

subjected them to a harsh and desperate life. This view was based in part upon the prevailing social norms of their class that placed women on a pedestal to be adorned and pampered. On the subject of childbirth, as with most subjects, officers expressed a variety of views. Some applauded Indian childbirth practices as more natural and healthy than those of civilized society, while others, including most officers' wives, strongly disagreed. These views tell us very little about the actual conditions and practices of Indian women; rather, they were a means through which officers and their wives reflected and debated the role of women in society.

Smith's study successfully dispels many myths about frontier soldiers and their attitudes toward Indians. She demonstrates clearly that officers were neither ruthless conquerors nor idealistic philanthropists; rather, their views and conduct were based upon their personal experiences. Although officers shared much in common as professionals, Smith wisely avoids making too many generalizations; instead, she concentrates on documenting the diversity of views and insights among those officers and officers' wives who took the trouble to write about their encounters with Native peoples.

The book will be of special interest, not only to students of American history, but also to social scientists interested in the history of ethnic and race relations and in women's studies.

Native Health Research in Canada. Native Studies Review, Vol. 5, No. 1

Frank Tough and James B. Waldram, eds.

Saskatoon, Saskatchewan: Department of Native Studies, University of Saskatchewan, 1989. 293 pp. N.p. (paper)

Reviewer: Juaane N. Clarke

Wilfrid Laurier University

Relative to others of its genre, this collection is excellent. It is based on conference papers presented at a workshop held during the joint annual meetings of the Canadian Association of Medical Anthropology, the Canadian Ethnology Society and the Society for Applied Anthropology in Canada, held in Saskatoon in May, 1988. Four thematic areas focussed the workshop: urban health issues, contemporary health issues, northern health issues and issues in traditional health, medicine and health care. Within this very broad field, the papers address a wide variety of topics, employ many different theoretical perspectives and levels of analysis, and use a multitude of research strategies.

There are papers with a primarily applied focus, such as one by Farkas and Johnson on a residential facility for Native men in Toronto and its program to teach the residents various practical things about food, including basic principles of nutrition. There are also papers of a more theoretical nature, such as that by Dufour on the etiology of *otitis media* (middle ear disease), which argues that current medical diagnosis is a reductionist explanation of complex symbolic interpretations of Inuit notions of environment, climate, and social and cultural life.

The articles range from broad and critical analyses of federal policy, such as Speck's work on the implications of the new "Indian Health Transfer Policy," to ideographic portrayals of the explanatory models of pregnancy used by a small group of

Native women in Toronto. It includes book reviews and some primary data in the form of letters describing health and medical care among two groups of Natives in 1926.

It is a virtual smorgasbord of good tastes that provides for many different appetites in a way that is pleasing to the imagination and intellect. As a result, the wide range of current anthropological research on Native Canadian health is uncritically included. I prefer a plate prepared by the chef offering a choice selection of foods that are deliciously compatible and aesthetically arranged.

I would like to have seen a critical introduction and conclusion which would have raised questions about such essential matters as the definition of Native people. Most especially here I would like to have seen attention paid to the question of whether Native people are best understood as sharing culture or as belonging to diverse cultural groups.

I also miss an overview piece, which would have located each article in terms of a description of the "sample/population" included (and, of course, excluded), as well as a theoretical piece which would have placed the papers in a broader framework. Absent also is a reflexive examination of various methodological issues such as validity, reliability or the relationship of researcher to research subjects.

Yet, as a report on a conference which brought researchers together to discuss an area in need of further research, this volume is an excellent offering that makes a promising beginning to more critical and systematic understanding.

Health Care in Saskatoon's Inner City: A Comparative Study of Native and Non-Native Utilization Patterns

James B. Waldram and Mellisa M. Layman

Winnipeg, Manitoba: University of Winnipeg, Institute of Urban Studies, 1989.
vi + 52 pp.

Reviewer: David H. Stymeist
University of Manitoba

This is a well-crafted and informative survey of patterns of health-care utilization among Native and non-Native residents in the west core area of Saskatoon. Undertaken with the co-operation of the Westside Clinic-Friendship Inn, the work sets out to examine a commonly held perception that urban Native people underutilize or inappropriately utilize available health-care facilities. The study's findings present evidence to the contrary: core-area residents, Native and non-Native alike, are similar in their health-care choices and orientations. The existing profile of health-care utilization is rooted more in socio-economic than in cultural factors, being influenced by poverty and economic marginality, rather than by simple ethnicity. Thus, while visits to emergency departments were slightly higher for Native people, the non-Native sector of the core area's population also made considerable use of those facilities. Many of these visits were occasioned by traumatic injury, and in this there appears to be little difference between Natives and non-Natives, reflecting, it is suggested, certain common realities of urban poverty in Canada today.

Perhaps the most interesting and vital section of this report concerns itself with attitudes toward traditional Native medicine. There is a widespread belief in the ef-