

all the questions concerning Indian control of Indian education is freely admitted by the editors and to be expected.

F. Laurie Barron
Native Studies
University of Saskatchewan

The Métis in the Canadian West by Marcel Giraud, translated by George Woodcock. Edmonton: University of Alberta Press, 1986; *Guide to the Holdings of the Archives of the Ecclesiastical Province and Diocese of Rupert's Land* by Wilma MacDonald. Winnipeg: St. John's College Press, 1986.

Giraud's incredible ten-year labour is now available forty years after its first appearance to the unilingual anglophone. Was the effort at translation and reprinting worthwhile? The answer will depend upon whether the translation was effective, whether the introduction places the book within recent historiography, and whether the book still offers unique critical insight.

The translation is extremely faithful, to the point of being too literal. I would have preferred to see *Soeurs Grises* translated as Grey Nuns rather than Grey sisters, a translation which conjures up images of wan females not necessarily in holy orders. While Woodcock has not corrected problems with prose, he has corrected some errors in the spelling of names and places — Hendey is now Henday, and Keveny now Keveney. Unfortunately Woodcock should have continued to correct, and then Schulz (John Christian) would have become Schultz. Some errors also exist in the proofing; for example, on page 120, Reverend is Reverand.

Woodcock has decided not to comment on errors in fact. On page 224, for example, Giraud argues that Adam Thom could not speak French. Thom could, but chose not to. On page 119 Giraud has La Vérendrye at "the foothills of the Rocky Mountains." Most scholars agreed even in the 1940s that he never got there. To specialists these errors will be unimportant; to the uninitiated they could be dangerous.

Woodcock's introduction, a translator's introduction, should have been much more concerned with the text and its place in western Canadian and Métis historiography. First, annotations could have been provided to the text to indicate where Giraud's facts are incorrect. More important the work, which can be interpreted as racist, although Giraud himself declares he never intended it as such, should have been placed solidly in its historiographical and methodological context. Giraud's interpretation is undertaken within the general civilization/savagism dichotomy which has been rejected by today's anthropologists and historians. Woodcock argues that Giraud did not infer racial inferiority. Giraud himself states that

native society is, in its conception or organization, (not) inferior to white society. The two are in opposition because of their differences of structure, which we are not called upon to judge in terms of inferiority or superiority.

Giraud then contradicts himself by stating

If at times we resort to terms like "raising" or "lowering," it is solely because they describe the reaction caused among the native peoples by contact with the whites and by the comparison of their conditions of life with the more privileged status of the Anglo-Saxon. (Vol. 1, p. xiv)

Giraud's disclaimer is a hollow one. For example, on page 487 (vol. 2), isolation, apathy, laziness and backwardness are associated with primitive and Native; while the words modern, civilization, progress and education are associated with European culture. Unfortunately, the two volumes are rife with these dichotomies and implied value judgements. Jacqueline Peterson and Jennifer S.H. Brown, editors of *The New Peoples: Being and Becoming Métis in North America* (Winnipeg: University of Manitoba Press, 1985), should be read to ascertain the major contributions of more recent scholars to Métis historiography untainted by the problems of the civilization/savagism dichotomy.

Giraud, however, remains valuable both as a source for specialists and as a suggestive compendium of potential topics for future theses and dissertations. What was the extent of the Métis buffalo robe trade on the plains? What was the precise interrelationship between the Red River and the western interior Métis? How close exactly was the connection between the Indian and Métis groups? Why did so many Métis ally themselves with the Indians and take treaty in the 1880s? Much obviously remains to be done on the Métis who served as the Hudson's Bay Company's labour and guides. How important were Métis as intermediaries between Indian groups, and between Indians and Europeans? Equally important is the impact that Giraud had on Canadian historiography. W.L. Morton's "The Canadian Métis" in *The Beaver* (September 1950) is a lengthy review of Giraud's "magnificent study." It reveals how influenced Morton was by Giraud's dichotomies, which appear in many of Morton's subsequent works, such as *Manitoba: A History*. Students whose first language is English can now ponder these questions and countless others alongside Giraud's footnotes unobstructed by problems of language. I would caution undergraduates; just because the covers are new (and the dust jacket attractive) does not mean the interpretation is either.

Wilma MacDonald is to be congratulated for assembling this new roadmap to the holdings of Anglican church records that lie scattered in various diocesan archives throughout western Canada. The guide includes the records of the Ecclesiastical Province of Rupert's Land, plus the separate dioceses of Athabasca, Brandon, Calgary, Edmonton, Keewatin, Mackenzie River, Qu'Appelle, Rupert's Land, Saskatchewan, and Saskatoon. Although it has some very serious limitations, it will be of considerable value to those societies and individuals who undertake local or regional histories as well as to church historians.

