

anyone with an interest in Arctic prehistory and ethnography. The authors and publishers are to be credited for making the results of such a thorough and sophisticated study available to the English-speaking academic community and public at large.

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## Notes

1 *The Greenland Mummies* was first published in Danish and Greenlandic in 1985 (Hansen, Meldgaard and Nordqvist 1985a). A 1985 article in the *National Geographic* (Hansen, Meldgaard and Nordqvist 1985b) first brought the Qilakitsoq burials to the attention of the English-speaking public.

2 It is important to note here that members of the S.A.A. and C.A.A. staunchly maintain the legitimacy of examining prehistoric skeletal material and the importance of the scientific results that can be obtained from such studies. Archaeologists working in Canada and the U.S. are also sensitive to the concerns of Aboriginal peoples. Continued dialogue, interaction and co-operation at all levels between archaeologists, physical anthropologists and Native politicians are necessary to avoid confrontation and loss of access to this important part of the archaeological record.

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Larry Krotz, *Indian Country: Inside Another Canada*. Toronto: McClelland and Stewart Ltd., 1990 (254 pages).

*Indian Country* is the latest of two books on Native Indians in Canada written by Larry Krotz, a freelance writer, filmmaker and novelist. His other book, *Urban Indians: The Strangers in Canadian Cities*, was published in 1980. Presumably, *Indian Country* attempts to show problems and perspectives of Canada's other Indians, those living on reserves across the country.

*Indian Country* is essentially a journalist endeavour, written to inform

the interested layman. It is not, in my opinion, intended for a scholarly audience. This is not to imply, however, that the book is not informative or without value. Within the scope of its objectives, Krotz' book is well written and useful.

The content of *Indian Country* is structured around the author's visits to five reserves across Canada, representing the First Nations of Cree, Mohawk, Kwakiwilt, Maliseet and Ojibway. Each visit involved a series of interviews by Krotz with band chiefs, administrators, elders and ordinary band members. Krotz makes no claim that the persons he interviewed are representative of the opinions of the particular band; rather, he appears to believe that diversity will yield valuable insights. Interspersed between the chapters on the different reserves are interviews with persons who have been prominent in Indian affairs in Canada during the last couple of decades, including Thomas Berger, Lloyd Barber, Keith Penner and George Erasmus.

The strong point of this book is the ability of Krotz to focus on the problems faced by Indians on Canada's reserves and to identify the obstacles and dilemmas confronted in their solution. One is the dilemma between the desire for economic modernization to deal with the deplorable economic and social conditions on most reserves and the threat such development presents to the retention of traditional cultural values and institutions. Krotz finds a good example of this situation in the Cape Mudge band on Vancouver Island. Band leadership supports the construction of a resort to capitalize on the expanding tourist industry in the Campbell River area. Some band members argue, however, that the proposed construction site is on sacred ground that should be left alone because it is an important part of the band's heritage.

Another critical insight Krotz provides from his reserve visits is the pervasiveness of politics in Indian life. As Krotz points out, on many reserves, "it is the only game in town," because public money supports nearly everything on reserves, including pay-roll. This situation not only has created a dependency syndrome for Indians, but in many respects also structures the role of band leadership, which becomes preoccupied with getting money out of the federal government. It also, unfortunately, affects the distribution of wealth amongst band members on many reserves.

The interviews with Berger, Barber, Penner and Erasmus, in my opinion, are of less value to the reader than Krotz' insights gained from his reserve visits. What value they have lies in the more general perspectives these individuals place on Indian problems in Canada and the solutions they advocate based upon their involvement with Indian issues.

In conclusion, while *Indian Country* will not contribute greatly to the

expanding body of scholarly literature on Indian issues because of its lack of depth and a developed methodology, it is an extremely valuable book for those individuals new to this area. Krotz captures the essence of reserve life and allows the reader to identify with the distinctiveness of Indian cultures and the frustration of Indian peoples as they seek to preserve those cultures. *Indian Country* would be excellent supplementary reading in introductory Native Studies courses.

J. Anthony Long

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Sarah Carter, *Lost Harvests: Prairie Indian Reserve Farmers and Government Policy*. Montreal: McGill-Queen's Press, 1990.

Sarah Carter's *Lost Harvests* is a timely book on a neglected subject: the history of Indian reserve farming. To date, Canadian Native history has tended to focus on a number of stock questions, including the treaties, the contact process, the fur trade and the Riel Rebellions. Carter, on the other hand, has boldly moved away from these standard subjects to open up a new realm for discussion—one with potential to yield new material, questions and points of view for those interested in Canadian Native history.

Despite its non-traditional subject, *Lost Harvests* is a history researched and written in a traditional historical manner: it is descriptive, chronological and based on standard archival and secondary sources. The book deals, specifically, with the attempts made by the Plains Indians of Treaty 4 to break the prairie soil and begin farming under the Indian agricultural program officially adopted by the federal government in 1878. With the rapid disappearance of prairie game, the Plains people were feeling the acute pressure of hunger and recognized farming as a new potential food base. The idea of a government-managed agricultural program had grown out of the Plains treaties signed a few years earlier. Treaties 4 and 6 contained promises on the part of the Crown to provide the signing Indians with farm implements, livestock and seed. As a result of these promises, the government was technically obligated to provide the Indians with the means to succeed.

Tracing the struggle of the Indian farmers from the 1870s through the 1910s, *Lost Harvests* attacks the established myth that Indian indifference and apathy were the root cause of the failure of their attempts at farming. This book ably demonstrates the contrary. It shows how Indians were willing and enthusiastic, and how it was the government's lack of concern