

Pacifique, Révérend Père, ed.

1939 *Leçons Grammaticales et Théoriques 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-Française 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

University of Saskatchewan

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

form in 1972, what existed only in memory, or when customs had fallen into disuse. This difficulty is pervasive in the sections on religion, philosophy and ceremonialism which occupy almost half of the book, and is also apparent in other sections (especially the section on warfare; see Kiyewakan's story of a Sioux raiding party, pp. 55-58) where attention to dates would have made this material much more serviceable to the ethnohistorian. Howard's informants, many of them known to this reviewer, were and are by no means insensitive to exact chronology. One would like to know what questions Howard asked them.

All but three of Howard's informants were over 60. He would have gained a different impression of the survival of the kinship system if he had consulted some younger people. Instead, he concluded that the system had survived without signs of breakdown (p. 85). Although many of the Sioux who were under 30 at the time of Howard's fieldwork, including those who were fluent speakers of the language, did not use or understand the full range of kinship terminology, Howard concluded that the kinship system had survived intact. In fact, English kin terms were and are now commonly employed while speaking Dakota, and insight into the structure of the old kinship system is generally absent among young adults.

This book will probably be most useful to those in search of information about specific culture traits and patterns of the Canadian Sioux. In this regard, the information that Howard presents is detailed and interestingly nuanced. The sections on technology and crafts are particularly recommended.

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### **The Community Apart: A Case Study of a Canadian Indian Reserve Community**

**Yngve Georg Lithman**

Winnipeg: University of Manitoba Press, 1984. vi + 186 pp. \$20.00 (cloth), \$6.95 (paper)

**Reviewer:** David H. Stymeist  
University of Manitoba

Lithman's monograph on Fort Alexander was originally published in 1978 in the Stockholm Studies in Anthropology and has recently been reissued by the University of Manitoba Press. Unfortunately, only minor, cosmetic changes have been made in the text, the most obvious of these being the adoption of the pseudonym, Maple River, for the southern Manitoba reserve where Lithman worked between 1971 and 1974. Although Lithman's fieldwork is good, much of his book has the raw, unpolished feel of a thesis draft, and many sections are unnecessarily laboured. The introduction is far too long and complex to be easily assimilated, and his chapter on inter-ethnic interaction is marred by the construction of a cumbersome framework that is somewhat awkwardly imposed on observational data. However, these chapters contain descriptions of patterns of geographical mobility and parameters of employment in bush and mill operations that are most informative and valuable.

In Dunning's (1964) terminology, Fort Alexander is a "southern, type B" reserve which is presently characterized by a high rate of unemployment and a considerable reliance on transfer payments. Established early as a significant trading post, Fort Alexander became a reserve in 1871. Under the tutelage of the Indian