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Author

Wilson, Terry P.

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adjust. Unfortunately, because most studies took place in a colonial context, the real subject matter became how the subordinate group adjusted by adopting aspects of a dominant group's culture. Even when acculturationists did concentrate on bilateral change, they insisted on a recognition of European dominance in defining the context of change. Such insistence is understandable in a fully developed colonial situation, but in a contact situation, dominance has not necessarily been established. There is a chance for cultural interaction of a sort that goes beyond acculturation as it has usually been described in the anthropological literature. The critical issue here is not so much what immediately happens within the individual cultures in contact, but rather the ways in which people within both of them begin to construct from whatever cultural materials are at hand a new cultural world specifically designed to cover the exigencies of contact. In such a middle ground neither culture prevails. Signs of this process appear in Peter Thomas' essay and in a few of the others, but the idea of acculturation is too narrow and discredited to hold them.

Richard White
University of Utah

The New Peoples: Being and Becoming Métis in North America. Edited by Jacqueline Peterson and Jennifer S. H. Brown. Lincoln: University of Nebraska Press, 1985. 266 pp. \$22.50 Cloth.

In 1981 at the D'Arcy McNickle Center for the History of the American Indian housed in Chicago's Newberry Library a group of scholars from history and the social sciences met to share their research and contemplation about the Métis of North America. Editors Jacqueline Peterson and Jennifer Brown selected nine papers, added one essay each (published earlier in AICRJ), collaborated on an introduction, invited a foreword and afterword, and added one additional previously published article to illuminate the ethnogenesis of the Métis, the mixed blood offspring of Native Americans and Euro-Americans who forged a social, cultural, and political awareness in Canada and the northern United States.

Peterson and Brown make a convincing case for the importance

of this subject. While Latin America's hybrid peoples constitute the dominant population south of the United States, North America's corresponding groups have been largely ignored. The major exception of course was the 1885 rising led by Louis Riel and Gabriel Dumont against the Dominion of Canada in what historians came to call the North West Rebellion. After thoroughly discussing the term "Métis" and quickly tracing other historical events involving Métis, the two authors note that the 1970s marked an arousal of interest by the scholarly community in the Métis which led to the 1981 conference and this volume of essays. They divided their collection into four parts: Métis origins: discovery and interpretation, communities in diversity, diasporas and questions of identity, and cultural life.

Part one is comprised of three essays by Olive Patricia Dickason, John E. Foster, and Peterson. Dickason's writing informs the reader about the genesis of mixed blood people in Canada's eastern provinces during the seventeenth century and briefly the subsequent emergence of Métis on the west coast. As the bulk of scholarship concentrates on the Métis of the prairie provinces, Dickason's analysis, which emphasizes the conscious encouragement by the French to produce a mixed race French national population, is especially informative. Peterson provides a penetrating and exhaustively researched look at the origins of the Red River Métis between 1680 and 1815, showing the close connection between fur trading posts and mixed blood settlements. Foster rounds out part one of the book with a general historiographical summation of some questions and perspectives on the problem of Métis roots.

Irene M. Spry's examination of the French-speaking Métis and the English-speaking mixed bloods of Rupert's Land in western Canada convincingly disputes prior findings by scholars who maintain that racial and religious antagonisms contributed mightily to the Riel rebellion. She convincingly documents a society whose cleavages were not along Métis and mixed blood lines but between the "engagés" of the Hudson's Bay Company and the Northwest Company and the well-to-do progeny of fur company officers as well as a division between the professional farmer and the hunter and plains trader. Although Verne Dusenberry's study of the dispossessed Métis of Montana first appeared in 1958, its careful and pioneering research exposing a historical fallacy—that all or most of Montana's Métis are French-Cree

Canadian immigrants—make it a fitting addition to this volume of new scholarship. John S. Long's focus is the twentieth century as he adds a thorough analysis of Métis identity in north-eastern Ontario and its legal basis, the signing of Treaty No. 9 in 1905. An excellent demographic treatment of Grande Cache, Alberta's Métis population changes by Trudy Nicks and Kenneth Morgan completes the book's second part. This is an especially fascinating piece since the Grande Cache Métis, located eighty miles from Jasper, Alberta were until very recent times geographically isolated and non-literate, thus their history had to be reconstructed from church records, fur company files, and field work in the community.

R. David Edmunds leads off the third section with a tour across the border into the United States, examining the majority culture's attitudes toward Métis communities in the Old Northwest. Edmunds concludes that the latter were forced out by Anglo-Americans due to the ethnocentrism of the English-speaking settlers, who distrusted the Métis' as products of interracial mating, close adherence to Indian culture, and lack of interest in becoming yeoman farmers. Jennifer Brown's essay on the Presbyterian Métis of St. Gabriel Street in Montreal is not nearly as confined and narrowly constructed as the title would indicate. Through this microcosmic view she deals most effectively with the fate of the fur-trade offspring of mixed blood. Similarly Sylvia Van Kirk's "What If Mama is an Indian?: The cultural ambivalence of the Alexander Ross family" utilizes a particularistic topic to shed light on a broader topic: the ambivalence of Métis children toward their Indian heritage.

The relative brevity of part four dealing with cultural life is not surprising as this topic has only just begun to attract scholarly interest. Ted J. Brassler offers a revealing overview of Métis art illustrated by sixteen well-chosen plates, some in color, of Métis dress and crafts. He suggests that Métis art "represents a regional climax within a cultural continuum" which got lost among Indian art styles when the Métis lost visibility as a discrete people. John C. Crawford provides a short thoughtful analysis of Michif, a Métis language, claiming an "unusual if not unique" status for it among the world's languages. Robert K. Thomas's afterword discusses the importance of the book's essays and provides a sociogeographic "map" using historical and anthropological perspectives to make some sense of the confusing tangle

of distinct Métis communities. This would have been more advantageously placed at the beginning of the book as it offers a more useful introduction than Marcel Giraud's foreword, which seems to have been included as a well-deserved credit for his seminal publication on the Métis published forty years ago.

Peterson and Brown have accomplished a not inconsiderable task: introducing a highly complex subject through a wide variety of perspectives and disciplines. All collections suffer from unevenness of writing and research efforts and uncertain continuity; however, in this case those disadvantages have been successfully held to a minimum. *The New Peoples* should stimulate further scholarship on a subject that will probably preoccupy the interest of more and more of those persons devoted to the study of the American Indian.

Terry P. Wilson
University of California, Berkeley

Restitution: The Land Claims of the Mashpee, Passamaquoddy, and Penobscot Indians of New England. By Paul Brodeur. Boston: Northeastern University Press, 1985. 148 pp. \$18.95, Cloth.

Paul Brodeur, a staff writer for *The New Yorker* and author of three novels and four nonfiction books, has produced a fascinating, important, but ultimately frustrating account of New England Indian land claims. Divided into two parts, this brief volume offers a personalized narrative of the Mashpee township's Wampanoag Indians on Cape Cod and their struggle to validate a land claim of about 11,000 acres, followed by a slightly lengthier and vastly more complicated examination of the Passamaquoddy and Penobscot legal ventures, which aimed at gaining restitution for clouded land cessions totaling 12,500,000 acres, around two-thirds of the state of Maine. The only serious attempt to tie the two stories together appears in Thomas N. Tureen's six-page afterword that, with minimal alteration, would have made an excellent and needed introduction.

These two legal histories turn on provisions of the Non-Intercourse Act of 1790, passed by the First Congress to protect