes it seems to signify a biological group. Similarly, the frequent distinction Coates makes in his use of the categories "Native" and "non-Native" is sometimes irksome. It seems that his use of the term "non-Native" in his analysis of Indian-White relations, serves as a catch-all category. A minor quibble concerns the absence of photos to accompany the text; it would have heightened the narrative had a select number of photos been included. These points aside, this is a very fine book.

Seymour Dubrow
International Relations Directorate
45 Bainbridge Avenue
Nepean, Ontario
Canada, K2G 3T1

Grant, Agnes (Editor): *Our Bit of Truth: An Anthology of Native Literature*.
Winnipeg, Pemmican Publications Inc., 1990.

The anthologist is not necessarily a writer, but she is a creator. She is a creator of questions and a creator of answers, a decision maker whose special talent is a "feeling" for range and genre. More importantly, the successful anthologist is the master of selectivity and discrimination, a cunning organizer with a vision of the final composite. A measure of Agnes Grant's success is that her vision has generated a work which consistently directs and rewards the reading adventure through a book of wide-ranging literary and historical interest.

The anthologist of Canadian Native literature, of course, faces very special challenges. She is a creator whose talents must surpass both feelings and the penetration of literature as a record of human experience and art. In compiling a collection of Canadian Native literature, the anthologist must deal in ghosts: the generations of poets, singers, dreamers and seekers, the keepers of ancient truths and the storytellers, those who in the clarity of their awareness and openness to remote speculation were the conduits of a people's understanding of themselves as a people. It is within this body of literature, the vast bulk

of which was never intended for capture in print, that the anthologist of Native literature must pose questions and answers, that is, must create.

What Grant, empowered by the whimsy, eloquence and power of more than 40 authors and many storytellers and collectors, has here produced, sums to a complex work which transcends its stated goal of exposure to authors and genres: the beginnings of "knowledge" of Canadian Native literature and, in some sense for non-Native readers, perhaps even the beginnings of "knowledge" of Native culture itself. There is ample reward in the strength of Grant's selections as writing of excellent craft and, in some cases, of exceptional eloquence. Extending beyond exposure, even for the first-time reader of Native literature, the reward *in reading* is bound in the perception that value in this literature is invested purely in content. This is not content arising from calculation or reflection, and certainly not content as conceived within the vast continuum of Western literary history and tradition. It is content lodged in the non-imagic elemental; the elemental not in its conventional associations, nor as metaphor or even context, but as an ontologic centre from which meaning and magic emerge. It is this subtle but profoundly evident content, this bedrock which sustains the good sense and the unity of a volume grouping the poetry of Emma LaRocque, Lee Maracle, and Duke Redbird with traditional poetry and song, with the memoirs of the Berens River trapper Tom Boulanger, and with Geniesh (Jane Willis), a child growing up at Fort George, to the trickster, creation and other myths.

The book is organized in seven chapters covering myths and legends, traditional poetry, memoirs, biography and autobiography, short stories, selections from novels and contemporary poetry. Chapters dealing with myths and legends, and traditional poetry are further subdivided into appropriate categories, such as origin myths, trickster cycles, hunting songs, war songs, love songs, etc. Each chapter is preceded by a short introduction that will be extremely valuable to readers new to Canadian Native literature. Selections of works by Aboriginal authors from throughout Canada have been chosen, but the definite Manitoba bias in no way distorts or narrows the book.

One of Grant's most powerful tools as an editor has been a restraint borne of respect and knowledge. The collection contains much work that might well have activated, in editors of lesser insight, a more aggressive participation in "customizing": trimming, clarifying, or otherwise disturbing the shape of the work. Leaving things "as is," especially in such chapters as "Memoirs," not only preserves the integrity of the work but in so doing stimulates the more active and "creative" engagement of the reader in constructing the emotional, spiritual, and physical context, as well as the style of oral presentation strongly implicit in this material and out of which it emerges. It is the reader's participation in the

apperception/creation of context which provides a uniquely active dimension in this literature. No less importantly, it also provides a framework for the beginnings of an understanding of the Native experience in Canada for young non-Native readers.

This is a work with an important "practical" purpose. It will provide Native students and teachers with the experience of excellent writing that emerges from and expresses familiar modalities in thought, focus, and expression.

For non-Native students and teachers, it will provide a powerful and critical new dimension to Canlit. Grant makes the point in her excellent introduction that "much of what is considered Canadian is recognizable by its very Nativeness." She has provided non-Native students with a powerful vehicle for exploring and tasting what this facile self-definition could possibly mean.

Alfred Fisher
Queen's University
Kingston, Ontario
Canada, K7L 3N6

Harner, Michael: *The Way of the Shaman*. San Francisco: Harper and Row, 1990 (orig. ed. 1980), xxiv + 171 pp., illus., bibliog., ISBN 0-06-250373-1, Paper, \$11.95.

Harper and Row have issued a third edition of Michael Harner's *The Way of the Shaman* and sent copies to academic journals, presumably because it was felt that the book would be suitable for university courses. My concern in this review is not to assess the extent to which Harner has succeeded in accomplishing his stated objective, which is to provide a manual of shamanic healing techniques for Westerners, but rather to explain what I feel are the limitations of the work as an academic textbook on shamanism.

While Harner claims to have undertaken a "phenomenological" analysis of shamanism (p. xxiii), it should be pointed out that it is not a phenomenological study of the shamanism of one particular culture; rather it is Harner's personal synthesis of elements from the various forms of shamanism found in a wide range of cultures. Nor does the book provide simply an objective description of the topic. It is rather an apology for shamanism and a manual for those who want to engage in a set of practices synthesized from a number of shamanic traditions (i.e., for those who want to become new age shamans). That *The Way of the Shaman* is a how-to-do-it book is made abundantly clear by Harner (p. xviii) in his introduction:

By employing the methods described in this book, you will have an opportunity to acquire the experience of shamanic power and to help yourself and others. In my training workshops in shamanic power and healing...students have demonstrated again and again that most Westerners can easily become initiated into the fundamentals of shamanic practice.

Many of the criticisms made in reviews of the first edition of *The Way of the Shaman* are still valid, as this edition is essentially unrevised. Larry Peters (1981) faults Harner for not mentioning the psychological dangers in shamanic techniques, especially when practised without the assistance of a therapist or an experienced shaman. In reference to the apologetic tone of the book, Peters reminds readers that an anthropological study does not "posit the absolute validity of one world view over another, nor does it seek proselytes." Jurgen Frembgen wonders if, in the laudable effort to overcome biases against the magico-religious practices of other cultures, it is really necessary to wrench them from their cultural context and to deform and popularize them (1982:606).

