

dating from the 19th century. Oberholtzer argues that the items in the collections were likely produced by two Cree women involved in "country" marriages to Hudson Bay Company employees, and provides a review of what is known of the families involved, as well as an analysis of features of the items, which includes beaded clothing, bags, moccasins and snowshoes.

Pentland "The Missinipi Dialect of Cree" (p. 287-302) discusses the evidence for a now disappeared dialect of Cree spoken on the western shore of James Bay and Hudson Bay. The sole source of information is a vocabulary collected by Hudson Bay Company factor James Isham, probably obtained at York Factory between 1737 and 1744. Isham's list contains vocabulary from several distinct Cree dialects, and Pentland undertakes the philological work necessary to determine the Cree words reflected in Isham's English-based renditions of the Cree words he recorded.

Poliandri "Mi'kmaq People and Tradition: Indian Brook Lobster Fishing in St. Mary's Bay, Nova Scotia" (p. 303-310) discusses Mi'kmaq lobster fishing within the context of their traditional economic activities, as well as patterns of fishing and ecological knowledge and their transmission. Also discussed is the significance of Mi'kmaq use of modern fisheries management plans and research techniques as an adaptation to changing circumstances in the lobster fishery.

Preston "Crees and Algonquins at 'The Front': More on 20th-Century Transformations" (p. 311-320) discusses the impact of changes induced in northeastern Ontario and adjacent areas of Québec among Cree and Algonquin Ojibwe peoples following the opening up of the area to southern influence; particularly significant is the construction of railway lines in this area. He presents a trio of biographies of Cree and Algonquin individuals who lived during this period of change during the early part of the 20th century.

Schreyer "Travel Routes of the Chapleau Cree: An Ethnohistorical Study" (p. 321-332) uses archival data to document the close connections between Cree at Moose Factory on James Bay and in the community of Chapleau, originally a Hudson Bay Company trading post established around 1885 near the eastern end of Lake Superior. Schreyer documents extensive travel along inland water routes that helped maintain connections between Cree families in the two communities, despite the considerable distance.

Smith "Creating New Relations to Improve Relations: Strangers as Wabanaki Chiefs" (p. 333-340) reviews a long-standing pattern of incorporation of non-native individuals into positions of leadership among the Algonquian groups of the northeast. Smith discusses cases of individuals who either voluntarily joined or were taken as captives and were prominent either politically or in a military role, and notes the persistence of this pattern over a period of 300 years.

Swierzbjn "Stress in Border Lakes Ojibwe" (p. 341-370) presents a detailed analysis of word-level accent in the variety of Ojibwe spoken in the Lake of the Woods area of Ontario. She proposes that word-level stress correlates strongly with vowel

length, i.e., long vowels always bear some measure of stress.

Valentine and McDougall "The Discourse of British and U.S. Treaties in the Old Northwest, 1790-1843" (p. 371-392) discusses similarities and differences between early British and U.S. treaties, arguing that British treaties were primarily deeds of sale focussed upon orderly conveyance of land, while U.S. treaties were generally broader in nature. The authors indicate that British agreements were made in the context of the Royal Proclamation of 1763, which provided the framework for official dealings with First Nations groups.

Walker "George Soctomah's Hat" (p. 393-399) discusses traditions for the installation of chiefs among eastern tribes including the Maliseet, Passamaquoddy, and Penobscot. He notes the gradual atrophy over the past 200 years of the relatively elaborate procedures recorded in the early 19th century.

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**Virginia Kerns**, *Scenes from the High Desert: The Life and Theory of Julian Steward*, Urbana: University of Illinois Press, 2003, xiv + 414 pages.

Reviewer: Marc Pinkoski  
University of Victoria

A very strong argument could be made that Julian Steward was one of the most influential anthropologists of the 20th century. Virginia Kern's recent biography, *Scenes from the High Desert: The Life and Theory of Julian Steward*, goes a tremendous distance to demonstrate this assertion. In a thoroughly researched, accessibly written, and lyrically enjoyable text, Kerns has well documented the life, both academic and personal, of Julian Steward.

Her study follows the life of Steward, as a boy from the east coast of the United States to the desert of California; from Berkeley to Utah to Washington, D.C.; and then on to New York, to Columbia University, and finally to the midwest (with stops along the way). Centring on one of Steward's key concepts, the "patrilineal band," Kerns prepares a descriptive analysis of Steward's life and by association the seminal people in the formation of American materialist anthropology. Her analysis serves to explore the workings of this particularly anthropological concept, as it applies to the life history of its originator. Her success is that she creates an analysis that not only documents the life of someone worthy of a biography, but it also documents much of the focus, structure, and psychological workings in American anthropology, and particularly, the incredible prejudice experienced by women, within the academy mid-last century. Through the focus on Steward's life and career, Kerns has produced an effective biography that manages to situate the subject within his historic-academic context. The analysis is more than a simple biography; it is, in fact, an ethnohistory of American anthropology through an examination Steward's life.

