

age justifying its civilizing and redemptive enterprise, the ethnographic "scientism" of a budding anthropology and a crude socio-biology supporting crass racial theories.

The book may be recommended for senior undergraduate and graduate seminars and would be certain to arouse passionate intellectual debates about the goal and methods of ethnography. It provokes a rethinking of the epistemological basis of ethnographic interpretations of "other cultures."

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### **Native Liberty, Crown Sovereignty: The Existing Aboriginal Right of Self-Government**

Bruce Clark

Montreal and Kingston: McGill-Queen's University Press, 1990. 259 pp. \$39.95 (cloth)

*Reviewer:* James (Sa'ke'j) Youngblood Henderson  
University College of Cape Breton

University College of Cape Breton sheds a necessary light on the issue of self-government. Speaking directly from the perspective of the Imperial Crown, this book demonstrates that aboriginal self-government has always been an existing constitutional right. The author's thesis is that Aboriginal sovereignty and Crown sovereignty complemented each other in Canada. The Crown claimed ultimate sovereignty, but promised not to molest or disturb the tribal cultures; this included recognition of the right of self-government. The book continually supports this thesis through a strictly legal analysis. Interestingly, this narrow viewpoint brings clarity and power to the issue.

Without addressing the broader moral, anthropological and philosophical issues, the book demonstrates that it was the immigrants' need for self-government which created the problematic issues of Canadian political thought and identity. This work illustrates that the insecurities and desires of the immigrants twisted aboriginal and treaty rights until they could no longer be recognized. Aboriginal and treaty rights enshrined in prerogative laws were viewed as merely another obstacle in their quest to be the political equals of their mostly European ancestors. The prerogative rights were

hidden by their desire to be more than a collection of immigrants living off aboriginal wealth and talents. It is a strange tale, but closer to the truth than most Canadian myths.

In this important book, the author deftly exposes His Majesty's original constitutional vision of Canada. He unravels the British colonial pretences surrounding aboriginal rights with riveting logic and with historical documents. This book and the author's scholarship constitute an important milestone in the decolonization of Canada. It elegantly replaces the myth of the rise of responsible government. More importantly, this legal history reveals the unlawful activities of the provinces and the federal governments, which attempted to dismantle the aboriginal governments, and why these attempts were constitutionally invalid.

Chapter after chapter reveals that ever since 1763, the First Nations had the constitutional right of aboriginal self-government: not the familiar *Indian Act* band government structures, nor the racial dreams of the National Indian organizations, nor the narrow concerns of the First Ministers, but rather a right to their culturally-defined traditional government. For those who work with the aboriginal people or seek to understand their modern movement toward tribal self-determination, it is required reading. The author's vision is clear, even if his proposed remedy is not. Most importantly, it lays the foundation for tribal government and respect in Canada's future.

### **Women of the Praia: Work and Lives in a Portuguese Coastal Community**

Sally Cole

Princeton, New Jersey: Princeton University Press, 1991. xvii + 189 pp. \$39.50 (cloth), \$12.95 (paper)

*Reviewer:* Ann Marie Powers  
Acadia University

*Women of the Praia* is one of those rare monographs that combines theory, method and ethnography and weaves them together to provide a splendid book that is at once an important contribution to European ethnography, as well as a critical pedagogical resource.

Incorporating the life histories of five women from Vila Cha, a parish in northwestern Portugal, Sally Cole presents a detailed account of changing gender relations through three generations of fisherfolk ("*os pescadores*") and agriculturalists ("*os lavradores*"), focussing on the emergence and decline of the maritime economy.

From fieldwork undertaken in 1984-85 and again in 1988, as well as through the use of archival data, the author describes the changing patterns of social and economic organization which characterized the maritime economy of Vila Cha during the Salazar regime (1926-74). With insight and artistry, Cole challenges the view of women in the Mediterranean as being victims of their own sexuality, tied to a code of honour and shame which enhances male prestige. Instead, with vivid clarity we see how "in practice, gender is actively constructed and negotiated at several levels and that local gender systems do not merely mirror the hegemonic constructions of church and state" (p. 79).

During the Salazar regime, the division of labour and male emigration (as far distant as Mozambique and Newfoundland) within the maritime community provided a