While Harner suggests that the ubiquity of shamanic practices can be explained by the simple fact that they work, Robert Murphy (1981) points out that an important factor not mentioned by Harner is cultural diffusion. Although Joseph Long (1982) ends his review by endorsing the techniques described by Harner as "practical procedures which we might use to help solve our everyday psychocultural problems," he regrets that the citation of ethnographic studies is highly selective and that no attempt is made by Harner to distinguish between the authentic and the fraudulent (e.g., Harner appears to accept the writings of Castaneda as factual). Long's opinion of *The Way of the Shaman* is that "it is not anthropology in the traditional sense, and it is not science."

A further criticism can be made of the most recent edition. Harner claims (p. xxiii) that his book is "essentially a phenomenological presentation" and that he is not "trying to *explain away* shamanic concepts and practices in terms of psychoanalysis or any other contemporary Western system or causal theory." This does not mean that Harner eschews *explanations* of shamanic phenomena if they are seen as supportive rather than reductionist. For example, he refers to sonic driving and the research of Andrew Neher (1962) as a means of explaining how shamanic drumming induces altered states of consciousness.

Neher's argument is that drum rhythms affect the frequency of electrical discharges in the brain. However no attempt is made, on Harner's part, to critically assess Neher's research, nor is there any reference to the criticisms made of Neher by Rouget (1985:172-176).

Since the original French edition of Rouget's study was published in 1980 and the English translation in 1985, it is understandable that no reference is found to it in the 1980 edition of *The Way of the Shaman*. However some reference to Rouget's criticisms in the "Preface to the Third Edition" (if nowhere else), would have indicated Harner's familiarity with the ongoing debate on sonic driving as well as provided a sense of scholarly objectivity.

But *The Way of the Shaman* is not an objective study; rather it is an apology for shamanism and a how-to-do-it manual for the aspiring new age shaman. Neither is the book a comprehensive look at the phenomenon; there is, for example, no mention of shamanic curses, or of the many other functions shamans serve in their cultural contexts. To be fair, Harner never intended to produce a comprehensive and critical study of shamanism, and so should not really be faulted for failing to do so. However when publishers submit their books to academic journals it is incumbent upon the reviewer to indicate the usefulness of those works for university courses, irrespective of the author's intent.

Whatever contribution Michael Harner's study may make to new age spirituality, it has serious limitations as a textbook for university courses offered by Anthropology, Native Studies and Religion departments. This is especially true of upper level courses. On the other hand, *The Way of the Shaman* does provide a popular presentation of the healing beliefs and practices of shamans from a variety of cultures, and one which is based on a large number of specific field studies, clearly referenced in footnotes and a bibliography. Some instructors may find the book useful for introductory courses.

Laurence Nixon
Department of Religion
Brandon University
Brandon, Manitoba
Canada, R7A 6A9

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Lutz, Hartmut: *Contemporary Challenges: Conversations with Canadian Native Authors*. Saskatoon: Fifth House Publishers, 1991, viii + 276 pp., preface, bibliography, ISBN 0-920079-75-X.

They have our land, and now they want our stories, our voices, too. And I say, 'No!' (Lenore Keeshig-Tobias, 83).

Hartmut Lutz is a German professor who has long been a teacher and a student of Native literature in North America. In the fall of 1989, while in Canada to do research on Native literature, Lutz managed to arrange a series of meetings with a number of writers including Jeannette Armstrong, Maria Campbell, and Lenore Keeshig-Tobias. In order to carry out his research he tape recorded his interviews (conversations) with these prominent members of the Native literary circle. However, very much concerned with the issue of appropriation of Native voices, by non-Native critics and writers, Lutz decided to abandon his original plan of writing a book on Native literature, and embarked on a slightly different project: "to prepare the recorded conversations for a separate publication, since there are so few texts available in which Native authors and critics express their views about their own writing" (p. 10). Hence, *Contemporary Challenges*.

In his preface Lutz offers a brief account of the making of the project and its theoretical underpinnings. The main body of the book consists of eighteen interviews with Native Canadian writers, dramatists and poets, recorded between September 1989 and December 1990 across Canada. Included in the collection are "both well known authors and

little-known or even hardly published ones" (p. 10). A brief essay preceding each interview identifies the biographical and professional background of the storyteller and provides information on where and when the interview took place. Another very thoughtful feature of the book is that the copyright to each recorded text is held jointly by the interviewed author and Lutz.

Before I continue with my discussion of *Contemporary Challenges*, I would like to express a slight reservation about its subtitle, about which Lutz also seems to have been ambivalent at one point in time. While interviewing Emma Larocque he indicated that he was considering "Canadian Native Authors Speak" instead of "Conversations With Canadian Native Authors" for a subtitle. In the majority of the interviews however (but not those with Larocque, Thomas King, and Howard Adams), the text reads more like an interview rather than a conversation. A conversation presupposes a dialogue based upon mutual interest in each other's worlds and words. In this respect, we can conceive of a conversation as a process wherein two or more horizons meet because they have a common project. Such a common project and mutual interest is absent in the meetings which constitute the core of this book. The texts in this collection rightfully and almost exclusively reveal the worlds of Native storytellers, their thoughts, feelings, and to some extent their biographies in their own words. Ironically enough, if there is any conversation, it is perhaps amongst the storytellers through cross references to each other as they respond to Lutz' skilfully crafted questions and followups. The subtitle "conversations" is therefore misleading, for it silences and decenters the main edifying voice in the text, that is the voice of the storyteller.

There are a number of key issues which constitute the central threads of the interviews in this collection. One of the main concerns of Lutz is the significance of oral tradition in Native literature. In fact, through the very act of recording the spoken words and reconstructing them into a written text Lutz acknowledges the importance of oral tradition in Native literature. Interview after interview brings up the same issue: If the oral tradition occupies a pivotal place in the making of Native literary productions, then what is it that is being lost as the speech is replaced by the written text or staged performance? The interviewees also acknowledge the dilemma and yet they all point to the advantages of the written text in reaching wider audiences.

