

relative insufficiency of documentary evidence for the conclusions. For example, she treats the subject of proceeds from gambling only marginally, devoting only a few sentences to that topic. This reviewer was left with unsatisfied curiosity about this aspect of the gambling complex, and wanting more than a cursory treatment.

As a whole, this publication makes a valuable contribution to the existing body of Northwest Coast Indian literature and adds interesting descriptive data, plus an intriguing interpretation of a topic which has not had enough previous study.

The Tribal Living Book: 150 Things to Do and Make from Traditional Cultures

David Levinson and David Sherwood

Boulder, Colorado: Johnson Books, 1984. viii + 222 pp. \$12.95 (paper)

Reviewer: H.E. Devereux

Laurentian University

If a picture is worth a thousand words, then a trial run must be worth a thousand pictures. *Tribal Living* is subtitled: *150 Things to Do and Make from Traditional Cultures*. In this case, "tribal" refers to traditional, non-Western, non-industrialized cultures who gain their living from the land. This volume is written by anthropologists and can be used as an anthropological teaching resource even though it is intended for a much wider readership of any age who might require information about "natural living, alternative life-styles and appropriate technologies" (p. vii).

The categories of activities covered in this book are: dwellings, basic skills and materials (e.g., stone flaking), crafts (e.g., making a clay water jar), the food quest (e.g., food preservation), recreation (e.g., dental pictography) and the aesthetic notions realized in such practices. Each category includes from four to twelve activities.

Instructions for each activity are given in the text. The text provides a short introduction to each subject, including geographical distribution and relationship to a particular culture where relevant. The materials are carefully listed, and most are available naturally in North America. Particular techniques are described, and a time estimate for completing each project is given. The text for each project is accompanied by line drawings.

The appendices for this volume include a world map with the general locations of all 111 tribal cultures which are represented. There is also a substantial bibliography of sources related to each category of activities.

At present, there are a number of books on the market oriented to "natural living." One of the earliest of these is Ernest Thompson Seton's beloved old classic, *Two Little Savages*. Nevertheless, *Tribal Living* is obviously superior to other books of this type in that it is authored by specialists with a professional understanding of human society and culture.

The selection of projects in this book is extremely varied with respect to general topic, place of origin, and dimensions and levels of skills required. The instructions are succinct, and the line drawings are precise as a result of first hand experience. The text is non-technical and could be understood by almost any age group.

Thus, this book offers something for everyone of any age who is interested in the skills it describes.

For teachers of cultural anthropology who wish to expand on the lecture-slide routine, this interesting book offers a springboard to laboratory situations. In the laboratory, students have an opportunity to attain a much higher level of comprehension, and hence the ability to remember anthropological concepts and put them to good use.

The Subarctic Fur Trade: Native Social and Economic Adaptations

Shepard Krech III, ed.

Vancouver: University of British Columbia Press, 1984. xix + 194 pp. \$28.95 (cloth)

Reviewer: Joseph Konarek

Laurentian University

This collection of papers was originally presented as a symposium at the 1981 annual meeting of the American Society for Ethnohistory. It represents a dispassionate and thorough analysis of the influence of the fur trade on the lives of Indians in Canada's Subarctic during the last three centuries. Focusing on native social and economic adaptations, the volume contains articles by seven authors from different academic fields who share an interdisciplinary approach.

Arthur J. Ray's study, "Periodic Shortages, Native Welfare and the Hudson's Bay Company 1670-1930," documents and interprets the impact of the fur trade on the native food base over a huge geographic area for several centuries. After contact, the subarctic Cree, who had been well adapted to an environment of dispersed and inadequate biomass, were enticed to give up their economic independence and spatial freedom for the benefits of an externally controlled commercial economy.

Ray points out that welfare, which was increasingly needed by the native people and provided by the Hudson's Bay Company, preceded the welfare administered by the Canadian federal government after 1945. Thus the *Handbook of North American Indians*, Vol. 6: *Subarctic* (Smithsonian Institution, 1981) is incorrect when it uses the qualifier "welfare" only for post-1945 native communities. However, this reviewer feels that using the term "welfare" for either of the two recent periods in Canadian native history is the result of our own cultural bias. To help us eliminate this bias, the source of the welfare ideology and policy needs to be considered. As an internally-generated cultural element, the welfare concern already permeated subarctic native societies in the precontact period. As Ray states, these societies were structured to promote cooperation and sharing and no economic value was placed on such reciprocal obligations. If such cultures were not welfare-oriented, which ones were? As an imported cultural element which the Hudson's Bay Company used to maintain the productivity levels of native trappers or which the Hudson's Bay Company or other intrusive organizations provided to ease consciences, the term welfare does not deserve the exposure it gets as a signpost for a "native" historical period.

Charles A. Bishop's article "The First Century: Adaptive Changes Among the Western James Bay Cree between the Early Seventeenth and Early Eighteenth Centuries" studies changes in the forces and relations of production in which the west-