

Such criticisms are unfair. We, the readers, are supposed to recognize that the author has such documentation and it is published or will be published elsewhere. This is, after all, a work for students and not professionals. Thus, technical terms are defined succinctly in footnotes and much traditional anthropological knowledge is introduced in a "by-the-way" manner. For example, a careful reading of the last paragraph on page fifty-four, and the first two on page fifty-five gives the professional reader a *déjà vue* of Radcliffe-Brown's "Mother's Brother in South Africa."

However this raises a pedagogical issue which for this reviewer is of paramount importance. Do we want our students to work with simplified materials tied together with skill and generalization that can be read and digested in a few hours? If this is to be done then there is a cost. The painstaking care and disciplined work that (I hope) underlies a short statement such as "...The husband's status especially in regard to his in-laws, is then much lower," is so well concealed as to ensure its invisibility.

And so the student gains a little knowledge about one African group, but the spirit of enquiry, the elegance or inelegance of method, the contrast of conclusions with those of others who have worked in the same field — all these are lost. If our Universities are to function as packaging houses for the various strata at the upper levels of society, then it is natural that University personnel should contribute to this process by packaging their wares for those who are being recruited into society via the University. On the other hand, if we still think of the University as a place in which students are introduced to knowledge and the processes by which it is, and has been, acquired, then such books as the one under review should be shunned.

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*The Cheyennes: Indians of the Great Plains.* E. Adamson HOEBEL. Case Studies in Cultural Anthropology. New York: Henry Holt and Company, 1960. 103 pp. \$2.00, (paper).

This is one of the publications in the series "Case Studies in Cultural Anthropology" under the general editorship of George and Louise Spindler. Like the other volumes in the series, this one is a summary account of the way of life of a particular group of people written by a recognized authority and drawn, for the most part, from his more extensive publications on the

group under consideration. Dr. Hoebel's purpose is "to show how prior and present social history, basic cultural premises, psychological traits, physical and biological environment, and social structure all interact to give a culture a characteristic cast" (p. 1).

In the introduction we are told that the attitudes which the Cheyenne hold toward war and sex, and toward the maintenance of the social order are the outstanding features of their way of life. In this connection, Dr. Hoebel's study concentrates on analyzing the reasons for Cheyenne attitudes and the effects they have on behavior.

The first part of the book is entitled "Ritual and Tribal Integration" and the initial chapter contains a descriptive account of three important Cheyenne ceremonies, the Arrow Renewal Ceremony, the Sun Dance, and the Annual Dance stressing their importance as tribal undertakings and their role as integrative factors in Cheyenne life. Part two concerns social structure and the author concentrates on the most significant social groupings for the Cheyenne which are the family, kindred, band, military fraternities, women's societies and the tribal council of forty-four peace chiefs. In addition, there is a chapter on law and judgement which is enlivened by the extensive use of case studies from the author's field notes.

Part three deals with subsistence and war. A chapter concerned with hunting and gathering stresses the nature of the environment, the cooperative effort, and the importance of the sexual division of labor. The intricate structure of warfare and the emphasis placed on military virtue are also examined. This emphasis on skill results in war being considered as a great game in which scoring against the enemy is often more important than killing him.

The fourth and final part is entitled "World View and Cheyenne Personality". In a chapter on religion "the underlying assumptions formulated by the Cheyenne as to the nature of the universe and man" (p. 82) are considered. We see that their world view is action-oriented and that they are not given to philosophical speculation. The chapter on personality and culture reviews Cheyenne child-rearing patterns and emphasizes the sexual repression and self-control that is characteristic of Cheyenne personality.

In the final few pages of the book, the author lists sixteen postulates which underlie Cheyenne culture and control social behavior. There is a bibliography of sources plus a list of recommended readings on the Cheyenne and other Plains tribes.

The purpose of this series is to provide brief ethnographies to supplement other assigned material in under-graduate anthropology courses. Regardless of whether or not this sort of pre-digested package is desirable at the university level, or any educational level for that matter, the author maintains

a high standard of ethnographic writing and generally succeeds in avoiding the over-generalizations that sometimes occur in summary accounts of this kind.

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*La Dualité canadienne*. Réalisé par Mason WADE, Québec, Presses Universitaires, 1960, 427 pp., \$8.50.

Cet ouvrage collectif, dont l'idée remonte au printemps 1945, paraît à un moment où il ne semble pas que, du côté canadien-français du moins, la question de la dualité canadienne soit autant à la pointe de l'actualité qu'elle l'était pendant les quinze années que se sont écoulées depuis la conception jusqu'à la réalisation de ce volume. Ce qui n'enlève rien au mérite de cette entreprise puisqu'il s'agit d'un problème permanent et que la plupart des essais qui paraissent dans "*La dualité canadienne*" apportent des éléments qui aident à comprendre comment les deux composantes de la dualité s'appréhendent et comment le problème se pose dans les faits. Quelques-uns des essais qui paraissent ici avaient été publiés ailleurs et avaient été largement discutés; je pense surtout à l'article de Frank Scott "Areas of Conflict in the Field of Public Law and Policy", et à celui de Pierre Trudeau "Some Obstacles to Democracy in Quebec"; il est heureux qu'ils reparassent en volume. Les autres, ceux qui paraissent pour la première fois, sont très inégaux: ceux de Keyfitz et de Henripin sur les facteurs démographiques sont à la hauteur de la réputation des auteurs: ils sont excellents. Celui du T.R.P. Louis-M. Régis appartient davantage à l'apologie qu'à la philosophie. Celui de George F. Thériault "The Franco-Americans of New England" traite objectivement d'un sujet qu'on avait accoutumé de considérer comme exclusivement patriotique.

Que devrait-on attendre d'un tel volume? Jean-Claude Falardeau qui, avec Mason Wade a réalisé ce recueil, écrit dans son article, "Les Canadiens français et leur idéologie": "Le postulat sur lequel sont fondées les réflexions qui suivent est familier aux historiens et aux sociologues. On peut le formuler comme suit: les relations entre Canadiens de langue française et ceux de langue anglaise tiennent à une certaine conception que ceux-là se font de ceux-ci; cette conception est elle-même un résultat historique et s'insère dans une conception sous-jacente et plus générale que les Canadiens français se font du Canada dans son ensemble, du rôle que les "Anglais" y ont joué et du rôle qu'eux-mêmes estiment y avoir joué. En définitive, c'est à travers une certaine image qu'il a de lui-même dans le contexte canadien que le Canadien français perçoit les autres et qu'il définit ses attitudes et ses comportements envers eux". La perspective me semble excellentement explicitée.