Closely connected to the issue of oral tradition is the act of storytelling, an act which defines not only the form and the content of Native writers' work but also their identities. Again and again practically every author, poet, and dramatist describes him/herself as a storyteller: "I'm a storyteller. I've always been a storyteller" (Lenore Keeshig-Tobias, p. 83). "I always wanted to do something like telling stories" (Tomson

Highway p. 89). "I would like to become a storyteller" (Daniel David Moses, pp. 157-8). Through the position of the storyteller the Native writer transcends Eurocentric categories of poet, playwright or novelist and also manages to dismiss issues of genre.

Appropriation is another key issue around which discussions center in this collection. Lutz never fails to bring up the topic and manages to elicit stimulating responses. Consider for example Maria Campbell's vivid characterization of appropriation: "You know, when you go to visit somebody, and they make you tea, you don't walk off with the set; the stories are the same thing... if you are a friend of the people, you don't steal" (p. 57). One exception to this position is the distinct line of thought expressed by Basil Johnston. When asked what he thinks about "the continued appropriation of Native materials" Johnston's response is: "That does not worry me at all. It is up to us. Let's get off our damn butts. Let's just write better books than those other guys! That is my attitude" (p. 239).

The question of the directions in which Native literature needs to evolve occupies Lutz and the majority of the storytellers in *Contemporary Challenges*. There is a certain unanimous resistance towards oppression literature, the type of writing which describes how poor, oppressed, and colonized the Natives are. Thomas King's solution is to suggest that Native writers should stop focusing on the relationship with non-Natives or comparing their cultures with the dominant society. King points at Johnson's and Slipperjack's works as exemplary to the extent they directly and exclusively deal with Native communities and their everyday lives. Here the important point is to recognize that Native lives cannot be solely defined in terms of Native struggle against oppression; that these lives are rich, diverse, and worthy of consideration in themselves.

Besides providing the perspectives of storytellers on a range of literary issues, *Contemporary Challenges* also offers background information on these authors. We learn about their families, early life experiences, hatreds, politics, projects, and self-descriptions. We learn about the lives of these storytellers, for their writings are personal journeys which develop on a terrain where their private biographies and Canada's social/political histories meet. With Lutz, we listen to Maria Campbell criticizing the church and declaring the priest "the enemy." We learn about Beth Cuthand losing her memory as a result of being zapped with electricity in a psychiatric ward. We read political commentary on issues ranging from Oka to about how subtle and yet effective racism is in Canada. And we hear Howard Adams on Métis nationalism. We get a crash course in the history of the Métis and Native peoples of Canada, about their resistance to colonization, their suffering, and their stamina in the struggle for cultural/political self-determination.

Even though each interview, in itself, is a delight to read, *Contemporary Challenges* is not an easy book to read cover to cover. There is certainly a core set of issues being discussed throughout the interviews, but their continuity is very weak and is easily lost. There is also a certain degree of redundancy in the book, as Lutz poses the same questions again and again.

There is no doubt that Lutz is a very well read scholar of Native literature. Also, he is highly sensitive to a series of political and theoretical issues which are important for the storytellers interviewed in the book.

However, there is a sense in which Lutz is too friendly, and sometimes even apologetic in his tone, which weakens his interviews. Coming from a Marxist background, closely aligned with the Native cause of self-determination, Lutz sometimes fails to ask more penetrating and challenging questions. As a result, he loses his chance to provide a critical voice. For instance, I would have liked Lutz to ask Howard Adams to clarify or defend what he means by a blanket statement such as "Canada is definitely a very racist, White supremacist society" (p. 143). Similarly, the reader would have learned more if Lutz could have pressed Keeshig-Tobias (at least for the sake of the argument) to explain what he means when he suggests that "The racism in Canada is insidious" (p. 83).

M. Unit Kiziltan
Eugene Joseph School
Tl'azt'en Nation and
School District No. 56
General Delivery
Tache, British Columbia
Canada, V0J 1P0

McKague, Ormond (Editor): *Racism in Canada*. Fifth House Publishers: Saskatoon, Saskatchewan, 1991.

This edited book of readings presents a collection of papers on racism in Canada from a number of different perspectives. There are nineteen articles in the book divided into five sections: *Reflections on Racism: Canadians Speak* (personal perspective); *Historical Racism: The Canadian Past* (historical perspective); *Structural Racism: The Political, Social and Institutional Fabric* (political perspective); *Racism, Gender and Culture: Oppression in Combination* (an eclectic collection of opinions); *Racism's Future in Canada: What is Being Done, What is*

Being Done (sociological and legal perspective).

One of the problems with an edited book of readings is the unevenness in style and content that is present across contributions. This is certainly the case in McKague's collection. I thoroughly enjoyed the section on the historical perspective, and the three readings in it were well written and fully documented. People forget the history of minority peoples in this country, believing that the transition (for some) from immigrants, migrant labourers or oppressed people to accepted members of society was smooth and trouble free. The articles by Shepard, Creese and Glickman (along with Barrett's article on White supremacists and neofascists) remind us, and should continue to remind us, that this was never so and probably never will be. On the other hand, the personal perspective section pales in both content and style. This section contains two short articles and one speech. The articles are not referenced, and the speech is so specific to Native artists that readers may wonder how this relates to larger Native concerns (it does, but in an indirect way). I suppose that as the articles are written from a personal perspective the authors felt little need to justify their statements, but some are just plain silly without qualification. For example, Shadd states that for every visible minority person denied a position because of his/her colour there is a majority person who is given a position because of his/her colour (p. 4). This may be true, but to say it like this, without qualification, sounds too much like whining and an attempt to generate White guilt. Some editing on this section would have been helpful.

The views of Phillip Rushton are well known; my students, for example, are familiar with his views on race, but few have actually read the original papers. The political perspective section contains Ziegler, Weizman, Weiner and Wiesenthal's comments on Rushton's article on intelligence in Whites, Blacks and Orientals. It is a good piece of academic criticism and should generate considerable discussion. It should not, however, have been presented alone. Rushton's article should have also been presented so that readers can see for themselves what Zeigler *et al.* are talking about when they discuss Rushton's evidence. One of the things about racism is that it is always there; you are reminded of its influence directly or indirectly, in subtle and not so subtle ways. Emma Larocque's article poignantly notes that for Native people, racism influences all aspects of their lives; like an affliction that will not leave but forces you to accommodate and adjust.

