

de réflexion qui mériteraient d'être approfondies dans de futures recherches relatives aux autochtones comme les modalités d'appartenance après la colonisation, les identités qui se détériorent ou encore les relations entre acteurs sociaux de plusieurs États : autochtones, citoyens et immigrants.

Richard J. Preston (ed.), *A Kindly Scrutiny of Human Nature: Essays in Honor of Richard Slobodin*, Waterloo: Wilfrid Laurier Press, 2009, 145 pages.

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These essays are loving, thoughtful and well-crafted. The book is a little gem, in fitting tribute to the thoughtful and well-crafted work of Richard Slobodin, one of the founders of the McMaster University Department of Anthropology. This *festschrift* came out of a session in honour of Slobodin at the annual conference of the Canadian Anthropology Association in 2006. Slobodin's colleagues Richard Preston and Harvey Feit introduce the man and his work with care and respect. As the title indicates, they view both as fundamentally humanistic. As Preston explains in his introduction, "*Kindly* does not mean naive but rather it suggests an undercurrent of humane interest in intentions, actions, and their consequences" (p. 1). Preston goes on to write, "Dick did not write a lot, but he wrote very well, in accessible and personable prose" (p. 11). Other tributes from friends and colleagues follow. His colleague, philosopher Sam Ajzenstat, observes that, "the word 'anthropology' is pretty much a synonym for the word 'humanities'" (p. 23). Former Student, Kenneth Little, writes, "Dick could mould his stories around most subjects of conversation and debate to develop a critical and thought-provoking sense of human nature and its quirkiness" (p. 26).

Slobodin's B.A. was in comparative literature and his M.A. in education. When he was just 23, he took a trip to the Yukon and first came into contact with the Gwich'in (Kutchin) people. When he returned to New York in 1940, he enrolled in anthropology at Columbia University, returning to the Gwich'in following military service in the Second World War. Like many liberal academics, he was blacklisted from working in anthropology during the McCarthy era and only finished his dissertation in 1959. Because of these delays, he did not begin his academic career at McMaster until 1964.

The book begins with the tributes referred to above, and closes with a previously unpublished story, "Caribou Hunt," by Slobodin himself. The story is witty, insightful and crisp in its use of dialogue and description of place. These northern adventures of a greenhorn from New York are the reality from which Slobodin's ethnographic and theoretical observations emerged. Slobodin contributed to theory through knowledge gained from the people he worked with. These observations helped

clarify the sometimes abstract debates about the nature of social organization among band level societies.

The essays that follow discuss many of these debates in relation to Slobodin's contributions. Robert Wishart and Michael Asch argue that his 1962 ethnography, *Band Organization of the Peel River Kutchin*, "is a powerful and prescient critique of what would become anthropological orthodoxy," that they say has justified colonial imposition "by turning what are relations of force into a process that seems natural and therefore just" (p. 33). Their essay argues that the evolutionary materialism of Steward, Murphy, Service and Wolf incorrectly predicts "the triumph of capital over the foraging mode of production" (p. 34). They cite Slobodin's detailed ethnographic and historical observations that together constitute "a powerful and often not subtle critique of the orthodoxy," and substantiate his argument that "the Gwich'in actively maintain a hunting economy" that contradicts the alleged "eventuality" of materialist theory (p. 35).

Harvey Feit's contribution, in addition to being a tribute to his friend and colleague, offers a substantial review of the literature and attendant controversies about band organization and land tenure among eastern Algonquians in relation to Slobodin's Gwich'in ethnography. As with all of Feit's writing, this piece is a thorough review of the interrelation between ethnography and theory. It is a must read for students wanting a succinct and even-handed review of this controversy in anthropology. Feit's essay is followed by a review of Slobodin's work on Métis ethnography by Mary Black-Rogers, a recollection of Slobodin's contribution to *Amerindian Rebirth* by his co-editor Antonia Mills, and another tribute to Slobodin's ethnography by David Damas.

Richard Slobodin belonged to a generation of anthropologists who were guided by original ethnographic experience rather than the theories they brought with them to the field. Because of this, their contributions to theory are authentic and believable. Slobodin's teachers were the Gwich'in people he knew as much as his academic mentors. When Slobodin did turn to theory, he chose to write about W.H. Rivers, an anthropologist of the generation that preceded him. This *festschrift* does justice to Slobodin the man, the ethnographer and the contributor to anthropological theory.

Samuel de Champlain, texte en français moderne annoté et présenté par Éric Thierry, À la rencontre des Algonquins et des Hurons 1612-1619, Sillery, Québec : Septentrion, 2009, 235 pages.

Recenseuse : *Leila Inksetter*
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Plusieurs ouvrages sur Champlain ont été publiés dans la foulée des célébrations entourant le 400^e anniversaire de la fondation de Québec. La réédition des œuvres de Champlain, en