

CONTRIBUTIONS TO CANADIAN ETHNOLOGY, 1975. EDITED BY DAVID BREZ CARLISLE. *Ottawa: National Museums of Canada, 1976 (National Museum of Man Mercury Series. Canadian Ethnology Service Paper no. 31). 366 pages, illus. \$4.50.*

Readers of the 1975 *Contribution to Canadian Ethnology* are presented with a varied fare.

For those who have despaired over the current lack of interest in past and present material culture there are the studies by Gordon M. Day, "The Penobscot War Bow"; by David Damas, "Construction of a Netsilik Sledge at Repulse Bay, N.W.T. in 1967"; and by Eugene Y. Arima and E.C. Hunt, "Making Masks: Notes on Kwakiutl 'Tourist Mask' carving." These articles reflect rather different approaches to the study of cultural objects. In his description of the copy of a Penobscot "war bow" in the National Museum of Man, Ottawa, Day, through a detailed historical backdrop involving investigators and informants, reveals the problems that arise from uncritical acceptance of items of material culture that are supposedly based upon aboriginal models. In a village in the central Canadian Arctic, Damas chronicled the attempt by a Netsilik Eskimo to construct a pre-contact form of sledge. On a rather different level, Arima and Hunt describe the procedures used by Kwakiutl carvers to produce modern masks intended for the tourist trade, and then compare these artistic productions to the more complex ceremonial forms. The simplification and standardization of the masks for tourists is considered by them to be the result of the desire to produce low-cost tourist items through increased carver productivity.

The next section is concerned with native peoples caught up in the changing world of Euro-Canadian society and their efforts to maintain a traditional value system. Mary Lee Stearns in "Life Cycle Rituals of the Modern Haida" considers the effect of contacts with white people and Canadian government reservation policies on the social and political structure of the Haida Indians of Masset, British Columbia. Within the community, the decline of the corporate matrilineage structure is marked by the importance of nuclear households and bilateral kindreds. Case studies of life-cycle rites illustrate the role these ceremonies play in

incorporating the individual into the local native community. Historical treatment of tribal groups drawn into new economic relationships is provided by J.G.E. Smith in "Preliminary Notes on the Rocky Cree of Reindeer Lake", and Beryl C. Gillespie in "An Ethnohistory of the Yellowknives: A Northern Athapascan Tribe". Smith provides a historical background for the relationships between the Chipewyans and Rocky Cree and the effect on them of contact with white people. Of particular interest is the adaptability of the Rocky Cree kinship system and cooperative kin units to new economic contexts. The investigation of a group that is no longer in existence furnished a different kind of challenge. Gillespie, by extensive use of historical accounts and data from Dogrib informants, has presented an ethnohistory of the territorial expansion of the Yellowknives as a result of their middleman status in the fur trade in the late eighteenth and the nineteenth centuries. The creation of new trading posts upset their hegemony, and a disease epidemic finally reduced their population size to the point where they were forced to join other cultural groups.

The final paper, by Edward S. Rogers and Flora Tobobondung, "Parry Island Farmers: A Period of Change in the Way of Life of the Algonkians of Southern Ontario", covers aspects of the life of the Ojibwa, Potawatomi and Odawa Indian farmers, their participation in subsistence farming as an effort to become Victorian gentfolk, and their ultimate seeking of other employment as the viability of subsistence farming in Ontario came to an end. The authors provide for the period 1875-1930 a rather detailed picture of the Indian farmers of Parry Island, their settlements, social organization, economy, religious orientations and recreational activities. Together they have made a particularly important contribution to the late-historic literature on Indian acculturation.

Though these offerings are diverse, they constitute an interesting and well prepared group of papers. Here, indeed, is real grist for the anthropological mill — data that can be profitably used by others.

The editor of the volume, David Brez Carlisle, the authors and the National Museum of Man are to be commended for turning out a valuable contribution to knowledge.

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