The poorest section of the book is an eclectic collection of articles that attempt to tie together racism, sexism, ethnocentrism and the movies. This section weakens the book, and while I am sympathetic to the idea of showing the connection between various types of oppression, the quick overview given here does not do justice to the issues. One of the reasons why this section fails is that the mix of writing styles and content

do not present any kind of coherent picture of the problem. From the obtuse and Marxist perspective of Bourgeault's article on Native women prior to the coming of the fur trade, to Mukherjee's insightful and carefully worded review of *Out of Africa* and *Passage to India*, the reader is left wondering what is the theme or issue that binds these articles together other than the obvious one that they all deal with the effects of oppression. Out of all this confusion is Crean's clear presentation of the "Jean Cannizzo case." For the first time I was able to understand why African peoples were so angry about an exhibit at the Royal Ontario Museum. This article is one of the best in the book.

The final section on solutions is a misnomer because the readings do present more issues rather than solutions. Brown's article on overcoming racism and sexism is a reproduction of a speech delivered at the University of Ottawa. I found the article presumptuous, written from a narrow Western perspective and filled with political innuendo. The article by Tarnopolsky on human rights legislation was largely incomprehensible; readers may have trouble sticking through the legalese. Some careful editing and explanation of what Tarnopolsky is talking about would have been very helpful. Indeed the lack of careful editing is a problem which plagues much of the book.

While this book contains some interesting and thought provoking articles, I cannot say that it is worth buying or putting on a supplementary reading list for students in classes on race relations or intergroup conflict. The book could have profited by more editorial work. It would have been helpful if each section were prefaced by editor's comments so the reader could put subsequent articles into perspective. A concluding article by the editor would have also enhanced the book by providing a perspective on the issue of racism in Canada. As it stands, *Racism in Canada* is an aggregation of readings in the sociological sense of an aggregation: a collection of articles with no common purpose or theme.

Barry Corenblum
Department of Psychology
Brandon University
Brandon, Manitoba
Canada, R7A 6A9

Moore, Patrick and Angela Wheelock (Editors): *Wolverine Myths and Visions: Dene Traditions from Northern Alberta*. Lincoln: University of Nebraska Press, 1990, xxv + 259 pp., intro., illus., bibliog., maps, ISBN 0-8032-8161-7, Cloth, \$20.00 (U.S.).

Wolverine Myths and Visions is a collection of the stories of the Dene Dháa, a group of Athapaskan-speaking Natives of Northwestern Canada known as the Slave Indians. Aside from interest in the stories themselves, the text is a valuable addition to the ethnography and folklore of the Dene people. Even more, it is a major contribution to the documentation of the Dene language as the stories are presented twice: first in an English translation and then in their original Dene with literal interlinear English glosses. The Dene text is presented using a phonetically-based Roman alphabet. *Wolverine Myths and Visions* is thus a valuable text if for no other reason than its part in the history of the Dene languages in Alberta and the Northwest Territories. It both records the presentation of the stories as they were told by Dene storytellers and as they were meant to be heard, and it marks the considerable effort put into the standardization of the Dene languages.

Wolverine Myths and Visions does not pretend to be an all inclusive collection of the oral tradition of the Dene people. All the traditional stories presented are *wodihé* (a wide-ranging category which includes accounts of recent events, hunting stories, moral lectures, prophecies, as well as folklore) but specifically they are all *nóghe wodihé*, "wolverine stories" about the trickster and cultural transformer in Dene tradition, Wolverine. The prophecies of Nóggha "Wolverine," a twentieth-century Dene Dháa prophet who became the leader of the Tea Dance religion, are included. Nóggha's prophecies were often eerily accurate, such as his warning about the yellow paper which "will cause you all to forget about your children" (p. 79). The editors have interposed a modern interpretation of that prophecy: the welfare cheque. Nóggha's prophecies therefore document the early Native awareness of the destructive effects of White society on their own. They also "show how historic events have become myth and how myth pervades contemporary Dene worldview" (p. xi).

The book is divided into three sections. The first is a brief introduction to the history of the Dene people, their storytellers, the stories, and their performance. The second section is comprised of the English texts which are further subdivided into ten traditional stories and five accounts of the Prophet Nóggha. Nóggha's prophecies are prefaced by a short introduction to Dene spirituality and ceremonies. The stories are only sparingly footnoted, but as the editors point out:

Dene Dháa have a fine sense of etiquette concerning traditional narratives and elders. Elders should not be interrupted or disputed, and the audience must listen attentively throughout a series of narratives. It is inappropriate to pretend to know more than the person who is telling the story, unless the storyteller is younger.... Extensive analysis of

written stories by academics may violate this protocol by placing the original narrator in an inferior position (p. xxv).

The third section consists of the Dene texts with literal interlinear English glosses. This section includes a description and history of the phonetically-based alphabet used. Maps and illustrations appear throughout the work.

I noticed only one obvious mechanical error. Part of the English translation is omitted on pages 40-41. Otherwise, the text is free of mechanical errors. The result is an extraordinary book, one which can appeal to the average reader who is interested in the stories for any variety of personal reasons, but one which will also be of great interest to the specialist working on the anthropology and language of the Dene people.

Rosanne Gasse
Department of English
Brandon University
Brandon, Manitoba
Canada, R7A 6A9

Mourning Dove: *Coyote Stories*, 1933. Edited and illustrated by Heister Dean Guie. Lincoln: University of Nebraska Press, 1990. Introduction and Endnotes by Jay Miller, Foreword by Chief Standing Bear, Notes by L.V. Whorter (Old Wolf). xvii + 246 pp. ISBN-0-8032-3145-8 (cloth), ISBN-0-8032-8169-2 (paper). Cloth, \$24.95, Paper, \$7.95.

A black and white undated photograph introduces readers to Mourning Dove (Humishuma, 1888-1936), the collector of these myths and legends. As well, stylized art work accompanies the first word of each story giving the work a suitably old-fashioned appearance. The book consists of 27 myths, 10 pages of notes on the stories, as well as numerous comments within the texts. Three additional stories which were not in the original Caxton (1933) edition have also been included. These stories were reconstructed by Mourning Dove's half-brother, Charles Quintasket.

Mourning Dove was an Okanagan woman from the Colville Reservation in north central Washington. Though she had received very little schooling she finished her first book, the novel *Cogewa* in 1912. It was not published until 1927. During the intervening years she busied herself with recording the stories and traditions of her people, the Interior Salish.

In the Forward, Chief Standing Bear comments on the value of the stories in telling of the past and teaching future generations. He says:

... in writing the legends of her tribespeople, Humishuma is fulfilling her duty to her forefathers, and at the same time she is performing a service to posterity (p. 6).

