

history on whaling, such as Eber's *When The Whalers Were Up North*, might have been used to strengthen the treatment. As well, by and large the religious intrusion of the Euro-Canadians, which was occurring later in the nineteenth century and which intensified in the Central Arctic in the period to 1940 (leading to some "hysteria") tends to be omitted from the study. Also the role of the police in bringing law and order during the early twentieth century is not indicated. From Fossett's perspective this was a period not of autonomy but of colonisation.

The title suggests a history. In large measure it is an economic history of Inuit groups in the area. To some extent this is understandable for, as the author notes, the traders (and whalers) were less interested in ethnographic studies, though the explorers from Best and Davis (who compiled one of the first lexicons) to Ross and Hall made extensive commentary on the societies, as did whalers such as Ferguson. After the great detail in earlier chapters, the final chapter deals with the social organisation and world view, drawing on earlier sources and particularly studies by Franz Boas and Knud Rasmussen's Fifth Thule Expedition. The oral tradition is used to illuminate kinship, leadership, attitude to strangers and relationship to nature, though the Frobisher-Davis skirmishes suggest institutionalised leadership was not entirely absent.

Not only does the book illustrate adaptive strategies through history, but the discussion gives insights into suicide, infanticide, famine, cannibalism in times of shortage, sharing, and reliability of information. Illustrations, partly integrated to the text, also give insights into Inuit history. But as Fossett acknowledges, more work on available rich resources is necessary for a comprehensive history.

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Ron F. Laliberte, Priscilla Sette, James B. Waldram, Rob Innes, Brenda Macdougall, Lesley McBain, F. Laurie Barron, eds. *Expressions In Canadian Native Studies*. University of Saskatchewan Extension Press, 2000.

Reviewed by Joseph (Jay) H. Stauss, University of Arizona.

The editors of this text which is aimed, primarily at the university student market have produced a somewhat uneven collection of scholarly

articles, stories, commentaries and other materials with the goal of presenting "critical interpretations offered by aboriginal scholars" (preface, x). Another stated goal is to provide a "state of the field" by including other than "traditional scholarship" (preface, xi). It may have been an impossible task from the beginning. Scholars may be disappointed that the state of the field will not be found in a organized or comprehensive way in this book, while individuals looking for stories from elders will find this volume's contributions too little and too fragmented.

Having made this overall observation, I would argue, just as forcibly, that this eclectic collection provides the reader some excellent contributions. It is a beginning point for future contributions that will help define the field of Canadian Native Studies.

Peter Kulichyski's piece presents an interesting approach to defining the field when he argues "Native Studies is the setting right of names" (p.13).

Neal McLeod's work brings a fundamental native studies issue sharply into view. The connections between native people, their communities and the work that goes on in academic institutions.

Indigenous Studies should help empower Indigenous people and be a forum for the articulation of Indigenous stories and languages, a vehicle for Indigenous people to describe themselves on their own terms. (p. 28)

However, I was hoping to find a comprehensive review of the field early in this collection. The reader is left without a feel for the growth and development of Canadian Native Studies or the current state of the field.

Chris Andersen's legal and historical treatment of Metis hunting and fishing rights intertwined in the concept of lifestyle is an important and timely contribution. Two historical pieces on the fur trade by Arthur J. Ray and another by Bruce M. White alert the reader to the valuable archival data yet unmined and the important roles native women played. Both of these topics have previously received considerable attention in the literature.

Memo Boldt's reprinted chapter from an award-winning book provides valuable analysis and insights in the federal government policy arena. The focus on The Delgamuukw Decision and acceptance and use of oral history by the courts illuminated by Peter R. Grant and Neil J. Stenitt is an important issue. Joyce Green's work on aboriginal women

and aboriginal government provides a strong argument that there may be a continuation of the exclusion of native women's interests in favor of the political interests of First Nations. Margaret A. Jackson follows Green and raising the question of equality for aboriginal women given the return to traditional ways.

David R. Newhouse's piece on the development of modern aboriginal societies is, arguable, the strongest contribution in the volume. It appears in the section on looking to the future and stands out for its strength of analysis and focus on the future. The work by F. Laurie Barron and Joseph Garels which highlights the history of urban satellite reserves is timely. This social experiment is not widely recognized nor well documented and this thoughtful piece is an important contribution. The story about how the sun and moon came into being by Karla Jessen Williamson is a powerful blend of storytelling with something important to say about the future. This piece is a model for interdisciplinary analysis and deserves wide-spread classroom exposure.

This volume also includes a number of maps, historical documents and guides to critical reading and writing, which are useful references. In addition, contributions also include an Ojibway creation story by Edward Benton-Bavai; some humorous commentaries on topics such as "looking native" and "who should date who", or "is the erotic Indian a contradiction in terms". They are interesting and entertaining but fall short of the editor's intention to balance the scholarly literature with important works from aboriginal writers that reflect the state of the field.

Expressions In Canadian Native Studies deserves your attention and some selected use in the classroom. Had the 588 pages been pared down to 350 more focused and carefully chosen works the book would have more closely realized the editor's goals and been more useful as a college text.

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Kathleen Ann Pickering. *Lakota Culture, World Economy*. University of Nebraska Press, 2000.

Reviewed by Robert L. Bee, University of Connecticut

This is an excellent study of Lakota economic attitudes and strategies,