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**American Indian Culture and Research Journal**

**Title**

Native Studies: American and Canadian Indians. By John A. Price.

**Permalink**

<https://escholarship.org/uc/item/5pd0v2j8>

**Journal**

American Indian Culture and Research Journal , 3(2)

**ISSN**

0161-6463

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**Publication Date**

1979-03-01

**DOI**

10.17953

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highly personalized relations between many French, Scots-Irish, and Anglo-Saxons and the Ojibwa and Cree. Finally, Price's treatment of the Hurons as a single, unitary tribal society squares neither with well known facts, his own otherwise careful use of the technical word "tribe," or his own sterling presentation of the Hurons' inter-tribal alliances. But again, these are minor matters that do not much detract from this book's high merit. *Indians Of Canada: Cultural Dynamics* deserves the highest recommendation as reading for both personal satisfaction and intellectual profit.

James A. Clifton  
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**Native Studies: American and Canadian Indians.** By John A. Price. Toronto: McGraw-Hill Ryerson, Ltd., 1978. 309 pp. pap. \$8.95

*Native Studies* contains twenty-one chapters "organized in a sequence for use as an introduction to U.S. and Canadian Indians" (p. ix). Written by a Canadian anthropologist, the book is designed for use in Native American study programs on both sides of the border, as well as for the general reader. The first chapter deals with Indian Studies programs in both countries, and throughout the book there is a heavy emphasis on current Indian problems, for example, drinking, stereotyping in motion pictures, militance within the native movement, and the like. At the same time, there are chapters on physical anthropology and linguistics, religion, acculturation and the like that might have come out of a more conventional anthropological or historical text.

One of the major faults of the book is characteristic of anthropologists when they attempt to write history. Anthropologists are so used to describing what they see or what was said, that they sometimes fail to perform the historian's function of sorting through appearances to arrive at the facts. Price's chapter on current radical protest, for example, suffers from this failing. We are told what the protestors assert, but rarely what the truth is.

Another example of the book's thin veneer of historical depth is Price's treatment of treaties. He notes that the French and Spanish did not make treaties, while the British originally made treaties "to salve [their] consciences" (p. 253). What, then, are we to say about

the consciences of the French and Spanish? That they did not have any? If not, why should Price not be harder on the French and Spanish than the English, who at least accepted the concept of aboriginal title?

An example of the anthropologist's frequent refusal to come down concretely on one side or the other is evident in Price's discussion of Indian education. He notes the conflicting values among whites and Indians over how to manage school systems, what to teach, etc. Rather than giving us his answers to the questions, he offers us the standard anthropological prayer that "an ethnographic knowledge of the local community would help greatly in working out humanistic answers for the teachers." Not a very useful guide out of the confusion of value conflicts in rapidly changing Indian societies.

In sum, this is a useful pot pourri of information on the Indian past and present, in Canada and in the U.S. It is particularly useful for its insights into Canadian-Indian relations. But it must be used as a supplement to existing ethnographic and historical studies.

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**American Indians and the Law.** By Lawrence Rosen, ed. New Brunswick, NJ: Transaction Books, 1978. 223 pp. \$16.95

The anomaly of American Indian life is that while the relationship which Indians have with the United States is legal and political, people tend to conceive of it as fundamentally cultural. Indians are believed to be different in exotic ways that are unrelated to what the majority conceives to be "normal" behavior. The product of this attitude, when manifested in legal theory, is the tendency to trace the flow of power from one political entity to another as if every institution were inherent at the creation and needed only to be connected in a network of communications, influences, and beliefs. Indian law and its various interpreters arise in this context and consequently critically important questions become merely casual benchmarks on the path of interpretation. Solutions, as well as understandings, are thus a foregone conclusion and theory