In the preface, Mourning Dove introduces the chief character of her stories, Coyote. He is the trickster and the creator. He did "more than any of the others to make the world a good place to live in" (p. 7). He was also the mischief maker and the imitator.

The stories in this book include commonly re-told tales such as "Coyote Juggles His Eyes" and "Coyote Fights Some Monsters." There are also less well known stories such as "Coyote and the Wood-Tick" (which tells why wood ticks are commonly found on deer) and an explanation of "Why Mosquitoes Bite People."

Throughout the book, notes comment on language, cultural customs, reasons for cultural customs and anthropological details. The stories are well written and entertaining. The book is worthwhile purely for the entertainment value of the stories. The introduction, forward, preface and the copious footnotes and endnotes, however, combine to paint an unusually intimate picture of a rich way of life that no longer exists.

In his notes on the stories, Miller states that "Recent scholarship has emphasized the importance of language, performance and creativity for understanding oral literature" (p. 231). Insofar as it is possible to convey the essence of oral literature through the printed word, this book has been highly successful.

Agnes Grant
Department of Native Studies
Brandon University
Brandon, Manitoba
Canada, R7A 6A9

Palud-Pelletier, Noëlie: *Louis, Son of the Prairies*. Translated from the French edition by Elizabeth Maguet. Winnipeg: Pemmican Publications Inc., 1990, 62 pp., black & white illustrations, 2 maps, 2 diagrams, ISBN 0-921827-11-3, Paper, \$6.95.

Louis, Son of the Prairies is part of Pemmican Publications' publishing program, assisted by the Manitoba Arts Council, the Canada Council and others, to recreate Métis history to teach children in an entertaining,

informative, culturally relevant manner.

This book was first published in French by Editions des Plaines in Saint-Boniface (Palud-Pelletier, 1984), with different illustrations. The author, a former school teacher and Fides bookstore employee, reveals her depth of interest and research in local history and folk culture.

It is not just a children's book about Louis Riel's early life. She has written a children's history book to bring alive the social and political life of the Métis of the St. Boniface Red River Settlement in the mid-19th century. Described are an 1849 fur trade incident, the 1852 Red River flood, a buffalo hunt, and children's play and friendships. There is much detail on contemporaries and friends of the Riel family with many names and events mentioned. A chapter has been added at the end about James Ross, another young Métis. Maps and diagrams provide historical accuracy.

Set against this background of historical passages packed with information, and interspersed with it, is the recreated story of Louis Riel to age 14. We read about the early life of his grandparents and parents, his birth in 1844; we see him as a young boy observing his father's political activities, visiting grandparents, and wanting to go on the buffalo hunt; we see his family and school life: playing with friends, and finally being sent to school in Montreal. The incidents described are those that Riel later remembered as meaningful in his life.

A fictionalized account about the childhood of Louis Riel fills a gap, as the many other biographies and histories, such as the excellent one by Jan Truss (1971), contain only brief mentions of his birth family, upbringing and being sent away to school. But the dialogue sometimes seems artificial, as if it is too much like a translation. It is hard to identify with the characters. The many separate details on people other than Louis Riel are often confusing, and we wonder what they have to do with the story.

The book could best be used in the junior classroom, perhaps Grade 6, to bring Métis history and its most important personality alive.

Elspeth Ross
P.O. Box 915
Rockland, Ontario
Canada, K4K 1L5

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Radin, Paul: *The Winnebago Tribe*. Lincoln, Nebraska: University of Nebraska Press, Bison Book Printing, 1990, xv + 503 pp.

This work was originally published in the *Thirty-Seventh Annual Report of the United States Bureau of American Ethnology* (Radin, 1923). The author, Paul Radin (1878-1959), wrote extensively on the Winnebago throughout his long career, from *Winnebago Tales* in 1909 (Radin, 1909) to *Winnebago Culture as Described by Themselves* in 1949 (Radin, 1949). Radin was a student of Franz Boas at Columbia, and credits Boas with directing him to the Winnebago and providing him with appropriate research methods. As Stanley Diamond notes, the Winnebago remained Radin's primary interest all his life (Diamond, 1967:xi). *The Winnebago Tribe* consists of material Radin collected from Winnebago informants during the years 1908-1913, with some speculation and remarks of his own interspersed. Radin often exhibits a Germanic thoroughness in presenting different versions of accounts of festivals, myths, etc., even where the variation seems rather minor.

The Winnebago Tribe is divided into three parts. Part I consists of chapters on the history of the tribe, archaeology, material culture, social customs, burial, warfare, and education. Part II has four chapters. There are large sections on social organization providing quite detailed accounts of the different clans, including their origin myths, songs, and names. The final two chapters deal with religion and shamanistic and medicinal practices. The final part, consisting of six chapters, provides a thorough account of ceremonies and ceremonial organization, including a chapter on the Medicine Dance and another on the Peyote Cult. The final chapter is a one hundred page account of the war-bundle feasts. The book concludes with an addendum providing even more accounts of these feasts. Overall, the book is quite fascinating reading and gives us the story of Winnebago history and culture according to the Winnebago themselves. I will now comment on a few randomly chosen topics in the book which I found interesting.

Tobacco: The Winnebago considered tobacco a powerful medicine; they smoked it and offered it to the spirits in most of their ceremonies. I am surprised that the tobacco lobby has not appropriated this material in order to combat the Surgeon General and his ilk. According to the Creator (Earthmaker):

I myself will not be in control of this weed (tobacco). If they (humans) give me a pipeful of this and make a request I will not be able to refuse it. This weed will be called tobacco. The human beings are the only ones of my creation who are poor. I did not give them anything, so therefore this will be their foremost possession and from them we (the spirits) will have to obtain it (p. 18).

As a result the Winnebago put tobacco in the fire, offered it to the four directions, put it on drums, with feathers, and even tied it to dogs who were to be sacrificed-which brings us to the matter of dogs.

