

Wolfart, H.C. (ed.), *Papers of the Thirty-Fourth Algonquian Conference*, Winnipeg: University of Manitoba, 2003, x + 399 pages.

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The 34th Algonquian Conference was held at Queen's University in October 2002. The proceedings contains 22 of the 57 papers given at the conference. Since its inception the conference has been interdisciplinary in nature. It typically features papers on linguistic topics and a variety of anthropological areas, with papers on ethnohistorical topics and a wide range of subjects within cultural anthropology, archaeology, and physical anthropology.

Aubin "The Algonquin-French Manuscript ASSM 104 (1661): Miscellanea" (p. 1-18) discusses a late 17th century missionary word list, containing some 5 000 words from the Algonquin dialect of Ojibwe and their French equivalents. Missionary works are a valuable source of information on earlier forms of Algonquian languages, and often contain words that have fallen into disuse, as well as examples of grammatical constructions that no longer occur in the modern languages.

Conathan and Wood "Repetitive Reduplication in Yurok and Karuk: Semantic Effects of Contact" (p. 19-34) discuss the morphological phenomenon of reduplication in Yurok, a language of California distantly related to the Algonquian languages, comparing it to a similar phenomenon in Karuk, an unrelated Californian language, as well as in the Algonquian language Meskwaki (also known as Fox).

Cook "A Semantic Classification of Menominee Preverbs" (p. 35-56) analyzes preverbs in Menominee; preverbs are word-like elements that appear in construction with verbs to form complex forms that resemble compound words.

Corbiere "Exploring Historical Literacy in Manitoulin Island Ojibwe" (p. 57-80) presents a valuable analysis of literacy in Ojibwe during the period 1823-1910, showing that Ojibwe speakers on Manitoulin Island made extensive use of written forms of their language during this period. Corbiere's archival research reveals many examples of documents written in Ojibwe, including letters, petitions, testimonials, minutes of meetings and others.

Dahlstrom "Owls and Cannibals Revisited: Traces of Windigo Features in Meskwaki Texts" (p. 81-114) discusses a puzzle reflected in a traditional Meskwaki (Fox) story, in which the word for "owl" is clearly cognate with the Cree and Ojibwe word conventionally written windigo, which has the meaning "cannibal monster." Dahlstrom sketches an account of how the differences in meaning might be accounted for.

Darnell "Algonquian Perspectives on Social Cohesion in Canadian Society" (p. 115-128) contains the author's reflections on the significance of indigenous peoples' contributions to Canadian identity.

Fidelholtz "Contraction in Mi'kmaq Verbs and its Orthographical Implications" (p. 129-146) discusses patterns of vowel

deletion in Mi'kmaq that are part of the complex phonological patterns that occur in Mi'kmaq, and proposes an analysis and representation that would be most useful for a Mi'kmaq practical orthography.

Genee "An Indo-Europeanist on the Prairies: C.C. Uhlenbeck's Work on Algonquian and Indo-European" (p. 147-164) reviews the scholarship of Dutch linguist C.C. Uhlenbeck, noting the significance of his early 20th fieldwork on Blackfoot, which led to publications that are still valuable today.

Goddard "Heckewelder's 1792 Vocabulary from Ohio: A Possible Attestation of Mascouten" (p. 165-192) discusses a putative manuscript vocabulary source for Mascouten, a dialect closely related to the Fox-Sauk-Kickapoo dialect complex. Mascouten is mentioned in early sources, but no examples of linguistic material are known to have been recorded. Goddard proposes that a manuscript vocabulary of some four pages found in the papers of Moravian missionary John Heckewelder can be attributed to Mascouten.

Inglis "The Deferential Evidential in Mi'kmaq" (p. 193-200) discusses details of the evidential system of Mi'kmaq, a form of modality that is found in varying forms in other Algonquian languages. Mi'kmaq appears to make a three-way distinction between: (a) statements based upon the speaker's direct knowledge; (b) statements in which the speaker does not have direct knowledge of the event under discussion; and (c) statements in which the speaker's assertion reflects others' knowledge of the event under discussion.

Junker and MacKenzie "Demonstratives in East Cree" (p. 201-216) discusses demonstrative words in East Cree, a variety of the Cree-Montagnais dialect complex spoken along the east coast of James and Hudson Bay. Algonquian languages frequently have complex sets of demonstratives. East Cree has a full range of such forms, including comparatively rare absentative forms, which indicate a referent that is missing, gone, or deceased.

Macaulay "Negation, Dubitatives and Mirativity in Menominee" (p. 217-240) describes data in Menominee in which a complex interaction of negation and modality leads to subtle interpretations of sentences containing these combinations. Macaulay notes the evidential nature of these data, also prominent in the Mi'kmaq data discussed by Inglis in the present volume, and makes connections to analogous data in Cree-Montagnais.

McDougall and Valentine "Treaty 29: Why Moore Became Less" (p. 241-260) discuss the demise of a small parcel of land reserved for members of the Chippewa Nation as part of Treaty 29, signed in 1827. The treaty surrendered a large tract of land south and east of Lake Huron. In 1843 this reserve was itself surrendered in another treaty. The authors discuss the context for both surrenders, detailing the political dynamics in both Upper Canada and neighbouring areas of the United States.

