

BOOK REVIEWS

Tribal Honours: A History of the Kainai Chieftainship, by Hugh A. Dempsey. Calgary: Kainai Chieftainship, 1997. Pp. 160, illustrations, appendices, notes and index.

This small volume presents to the reader a glimpse into the world of "one of the most prestigious organizations in North America" (p. 5). The author, Hugh A. Dempsey, himself an honorary chief, presents us with a history of the development of the Kainai Chieftainship. The volume is divided into fourteen chapters as well as containing three appendices. Each chapter is a concise description regarding aspects of the Blood and Blackfoot Nations of Alberta. Each chapter is written to flow into the next phase of the development of the honorary Kainai chiefs.

Chapter One presents the reader with a brief history of the Blood (Kainai) Tribe which is one of three tribes of the Blackfoot Nation. The other tribes of the Blackfoot Nation are the Peigan (Pikuni) and the Blackfoot (Sisika). This chapter presents the reader with a synopsis of the history of the Blood nation from early times to the 1940s.

Chapters Two and Three explain the structure of the leadership (chiefs) of the Bloods. Dempsey presents us with a list of names of the people who were leaders of the various clans. It is from these names that the Kainai Chieftainship obtains the names for honouring people who become members of the *Chieftainship*. Dempsey continues by explaining the meanings that some of the names hold for the Blackfoot Nation. He also tells us the rationale for the presentation of Blackfoot names to "outsiders" (p. 19). Dempsey states: "This is not intended to be an honor but simply a means of identifying the person in their own language" (p. 19).

Chapters Four through Nine present the reader with the early history of the Kainai Chieftainship. During his visit to Canada in 1919, Edward, the Prince of Wales, became the first recorded person to be conferred with an honorary chieftainship. Over the following years up to 1960, the well-known (Ernest Manning, C.D. Howe, Sylvester Long, Vincent Massey) and not-so-well-known (E.R. McFarland, James Muir, Ralph Ragan, Abs Swinarton) would become members of the Kainai Chieftainship. According to Dempsey (pp. 53-59) it appears that the Kainai Chieftainship became a formal organization in 1950. This formal organization went so far as to develop a formal constitution (Appendix C, pp. 148-53).

In Chapter Ten, the author describes to the 1960s and early 1970s as "periods of unrest" (p. 75). Great changes were happening on the Blood reserve: the residential schools were closed, the children were in "integrated education" (p. 75) and the members of the band began a new two-year system for electing their chiefs (p. 75). It was in 1967 that the author of this volume became a member of the Kainai Chieftainship.

Chapters Eleven through Thirteen bring the reader to the early 1990s. During this time people such as the Right Honourable Roland Michener, Pierre Burton, Prince Charles, Pope John Paul II have been inducted into the Kainai Chieftainship.

Chapter Fourteen describes the Induction Ceremony (pp. 107-13). Every person who becomes a member of this organization must partake in this ceremony.

Appendix A presents the reader with the interpretation or translation of the names of the various Blood and Blackfoot leadership names which are used in the Kainai Chieftainship. Appendix B presents the reader with a sketch of the people who have been inducted into the Kainai Chieftainship over the years.

When this reviewer first read this compact volume, his first reaction was that this is an elitist organization brought into being by the Anglican Church. It has a very limited

number of members (40) (p. 149) at any given time. The Kainai Chieftainship as an organization even has a set of codified regulations called a *Constitution*.

The reviewer needed to reread the volume several times to grasp the intent of the organization. Dempsey makes a strong case in Chapters Two and Three that the Blackfoot were and are carrying on a tradition of accepting “outsiders” into their Nation. The author also states that the bestowing of names of their famous leaders does not necessarily mean that the “outsiders” are being honoured but instead that the names are used as a means of identifying individuals in the Blackfoot language. The author shows us in these chapters that the Blackfoot are willing and voluntary participants in the induction of outsiders into the Kainai Chieftainship. Dempsey then proceeds to describe the various eras of development of the organization and brings the reader into the 1990s. Finally, the reviewer needed to carefully read the *constitution* to realize that the Blackfoot people are themselves being honoured in that the regulations state that this induction ceremony is “highly cultural and religious in nature, full of meaningful symbolism and the recipient and the ceremony are the object of prayers by the Medicine man” (p. 150).

This reviewer recommends this book for those who wish to learn about some small aspects of culture of the Blackfoot. More specifically, this volume presents to the reader the culture of the organization known as the *Kainai Chieftainship*. However, like this reviewer, readers may have to read the volume more than once.

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Walking in Indian Moccasins: The Native Policies of Tommy Douglas and the CCF, by F. Laurie Barron. Vancouver: UBC Press, 1997. 252 pp., bibliographical references and index.

This book examines the Indian and Métis policies of the Saskatchewan CCF government led by Tommy Douglas from 1944 to 1961. The one word that best sums up these policies is “integration.” Both Indians and Métis were seen as segregated, oppressed minorities suffering from poverty and marginalization. The idea was to give these disadvantaged groups equal rights and social, educational, and economic opportunities so that they could participate fully in the life of the province. However, Barron detects an important difference between the ways in which the CCF government treated the Métis and the Indians. Although it was committed to integrating both groups into “mainstream society,” he believes that the CCF government aimed at total assimilation of the Métis, but not of Indians.

Barron argues that there is no indication that Douglas ever repudiated the “unique culture and national rights” of Indians, or that such rights were “out of step with what Douglas proposed for both on- and off-reserve Indians.” One of the central issues raised by Barron’s book is: to what tradition does the Douglas government belong—the liberal, integrationist model, which underlay the federal government’s 1969 White Paper, or the model which gained prominence in the wake of the White Paper and is based on Indian self-determination or sovereignty and what Sally Weaver has described as a “permanent organic relationship” between the First Nations and the Canadian state, each respecting the other’s autonomy and seeking peaceful coexistence? Barron believes that the Douglas government belongs more to the latter tradition than the former. He points out that the