Dogs: Pet lovers will no doubt be rather dismayed at the Winnebago's treatment of dogs in their rituals, although the eating or sacrifice of dogs is in no way unique either to them or to Aboriginal groups. Christians showed a partiality for lambs rather than dogs, both for eating and sacrifice. In case you are interested in how to prepare dogs for eating, the recipe is simple. Kill the dog, singe and boil it, and prepare in the same way as deer. Mix meat with dry corn (p. 281). Dogs were sacrificed during the war-bundle feast. The dog is strangled and has a pouch of tobacco tied to each limb and another pouch with red feathers tied around the neck. The Winnebago realized that this practice may not be appreciated by the dog, so before strangling it they apologized: the dog was told that it was going to a place where it would lead a much happier life than it did among humans (p. 380-381). One informant claims that dogs to be sacrificed in a ritual were raised with the greatest care from the time they were puppies. The dog was loved just as if it were a child, and when the time came to dispatch it the Winnebago killed the dog by strangulation rather than having any blood spilt, for spilt blood would ruin the ritual (p. 408). This brings us to women and menstrual blood.

Women and Menstrual Blood: In many societies menstrual blood is taboo. For the Winnebago, menstrual blood was, literally, bad medicine. As in other tribes, women retired to menstrual lodges during menstruation. In some rituals women were not allowed to participate until after menopause.

Everything which is holy would immediately lose its power if a menstruating woman came near it...If a person possessed any medicines, they would lose all their power if a menstruating woman came in contact with them (p. 88).

Only a war bundle's power is not diminished by proximity to menstrual blood. If a menstruating woman approaches a war bundle she will bleed more and may even die, since the war bundle is wrapped in powerful

poisons to protect the bundle against just such an eventuality.

Like most societies, Winnebago society was male dominated, although women did play important roles in some of the religious ceremonies, and women constructed lodges. Ceremonial lodges, of course, were constructed only by women past menopause. Marriages were arranged by parents, although it was always possible for couples to refuse. There was no marriage ceremony. The husband was expected to live with the parents-in-law for the first two years and was almost a servant of the father-in-law during this period. Obviously, this practice might have made fathers more kindly disposed to daughters than otherwise might have been the case. There is much intriguing material in this book, including accounts of the Peyote Cult and the conflict between its adherents and more traditional Winnebago. All in all, Radin provides us a wealth of information about this most interesting tribe.

Ken Hanly
 Department of Philosophy
 Brandon University
 Brandon, Manitoba
 Canada, R7A 6A9

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Bears and humans once had a special relationship that was honored wherever the two shared the same habitat in North America, Europe, and Asia. In the days when hunting and gathering provided for their subsistence, people were keenly aware that they had much in common with bears; to begin with, they were similar in build, very apparent when a bear was skinned. The animal often stands and even walks on its hind legs; reaching for fruits or nuts in the bushes, or for fish in the rivers during the spring runs, it uses its paws much as humans do their hands. Its diet, like that of humans, includes plants and grains and is, if anything, even more strongly vegetarian-about 80 percent. In fact, say the Yavapai of Arizona, "Bears are like people except that they don't make fire." The Ojibwa go even further, and sometimes refer to bears as *anijinabe* (anishinabe, people). To the Tlingit of the Yukon, grizzlies are half human; the Pueblos of the American Southwest, for their part, think of bears as transformed people. To Amerindians generally, bears exemplify the underlying unity of the various forms of life that make up the animate world. Whatever its particularities, each form reflects an aspect of the Creator or Great Spirit.

In touching on these points, David Rockwell observes that while Amerindians in particular had a special place for bears in their rituals and hunting etiquette, bear ceremonialism was strikingly similar around the world. Its aim, as Irving Hallowell made clear in his classic study on the subject (1926), was to reassure the bear's spirit of the hunter's respect, and his acknowledgement of the bear's supernatural power as keeper of the game. Some considered that bears governed all game animals, while others believed that bear power extended only to bears. In any event, the power was such that it had to be treated with circumspection; even speaking about bears could require the observance of specific taboos.

In another aspect as well, bears possessed formidable powers-they were seen as the shamans of the animal world. Some even held that the first great shaman was a bear who knew the secret of medicinal plants (which formed part of the bear's diet), and had healing powers, and who could foretell the future. Conversely, a great shaman could assume the form of a bear, communicate with the spiritual powers that controlled the movements of game, and foretell the future.

Links between bears and humans were celebrated in rituals, particularly those for initiation into adulthood, when the candidate's solitary retreat into the woods mirrored the bear's hibernation. The acquisition of bear spirit helpers could present problems however; for one thing, such spirits were easily angered if the proper forms were not meticulously followed. Grizzlies were notorious in this regard; the Tlingit, for example, avoided the animal's spirit power as being too unpredictable.

Although Rockwell concentrates upon Amerindian beliefs and

practices in his collection of bear memorabilia, toward the end of his work he devotes a chapter to those of Europe and the classical world. He hits his stride when he recounts and interprets Amerindian bear tales. Curiously, the image of bear projected in the first part of this book, that of great spiritual power, is notably lacking in these tales. Instead, bears are often portrayed as monsters who kill indiscriminately, as selfishly hoarding food, and as naive fools. A recurring theme is that of bears, particularly grizzlies, seeking women as mates. One of the most popular of these tales is "The Girl Who Married the Bear," widespread in North America, and also reported from Siberia. Rarely in these stories does a man marry a female bear; where the bear husband can be benevolent and self-sacrificing, the bear wife is more likely to represent untamed nature, the devouring female. Obviously, bears have as wide a range of personalities and attributes as the humans with whom they are so closely intertwined.

This work, like the bears themselves, has its strengths and weaknesses. The subject is fascinating, and within the North American limits the author has set himself, is a rich compilation, with an effective use of illustration. However, the text has not been well served by the editing as it rambles through thickets of information, sometimes doubling back on its tracks for no apparent purpose. The illustrations, well chosen as they are, have not been fully identified: for one thing, in most cases, dates are missing. The footnotes as often as not neglect to indicate the pertinent pages of the sources, and the index slips up all too often in its references. It is a pity that the care with which the relationship of bears and humans has been handled has not been matched in these details which in one aspect may be technical, but which in another are important to the book's usefulness.

Olive Patricia Dickason
Department of History
University of Alberta
Edmonton, Alberta
Canada, T6G 2E1

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Dictionaries and vocabulary lists, of any language, have two distinct groups of users: linguists, who use the information contained in the dictionary for technical and theoretical purposes, and speakers (or learners) of the language being described, who use the dictionary for practical reasons. In this review, I'll first discuss the merits of Voorhis' *Kickapoo Vocabulary* for the audience of linguists—the author's intended audience. But as there is no other practical dictionary available, at the end of this review I will also discuss the book's usefulness for the members of the Kickapoo community interested in language programs.

