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author is perceptive of the psychology of grandparents and grandchildren, of white and red, of rebels and conformists, of losers and winners, of the alienated and the acculturated. In spite of the deaths, imprisonments, absurdities, and rivalries within and among these families, what emerges, clear and powerful, is "A globe of frail seeds that's indestructible" (215). Unlike the characters of Anderson's *Winesburg, Ohio* who are isolated in bitterness and perversion, this community is united by varieties (sometimes strange varieties) of love. These characters live in awareness of their cultural differences, but their loves and even losses (Erdrich is no sentimentalist) evoke an enduring, admirable people. No doubt to be compared to James Welch, Leslie Silko, and Scott Momaday, Louise Erdrich has her own voice, and it may well be the clearest. In the title chapter, a young medicine man tries to save a marriage. His failure (the husband dies, choked to death on the ersatz medicine) yet enlarges the blessing of a distinguished, well crafted novel which may well provide the best picture of contemporary reservation life to date.

Robert W. Lewis

University of North Dakota

Ethnolinguistic Profile of the Canadian Metis. By Patrick C. Douaud. Canadian Ethnology Paper No. 99. Ottawa: National Museums of Canada, 1985. 109 pp. Distributed gratis, Paper.

This slim volume is a revision of the author's 1982 Ph.D. dissertation. It is an ethnolinguistic study of the Mission Metis, a dispersed population of seventy-five people living near the town of Lac La Biche, Alberta.

Chapter One discusses the origins and history of the western Canadian Metis, and the Mission community itself. The Mission Metis are descended from five extended families, brought to Lac La Biche from Red River by Oblate missionaries beginning in 1853.

In Chapter Two, the focus is on multilingualism. Douaud finds that "control of French, Cree, and English is a function of age" (p. 28). Among those who are between fifty and eighty years of age, all of the men and most of the women are fully trilingual; their use of French distinguishes them from neighboring Cree and bilingual (English-Cree) Metis, and also from other francophones. The study examines "the influence of Cree on the

French and, to a lesser extent [because it was introduced much later], the English" that they speak (p. 31, 43). Four types of language interference are illustrated: affrication of dental stops, vowel raising, the treatment of gender, and the expression of possession.

Language and acculturation are the topic of Chapter Three. The Mission Metis are contrasted with the Metis of Northern Dakota where, when Plains Cree no longer served a communication function, it combined with French to produce the hybrid language known as Michif. Among the Mission Metis, Douaud finds that "Cree and French have been used in bilingual interaction for over two centuries, whereas English is a recent interloper." Trilingual elders adopted English "as a language of communication with the dominant society, but not as an internal language" (p. 45). The three languages have equal prestige, and are neither pidgins, creoles nor patois. The trilingual elders possess "one linguistic system, composed of three codes readily interchangeable according to the situation" (p. 51). The younger generation, in contrast, "has progressively discarded the traditional triad for a more obtrusive, style-conscious, one-coded repertoire based on English alone" (p. 53).

Chapter Four discusses the world-view of the Mission Metis, their role as culture brokers, and the concept of marginality. Douaud stresses the importance of their micro-ethnicity, that is their informal social networks. He concludes that the Mission Metis are "a transient phenomenon totally dependent for their identity on the institution which brought them where they are and is now dissolving, letting them be slowly absorbed by the dominant social group." Stressing the importance of self-identity, he observes that when no one "is perceived as a Mission Metis any longer, the community will have ceased to exist, regardless of the distinctive physical and social traits which may have survived in some of its descendents" (p. 67).

Eight brief life histories are contained in Appendix A. Appendix B contains four narratives: how to smoke whitefish, the transformation of a man into a moose, a flatulent priest, and a flatulent bridegroom; and two old French songs that are accompanied by English translations.

Recent studies of the North American Metis have revealed that there is great variation in their origins and histories. Unique languages or dialects have developed as a result of contacts between Europeans and Amerindians. This study is an important one, for

it records a changing linguistic situation, where French and Cree are being replaced by English. These languages help to define Metis identity, and are worthy of continued study. Douaud's study of the Mission Metis, and others (by John Crawford, Richard Rhodes and others) of North Dakota's Mitchif, need to be supplemented by studies of Metis languages or dialects elsewhere.

John S. Long

Northern Lights Secondary School

Seeing Through the Sun. By Linda Hogan. Amherst, Mass.: University of Massachusetts Press, 1985. 68 pp. \$16.00 Cloth. \$6.95 Paper.

A number of presses have committed themselves to publishing contemporary Native American poets: Greenfield Review Press, Strawberry Press, and Harper and Row's Native America Publishing Program for example. They insure an outlet for these writers and encourage newcomers in the competitive publishing world. Linda Hogan's first book came from Greenfield Review Press (1979) and her third from the University of California at Los Angeles American Indian Center Press (1984). She has participated actively in the community of Native American writers, appearing in many anthologies, magazines, and presses.

Her work has appeal to a larger national audience, as well. *Seeing Through the Sun*, published by the University of Massachusetts Press, a more general press, shows that American Indian concerns and experience also have relevance to a non-Indian audience.

The book is divided into four sections, none overtly on American Indian themes. The first, "Seeing Through the Sun," particularly contains poems that voice dissatisfaction with urbanization, "this full and broken continent of living" ("Evolution in Light and Water"). Fragmentation is the villain. Though some poems pertain directly to Indian problems, the majority appear to include a broader range. An especially fine poem herein is "Folksong," where Latvians' and Indians' plights as disinherited peoples are compared.

The next section is "Territory of Night," which contains a small set of poems literally set at night or in darkness. Concerns are