Oberholtzer "The Dorothy Grant Collection: Granting an Insight into Cree Material Culture" (p. 261-286) discusses the history of two collections of Cree items of material culture

dating from the 19th century. Oberholtzer argues that the items in the collections were likely produced by two Cree women involved in "country" marriages to Hudson Bay Company employees, and provides a review of what is known of the families involved, as well as an analysis of features of the items, which includes beaded clothing, bags, moccasins and snowshoes.

Pentland "The Missinipi Dialect of Cree" (p. 287-302) discusses the evidence for a now disappeared dialect of Cree spoken on the western shore of James Bay and Hudson Bay. The sole source of information is a vocabulary collected by Hudson Bay Company factor James Isham, probably obtained at York Factory between 1737 and 1744. Isham's list contains vocabulary from several distinct Cree dialects, and Pentland undertakes the philological work necessary to determine the Cree words reflected in Isham's English-based renditions of the Cree words he recorded.

Poliandri "Mi'kmaq People and Tradition: Indian Brook Lobster Fishing in St. Mary's Bay, Nova Scotia" (p. 303-310) discusses Mi'kmaq lobster fishing within the context of their traditional economic activities, as well as patterns of fishing and ecological knowledge and their transmission. Also discussed is the significance of Mi'kmaq use of modern fisheries management plans and research techniques as an adaptation to changing circumstances in the lobster fishery.

Preston "Crees and Algonquins at 'The Front': More on 20th-Century Transformations" (p. 311-320) discusses the impact of changes induced in northeastern Ontario and adjacent areas of Québec among Cree and Algonquin Ojibwe peoples following the opening up of the area to southern influence; particularly significant is the construction of railways lines in this area. He presents a trio of biographies of Cree and Algonquin individuals who lived during this period of change during the early part of the 20th century.

Schreyer "Travel Routes of the Chapleau Cree: An Ethnohistorical Study" (p. 321-332) uses archival data to document the close connections between Cree at Moose Factory on James Bay and in the community of Chapleau, originally a Hudson Bay Company trading post established around 1885 near the eastern end of Lake Superior. Schreyer documents extensive travel along inland water routes that helped maintain connections between Cree families in the two communities, despite the considerable distance.

Smith "Creating New Relations to Improve Relations: Strangers as Wabanaki Chiefs" (p. 333-340) reviews a long-standing pattern of incorporation of non-native individuals into positions of leadership among the Algonquian groups of the northeast. Smith discusses cases of individuals who either voluntarily joined or were taken as captives and were prominent either politically or in a military role, and notes the persistence of this pattern over a period of 300 years.

Swierzbin "Stress in Border Lakes Ojibwe" (p. 341-370) presents a detailed analysis of word-level accent in the variety of Ojibwe spoken in the Lake of the Woods area of Ontario. She proposes that word-level stress correlates strongly with vowel

length, i.e., long vowels always bear some measure of stress.

Valentine and McDougall "The Discourse of British and U.S. Treaties in the Old Northwest, 1790-1843" (p. 371-392) discusses similarities and differences between early British and U.S. treaties, arguing that British treaties were primarily deeds of sale focussed upon orderly conveyance of land, while U.S. treaties were generally broader in nature. The authors indicate that British agreements were made in the context of the Royal Proclamation of 1763, which provided the framework for official dealings with First Nations groups.

Walker "George Soctomah's Hat" (p. 393-399) discusses traditions for the installation of chiefs among eastern tribes including the Maliseet, Passamaquoddy, and Penobscot. He notes the gradual atrophy over the past 200 years of the relatively elaborate procedures recorded in the early 19th century.

Virginia Kerns, *Scenes from the High Desert: The Life and Theory of Julian Steward*, Urbana: University of Illinois Press, 2003, xiv + 414 pages.

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A very strong argument could be made that Julian Steward was one of the most influential anthropologists of the 20th century. Virginia Kern's recent biography, *Scenes from the High Desert: The Life and Theory of Julian Steward*, goes a tremendous distance to demonstrate this assertion. In a thoroughly researched, accessibly written, and lyrically enjoyable text, Kerns has well documented the life, both academic and personal, of Julian Steward.

Her study follows the life of Steward, as a boy from the east coast of the United States to the desert of California; from Berkeley to Utah to Washington, D.C.; and then on to New York, to Columbia University, and finally to the midwest (with stops along the way). Centring on one of Steward's key concepts, the "patrilineal band," Kerns prepares a descriptive analysis of Steward's life and by association the seminal people in the formation of American materialist anthropology. Her analysis serves to explore the workings of this particularly anthropological concept, as it applies to the life history of its originator. Her success is that she creates an analysis that not only documents the life of someone worthy of a biography, but it also documents much of the focus, structure, and psychological workings in American anthropology, and particularly, the incredible prejudice experienced by women, within the academy mid-last century. Through the focus on Steward's life and career, Kerns has produced an effective biography that manages to situate the subject within his historic-academic context. The analysis is more than a simple biography; it is, in fact, an ethnohistory of American anthropology through an examination Steward's life.