Kickapoo is an Algonquian language, which at the time of contact was spoken in the Great Lakes area, and which is now spoken in communities in Kansas, Oklahoma, and Coahuila, Mexico. (Most of Voorhis' work has been done with speakers in Oklahoma.) It is closely related to Sauk and Mesquakie (Fox); they may perhaps be considered three dialects of a single language. Before Voorhis began his studies of Kickapoo in the 1960s, little descriptive work had been done on the language. The present vocabulary is the first available for Kickapoo, and it is intended to be used along with Voorhis' grammar of the language (Voorhis, 1974) and his publications on phonology and morphology (Voorhis, 1977; 1982; 1983). This vocabulary therefore fills a major gap in the description of the Kickapoo language. Furthermore, Voorhis has done an extremely good job in compiling this vocabulary: it has numerous listings and clear glosses, and is well-organized and easy to use.

As mentioned above, the dictionary is written primarily for linguists, rather than for Kickapoo speakers. It will be most useful for linguists specializing in the Kickapoo language, and for linguists working on other Algonquian languages, such as Cree and Ojibwa, who are interested in comparison. The better-known language, Mesquakie, has long been a mainstay for comparative Algonquian linguistics, because it has retained many of the features of Proto-Algonquian; Kickapoo is even more conservative than Mesquakie in some respects, such as the retention of the initial short *o*, where Mesquakie often has *a* (Goddard, 1992). In other respects, such as the loss of the semi-vowels *w* and *y*, Kickapoo is innovative.

The book is divided into three sections: first, a listing of full stems (and some initials); second, a listing of derivational affixes; and third, an English-Kickapoo index to the first two sections. The first two sections will be discussed in turn.

The first section comprises nearly three-quarters of the book, listing

full stems for nouns and verbs. Each stem is followed by an inflected form, with verbs inflected for third person singular subject (and object, for transitive verbs). For example, the stem *naahpwah* (make a lunch for him) is followed by *naahpwahea* (he makes a lunch for him). Here also are listed stems for inalienably possessed nouns, such as *-hkaat* (foot), followed by the first person singular inflected form: *nehkaaci* (my foot).

Voorhis has included in this vocabulary both idioms and loan words, which are often lamentably absent from lexicons of Native American languages. For example, *(i)se inoea* (he tells a lie), is an idiom: the meaning of the combination of these two words is not predictable from the meaning of each piece in isolation (*[i]se[he]* [merely] and *inoea* [he says so]). As for loan words, they may at first seem out of place in a listing of words and morphemes of the Kickapoo language. They are, however, of interest to linguists for a number of reasons; for example, the phonological changes that take place when a word is borrowed can give insight into the underlying organization of Kickapoo phonology. A second, practical reason for listing loan words is that the gender (animate or inanimate) of borrowed nouns is not predictable. For example, *tomaati* (tomato) is inanimate, while *sikaaha* (cigar) is animate. Finally, the type of loanwords found in a language reflects aspects of the community's history and culture. The presence of loans from Spanish in Kickapoo (e.g. *aahooha* [garlic] from the Spanish *ajo*) attests to the Kickapoos' interaction with Spanish speakers since their removal to Mexico.

The first section of the book also lists some initial morphemes of stems, followed by examples of stems using that initial. This gives a sense of the resources and the productivity of the language. For example, many verbs allow the incorporation of morphemes referring to parts of the body; the verbs grouped under the initial *aahkam* (clean) provide examples of this: *aahkamaanakesea* (he has clean aural canals), *aahkamaanakiikwea* (he has clean eyes), *aahkamaanakikomea* (he has clean nostrils), *aahkamaapitea* (he has clean teeth), *aahkamikaatea* (he has clean feet), *aahkamikomea* (he has a clean nose), *aahkaminecea* (he has clean hands), *aahkamitepea* (he has a clean head). Other verbs allow a great many semantic distinctions specifying the way in which an action was carried out. With the initial *sekw* (squashed), for example, the exact method of squashing can be expressed: *sekonea* (she squashed him by hand) *sekoskaea* (she squashed him with her foot) *sekwatahwea* (she squashed him by hitting or striking him). The grouping of stems under initials also brings out some semantic contrasts in the language that may be surprising; there are, for example, distinct verb stems for a stationary vehicle having a flat tire vs. a moving vehicle having a flat tire (*sepweekaneesin-* and *sepweekaneeqaa-*, respectively).

The non-initial portions of the above stems (expressing body parts,

methods of performing actions, etc.) are listed in the second section of the book, devoted to derivational affixes. This section includes verb medials and finals (both primary and secondary finals), noun and particle finals, and derived final forms of verb stems. Each affix is followed by one or more initials with which it may combine, and which serves as a pointer back to the first section of the vocabulary, where an example of a full stem containing that affix may appear. One nice feature of this section is a listing of the few derivational prefix plus suffix combinations, including derivational uses of the third person possessor *o-*, otherwise an inflectional prefix.

A few words should perhaps be said about inflectional morphology. Kickapoo, like the rest of the Algonquian family, has a formidable number of inflectional affixes, marking possessor on possessed nouns, the head noun on relative clauses, and on verbs, subject and object in one of at least twelve paradigms. In general, Voorhis does not list inflectional affixes in the vocabulary, having treated them at length in his 1974 grammar, but it should be noted here that certain affixes that some Algonquianists include as part of the inflectional system are analyzed by Voorhis as derivational, and he therefore lists them in the vocabulary. For example, *-mikat-*, which indicates an inanimate subject on verb stems which otherwise require an animate subject; also the Transitive Inanimate theme sign *-am-*, which Voorhis lists as part of many Transitive Inanimate finals, rather than as a separate morpheme. The diminutive endings in Algonquian are also slightly problematic for a classification of inflection vs. derivation; Voorhis considers them derivation (as seems correct) and lists them in the vocabulary.

The discussion up to this point has concentrated on the usefulness of the volume for linguists working on Algonquian languages. There are two other groups, however, who might want to use this volume, and for them the book is less accessible. First of all, the speakers of Kickapoo themselves have a need for a dictionary of their own language, to assist them in programs to maintain language use in the community, and to teach young people who don't know the language. Several aspects of this book may be difficult for nonlinguists to use, as discussed below. But linguists who are not specialists in Algonquian languages comprise another group that may encounter difficulties in using this volume. The Algonquianist tradition has coined terminology of its own for many of the grammatical phenomena found in the language family, and much of this terminology is quite opaque. Therefore, some of the features of the book which limit its usefulness for members of the Kickapoo community will also present problems for general linguists.