On the other hand the drawbacks in the *Guide* will also pose some theory problems for most historians and other serious students of history.

First, the unique numbers MacDonald has assigned to each collection and the records that they contain do not correspond to the catalogue or location numbers of the individual archives. This alone will make scholarly citation somewhat problematic. Should historians refer to the "MacDonald" number? Should they refer to the number used by the respective repository? Should they perhaps cite both? Clearly, MacDonald should have included the current citations from each repository, thus facilitating ease of access to the collections. As it is, even with "MacDonald" at hand, the historian will still have to find each item in the respective institutional catalogues where such catalogues exist. With some foresight, this bothersome step could have been eliminated. It should be remembered that archival guides are not the same as regional bibliographies like Peel's *Bibliography of the Prairie Provinces*. Cited letters, parish registers, journals and copies of other correspondence are usually unique in that they are unpublished, they are not found in multiple microfilm copies, and consequently they usually reside in only one repository.

Had MacDonald consulted an historian in the compilation, these problems, which obscure the general usefulness of the guide, could have been avoided. But the professionalization of archival science as a "discipline," I suppose, means that archivists, like their fully professionalized librarian colleagues, may not talk to historians as they did so freely in the past. It is distressing to see so many promising young historians, who used to be able to practice their profession within the archives milieu, now co-opted by professional "archivery" and virtually lost to historical research in the process. Yet it is just these kinds of linkages between the disciplines and "professionals" that are so critical to the success and utility of these guides, bibliographies and indices. (I am, of course, not yet certain as to whether historians are now, or should qualify to be known as "professionals".)

Users should be warned that MacDonald's guide by no means lists all of the material relating to the Ecclesiastical Province and the various dioceses of Rupert's Land. There should be an introduction or an appendix to the guide discussing the locations of associated records. It should also have included the records of the Society for the Propagation of the Gospel, the Church Missionary Society, and the Colonial and Continental Church Society. At the same time, there are important individual holdings in the Public Archives of Canada relating to western missionaries which should also have been noted.

In the end, the guide vividly illustrates the need for organizations like the Church of England to adopt a single and consistent access policy for their records. It is striking that each of the archives holding the various records, diocesan or provincial, has a different approach. The logistics and the intricate negotiations that are necessary for an historian to undertake a broad, cross-diocesan study are formidable. MacDonald's work makes

this plain and could be used to trigger a lobby for the appropriate policy revisions among the disparate repositories. There are, then, positive and negative aspects to MacDonald's work, and some of the unintentional benefits are the most impressive. Despite its shortcomings, this volume will, no doubt, find enthusiastic users — including myself.

Frits Pannekoek

History

Alberta Culture and Multiculturalism

Edmonton

The Dynamics of Hutterite Society: An Analytical Approach by Karl A. Peter. Edmonton: University of Alberta Press, 1987. Pp. 232.

A glimpse of sombre clad Hutterites at a farmer's market in a prairie town, or even a visit to a colony to purchase fresh vegetables, leaves one with an abiding sense of a different way of life. Moreover, casual visitors might be excused if they felt that "the Hutterite way" was serene and unchanging in comparison to the frenetic "trendiness" of contemporary society. In this book Dr. Peter focusses on the dynamic characteristics of Hutterite society. How and why has the sect survived acculturation? How and why is life in a Hutterite colony changing?

The substance of the book is made up of eleven papers published between 1966 and 1984. In addition there are two new essays by the author. Professor Ian Whitaker collaborated on five of the papers, while Dr. Boldt and Dr. Roberts are coauthors of one article. Although the previously published work was revised for this volume, no attempt was made to merge articles which addressed similar or complementary problems. The integrity of each original piece has been preserved and the reader is left to forge links between papers for himself. The book is divided up into five sections of unequal length. Part I, Religion and History, is made up of three papers while Part II, on Social Relations and Social Structures, comprises four papers. Part III on Demographic Dynamics and Part IV, Contemporary Social Changes, are shorter and Part V, on Ethnic Relations, is very brief indeed.

Dr. Peter is at his best when he is describing the nuances of Hutterite behaviour. He describes the shock when a child, on its third birthday, is first handed over to the kindergarten teachers; he explains the exchange of clandestine photographs between boys and girls to establish a "going steady" relationship; and he suggests that the exemplary record of the Hutterites with regard to divorce may be based on "the quiet suffering of many women" (p. 79). I found the short autobiography of a young Hutterite woman, included to illustrate some of the problems facing the Hutterite family, both moving and revealing. Chapters on the changing roles played by Hutterite women and attitudes towards private property are full of penetrating observations balanced by warnings that a wide range