

thesis is convincing, both in application to individual murals and as an assessment of their relationship.

Overall, this work is an outstanding study of a unique, contextually related, and extremely important corpus of pre-Columbian art. The excellence of visual presentations, thorough descriptions and insightful new analyses make it of interest to both general readers and specialists. These qualities also raise our expectations for the final volumes on the *cenote* materials that are now in preparation.

Micmac Lexicon

Albert D. DeBlois and Alphonse Metallic

Ottawa, Ontario: National Museum of Man Mercury Series, Canadian Ethnology Service Paper Number 91, 1984. xvii + 392 pp. gratis (paper)

Reviewer: Lawrence F. Van Horn

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This lexicon is intended for teachers, students, writers, “and any others who may have occasion to utilize the Micmac language” (p. vi). Micmac is the Algonquian language of the North American Indians with the same name who are located in the Gaspé Peninsula in Québec and in eastern New Brunswick, Prince Edward Island and Nova Scotia in Canada. Following a brief introduction on dialectal variation and orthography, this book is divided into Micmac-English and English-Micmac sections.

Since the written form of Micmac is still developing, one can debate in the classical sense about orthography. DeBlois and Metallic use the grave accent to mark vowel length with the indication that this is a “far-reaching modification” (p. vii) of Father Pacifique’s seminal work (1939). On the other hand, one could use pedagogic value to double the length of Micmac vowels in a simple and elegant way.

Because DeBlois and Metallic assume familiarity with the Micmac language, they do not provide introductory remarks on grammar. By contrast, relatively recent works on the Micmac language by both Williams (1972) and Fidelholtz (1968) provide a brief grammar. Such information is indeed helpful, and would make the work of DeBlois and Metallic more valuable even if it were regarded as unnecessary by some users.

As a final point, this lexicon is missing certain double entendres that add zest and fun to the Micmac penchant for punning. Nevertheless, we must welcome this worthwhile addition to the literature on the Micmac language and look forward to new editions. Happily, DeBlois and Metallic anticipate that “the number of entries in future editions will be expanded several fold” (p. vi).

References Cited

Fidelholtz, James L.

1968 Micmac Morphophonemics. Cambridge, Massachusetts: Massachusetts Institute of Technology Ph.D. Dissertation in Linguistics.

Pacifique, Révérend Père, ed.

- 1939 *Leçons Grammaticales et Theoriques Pratiques de la Langue Micmaque*. Restigouche, Québec: Bureau du Messager Micmaque (edited and published by Père Pacifique, Capuchin Franciscan Missionary at Restigouche from 1894 to 1943). Originally published in Montréal in the *Annales de l'Association Canadienne-Franc pour l'Avancement des Sciences*, Vol. 4, 1938, and Vol. 5, 1939. Translated from the French in 1964 by James L. Fidelholtz, Department of Modern Languages, Massachusetts Institute of Technology, Cambridge, Massachusetts (typescript).

Williams, Watson

- 1972 *From Letters to Words in Micmac*. Campbellton, New Brunswick: Summer Institute of Linguistics (typescript).

The Canadian Sioux

James H. Howard

Raymond J. DeMallie and Douglas R. Parks, eds.

Studies in the Anthropology of North American Indians

Lincoln, Nebraska, and London, England: University of Nebraska Press, 1984. xvi + 207 pp. \$15.95 (cloth)

Reviewer: Mary C. Marino

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This short monograph on the Sioux of Manitoba and Saskatchewan is the fruit of two months' research in the summer of 1972, aided by contacts which the author had established earlier and by a limited command of the Sioux language. It covers a fair range of traditional ethnographic topics, including tribal divisions, traditional history, warfare, economy, social life, philosophy, religion and ceremonialism, and concludes with a brief sketch of the Canadian Sioux today. Howard died in 1982 while the manuscript was under review by the series editors. Thus, stylistic editing, reorganization and some polishing of the English translations were carried out by the editors. It appears that most of the verbatim material, which is extensively presented, was collected by Howard in English. If it was not, then a clarifying comment from the editors would have been helpful. Nevertheless, this publication helps to fill a serious gap in the literature on the Siouan peoples, and is also a fitting conclusion to a lifetime of research and publication on Plains/Woodland ethnography and ethnohistory.

Although Howard's purpose was to contribute descriptive material to the ethnography and ethnohistory of the Sioux since the beginning of their settlement in Canada in the mid-1860s, his book falls short of the contribution it might have made in both of these areas. For one thing, there is a lack of sensitivity to the chronological framework. Informants' statements and anecdotes are sometimes provided with dates (it is not always clear whether these are Howard's or the editors'), and are sometimes presented in a context which casts them in the "ethnographic present." When describing customs in the indefinite past ("once," "a few years back," etc.) and when telling anecdotes, informants generally use the narrative present. The effect of this is to make it quite difficult to tell what was actually surviving in a vital