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Papers of the Twenty-first Algonquian Conference. Edited by William Cowan. Ottawa: Carleton University, 1990. \$25.00 cloth.

In October 1989, scholars from across North America presented forty papers to the Twenty-first Algonquian Conference held at St. John's, Newfoundland. The twenty-six essays selected for publication by William Cowan contain stimulating and significant findings about native archeology, history, ethnology, education, linguistics, and religion.

The five historical articles are of particular interest to this reviewer. Charles A. Martijn's "Innu (Montagnais) in Newfoundland" focuses on a neglected chapter of Montagnais history: their voyages during the last three centuries from Quebec and Labrador to Newfoundland to hunt, trap, trade, and in some cases to plant settlements. Not all questions about the motives for these journeys are answered, but Martijn has assembled important data and proposes a reasonable research plan for further investigations. Preliminary findings about another native group are offered by Elizabeth A. Little. Using manuscript and archeological sources, she examines the mysterious 1763-64 "Nantucket Indian sickness" which killed 222 out of 358 community members. Her research suggests that viral hepatitis was not the culprit; more likely it was yellow fever abetted by a food shortage, insufficient nursing care, the local climate, and frequent contact with nonnatives. The last two articles concentrate on Indian policy. Bryan Cummins examines "Attawapiskat Cree Land Use and State Intervention," while Ravi Lal takes a broader look at the "'Watershed Year 1878: New Policy in Indian Affairs.'" The latter reveals the devastating consequences for Canada's aboriginal peoples of this change in federal Indian policy. In contrast to earlier government approaches, writes Lal, the new policy—designed to force Plains tribes onto reserves—was "expensive, confrontational, repressive, destructive of morale on all sides, and quite unserviceable. It violated the human rights of the aboriginal population, and contributed to a hostility between natives and government that persists to the present time" (p. 172).

Four ethnological essays in this collection should be of broad interest to Algonquian scholars. Mary Black-Rogers's review of "fosterage" at Round Lake in northwestern Ontario is part of a long-term study of one native community. The care and responsibility for children not residing with their biological parents, Black-Rogers contends, "emerges as a potentially important element in

trying to understand or reconstruct some crucial cultural patterns, for example hunting groups and territories" (p. 54). The next three conference papers examine and speculate creatively on relationships between natives and nonnatives. In "Micmacs and Gypsies: Occupation of the Peripatetic Niche," Thomas S. Abler notes that wandering minorities—Irish tinkers, English gypsies, Scottish travelers—were much like the nineteenth-century Micmacs in their relationship to mainstream society. Rather than view them as a defeated, downtrodden, and vanishing people, Abler urges that the Micmac, like other itinerant peoples, showed creative economic energy and dynamically exploited resources available to them. Equally discerning is Richard J. Preston's informed yet speculative piece about how the Cree of Washkaganish/Rupert's House, James Bay, might have viewed three critical events in their history: the establishment of Charles Fort in 1668, the 1832 pillaging of the Hannah Bay outpost, and negotiations of the 1975 James Bay and Northern Quebec Agreement. The last intriguing offering is "J. L. Tiarks: The Transculturalization of an Innocent Abroad," in which Vincent O. Erickson assesses to what extent a voluntary residence among the St. Regis Mohawks in the early 1800s affected Tiarks's German customs, ideas, and values.

Because children embody a community's future, two articles about Algonquian education are particularly apropos in this volume. "Schooling at Kashechewan: Then and Now" by John S. Long illustrates how a Cree community took control of its school, previously run by Canada's Department of Indian Affairs and North Development (DIAND), with a smooth transition characterized by careful planning and assistance from a regional group. Whether native students graduate from First Nation, DIAND, or provincial schools, more of them need training after high school. Author R. W. Common, for example, reveals that in Ontario only 25 percent of younger registered Indians have received some postsecondary education, compared to 49 percent of the younger nonnative population. Only 1.6 percent of Canada's aboriginal peoples over fifteen years of age have a university degree, compared to 9.1 percent of the nonnative population. Common's useful essay offers several recommendations to improve admissions procedures, recruitment, counselor roles and tasks, data research, curriculum and program development, community-based needs, "Delivery Models," teacher training, and incentive grants.

Papers of the Twenty-first Algonquian Conference also contains

some rather specialized articles on archeology, linguistics, and religion. These include discussions of the prehistoric occupants of the Lac Temiscouata area (south of the St. Lawrence River), New Brunswick, and Maine; origins of the Michif language (a unique mixture of French and Cree); asymmetries between compounding and noun incorporation in Plains Cree; and a structural analysis of Midewiwin chants.

This writer wishes he could refer potential readers to a lengthy editorial introduction in the book under review. Alas, there is none. Nor is there biographical information about the twenty-six contributors, or an index. The volume amounts to a hodgepodge of essays presented in no apparent order and with no integrative analysis about (1) the obvious vitality of Algonquian studies, (2) the themes that run throughout these essays, (3) the significance of the authors' findings, or (4) the needs and opportunities for future research. Yet, for the determined student of Indian culture and history, there is gold to be panned in this frustrating riverbed, and it is to Cowan's credit that source references for each of the essays were retained.

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An Iron Hand upon the People: The Law against the Potlatch on the Northwest Coast. By Douglas Cole and Ira Chaikin. Seattle: University of Washington Press, 1990. 248 pages. \$26.95 cloth.

Douglas Cole and Ira Chaikin have produced a well-researched, readable, and at times entertaining book on the potlatch law and its sporadic enforcement against British Columbia Indians. It is the first generally available work about an important chapter in the history of British Columbia Indian governmental relations.

The potlatch law, in reality a clause retained in the Indian Act from 1885 to 1951 banning the potlatch and the *tamananawas* dance, has a tortuous history, reflecting shifting legal, political, economic, and cultural currents in British Columbia and the dominion. For instance, a range of official attitudes within and without the Indian Affairs bureaucracy, extending from the desire to see all vestiges of traditional native culture forcibly terminated to sympathy and active defense of the potlatch and related institutions, affected its implementation or lack thereof. One Anglican missionary, whose