

seems to be a Finnish name, but its history is not Finnish, even though Finnish villages in the vicinity had names ending in "-la" (e.g., Mikola, Parkola, Vojbokala, etc.). Although the phonetic form of "Pella" may lead us to believe that this word is related to the Finnish-Karelian word "pelolo" (field), which becomes "pellon" in the generative case, historical facts clearly state that the Russian settlement of "Pella" was named after the capital of Macedonia where Alexander the Great was born. In reality, the name of the Russian settlement "Pella" symbolized the greatness of another Alexander, the grandson of the second Catherine the Great. Thus, phonetic forms of words should never be accepted without an analysis of historic documents.

Chapter Six (pp. 150-169) discusses methods of collecting toponymic data and the use of these data in historical investigations. Popov also warns against such common mistakes in Russian historiography as incorrect locations for Tjavzino, Ignach Krest, Kareva, Zhizhits, and so on.

In the last chapter (Chapter Seven, pp. 170-184), Popov analyzes toponymic literature ranging from books by N. P. Barsov titled *Očerki russkoj istoričeskoj geografii* (1873) and *Geografija nachal'noj letopisi* (1885) up until the 1970s. In the Appendix (pp. 185-196), advice is given on how to collect and process toponymic data. At the end of the book, there is a list of works by the author. Overall, this comprehensive work by Popov adds a great deal to our knowledge of Finno-Ugric peoples and their migrations.

Changing Economic Roles for Micmac Men and Women: An Ethnohistorical Analysis. *Ellice B. Gonzalez*. Ottawa, Ontario: National Museum of Man Mercury Series, Canadian Ethnology Service Paper Number 72, 1981. x + 157 pp. gratis (paper).

Lawrence F. Van Horn
National Park Service, Denver Service Center
United States Department of the Interior

In both this book and at least one related journal article (1982), Gonzalez gives a straightforward account of the changing economic roles of Micmac Indian men and women from aboriginal days to the modern era. Focusing on Nova Scotia Micmacs, she traces differential role development over time. She begins with a description of egalitarian, generalized reciprocity with regard to the gender division of labor for men and women before European contact, and shows how there has been a trend toward greater specialization, with women being placed at more of a disadvantage than men. This condition was due to the sexual stereotypes of the dominant Euro-Canadian society. Micmac women have only recently

begun to emerge or reemerge on a par with men, "sharing with Micmac men" certain local economic opportunities (pp. 104-105).

One must agree with Hoffman (1955:7), whom Gonzalez quotes on page one in a slightly different version (Hoffman 1956:190), when Hoffman says that the Micmacs "have the dubious distinction of being among the first North American Indians to have been contacted by Europeans--with the discovery of Cape Breton [Nova Scotia] by the French Bretons in 1504." At times, this situation meant enormous change and suffering (Bock 1982; Miller 1982). The Micmacs of what are now Québec, New Brunswick, Prince Edward Island, and Nova Scotia are to be given credit for standing fast and adapting to the invaders, so to speak, while preserving some of their ancient values of sharing and cooperation by means of a group ethic. Gonzalez writes poignantly about the economic hardships for nineteenth century Micmacs in Nova Scotia when they were forbidden to continue porpoise hunting because of alleged interference with the non-Indian herring fishery (pp. 55-59, 63).

According to Gonzalez, "porpoise fishing was one of the few economic activities indigenously inspired and economically successful" (p. 63). This nineteenth-century situation was different from twentieth century efforts with respect to oyster farming, motel keeping, greeting card and stationery production, and the operation of a sawmill (pp. 102-103). These businesses have not prospered, and Gonzalez asserts in their regard that "group efforts appear to fare less well than individual enterprises" (p. 102). In recent times, Barkow (1981) and I (1983) have independently experienced the group ethic that the Micmac use to solve problems. The key to the difference between successful and unsuccessful commercial efforts may well be found in the phrase cited above: "indigenously inspired." By and large, Micmac operations in the twentieth century have been government sponsored. Gonzalez might want to undertake further investigations about why modern group business efforts have failed among the Micmacs she observed in Nova Scotia.

Throughout changing circumstances, the Micmacs have preserved their egalitarian values (pp. 14-15) in the face of the rather more stereotypic and hierarchical values of the larger society. Gonzalez does an excellent job of describing changing economic conditions among these people, and she would be well advised to undertake more detailed research on the role of surviving egalitarianism during the reemergence of sex roles, which are like the aboriginal division of labor in that they approach relatively equal status for women.

The differential bilingual use of Micmac and English that I observed among Micmac men and women in New Brunswick supports Gonzalez's findings about the dominant society fostering fewer job

opportunities for Micmac women. Micmac men use the English language more and more English words and phrases in the Micmac language than do Micmac women (Van Horn 1977:79-83).

In summary, Gonzalez has produced a well-documented study of Indian/Euro-Canadian economic relations in Nova Scotia from the aboriginal period to the present. She has thoroughly researched the changing economic roles of Micmac men and women over time, and has provided a solid base for related questions about Micmac culture and its adaptations.

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