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Author

Jaenen, Cornelius J.

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tan) and interior female as well. For a woman to observe life, it seems she must look at powerlessness; she must, that is, choose to confront events as a passive creature, compared to white males, and try actively to understand what it means. Although her piece in the anthology may lack in terms of strong resolution, she has the sense of acceptance in search of reality. I will comment finally on Richard Ford, a transplanted Montanan, who represents those who have left the coasts of America for a place in the interior. Whether Montana is the last best place for Ford and his ilk to work from I don't know, but it seems at the very least to be a good one, especially for Richard Ford. In *Communist* he shows his mastery of the basics in his recognition of Freudian sexuality and the Marxian world of work. If these two things are basic to human behavior, then Montana is a good place to study them because there are few other distractions. Ford may represent a certain return to cause and effect naturalism, but I don't mind in his case. The stories are good. I recognize and respect Ford's characters from my own Montana upbringing. I cannot give an "outsider" a better recommendation than that.

There is **much more** in this book. Explore it. Spend some time in it. Reading it is like driving from Troy to Bainville on U.S. Highway 2.

Sidner Larson

Native People, Native Lands: Canadian Indians, Inuit and Métis. Edited by Bruce Alden Cox. Ottawa: Carleton University Press, 1988. Carleton Library Series No. 142. 298 pages. \$16.95 Paper.

This is an unusual, though not uninspired, collection of essays of uneven length, scholarship and significance. Eclectic may best describe its contents, for no unifying themes are evident, much less suggested by compiler Bruce Cox who has contented himself, though likely not all his readers, with a geographical arrangement of papers. In introducing the economic life of indigenous peoples, Cox maintains that the Marxian notion of "relations of production" over time should be stressed. Yet there is little on urban adaptations and considerably more on the "bush mode of

production" in this collection of essays. Nine of the papers appear for the first time, while the eleven others will have been encountered elsewhere by at least some readers. Some papers are no more than research notes, such as the article on the myth of Micmac mercenaries in Newfoundland; others such as the article on the significance of hunting territories today are primarily historiographical essays; and still others such as Tobias' article on Western Canadian reserves are reprints of landmark essays in their domain.

All of the essays attempt to deal with a significant Native topic, but the collection as a whole fails to cover the full range of pertinent contemporary issues or to incorporate the research of some leading scholars in the field of Canadian Native Studies. The historians in particular have been overlooked. Only two historians and one archaeologist figure among fifteen anthropologists in the list of contributors. Perhaps this accounts for the idiosyncratic choice of subjects studied. It would appear that the choice of collaborators may have been related to interest in particular groups of "nations." If so, the Cree and the Métis have been well served.

This reader had approached the book as a possible reader for a survey course in the history of Native Canadians but soon found that the coverage of both Native peoples, with the possible exception of the Métis, and of Native lands was inadequate for that purpose. Which leaves one with the question, what is the value of such a compilation of essays?

In our opinion, there are several valuable contributions. First of all, some of the essays give a comprehensive account of a subject not treated elsewhere, or at least not readily accessible. In particular, the essays on women in fishing and in the maritime fur trade, by Jo-Ann Fiske and Loraine Littlefield, respectively, present important new material from a feminist perspective. One would have wished, however, that Fiske had documented many of her facts and interpretations, because they must be based on research and reading in addition to her field work. Perhaps this is only an historian's quibble, because field notes, even Margaret Mead's, are not generally open immediately to critical examination.

Secondly, an attempt has been made to represent all the regions of the country as well as the three major components of Na-

tive peoples. The historical evolution of both land and people in these regions has been less successfully treated. The perspective of an historical geographer would have been a useful addition. Land is not dealt with for the Great Lakes-St. Lawrence region although that is where questions of land title, aboriginal rights, and European sovereignty were first raised.

Thirdly, the Pacific region and especially the North, which too often receive only minimal coverage, are paid significant attention. Cox himself has prepared two brief but well documented pieces dealing with changing perceptions and future prospects in the North. His introductions to each of the five parts of the book serve as useful approaches to the anthropological issues discussed. John Price has produced his usual lists of publications, but he does not include historical journals which carry important articles on Native history, nor do historians figure on his list of "pioneers." Price's bibliography includes no journal articles, while the lengthy general bibliography prepared by Cox does, but it too is incomplete in citing important historical articles.

Every reader will likely find several essays of particular interest. Most will have some minor quibbles, too. Brian Given's study of Iroquois use of firearms is well written, but it does not present new evidence and its thesis has by now penetrated down into secondary school history texts, at least in Ontario and Quebec.

The same may be said about Susan Johnston's essay on epidemics, in which she argues that depopulation motivated increased warfare to make up demographic losses. The observation is not a "forgotten factor" in the historical literature, appearing at least in 1932, and its only novelty may be the use of the term "virgin soil epidemics" popularized recently by Alfred Crosby and Howard Simpson. Harriet Gorham's proposition that the Great Lakes Métis were not perceived by others, and did not perceive themselves to be a distinct ethnic community is provocative but unconvincing. The French terminology originated in the Caribbean and owed much to Spanish usage. The term *métis* appears in the *Journal des Jésuites* as early as 1666. Archival sources seem to indicate that the Métis by the beginning of the 18th century lived in villages apart. Moreover, since 1701 official policy had discouraged *métissage*, and missionaries and post commanders were very much aware of the presence of such a class of persons. Jennifer Brown's assumption (page 137) that the official

discouragement of mixed unions was a factor in fostering the appearance of distinguishably Métis communities has much to recommend it. All that marriage records at Michilimackinac and St. Joseph "prove" is that Canadians entered into sacramental marriages, while the majority of Natives and Métis did not. Jennifer Brown's appraisal of Métis life after 1885 requires some revision, too, in the light of Diane Payment's pertinent research on Batoche and environs. The Métis proved to be successful farmers and merchants for a decade after the Northwest Rebellion.

Finally, we remain somewhat puzzled about the choice of the title of this collection of essays. We have not been able to suggest a better one for such a wide-ranging choice of papers. The continued use of the term "Indians," especially by anglophone anthropologists, is also surprising in the Canadian context. There seems to be a wish to perpetuate Columbus' misnomer, as well as to ignore the fact that in an officially multicultural Canada, the Canadian Indians do come from the Indian subcontinent!

Cornelius J. Jaenen
University of Ottawa

The King Site: Continuity and Contact in Sixteenth Century Georgia. Edited by Robert L. Blakely. Athens and London: University of Georgia Press, 1988. 170 pages. \$22.50 Cloth. \$11.50 Paper.

As the Columbian Quincentenary approaches in 1992, the number of studies about the early contact period between Europeans and American Indians increases. This collection of essays allegedly focuses on the "biocultural adaptation of Native Americans from the King site at the time of European contact" (page xiii). Moreover, the introduction also asserts that the story of "these people is so compelling . . . that it demands to be told" (page xiii). Basically, this work explores the historical and archaeological data surrounding Hernando De Soto's visit to Northwest Georgia in the fall of 1540. Specifically, the essays center on the excavations at an archaeological site (King site) located on the bank of a large meander loop of the Coosa River known as Foster Bend in Floyd County, Georgia. By studying the archaeological and historical record, the researchers hope to shed new light on