

Sibony pour se convaincre de la complexité du sujet. Quant à François Récanati, il développe le concept de sous-entendu. Il fait habilement la distinction entre donner et dire, laisser dire et sous-entendre. Wilson et Sperber critiquent la thèse de Grice en y rendant un hommage implicite un peu comme les disciples de Chomsky critiquent leur maître avec un attachement filial. La théorie de Grice déborde la question de la conversation. Il s'agit d'une théorie de l'interprétation des énoncés (ce qui aurait dû être le sujet véritable du numéro). Wilson et Sperber soulignent que les tropes (v.g. ironie et métaphore) relèvent d'autres mécanismes que du principe de pertinence. Ils soulignent que les maximes de Grice peuvent être réduites à l'axiome de pertinence seul et qu'il ne découle pas seulement du principe de coopération.

Tout n'est pas encore dit sur la conversation. Fondamentalement il manque à ce numéro un article sur les types de conversation et leur variation à travers diverses cultures et situations. Peut-être y aurions-nous découvert dans une perspective vraiment socio-linguistique que la conversation ne meurt jamais.

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Strangers in Blood. Fur Trade Company Families in Indian Country. By Jennifer S. H. BROWN, Vancouver and London, University of British Columbia Press, 1980.

Here is a fascinating and extremely well documented book. The title derives from a British legal category serving to describe any relationship, even familial, that the law refused to recognize as legitimate. In the context of Jennifer S. H. Brown's study the expression "strangers in blood" captures the meeting of Whites and Indians in the fur trade of northern North America in the 18th and 19th centuries. Fur traders serve as a focus of this study as their backgrounds, social patterns, domestic lives and families and the problems of their offspring are described. The book is based mainly on archival material, and predominantly on letters written by officers of the fur trading companies. This bias reflects the fact that the companies' labourers, voyageurs and others who remained in low positions were often less literate than people in higher positions and wrote less often because their duties did not call them to write.

Jennifer S. H. Brown establishes convincingly that social contrasts between the Hudson's Bay and North West companies were major influences in shaping two kinds of company men and had far-reaching effects on the lives of their descendants. She shows that the mobility of the North Westers led them to domestic unions more tenuous than those of Hudson's Bay men living in permanent trading posts. In addition, Hudson's Bay men went to great length to educate and place their children in Canadian and British society. The loyalty of North Westers to their progeny contrasts with that of the Hudson's Bay Company men. Their offspring came to constitute mixed-blood descendants who lacked upward social mobility. They joined a common cause that emphasized their Indian maternal ancestry, in contradistinction to the dominant patrilineal and patrifocal familial structures that guided many of their peers toward higher social standing as whites and gentlemen. These major differences threatened the security of many native families after the merger of the companies in 1821. In time, the assimilation of the traders' mixed blood descendants into Indian or white communities and the emergence of a new group, the Metis, were major responses to these pressures. Court cases waged

over the years concerning the legal status of these "strangers in blood" originated in the family relationships established during the fur trade period of the 18th and 19th centuries.

This book will be of interest to sociologists, anthropologists, and historians. It will also be of interest to all interested in gaining a deeper understanding of current attempts by Indian and Métis to participate in the Constitutional talks that redefine Canadian society and the social avenues opened to "strangers in blood". This is both a timely and scholarly book.

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Swan People: A Study of the Dunne-za Prophet Dance. By Robin RIDDINGTON, Ottawa: National Museum of Man Mercury Series, Canadian Ethnology Service Paper No. 38, 1978.

Here is a paper in which Riddington substantiates Leslie Spier's argument (1935) that the Prophet Dance complex found among all the tribes of the northeastern interior stems from an ancient core of belief, augments Spier's analysis of the distribution of the complex with an exploration of the meaning it has within the tradition of the Dunne-za (Beaver Indians) of northern British Columbia and documents the adaptive changes the tradition has undergone in the last two hundred years of contact with Europeans.

In the first part of his work, Riddington describes the Dunne-za prophet dance and belief in the context of a shamanistic cosmology. A key myth tells the story of the culture hero transformer, Swan, who after an experience of isolation of vision quest, takes the name of Saya and becomes the founding hero overcoming the giant animals that ate people and transforming them into their present form. This cycle of transformation completed, Saya retired from this world to the moon. It is believed he will return at the end of the world. This myth (which appears in full in the second part of the book) articulates a symbolic situation that underlies the Dunne-za directed use of dreaming for personal power and for the general good, in hunting, in curing and in dancing ceremonies. Dunne-za prophets are men who have mastered to a higher degree the control over the travel and return of the mind's shadow to heaven and back to the body. Although the prophets predict the destruction of the world, they also lead their communities into the dance, a mean to defer the moment when the life-regeneration process will come to an end. Riddington's present description of the shamanistic cosmology, compared to previous descriptions of his in earlier publication, lacks the conciseness in style and the graphical representations that helped the reader in grasping clearly the general structure of the Dunne-za universe and the movements of people therein.

Riddington's most original and valuable contribution in this paper lies with his description and analysis of the transformation of the prophet's role in the last two hundred years of European influence. The prophet tradition recognized by contemporary Dunne-za people reaches back through a series of twelve to fifteen dreamers to a man named Makenunatane who lived in the late eighteenth and early nineteenth centuries. Contemporary stories of Makenunatane are synthesis of myth and history, of traditional and Christian beliefs. In his life Makenunatane is likened to Saya, the boy named