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The Red Earth Crees, 1860-1960. By David Meyer. Canadian Ethnology Paper No. 100. Ottawa: National Museums of Canada, 1985. 231 pp. Distributed gratis, paper.

Lingering anachronistically in the writings of nonspecialists and transmitted anew each year to unsuspecting students are simplistic images of the boreal forest Algonquian, oscillating in time past between sedentary summer aggregation and dispersed winter nomadism and then, in the linear time of the "modern period," passing directly from itinerant nomadism to micro-urban sedentism. Implicit in these debilitating bromides are unwarranted assumptions of stability throughout the course of the "contact-traditional period" extending conventionally from the inception of Hudson's Bay Company hegemony in 1821 to the post-war twentieth century. Meyer's book is in a tradition of writing on the Subarctic which focusses a fine ethnological and ethno-historical eye on the actual alignments and movements of real Indians in real locations through time. Such writing has the meritorious effect of dispelling our collectively evolved ethnographic caricatures at the same time as it contributes to our greater appreciation of the full extent, complexity, and elegance of boreal Algonquian sociocultural flexibility.

Meyer takes as his topic the inception of a deme or primarily endogamous marriage isolate from the (at first glance) unlikely antecedents of Plains and Swampy Cree families who moved respectively east and west into the Pas Mountain region of east-central Saskatchewan in the mid-1800s. Here, the Plains and Swampy Cree groups settled respectively at Red Earth and Shoal Lake, gradually attenuating alliances with their earlier groups of orientation at Fort a la Corne and The Pas and emerging by the second generation as an autonomous marriage universe with an 85% rate of endogamy. Although Meyer demonstrates familiarity with nearly all the relevant ethnohistorical and ethnological writing on the area, and also with theoretical writing on hunter-gatherer marriage isolates, the book's value rests primarily on the author's use of his own data and on the meticulous field and archival research that produced them. Meyer provides as he goes along information on the circumstances of his research and includes lengthy transcriptions of what the Red Earth elders had to tell him; these passages contain all of the virtues but none of the anguished and self-conscious pretension associable with the currently fashionable preoccupation of ethnographic reflexivism.

Meyer's knowledge of Cree culture makes him an engaging and persuasive commentator, as, for example, with his remarks on the importance of dreams in both influencing and legitimizing important decisions. Some peripheral errors, for example the claim that "western Cree" fought no wars in the "contact-traditional period," do not subvert the overall descriptive and interpretive sophistication.

Organized, in the main, chronologically, the book takes up consecutively the founding generations at Red Earth and Shoal Lake and then successively the local band and log cabin hamlet complexes of three subsequent Red Earth generations. Meyer demonstrates nicely the usually overlooked synchronic variation in the seasonal cycle as well as delineating the genealogical composition of the constituent Red Earth local bands, related and often coresidential multifamily groups. An important focus of the discussion concerns the log cabin hamlets that emerged in the late 1800s as local band settlements and constituted a transitional phase of increased relative sedentism in contrast to earlier more nomadic regimes. The inception of such hamlets in relation to changing valuations of mobility and territoriality, increased access to store food, and growing commitment to food storage remains, in large part, a neglected desideratum in Subarctic Algonquian ethnology. Meyer's material parallels my reconstructions for Rock Cree in Manitoba: hamlets were initially occupied by single local bands but became progressively more populous and "cosmopolitan" with segments of different bands resident in the same hamlets. Meyer is sensitive also to the rule-governed flexibility of "family," local band, and hamlet alignments; again as among Rock Cree, some Red Earth groups maintained cabins concurrently in different hamlets. The local bands themselves, although no longer exclusively coresidential hamlet groupings, persisted at Red Earth as task groups in the fall moose hunt before their attenuation and transformation into residential groups on the reserves. Unfortunately underemphasized are the Cree definitions of these social units and their characteristics. For example, the degree to which Crees define multiple concurrent *-tōtīm* 'local band' memberships as legitimate and *-totim* groups themselves as overlapping rather than discrete remains unclear. Meyer also describes associations of hamlets and bands with seemingly delimited hunting and trapping tracts used successively each winter; more data on this illustrious issue would have contributed materially to the book.

Meyer's discussion is accompanied by genealogical charts showing band-internal kin linkages, but the book raises unanswered questions as to the recruitment of individuals and couples to groups, residential arrangements *within* the Red Earth segment of the deme, and the degree to which marriages in successive generations did (or did not) reproduce affinal connections between the same constellations of local bands or constituent families. Relevant information is scattered through the text but is nowhere coordinated or tabulated. Studies of Algonquian marriage networks have great potential relevance to the "restricted" characterization of bilateral cross-cousin marriage systems associated with Lévi-Strauss and to contemporary rephrasings of alliance theory more generally. Among Rock Cree, and presumably at Pas Mountain, marriages both reproduce existing alliances and initiate novel ones as we would expect in the absence of unilinear groupings and "unilocal" residence rules. Also, as Meyer notes, the polysemous *-tim* 'cross-cousin' category includes diverse denotata, including first and more distant cousins, siblings in law, same-generation persons from groups who were wife-givers to parents' opposite sex-siblings, and, in uses more creative than presupposing, any opposite-sex individual in whom the speaker experiences interest. A related issue concerns post-marital residence *within* rather than between Red Earth and Shoal Lake. Meyer shows that it is primarily women who move between reservations, and it would be interesting to know if this movement occurs also between households within them.

