

J. Anthony Paredes, ed. *Anishinabe: 6 Studies of Modern Chippewa*. (Tallahassee: University Presses of Florida, 1980) xi, 436 pp., \$27.50.

At a time when contemporary Indian life is overlooked in favor of romantic glorification of the past, this book is especially welcome. It is unique in its vision, presenting in a single volume six complementary reports of coordinated research done during the 1960s among one of the largest Native American tribes.

Two studies concern changes in traditional practices. Michael Rynkiewicz's study, while not earthshaking in its conclusion that modern powwows integrate factions within a community and one community with another, is distinguished by the historical perspective he employs to complement descriptions of modern powwows. It would have benefitted from more recent insights about framing cultural events, but the author cannot be held responsible for that. Stuart Berde's study of wild rice harvesting makes the point that this seasonal, quick-money activity is fraught with important economic and cultural implications. Local whites who made a capital investment in ricing canoes, paraphernalia and transport trucks, operated as entrepreneurs, employing Indians as labor and paying them so much per pound. Perceived overregulation by a remote state conservation department—even to the extent of requiring Indians to be licensed to rice on their own lakes—united both groups against the government. In the end, Indians wanted local control of ricing as much to assert native rights and affirm tribal identity as to assure economic gain.

The four remaining studies examine Chippewa communities of different sizes, illustrating not only significant differences but an underlying concern with "being Chippewa." Barbara Jackson offers an excellent study of a small community of forty-one members, by all indices the most traditional of those under consideration, united by kinship and their adherence to the peyote religion. Timothy Roufs highlights the factors which enabled a village of 450 persons to pass through a stage of rapid economic development while maintaining a strong sense of cohesion and identity. These included a stable regional economy, initiative from tribal leaders, a consensus of community need that took precedence over faction, recognition as well as assistance from the outside, and a conscious attitude of selective acculturation. Gretel Pelto's study of growing civil rights concern in a small town (1500 pop.) has retrospective importance in view of the activist posture which developed in many Native American communities in the sixties. J. A. Paredes chose to examine an urban Indian community of 10,000, a "transitional community"

different from those of large industrial centers often the focus of relocation programs. The complementary effect of these four studies, the most valuable in the book, is chastening and proof against easy generalization. Paredes concludes the book with a useful overview which establishes that a number of cultural practices and marks of social status, including reserved land, federal status, native language facility, powwow attendance, and so on, have become symbols by which the Chippewa identify themselves as a people.

This volume is highly recommended as a significant introduction to the complex, multidimensional realities of modern Indian life. If it does not represent the most recent scholarship, it does offer some of the best. It will not fail to reward those readers who give attention to its wealth of ethnographic and ethnohistorical detail.

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