us the size of the average landholding among the Munda and Oraon
(p. 70), and that they must now usually produce cash crops in order
to survive. But how poor are these people? The extensive appendix
of photographs suggests that they are very poor indeed. What are
their life expectancy and infant mortality statistics? Icke-Schwalbe
draws detailed diagrams of a typical village layout, but does not
describe Munda and Oraon houses or their typical furnishings.
There are pages of elaborate tables which detail which kinds of
cross cousins are allowed to marry, but little about the rights of
Oraon and Munda women. Icke-Schwalbe points out that boys and
girls used to live in separate adolescent dormitories, but gives no
indication of the proportion of children who attend school, or
indeed whether or not the Indian government provides schools in
this remote area. There are a few appropriate noises about the
encroachments of capitalism, but no description of changes in
traditional village life which have been wrought by the opening of
mines, the building of towns, and the influx of the mainstream
Indian population. In short, although this book cries out for social
relevance, Icke-Schwalbe does not always achieve that goal.

Note 1.   Unless otherwise specified, all translations from the
           German are by the reviewer.

An Ojibwa Lexicon. *G. L. Piggott* and *A. Grafstein*, eds. Ottawa,
Ontario: National Museum of Man Mercury Series, Canadian
Ethnology Service Paper Number 90, 1983. ix + 377 pp. gratis
(paper).

Arden C. Ogg
University of Manitoba

Piggott   and   Grafstein   have   made   another   important
contribution to the development of a comprehensive dictionary for
the Ojibwa language. This work shows a number of major advances
over earlier versions (see the Odawa Language Project First and
Second Reports 1971, 1973), but a number of further improvements
will be necessary before the work is as useful as it might be.

By using a computer, Piggott and Grafstein were able to build
directly upon the foundation laid by their earlier work in the
geographic areas of Manitoulin Island and Kenora, Ontario. They
also added many new entries drawn from work carried out over
four years in at least seven northwestern Québec communities
which were not previously represented. While Piggott and Grafstein
express the hope that dialect identification within the Ojibwa
language complex may be facilitated by these additions, it might
have been of greater value to the reader to include an
English-Ojibwa version in which a single English gloss could be
associated with any number of Ojibwa variants. In order to do this,

some adjustment would be necessary in the computer programming, and some extra editing would likewise be needed; surely in the ten years since the *Odawa Language Project Second Report* (1973), the technology has become available to go this one step further.

The appearance of lowercase characters in the new lexicon adds greatly to its presentation and overall legibility. But while scholars can manage equally well with any consistently defined orthography, Ojibwa speakers and beginning students who should also benefit from the use of this valuable resource may find themselves somewhat discouraged by such notations as the use of "$" for the more common "s-hachek" or "sh." Such concessions to programming convenience hardly seem defensible in the 1980s.

The scholarly user will find great benefit in the consistent representation of abstract noun finals: the addition of a final *w* or *y* to the noun stem specifically indicates the way plurals are formed. Abstract finals also permit the use of the computer to produce the reverse lexicon, grouping together words with identical finals and providing the linguist with another welcome resource. But for Ojibwa speakers, problems arise from the fact that the entries created in this way are not real words. For example, the word for "beaver" is not *amikkw*, but *amikk*; and "stone" is *assin*, not *assiny*. The fact that these forms have no existence outside the lexicon could cause real confusion for many users, especially in the absence of trailing hyphens. Although it might mean technical difficulties, as for example in the production of the reverse sort, it would be more useful for the average reader to have the full plural form cited, from which it is easier to derive the singular than vice versa. In fact, although a variety of rules exist among the several dialects represented, this lexicon gives no rules for forming the plural of these *w*-final nouns.

A parallel problem exists for some Ojibwa verbs where, once again, the editors have chosen an abstract stem for the citation form. One example is *mi:n* "give something to someone," a transitive animate verb. In the short word form most closely related to this abstract stem, *n* is palatalized to become *s*-hachek. A contrasting transitive animate entry, *ota:ppin* "take someone" is not palatalized, yet the lexicon gives no indication that these endings are governed by different rules. Thus, it is impossible for the reader to reconstruct these forms. These are some of the philosophical and editorial problems which face any lexicographer who is trying to deal with an Algonquian language, and none are easily solved.

Although such basic issues as a standard orthography for the Ojibwa language are still under debate, this work reminds us that the real task of creating resources for study must go on. The progress made by this lexicon must not be eclipsed by thoughts of what it might have been. Perhaps the next challenge for Piggott

and Grafstein should be to make the work more easily accessible to those outside of academic circles.

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Ball Courts and Ceremonial Plazas in the West Indies. *Ricardo E. Alegria*. Yale University Publications in Anthropology Number 79. New Haven, Connecticut: Yale University Department of Anthropology, 1983. ix + 185 pp. $12.50 (paper).

Vernon L. Scarborough
University of Texas

The native American rubber ball game played on a clay or masonry court was a well-defined institution in Middle America. Kirchoff's 1943 listing of traits defining Mesoamerica makes clear reference to this game. As much as any other prehispanic architectural or artifactual accomplishment, the form and function of the ball court allows comparison of past societies through one comparable analytical unit. With Ricardo Alegria's book, a major piece of what can be considered Greater Mesoamerica has now been set in place.

Alegria's monograph carefully describes the location, architecture, and artifactual association for over a hundred *bateys* or ball game plazas in the Greater Antilles and Virgin Islands. Two introductory chapters review the wealth of ethnohistoric material indicating that the game was played by the Taino Indians on large courts of packed earth, with 20-30 players on a team. The solid rubber ball was acquired locally and volleyed without the use of hands. Chroniclers suggest that spirited wagering and the sacrifice of a human captive sometimes accompanied this event.

Following the introduction, the next five chapters constitute the core of the book and reflect Alegria's collection and reexamination of ball court data since 1949. These chapters are a compendium of archeological site data organized by island group. Cuba, Hispaniola, and Puerto Rico provide the vast majority of information, and Puerto Rico alone is responsible for 79