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while Larson rightfully concludes that Native Peoples' survival in the modern world depends on a connection to family and the earth, the story Larson tells to lead us to this conclusion is far from compelling and fails to convince us of this truth.

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Melissa L. Meyer. *The White Earth Tragedy: Ethnicity and Dispossession at a Minnesota Anishinaabe Reservation, 1889-1920.* (Lincoln: University of Nebraska Press, 1994) 333 pp., \$40.00 hard cover.

Employing a broad multi-disciplinary approach which includes history, anthropology, economics, demography, ecology, and political science, Meyer, a U.C.L.A. historian, has created a sensitive and sweeping analysis of the creation and metamorphosis of the Anishinaabeg ("Chippewa" or "Ojibwe") who eventually located in contemporary Minnesota on the White Earth Reservation. Eschewing stereotypes of Indians as mere victims of Euro-American history, Meyer shows how the Anishinaabeg—themselves internally heterogeneous—transform, adapt, innovate and respond according to their own interests and to changes around them.

This carefully crafted case study chronicles the ethnogenesis of these highly mobile and adaptable people in the region of Sault Ste. Marie, their life as subsistence hunter gatherers, and their subsequent engagement in the fur trade and migrations. The Anishinaabeg utilized intermarriage with Europeans as a form of alliance, thus creating a subgroup (*Metis*) which historically acted as intermediaries between the two groups.

It is in the interface of ethnic identity, legislation, and economic activity that Meyer makes an outstanding contribution to the study of ethnicity and ethnic relations. She shows how Anishinaabeg ethnicity is not static but fluid and how it has historically been utilized for manipulation and economic gain. She accomplishes this through a fine grained analysis of legislation affecting the Minnesota Anishinaabeg.

In 1867 the reservation was 'set aside' by the Federal Government for the assimilation of the Anishinaabeg. Its diverse ecosystem was judged optimal for both the continuity and gradual transformation of the life ways of these peoples. Despite contestation, both full bloods and mixed bloods (*Metis*) were deemed eligible to live on this reservation. These identifiers, mixed and full blood, are not merely genetic but more importantly behavioral markers which play a significant role in reservation history.

The Nelson Act of 1889 sought to assemble all Anishinaabeg

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onto the reservation and to allot the land to individuals. The Steenerson Act of 1904 provided for additional allotment of acreage. While the Burke Act of 1906 stressed a continued protection of native resources by the federal government until individuals were competent based on their 'industriousness,' the Clapp Amendment of 1906 claimed adult 'mixed bloods' as competent by virtue of their genetic makeup.

Ultimately, incorporating a world systems model, Meyers points to economic forces which work to alienate land from the Anishnaabeg. For the convenience of land alienation many tribal members were classified into the mixed blood category based on spurious anthropological reckoning and outright fraud. By 1920 the majority of reservation land, today a mere 7% of its original extent, had been alienated.

The Anishnaabeg themselves fought to determine their own future. The conservative faction attempts to expel the *Metis* who aided the outside timber and land interests but the federal government intervened to stop this action. This breaks an important Anishinaabeg form of internal political action—group splitting when accord cannot be reached. Meyers, in her conclusion, shows that the Anishinaabeg continue to act for their own interests in their quest to restore their lands and rights.

Meyer is impartial to all sides in this very complex historical situation, showing advantage and disadvantage to positions taken by all groups involved. She is also careful to point to blatant injustices in the past and their ramifications for the present. The work provides a superb bibliographic essay and is well illustrated with comprehensive maps and photographs. I highly recommend this work for those interested in ethnicity and its historical importance for social, political, and economic spheres.

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Marcyliena Morgan, ed. *Language and the Social Construction of Identity in Creole Situations*. (Los Angeles, CA: Center for Afro-American Studies Publications, University of California, 1994) 158pp., \$15.95 paper.

The result of a 1990 conference on "The Social Significance of Creole Language Studies" sponsored by Pomona and Pitzer of the Claremont Colleges and the University of California, Los Angeles, this stimulating collection of six papers enriches the field of pidgin and creole studies by "exploring the manner in which language and language choice reflect and mediate the social landscape."

The purpose of the conference was "to discuss and share views on the nature of the social situation of the language with which they [the participating scholars] work." In the spirited "Introduction," the editor argues that most linguistic attempts at establishing the "legitimacy" of