Steward's materialist arguments are often remembered or imagined as the introduction of Marxist analyses to anthropology. This effect, as Kerns' recognizes, places Steward in a key role in the history of American anthropology. She describes his approach as having "... a propensity for the concrete" and that "[h]e used an impressive array of ethnographic and archaeological evidence to support a range of creative, generalizing conclusions about how, in his own words, 'similar subsistence activities had produced similar social structures'" (p. 3). This approach led him to develop the sub-field of cultural ecology, and to train several key materialist anthropologists in the process. For these reasons, it is fascinating to understand the details of Steward's life, and to come to a fuller appreciation of the lives that Steward was influenced by and in turn influenced.

Beginning with Steward's formative years, Kerns argues that he was heavily influenced by problems inherent in the daily life of arid environments and the labour that it takes to organize irrigation work to solve them. Following this focus was Steward's initial academic and then professional material on the American Great Basin. Kerns demonstrates that the focus on the organization of subsistence labour and its relationship to the physical environment remained a central component in Steward's *oeuvre* on development and change. Detailing fully Steward's early ethnographic and archaeological work and demonstrating the full mix of personal responsibilities and professional desires for the ambitious young scholar, Kerns relates the stories of his development from both his first and second wives. These perspectives from both women well compliment the public and professional history of Steward's academic career. A particular example of this dynamic was his move from the University of Utah. This was due to the break-up of his first marriage and overlapped with his second marriage. Leaving the security of his first marriage and his position at the University of Utah forced Steward to look for work during the difficult economic times of the Great Depression. His responsibilities as the head of a household to provide influenced his theorization of the formation of social relationships and societies. Insights from his first and second wives and his searching correspondence with Alfred Kroeber permit Kerns to triangulate various factors, thoughts, and demands that affected Steward at that time in his career. This serves to present Steward, who often is not a sympathetic character, in the most human of terms.

Steward's unwavering focus, and his work with many of the GI's returning to university after the war and the burgeoning field of academic anthropology, spawned numerous influential studies about the nature of Indigenous societies, and materialist analyses about the development and change these societies experienced. His cross-cultural analysis, generating a nomothetic explanation of cultural development, differentiated his approach so thoroughly from the dominant Boasian tradition as to develop an entire new area of study. As a method of analysis of multilineal evolution, cultural ecology helped re-codify evolutionary theory within a scientific rhet-

oric. Detailing Steward's professional development and personal relationships from Berkeley to Washington, D.C. and continuing the root metaphor of the patrilineal band offers a fascinating insight into the motivations and concerns that anthropologists were facing during the Great Depression and after the Second World War. This is the context that must begin to be appreciated if we are to understand the generation of foundational pieces in anthropological theory, particularly those who adhere to a "scientific" position within the field. Kern's text provides this context; and it systematically undermines Steward's claim to an objective, scientific method for his conceptual basis for the root of society. The patrilineal band was merely a reflection of his own social habits projected into his theoretical paradigm. The model ensconced a male-centred approach to anthropological method and was replicated and promoted in his theory and practice.

Although the text addresses Steward's failure, like many in his time, to appreciate the role of women in his analyses, and the contribution of the women surrounding him, it does not soundly question the basic assumptions that he makes about Aboriginal societies as a whole. To this point, a further discussion of Steward's role in the Indian Claims Commission proceedings and the relationship of his theory to colonial legal ideology would be fruitful. Exposing the gender bias is but one crucially important component of Steward's approach. Of equal significance is the oppositional relationship between Steward's position and that of John Collier, the Superintendent of Indian Affairs who led the Indian Reorganization Act (1934), and how Steward's approach helped to facilitate the U.S. government's stance in claims cases against the Indians. This is a deeper context within which to understand the relationship of the patrilineal band and anthropological theory to a greater number of real social relationships.

Notwithstanding my claim about the omission of the Indian Claims Commission period in Steward's life, this text is a tremendous addition to several of the recent biographical and historical works in American anthropology. Kerns' contribution well documents Steward's academic history, and augments this chronicle with the personal insights of those close to him. This is a useful and interesting book for the history of American anthropology, the theorization of hunter-gatherer societies, and gender studies within the academy.

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**Blair A. Rudes and David J. Costa (eds.),** *Essays in Algonquian, Catawban, and Siouan Linguistics in Memory of Frank T. Siebert, Jr.*, Algonquian and Iroquoian Linguistics Memoir 16, Winnipeg: Algonquian and Iroquoian Linguistics, 2003, ix + 296 pages.

Reviewer: *Paul Proulx*

As a specialist in Algonquian, I will limit my comments to the Algonquian papers. Three are written by scholars generally