

An Ethnohistoric Study of Eastern James Bay Cree Social Organization, 1700-1850. *Toby Morantz*. Ottawa, Ontario: National Museum of Man Mercury Series, Canadian Ethnology Service Paper Number 88, 1983. x + 199 pp. gratis (paper).

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Morantz has used a strictly historiographic method to reconstruct the past social organization of the Eastern James Bay Cree, a Northern Algonquian people. She has examined the Hudson's Bay Company archives in minute detail, covering ten posts over a period of 150 years. Rather than relying on the observations of Hudson's Bay Company traders and others, she has extracted and meticulously indexed all information that might bear on ecological conditions and on the three major themes of her study: social organization, territorial organization, and concepts of leadership.

An important part of Morantz's procedure was to compile individual profiles, or life histories, of several hundred hunters by recording every reference to each named individual. Analysis of these profiles produced detailed information on aspects of social structure from the nuclear family to the macro-group, and on the variability of the size and composition of trading parties. Morantz acknowledges lacunae in the record, but refrains from filling these in by referring to data from the ethnological present. She also makes no assumptions as to what conditions might have been like prior to the fur trade era.

Morantz's findings call into question many current assumptions and generalizations regarding changes wrought by the fur trade on the social organization of the Northern Algonquians. A basic, often overlooked historical fact underlying the social organization of the Eastern Cree is that they were primarily subsistence *hunters*, and that trapping furs for exchange remained of secondary importance throughout the fur trade period. This was the case for both coasters (coastal people) and inlanders.

Analysis of the individual profiles of coasters, inlanders, and those of mixed Indian and European ancestry presents a picture which is somewhat at variance with the neighboring Montagnais and Ojibwa. For the Eastern Cree, the coresidential winter hunting group was the basic unit of economic cooperation. This group was composed of an average of two commensual units (slightly extended nuclear families), and was much smaller than the winter hunting groups described for contiguous areas. The local group for spring and fall fishing was formed from several coresidential groups and

averaged about thirty people, including five hunters. Both kinds of groups were highly flexible in size and composition from year to year. An amorphous macro-group may have convened not for economic, but for religious and/or social purposes. Morantz cautions that the nature of these groups precludes use of the term "band" in describing them.

In this monograph, Morantz gives an excellent critique of theories regarding the origin of individual hunting territories and demonstrates that not only was the system fully developed in the 1820s (far earlier than recent studies maintain), but that the elements of the system became more developed as the fur trade increased. However, Morantz sees no reason to believe that the social organization of the Eastern Cree changed in accommodation to the fur trade.

New light on concepts of leadership has emerged from Morantz's analysis of the phenomenon of the James Bay area trading captain. These captains were leaders of "gangs" of Indians who came each year to trade furs at the Eastmain post, and they were recognized by both the postmaster and the Cree as men who exerted influence beyond their own local groups. Many kept their titles and continued to receive gifts of clothing, brandy, and tobacco for years after they ceased to visit the trading posts. Rather than being manipulated by a monolithic trading company, these captains took advantage of competition with the Northwest Company and used this competition to extract a high price for their loyalty.

This brief review provides only a glimpse of the wealth of material which Morantz has presented. If there were studies of adjacent regions using the same rigorous methodology employed in this fine model of ethnohistorical research, we would have a reliable history of the effects of the fur trade on Northern Algonquian social organization.

The Performer-Audience Connection: Emotion to Metaphor in Dance and Society. *Judith Lynne Hanna*. Austin, Texas: University of Texas Press, 1983. x + 273 pp. \$19.95 (cloth).

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This is Hanna's second book that explores the difficult problem of dance and communication. Her first book, *To Dance is Human: A Theory of Nonverbal Communication* (Austin, Texas: University of Texas Press, 1979) was not critically acclaimed by other dance researchers, partly because of its inability to come to