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Native Studies: American and Canadian Indians. By John Price. New York: McGraw, 1978. 309 pp. \$8.95 paper.

There is a promise in the title of a book. Some keep the promise, some do not. John Price's book *Native Studies: American and Canadian Indians* promises a great deal. It promises to be a survey of Native Studies in North America, a book with potential as a text in the classroom. There is little question as to the value of such a book. As Native Studies has escaped the paternalism of anthropology and history and emerged as a full-fledged discipline, the need for a good general survey text has become acute.

But while the need is there, so are the difficulties. Native Studies is multi-disciplinary; the body of knowledge enormous. Any attempt to produce a survey text must deal with the problems of organizing and selecting material. It would be impossible to include everything but there should be a certain degree of completeness, a certain maintenance of balance. It is not an easy task and unfortunately Price is not very successful.

Native Studies: American and Canadian Indians represents, as Price says in his introduction, ". . . only a preliminary survey of some of the material from the whole field of study (Native Studies) where the current state of knowledge is weak, uneven, and open to improvement." But even a "preliminary survey" should have more to recommend it than does *Native Studies*. While the book has some strengths, it is mortally afflicted with poor organization and focus, a lack of knowledge of the field, and a series of major omissions that all but make it worthless as a classroom text and useless as a reference work.

Native Studies consists of twenty-one chapters and has a bibliography and an index. It begins with a chapter on Native Studies in the U.S. and Canada and ends with a chapter called "Design for the Future." In between, in a seemingly haphazard, unrelated order, Price discusses, among other topics, Indian heroes, Indian art, Native periodicals, drinking problems, stereotyping, the evolution of Native religion, land problems, education, and migration and adaptation in Los Angeles.

Chapter one is entitled "Native Studies in the U.S. and Canada." Part of the chapter deals with the various Native Studies programs that were in existence at the time Native Studies was written. Price mentions Manitou Community College in La Macaza, Québec; Old Sun College on the Blackfeet Reserve at Gleichen, Alberta; Ksan Nishnaube Institute in Toronto; York University; the Heritage Stoney Wilderness Programme at Morley, Alberta; Wasse-Abin Community College in Ontario; the University of Minnesota; Trent University and, later in the chapter, Navajo Community College. But he makes no mention of the programs at Dartmouth; University of California at Berkeley; University of California at Los Angeles; University of Lethbridge in Lethbridge, Alberta; Brandon University in Brandon, Manitoba; University of Regina in Regina, Saskatchewan; University of Utah in Salt Lake City, Utah; and California State Universities at San Diego and at Long Beach in southern California. These are by no means all the programs that could be mentioned; these are some of the programs that should have been included. Price gives the impression that there are a limited number of programs, which is inaccurate, and he makes no differentiation between Native Studies departments, Native Studies programs that are attached to other disciplines, and community or tribal programs.

Chapter two deals with Physical Anthropology and Linguistics. The linguistic charts that Price presents are standard and can be found in any linguistic text. But the section on Glottochronology is badly out of date. Glottochronology, as a method of estimating the time two related languages have been separate entities, was discarded by linguists in the mid 1960s, its validity very much in question. Hardly anyone has used it as a serious method of measurement ever since.

The chronology of U.S./Canadian Indian history (chapter 4) is reasonably useful. The juxtaposing of pertinent dates provides the reader with a good general idea of the movement of Indian history in both countries. It also allows for a comparison of historical events and policy decisions for a given date or period. But there are omissions. It could be argued that 1537, the year that Pope Paul III published the Bull *Sublimis Deus* which declared that Indians were truly men and had the right to liberty and property, need not be included.* The argument is weaker for the absence of a reference to Pontiac's rebellion in 1763. The Northwest Ordinance of 1787 may be a minor matter but the

establishment of the Factory system in the U.S. and its tenure as a manifestation of Indian policy from 1796–1822 warrants mention. The Meriam Report of 1928 is certainly important enough to have been a part of the chronology and the lack of any reference to the two seminal U.S. Supreme Court decisions on the question of Indian sovereignty, *Cherokee Nation vs. Georgia* (1832) and *Worcester vs. Georgia* (1832) is untenable.

The chapter on Indian heroes, or more properly, prominent Indians, is superficial. Price has simply reproduced the official Canadian Indian Hall of Fame, some twenty-five individuals, and selected an appropriate number of famous Indians from the U.S. to balance the effort. It would have taken little effort to improve on both lists.

Throughout the book, there are chapters and sections that call the calibre of Price's scholarship into serious question. The chapter on Indian arts calls the loudest. The chapter is divided into six sections. Price writes briefly about oral literature, music, dance, rock art, plastic and graphic arts, and contemporary Native art. While all the discussions are once again superficial, the section on contemporary Native art is hardly worthy of an undergraduate. Price briefly discusses Norval Morriseau, the famous Ojibwa painter, Allan Sapp, and Fred Kabotie. But he doesn't mention Fritz Scholder, the Mission Indian, who helped to revolutionize contemporary Indian painting. Nor does he pay passing respects to R. C. Gorman, Dick West, Oscar Howe, Monroe Tsatoke, T. C. Cannon and a host of other artists in Canada and the U.S.

While these major omissions are maddening, the coup de grace is the absence of any discussion of contemporary Native literature. Price talks about oral literature and leaves the reader with the impression that oral literature is the only literature Natives have produced that has any validity. No reference is made to N. Scott Momaday's 1969 Pulitzer Prize winning novel, *House Made of Dawn* (except in the chronology). The works of Leslie Silko, James Welch, Basil Johnson, Maria Campbell, Joy Harjo, Ray Young Bear, Wendy Rose, and many, many others are likewise ignored.

*The declared rights reflect an enlightenment in the history of Western consciousness regarding the Peoples of the Americas, but do not particularly originate from the history of these indigenous nations. [Ed.].

One might hope that the bibliography would be helpful but here again we find the same problem. Many of the major works that touch on Native Studies are missing. Either Price did not know them or chose not to include them.

There is a promise in the title of a book. Some keep the promise, some do not. With John Price's *Native Studies: American and Canadian Indians*, the promise is all we get.

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Sermon and Three Waves: A Journey through Night. By William Oandasan. York Station, Los Angeles: A Publications, 1978. \$1.50 paper.

William Oandasan's "Sermon and Three Waves" is an exploration and an explanation of evolving consciousness in the individual and humanity. In both modes the poem excels. As an exploration the reader encounters the traveler in time, trying to uncover a spirit path through history, and succeeding on the individual plane. As an explanation, Oandasan is able to depart from the feelings, thoughts, and sensations of a particular traveler caught within the space-time continuum along a presumably lonely and, perhaps, threatening seashore. The exploration comes alive in the verse; there is fear, thundering surf, momentary despair, conquest. The explanation is astute; its imagistic language depicts the psychic environment in which consciousness moves in a dynamic flux and motion from a mundane to a transcendent level.

"Sermon and Three Waves" is concerned with how we know and how we feel, both individually and collectively. In this sense, the poem is both a philosophical and a psychological statement. As a philosophical work, the poem incorporates the essential components of a true philosophy, namely, the epistemological, ontological, and axiological. As a psychological piece, the poem demonstrates the impact of these "elements of truth" on the individual human being. But, moreover, the poem works as a poem due to Oandasan's success of synthesizing the philosophical and psychological by means of integrating his verse with language which could be defined a homiletic and imagistic/symbolic.