The brief biographies Kuper uses to provide the context and sources of individual writers' ideas seem to deflect the force of his argument rather than build it. Tylor, for example, is noted as not having attended university, which is true, but we are not told that he was barred for being a nonconformist, a Quaker. Swanton's role in the Boas circle is also treated cynically, but without a supporting citation.

The rewards in this book are to be found in the writing on theory and its interpretations. Although the reader may remain skeptical about Kuper's purpose and conclusion, his chapters on Rivers, and in particular, his interpretation of Boas as a theorist are brilliant and original. As in his earlier *Anthropologists and Anthropology*, Kuper shows his mastery at weaving together the influence of ideas and personalities.

The Dakota of the Canadian Northwest: Lessons for Survival
Peter Douglas Elias
Winnipeg, Manitoba: The University of Manitoba Press, 1988. xvii + 262 pp.

Reviewer: M.E. Stephens
University of Calgary

The book jacket of this work informs the reader that Peter Douglas Elias has worked as a consultant with the Canadian Dakota. Do not ignore this fact. This work is the written equivalent of a commissioned portrait, and the reader should not expect a candid and objective image. Despite the obvious bias, however, it presents a vivid picture of a native group's successful attempts to survive while trapped in a double-bind situation. These refugees from the United States were faced with the liabilities and restrictions placed on Canadian Indian groups but were allowed few of their rights and privileges. They were also confronted with the liabilities and responsibilities of white immigrants but denied the right to homestead or, in some cases, even to purchase land.

Elias records the skill and flexibility exhibited by the Dakota in varying economic environments. His detailed chronicling of each group's economic history is thorough, but such a format becomes mildly repetitious. The use of historic documents is well footnoted but Elias dismisses some documents (p. 146) and, in cases of contradictory evidence, accepts the account which is most positive to the Dakota (p. 162).

What is more frustrating is that there are important aspects of economic history which are not included. The arrival of the Dakota must have affected the Cree, Assiniboine, Ojibwa, and Métis occupying these areas. Elias indicates that these groups reluctantly accepted the presence of the Dakota (pp. 27-29). Some of his information such as the fact that *Tatankanaje*, the leader of one Dakota band, died while attacking the Crow (p. 27) causes one to wonder. How would an ethnohistorian hired by other Canadian Indians describe these relations?

Elias also neglects information about relationships with Dakota in the United States. He mentions that kinship is important—some families moved back to the United States, some families were joined by relatives from the United States—and that some Canadian Dakota subscribed to a Dakota-language newspaper published in the United States. These serve as hints that at least some aspects of Canadian life were influenced by developments south of the border.

The book is thorough in affirming what the Canadian Dakota "already knew" (p. xv). It is extremely well indexed, and information about specific groups of Canadian Dakota is easily located. The maps are helpful. Unfortunately, however, the archival photographs are poorly reproduced and are grouped at the front of the text rather than placed in the chapters which they illustrate.

Governments in Conflict? Provinces and Indian Nations in Canada
Edited by J. Anthony Long and Menno Boldt
Toronto: University of Toronto Press, 1988. x + 296 pp.

Reviewer: Jean Elliott
Dalhousie University

Federal Indian policy has been synonymous with the Indian Act which places responsibility for status Indians exclusively in the hands of the federal government. *De facto* provincial Indian policies, however, have had extensive impact on the daily lives of native people. This contradiction is the impetus behind collection of original papers authored by native leaders, government officials, and academics. The result is to move provincial Indian policy from the shadows to center stage. To my knowledge, this is the first systematic attempt to examine the hitherto almost unacknowledged role of the provinces in a wide range of concerns from land claims and self-government to jurisdictional questions and financial responsibility.

Given the fact that "existing aboriginal rights" have been included in the Constitution, it may appear, at first glance, that tremendous strides have been taken in the 20 years since Prime Minister Trudeau floated the White Paper proposing to terminate the special relationship between status Indians and the federal government and, in effect, to extinguish all claim to aboriginal rights. Upon closer examination, however, the assimilationist agenda of the White Paper, as Long and Boldt point out (p. 47), is still present. They cite the current interest in self-government as an attempt at institutional assimilation. "By conforming Indian administrative, political, legal, and economic institutions to municipal-type structures that can be readily slotted into existing federal and provincial systems, the process of institutional assimilation of Indians will be greatly facilitated" (p. 48).

Models of self-government other than those featuring municipal status,while lacking in conceptual detail, tend to share the view that self-government flows from an inherent right to self-determination. The paper by Calder does an excellent job of spelling out divergent definitions and strategies of self-government which have been tried to date. For example, the 1983 Penner Report called for the Constitutional entrenchment of Indian self-government. The present administration has abandoned the concept of framework legislation, however, endorsing self-government arrangements suited to individual bands. The 1986 Sechelt Indian Band Self-Government Act is an example of the latter (p. 77). The Sechelt model, as Sanders notes, has been viewed with alarm by some natives because it "rejected the developed Indian rhetoric of an inherent aboriginal right to self-government" (p. 168) choosing instead what the critics term "municipal status" and "delegated powers" (p. 169). Where do we go from here? The provinces and the Indian nations participated in the Con-