

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.

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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-

ern James Bay Cree were involved. Data from the Fort Albany post are used to shed light on intercultural impacts.

Toby Morantz's article, "Economic and Social Accommodations of the James Bay Inlanders to the Fur Trade," focuses on the eastern James Bay area and relates the evolution of the two socio-economic types of Cree human systems to the area's ecosystems in an interplay with the needs of the Hudson's Bay Company. The "inlanders," who were small, unspecialized hunting groups, remained independent longer than the "homeguard" Indians, who specialized in provisioning Hudson's Bay Company posts.

Carol M. Judd's "Sakie, Esquawenoe and the Foundation of a Dual-Native Tradition at Moose Factory" studies the "homeguard" Indians (the "goose hunters" and the "upland Indians") in their dealings with the Moose Factory post between 1730 and 1760. These Indian groups had their own leaders or "captains" with whom the Hudson's Bay Company developed special political relationships. Occasional involvement of the "uplanders" with French competition earned these Indians a suspicious, more calculated and ritualized response from the English, who handled their own "homeguard" Indians more generously and paternalistically.

In "The Trade of the Slavey and Dogrib at Fort Simpson in the Early Nineteenth Century," Shepard Krech III uses the Fort Simpson trading records from the early 1800s to recreate a picture of the generalist economies of the Slavey and Dogrib in the upper Mackenzie River basin. Among the negative impacts of Hudson's Bay Company dealings with the natives were deaths caused by disease and by conflicts with Chipewyan and Yellowknife bands. Economic dependence developed more slowly in this relatively resource-rich part of the subarctic.

A study by Robert Jarvenpaa and Hetty Jo Brumbach entitled "The Microeconomics of Southern Chipewyan Fur Trade History" examines the impact of Hudson's Bay Company trading posts, Catholic missions, and free traders on the annual nomadic cycles of two Chipewyan bands in northern Saskatchewan. In the late 1800s, as the involvement of these bands with fur production and the Catholic religion intensified, their ecological niches spatially contracted and their economic independence and spatial freedom were adversely affected.

Both the editing and proofreading in this volume are of high quality. However, the maps included with the articles are not standardized in cartographic quality or usefulness. For example, the maps on pages 13 and 15 are referred to in the text as Figures 2 and 3, but are labelled Map 1 and 2, respectively. These are forgivable faults in a good book which deserves careful reading by all who are interested in subarctic human dynamics and Canada's social and economic history.