The "Iroquois Pattern" placed a different value on scalps than those we have been considering. For the Iroquois, they were badges of merit, proofs of valour. However, captives were more important; those who were not tortured were adopted, a practice the Iroquois carried further than any other eastern tribe. Their platform torture appears to have been derived from human sacrifice to the Sun or War God, and became more intensive with the upsurge of war during the colonial period. Neighbouring Algonquians borrowed some of its practices.

The conclusion to be drawn from these essays is that while the origins of Amerindian scalping and torture are lost in the mists of time, these practices were greatly encouraged and developed by the advent of Europeans. This occurred because of the introduced technology, but also because of European example and war policies.

The "hair pipes" of J.C. Ewer's survey are the long, tapering shell beads, also called "hair bobs," which became so popular among Plains Amerindians during the nineteenth century. Prehistorically, tubular ornaments had been made by Eastern Woodlands Amerindians from shell, bone, stone, and copper, and had been worn as hair ornaments, as well as ear pendants, chokers, and necklaces. Specimens have been recovered archaeologically that date back four thousand years. European traders sought to improve on the Native product, and began offering tapering, cylindrical beads made of glass, brass and silver. However, the glass proved fragile, while the silver was expensive; little is known of the brass beads, which are very rare. It was not until some enterprising colonists in New Jersey mechanized Amerindian techniques for producing the beads from conch shells that they became available in the quantity and quality that made them acceptable for a widening trade during the nineteenth century. Plains Amerindians, in particular, favoured them for breastplates, which became more and more elaborate. Hair pipe ornaments in one form or another became characteristic of Plains Amerindian dress. In other words, industrialization combined with a traditional craft to enhance an Amerindian fashion that is still with us.

Iroqrafts are to be congratulated for their initiative in making such studies easily available.

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Out of the Background: Readings on Canadian Native History, edited by R. Fisher and K. Coates. Toronto: Copp Clark Pitman Ltd., 1988. Pp. 294.

This reader is part of an inexpensive series, "New Canadian Readings," designed to provide the student with a cross-section of scholarly writings in Canadian history. Its fourteen articles cover Canadian Indian history in various

geographic areas: British Columbia, the Prairies, the Yukon and the Maritimes. Other issues are covered, including the fur trade, Indian women and the Fourth World.

Bruce Trigger's "The Historian's Indian: Native Americans in Historical Writing from Charlevoix to the Present" looks at developments in the field of ethnohistory and notes the challenges faced in overcoming rigid interpretations of the past. He emphasizes the need to recognize and understand the validity of Native perceptions of history. L.F.S. Upton's "The Extermination of the Beothuks of Newfoundland" examines the events leading to the extermination of that Newfoundland group. Upton comes to the unusual conclusion that the Beothuks may have survived had they chosen to make greater contact with, rather than isolate themselves from Europeans. Calvin Martin's "The European Impact on the Culture of a Northeastern Algonquian Tribe: An Ecological Interpretation" looks at the disruptive impacts of disease and European colonization upon the Micmacs. Martin argues that in the process of adjusting to an altered environment, traditional Indian values were compromised. Bruce Trigger's "The Road to Affluence: Reassessment of Early Huron Responses to European Contact" argues that archaeological data provide evidence that major changes were occurring among the Hurons prior to European contact, and that such dynamics must be taken into account in interpreting Indian-French history. Cornelius Jaenen in "Amerindian Views of French Culture in the Seventeenth Century" notes the difficulties associated with interpreting Indian attitudes, particularly when faced with reliance on European written records. Jaenen observes that Indians held both positive and negative attitudes towards the French, being impressed by aspects of their technology, religion and medicine but unimpressed by French physique, stamina, hygiene and social attitudes. He concludes that Indians were not convinced that Europeans were superior. In "Indians as Consumers in the Eighteenth Century" Arthur Ray argues that Indians were economically astute. They were shrewd bargainers, capable of manipulating competition and keenly aware of the quality of trade goods they received. Sylvia Van Kirk in "Women in Between: Indian Women in Fur Trade Society in Western Canada" explores the worlds of the Natives and the role of women in their relationships with the trading companies. Robin Fisher's "The Image of the Indian" documents the deterioration of attitudes towards Indians which occurred during the rapid shift from the fur trade to a settler society on Canada's West Coast. In "Canada's Subjugation of the Plains Cree, 1879-1885" John Tobias dismisses the notion that Canadian Indian policy was honourable and just. He points out that Indians did in fact take a politically active role in attempting to resolve their differences with the Canadian government. Clarence Bolt's "The Conversion of the Port Simpson Tsimshian: Indian Control or Missionary Manipulation?" examines the Indian responses to missionary presence and argues that Indians followed an agenda of their own making. Ken Coates's "Best Left as Indian: The Federal Government and the

Indians of the Yukon, 1894-1950'' describes how Indian policy in the Yukon differed from that in other parts of Canada. In the Yukon there was not such an intense effort to assimilate the Indians. ''Maps of Dreams'' is an excerpt from Hugh Brody's *Maps and Dreams: Indians and the British Columbia Frontier* (Vancouver: Douglas and McIntyre, 1981). He reveals Indian concepts which are somewhat analogous to the white man's mapmaking. In ''Negotiating the Indian Problem'' Noel Dyck points out that historians play an important role in interpreting the past to bring about positive contemporary change. George Manuel, a Shuswap Indian and former president of the National Indian Brotherhood, argues in ''The Fourth World'' that there is a need to recognize aboriginal populations as distinct groups. This section is from the book of the same name.

Overall, the book offers a good variety of selections by geographical area and topic. One important area it does not address, unfortunately, is theory and methodology. The study of Indians is unique in terms of a broad ideological context, and the value of such study needs to be assessed. It would have been desirable to include Native scholars who are interpreting Indian history from an Indian perspective. One of the other weaknesses of the collection is that many of the articles are old and overused. Seven of the fourteen articles were published between 1974 and 1980, and of the remaining articles the two most recent were published in 1986. As a 1988 publication, there should have been recognition of the significant amount of other recent historical writing on Indians.

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''The Orders of the Dreamed'': George Nelson on Cree and Northern Ojibwa Religion and Myth, 1823, by Jennifer S.H. Brown and Robert Brightman. Winnipeg: University of Manitoba Press, 1988. Pp. 226.

In the spring of 1823, a Hudson's Bay Company clerk at Lac la Ronge (northeastern Saskatchewan) sent a letter journal to his father in Lower Canada. In it, he described what he had learned about Indian religion and oral tradition during his previous nineteen years of service. Jennifer Brown and Robert Brightman present Nelson's observations in conjunction with their own biographical introduction and a chapter on ''Northern Algonquian Religious and Mythic Themes and Personages.'' They also present a personal commentary by Cree writer, Stan Cuthand, and a perspective on publishing historical documents by Native scholar Emma LaRocque.

Nelson's journal is more than a documentary source of information on the fur trade economy. It is more, even, than a piece of social history describing fur trade practices. It is, in fact, a piece of interpretive ethnography. Nelson writes