In considering how this volume might be put to practical use in a Kickapoo language program, there are three main areas deserving of comment: the orthography, the grammatical terminology, and the

organization of the book. The orthography that Voorhis uses for Kickapoo is fairly well-suited for practical use. In particular, there are relatively few "funny" characters, i.e., ones that are unfamiliar to readers of English and not available on typewriter keyboards. The only exception is *q*, used for a voiceless interdental fricative, as is standard in linguistics. But in other contexts where linguists might be tempted to employ technical symbols, Voorhis chooses to use more accessible orthography. Long vowels, for instance, are written as double vowels, and *c* is written as *c*. All other symbols represent sounds close to the English equivalents. The absence of peculiar linguistic symbols makes the book less intimidating for nonlinguists to use. However, nowhere in the present volume does Voorhis indicate the phonetic value of *c* or of *q*; the reader must refer to Voorhis (1974) for this. A brief statement at the beginning of the volume about the orthography would improve the usefulness of the book for all readers.

The book contains no explicit statements of the workings of Kickapoo morphology and syntax; these topics are discussed at length in Voorhis (1974). However, a certain amount of grammatical terminology is used, in labelling the stems and final affixes, according to part of speech (noun or verb) and stem class. A brief definition of these labels is given at the beginning of the book, which will be comprehensible to Algonquianists. Others must refer to Voorhis (1974) for further explanation (an appendix to the vocabulary gives specific references). Another helpful source might be Ahenakew (1987), a grammar of Cree which explains much of the Algonquianist terminology in a book written for Native speaker teachers of Cree.

The organization of the dictionary is relatively accessible for use in a practical language program. Each listed stem is followed by a fully inflected, actually occurring word. The glosses of the stems are clear, avoiding technical notation. Furthermore, the dictionary includes many words for everyday items and activities, which would be useful for classes in the language. Examples include *aawacikaaha* (pick-up truck), *keetahteehi* (fried bread), and *maamiihketia* (he/she keeps playing cards). The comments made above, about the value of listing idioms and illustrating productive processes such as noun incorporation, apply here as well: giving a few examples of derived forms under each initial morpheme can stimulate students in a language class to come up with further examples of their own.

For the audience of Algonquianist linguists, this volume of Kickapoo vocabulary is an excellent addition to the literature, and is sure to aid the efforts of comparativists. The few flaws of the book are only found in considering its accessibility to a larger audience, especially the Kickapoo community.

Amy Dahlstrom
 Department of Linguistics
 University of Chicago
 Chicago, Illinois
 USA, 60637

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Wood, Peter H., Gregory A. Waselkov, and M. Thomas Hatley (Editors): *Powhatan's Mantle: Indians in the Colonial Southeast*. Lincoln: University of Nebraska Press, 1989, xviii + 355 pp., figures, notes, index. ISBN 0-8032-4745-1.

A balanced collection of anthropologists and historians provide essays on the Native peoples of Southeastern North America in this volume, for the most part focusing on the late seventeenth and early

eighteenth centuries. The editors delimit the area as "from the Ohio River to the Gulf of Mexico and the Florida Keys, from the East Texas timber country to the Sea Islands and the Outer Banks" (p. xiv). Three of the essays deal with the entire region; the others are more limited in nature. Also important are the colonial powers with whom these peoples traded, treated, and warred, the English, French, and Spanish.

The editors divide the book into three parts, "Geography and Population," "Politics and Economics," and "Symbols and Society." This organization is somewhat arbitrary. Daniel Usner's interesting portrayal of urban Indians in colonial New Orleans is found in the first section. Gregory Waselkov's discussion of Indian maps is not found in the initial section dealing with geography but rather is the final essay in the third section, presumably because maps use symbols. It does, in a sense, complete a circle, however, as this final essay ties in nicely with the initial essay in the collection, a description of trails and trade routes by Helen Tanner. Given the significance of circles in the maps Waselkov considers, this is perhaps appropriate.

By far the longest essay (69 pages) in the volume is Peter Wood's consideration of demographic change in the area from 1685 to 1790. For each of ten subregions he provides estimates of the population classified by "race" (red, white, and black are his terms) at fifteen year intervals. While his tables must be treated with caution because of the varying quality of the data upon which they are based, they provide a dramatic picture of the population dynamics of that time and place. The impact of population size on both sides of the cultural divide is something the ethnohistorian must always keep in mind.

Papers by Marvin T. Smith and M. Thomas Hatley complement the overview given by Wood. The former deals with Aboriginal population movements while the latter looks at a single Cherokee village and the causes of its fluctuation in population in the late eighteenth century.

Several essays consider political interaction with colonial governments. Amy Turner Bushnell deals with Spanish attempts at indirect rule in Florida. Martha McCartney describes how Cockacoeske, Queen of Pamunkey, attempted to use her alliance with Virginia to bring former tributaries back under her control. Patricia Galloway brings a solid anthropological understanding of matrilineal society and kinship terms to explain how the Choctaw viewed French claims to be their "father."

Trade was of course integral to diplomacy and this is analyzed by Stephen Potter and James Merrell in the tidewater Potomac and in the Carolina piedmont. Continuity rather than culture change is the subject of an all-too brief paper by Vernon James Knight, Jr., on symbolism in prehistoric Mississippian Mounds as exhibited in the cultures of the historic descendants of their builders.

In an attempt to communicate with the community of historians the

editors "requested historical, rather than anthropological, notation throughout the book in a small concession to...conservative tendencies" within that community (p. xiv). Perhaps they mean historians who do not identify with ethnohistory, for this volume demonstrates the recent sophistication and cross-fertilization found in the ethnohistorical writings of both anthropologists and historians. Only occasionally does a lack of communication surface, as in the reference to "sororate polygyny" (p. 142) for sororal polygyny (and this might possibly be simply poor proof-reading).

This reviewer, whose research area lies to the north along the Great Warrior Path from the societies examined in this work, found the scholarship exhibited here to be impressive indeed. Clearly essential to anyone whose research lies in the Southeast, it deserves reading by anyone interested in the cultural dynamics of the colonial encounter in North America.

Thomas S. Ablor
Department of Anthropology
University of Waterloo
Waterloo, Ontario
Canada, N2L 3G1