

all knew their place. There is almost a sense of relief in the voices of those from the lower class who left the community and found that their "reputations," unlike those of residents who remained, did not follow them to their new homes. There is certainly distaste, even hatred, of the class system among both those who stayed and those who left. Of two sisters who expressed "rock hard hatred towards the community," the one who did not migrate "can be seen today walking along a street with her head down, too intimidated to look at people, her behaviour and attitudes" reflecting an era in which "poor people were expected to know their place" (p. 73).

The themes of migration and of race and ethnic relations are covered in the same manner. People are located in terms of their place in the system of stratification, and their perceptions are presented through case studies and selected comments. We learn that racist ideas are pervasive, though for the lower classes these are expressed in economic terms, while members of the upper stratum are more likely to employ the fictional categories of scientific racism. While the racism here is "shallow," as opposed to being "the deep racism of urban centres" (p. 270), we are left in no doubt that it intrudes, at times decisively, on the lives of some. For instance, the businesses of ethnic minorities did not always flourish in the way they might have done.

In many studies of locality, broader structural issues are briefly acknowledged, at best, or simply ignored. Barrett falls into the former category. He recognizes the "unseen hands of the political economy" (p. 129) and the intrusion of bureaucratic regulation on local affairs, though these themes are not developed. Yet, this issue of perspective cannot fairly be used to gauge Barrett's work. The author sets out to examine stratification, race and ethnic relations and migration in terms of people's perceptions, and he accomplishes this in an insightful manner. At times, Barrett is tempted to include too much. There is, for example, brief mention of incest, crime and religion, which do not always further the central narrative. Yet even here there are compensations, for Barrett's skills as a researcher ensures that the details he provides are never without interest. Rich in detail, the book offers a rare and valuable account of the extensive changes occurring in a "rural" community where class and ethnic relations are "in line with those in the city" (p. 31). Moreover, despite the particularistic focus, the changes described appear relevant to the experience of "nearby towns" and fringe communities generally.

American Indian Treaties: The History of a Political Anomaly

Frances Paul Prucha

Berkeley: University of California Press, 1994. xvi + 562. N.p. (cloth)

Reviewer: James Youngblood Henderson

Native Law Centre of Canada, University of Saskatchewan

This intriguing book about treaties is both comprehensive and disappointing. It is a comprehensive chronology of treaties from a colonizer's historical policy perspective. It is apologetic for the United States' implementation of treaty promises. But it is incomprehensible from a rule-of-law perspective.

The distance between rule-of-law and historical construction of treaties is clear in this book. The rule-of-law asserts that any ambiguities in treaties are to be interpreted as the Indians would have understood them, but this esteemed historian is content with

exploring the other side of the treaties, the so-called, national "white perspective" (pp. xiii-xvi). This is most disappointing, since the colonizer's perspective is well known and has been rejected in the 20th century by the federal courts. These duelling constructions are evident throughout the book, resulting in an unbalanced assessment.

Another conceptual bias arises from what the author calls the "white perspective." That is, the book is based on the assumption that treaties with indigenous people are politically anomalous. This is the American colonizer perspective, and it is propaganda. The fact is that, around the world, treaties with indigenous polities are the norm, not the anomaly. The concept of political anomaly is the apologetic context allowing latter-day colonizers to ignore indigenous self-determination for self-interest. This one-sided colonial perspective predominates in various analyses, making the value of the volume questionable.

For example, Prucha builds his book around Chief Justice John Marshall's suggestion, in the Cherokee Nation case (1831), that "[t]he condition of the Indians in relation to the United States is perhaps unlike that of any other two people in existence" (p. 550). But the author ignores Marshall's argument, in Worcester 1832, that the Indian treaty, "in its language, and in its provisions, is formed, as near as may be, on the model of treaties between the crowned heads of Europe" (p. 550). If the latter understanding was taken as fundamental, the thesis of the book and its explanation of legal oppression would collapse.

It was also disappointing to see the author begin his analysis with the Delawares, in 1778, overlooking the Mikmaq-Maliseet treaty with the United States, in Watertown 1776. This is a small point, but a significant one, in the context of the neglect of the northeastern states that has recently been corrected by Congress.

In a history of American Indian Treaties in the post-colonial era, scholars expect fair evaluations. Any author must challenge assumptions rooted in colonialism, many of which remain today. Historians should strive to keep from affirming or imposing new forms of colonialism. They should refuse either to indulge in colonial nostalgia or to justify colonialist policy and practice. This book missed a tremendous opportunity to balance colonialist with aboriginal history.

Ethnicity and Aboriginality: Case Studies in Ethnonationalism

Michael Levin, ed.

Toronto: University of Toronto Press, 1993. xiii + 179 pp. \$50.00 (cloth), \$19.95 (paper)

Reviewer: Deirdre Meintel

Université de Montréal

This collection is based on a conference, held in late 1990, that took as its point of departure the propositions about ethnicity and nationalism made in a 1973 article by Walker Conner. The articles focus on groups having some claim to aboriginal status, by virtue of a historical tie to a given territory and, in most cases, a cultural distinctiveness from surrounding groups. A wide range of cases are presented from Canada, Malaysia, Kenya, Nigeria and Australia.

One interesting issue that emerges from several articles is the international dimension of ethnonationalism in the present day. Audiences and reference groups beyond