

For the most part, resistance was expressed in truncated or modified versions of group rituals, or in extreme cases in secret performances. To demonstrate government power, a number of Cree leaders, including Piapot, were arrested and incarcerated for their persistence in following their own religion. Only recently have the once-forbidden rituals come full-circle, effecting the restoration of the traditional ideology.

Pettipas is to be applauded for a very fine publication. This is an important book for scholars of Native American culture, religion, and history. As such, it addresses innumerable issues, comprehensively and sensitively presenting meaningful information that is otherwise accessible only by means of extensive and intensive archival research. Pettipas has attained her goal, because the story has been told.

Applied Anthropology in Canada: Understanding Aboriginal Issues

Edward J. Hedicán

Toronto: University of Toronto Press, 1995. xiii + 260 pp. \$55.00 (cloth), \$18.95 (paper)

Reviewer: Wayne Warry
McMaster University

This publication stands as an important marker for applied anthropology in Canada. Hedicán has not written a general reader—there is nothing here about the many faces of applied anthropology that are divorced from Native interests. Rather, Hedicán documents the intimate association between Canadian anthropology and Aboriginal research. The book will be an invaluable resource to undergraduate students who to date have had to rely on American texts as an introduction to applied work. Within the nexus anthropology/Aboriginal people, it is difficult to imagine a major topic which Hedicán fails to consider. In deciding on this breadth of treatment, of course, Hedicán sacrifices analytic space, so that students who are familiar with Aboriginal affairs or with debates within applied anthropology may be dissatisfied with the lack of analytic detail. For this reason the book is better suited to undergraduate, rather than graduate-level, courses.

The book's structure reflects Hedicán's dual foci; some chapters are more clearly centred on the discipline—the nature of advocacy or mediator roles—while others analyze Aboriginal issues, including those associated with economic development, self-government and the "ethno-politics" of Aboriginal identity. Throughout, Hedicán works hard to maintain the linkages. He is particularly attentive in tracing the history of anthropological studies that have contributed to our understanding of Native peoples. Hedicán's discussion of self-government is skewed somewhat by his experience with non-reserve settlements, that is, by a perspective which emphasizes non-status perspectives rather than the opportunities available to First Nations. But elsewhere this experience enhances his discussion of the politics of Aboriginal identity by reminding the reader that the "Aboriginal" agenda is often dominated by issues that are of primary concern to status Indians. Given Hedicán's interest in "recasting" (p. 232) anthropology to better deal with contemporary issues, one curious omission exists. Hedicán fails to include any discussion of the Royal Commission on Aboriginal Peoples, active since 1992, which has drawn on the work of many anthropologists.

Despite his contemporary focus, I found the book to be cautious in interpretation. The author is not overly preoccupied with theoretical issues, and the theory he utilizes often seems outdated. In discussing colonialism and self-government, for example, Hedican appeals to Bailey's *Stratagems and Spoils* (Little, Brown, 1969), and the politics of encapsulation rather than to more recent formulations from the resistance literature. That much said, it is important to acknowledge that this example, and others like it (see the ethnic identity discussion, pp. 198-224) may stem from his desire to show that contemporary issues can be used to revisit some "classic" anthropological questions—a useful analytic device, particularly for students whose theoretical understanding lacks historical depth.

In summary, this is a very valuable book, one long overdue and one that will be of great value to a variety of undergraduate courses. Hedican's vision of anthropology is one in which the traditional strengths of the discipline are sustained, where we practise our craft unapologetically and where we are prepared to ensure that our interests are also relevant to the needs of the communities in which we study. This book will stand as an important contribution to that long-term project.