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Chippewa Child Life and Its Cultural Background. By M. Inez Hilger. St. Paul, MN: Minnesota Historical Society Press, 1992. 204 pages. \$10.95 paper.

Chippewa Child Life and Its Cultural Background, originally published by M. Inez Hilger in 1951 (based on fieldwork conducted in the 1930s), has recently been republished by the Minnesota Historical Society Press, with an updated introduction by historian Jean O'Brien. Hilger, who was a college professor in Minnesota and a Benedictine nun, began her study of the Chippewa (Anishinaabe) after visiting St. Mary's Mission on the Red Lake Reservation in Minnesota.

Ostensibly a study of traditional Chippewa child-rearing methods and development, Hilger's work goes far beyond her stated concerns to document a fascinating slice of Chippewa life during an important decade in their recent history. Topics in the book range widely and include Chippewa practices and ideas about pregnancy, abortion, childbirth, informal methods of education, gender roles, preparation for marriage, and the division of labor. Sensitive issues, including attitudes about infidelity and discussions of the way families coped with the death of a child, also receive attention. Hilger incorporates a great deal of practical information about how men and women on nine separate reservations in the 1930s fished, hunted, gathered wild rice, made maple sugar, tanned hides, and manufactured birchbark canoes and containers.

Hilger was most concerned with aspects of native life she viewed as "primitive," revealing her own static view of Chippewa culture. Fortunately, her fieldwork overcame her conceptual limitations. In her many interviews with "traditional" Indians, Hilger unwittingly documented a complex process of cultural transformation. For example, in 1935, she witnessed a widespread "primitive" tradition among the Chippewa: the naming ceremony. For this event, the elderly great-grandmother of an infant had asked a prominent member of the community, the wife of a medicine man, to serve as the child's namesake. However, only after the infant and her "traditional" mother had arrived at the reservation from their home in Chicago could the ceremony be held.

The 1930s was a difficult decade for the Great Lakes tribes, but Hilger makes no mention of the widespread economic depression in Chippewa country. Still, one can observe in Hilger's work how poverty, exacerbated during the lean years of the depression, had

come to influence Chippewa life. Hilger pointed out that among the Chippewa, sharing was considered "a virtue" and that the Chippewa were taught from childhood to have great respect for elders. At the same time, Hilger commented that contemporary Chippewa allowed the elderly to "shift for themselves" (p. 98).

Hilger began her fieldwork among the Anishinaabe in 1932. Sixty years later, her interviews and observations provide rich historical insight into Chippewa social life, although her conclusions remain a product of an earlier anthropological generation. No doubt, Chippewa who are engaged in collecting their own oral histories will find a much different picture. Still, the book is detailed, pleasant to read, and full of revealing excerpts from informants on Chippewa reservations in Minnesota, Wisconsin, and Michigan.

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Chippewa Treaty Rights: The Reserved Rights of Wisconsin's Chippewa Indians in Historical Perspective. By Ronald N. Satz. Madison, WI: Wisconsin Academy of Sciences, Arts and Letters. 251 pages. \$14.95 paper.

Throughout much of the twentieth century, the state of Wisconsin has denied the Ojibwa/Chippewa the right to hunt, fish, and gather on off-reservation lands ceded in the treaties of 1837, 1842, and 1854. The Chippewa have steadfastly claimed that their treaties protected these rights and continued to exercise what they regarded as their legal prerogative. Over the last one hundred years, they often have come into conflict with state officials, conservation officers, and an irate public. Until recently, the United States has refused to exercise its trust responsibility to protect Chippewa hunting and fishing rights, siding with Wisconsin to prohibit the tribes from hunting, fishing, or gathering in off-reservation ceded territory without state license or regulation.

In a series of legal decisions between 1978 and 1991, United States courts reversed previous state and federal contentions about Chippewa hunting and fishing rights. In the first round of litigation, United States District Court Judge Doyle ruled that Chippewa treaties reserved tribal hunting and fishing rights in the entire ceded area. Judge Doyle and his successor Judge Crabb then