Meyer shifts theoretically from the specifics of Pas Mountain to more general issues of deme formation in hunter-gatherer societies. Claiming that the deme is "characteristic," although not necessarily universal, among hunters, Meyer specifies such functional consequences as biological continuity and economic or military cooperation. Since there exists no specificity between demes and these functions, their enumeration gives little positive insight, but Meyer raises what I take to be an important and neglected question, that being whether non-deme-like marriage networks, those lacking salient boundaries, can be identified in hunting societies. It is likely that factors of scale, proximity, and marriage frequencies between constituent segments could lend greater precision to the category; one can imagine, for example, cases in which the deme would be coextensive with an entire self-identified ethnic division.

Of greater interest is Meyer's discussion of Pas Mountain itself. The case is unusual not because immigrant deme segments fused to form a new deme but because the segments derive from distinct Cree divisions between whom cultural and dialectical differences often preclude any encompassing sentiment of *nē-hiyāwīwin* (y-dialect) or "Cree-ness." For example, an evident marriage barrier separates Rock Crees in Manitoba from the Swampy Cree to the south, although alliances with other Rock Cree communities extend at least as far west as Lac la Ronge, Saskatchewan. In explaining why these particular segments developed into a marriage isolate, Meyer distinguishes usefully between the necessary material conditions, proximity and a 175+ population, that make such formation *possible* and the local and historically contextualized circumstances that operated positively. Meyer speculates that a reliable food supply based on abundant game and the introduction of gardening and cattle may have reduced infant mortality and provided the requisite population growth. One could suggest also that fertility itself as well as survival rates may have increased with the growing sedentism of the late 1800s, although this would require additional information on weaning and birth spacing. Meyer also identifies cattle, gardening, the introduced trading post, school, and church as factors that enabled or encouraged greater sedentism and relates the latter to increasing interaction between Red Earth and Shoal Lake and decreasing external contacts. All these factors are correctly identified as necessary but not sufficient conditions; marriage isolates are not engendered mechanically by propinquity. The factor influencing deme formation emerges as the same that prompted movement into the area. Although there were some material incentives for the Plains segment, Meyer argues credibly that both were seeking isolation from white institutions and influence. The Red Earth segment in particular found the area a refuge both from importuning missionary entrepreneurs and from Hudson's Bay Company hegemony. The religious and economic autonomy of the Red Earth segment attracted individuals from Shoal Lake and resulted in religious association. Acting in a context in which shared aversion to the Euro-Canadian presence overrode social and cultural distance, group leaders arranged marriages between their children, initiating a trend toward in-marriage that approached endogamy when population growth later provided the demographic preconditions.

With its emphasis on the continuities between different successive conditions of Cree society, Meyer's book addresses questions of cultural reproduction and transformation that are of general theoretical interest, and his findings certainly lend themselves to more elaborated discussion than he attempts here. Pending what would be a welcome exploration of these issues by the author himself, the book is a sound and thorough contribution both to the areal literature on boreal Algonquians and to the topical literature on hunter-gatherer societies.

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The Kachina and the White Man: The Influence of White Culture on the Hopi Kachina Cult. Revised and enlarged edition. By Frederick J. Dockstader. Albuquerque, N.M.: University of New Mexico Press, 1985. 202 pp. \$19.95 Cloth. \$10.95 Paper.

Frederick J. Dockstader is widely known and respected for his study of American Indian art, a reputation largely established by this 1954 study which is here reprinted with a supplementary chapter.

Dockstader's aim is to examine the "possible origins and the development of the Hopi Kachina cult" and the "changes or adaptations which have resulted from contacts with white culture." This, then, is an acculturation study and it carries with it a negative assessment of change, a view which may be regarded as romantic or paternalistic. When not concerned with origins and change, Dockstader's perspective is that of a psychological functionalist (e.g., Hopi religion "compensates" for "uncertainties" in their society, clowns "afford a psychological release," etc.). These perspectives are clearly dated but leave little impact on the descriptive content of this classic study.

Following an introductory chapter which gives a general description of the Hopi and their historical and geographical setting, Dockstader provides a solid account of the contemporary Hopi ritual calendar with particular emphasis on the Kachina. This description is largely derivative from the works of Fewkes, Stephen and Titiev but clearly benefits from periods of field work between 1934 and 1941. Although a more modern description—one concerned more with "meaning" than with "function"—