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tenacity in clinging to its most critical cultural values. Gordon-McCutchan's book will be profitable, perhaps even inspiring, reading for a great many Indian people who are waging their own battles against seemingly insurmountable odds.

*John J. Bodine*

The American University

**The Third World in Film and Video, 1984–90.** By Helen W. Cyr. Metuchen, NJ: Scarecrow Press, 1991. 246 pages. \$29.50 cloth.

This bibliography of films and videos about the Third World is the third in a sequence produced by Helen Cyr. Earlier volumes appeared in 1976 and 1985. The subject matter is divided strictly geographically, beginning with general titles on the Third World and then proceeding through sections on Africa, Asia, the Pacific, North America, and Latin America. In turn, Asia and Latin America are subdivided by region (Southwest, South, East, and Southeast Asia, Central America, South America, West Indies), and all continents are divided into specific countries. The section on North America subdivides in terms of ethnic minority categories, namely Afro-Americans, Asian-Americans, Latinos, and Native Americans. Curiously, Canada is not listed under North America, and Mexico is listed under Central America. At this point, geographical classification is less than strict. There is no listing for the Third World republics and areas of the former Soviet Union.

Each subsection lists title, director(s), date, length, format, and distributors and a few lines of strictly nonevaluative description. The book closes with a list of the distributors' addresses and telephone numbers and a title index of the films and videos. In terms of the specific focus of this journal, the section on Native Americans runs from pages 150 to 164.

Evaluating a bibliography with this scope is not easy. No one person could possibly view all of these films, even were they in a single audiovisual library. Similarly, a judgment as to inclusiveness is difficult, partly because of inevitably limited knowledge of film and video production in the world as a whole and partly because, in reviewing a work that attempts such comprehensiveness and in which some gaps are unavoidable, noting absences can seem like a point-scoring exercise or an assertion of superior knowledge. At the same time, I find myself reluctantly compelled to ask certain questions about the methodology of inclusion.

I will begin by noting that the book might be worth buying for a library if only for the list of distributors of such video and film works. In addition, it is very clearly and plainly set out and certainly provides information on a wide scale unavailable elsewhere.

The problems of the book are, however, twofold. The first concerns the author's method of acquiring the raw data, which can be ascertained only by inference, since the preface does not describe the search procedure beyond stating (p. viii) that distributors' catalogs and festival programs were among the sources scanned. The other problem is the book's determinedly nonevaluative stance.

The procedures for acquiring the raw data seem to me to have been flawed. What is to be said of a bibliography with this title that lists no films from Senegal, only one from Burkina Faso, and one from Mali, despite the availability in the United States of a number of titles from these countries, from New Yorker Films and California Newsreel? A bibliography that lists Taiwan but nothing by Hou Hsiao-hsien, despite the availability of two of his films, one from Facets Video, the other from International Film Circuit? A bibliography that lists the Philippines but nothing by Lino Brocka; the Caribbean, but not *Bitter Cane* or *Plena Is Life, Plena Is Song*; Palestine, but not Michel Khleifi's *A Wedding in Galilee*?

As regards Native American films, I do not claim special expertise. (Three from Canada are included in the list.) But why are none of the nineteen pre-1991 titles from the Native American Film and Video Festival at the New York National Museum of the American Indian listed in this bibliography? Why is no work by Victor Masayeva, Jr., listed, such as *Itam Hakim, Hopiit*? Or Luke Duncan's *Red Dawn*? Or the 1988 documentary by Lauder and Puhipau on Native Hawaiians, *Kapu Ka'u/Na Maka O Ta Ka Aina*? The only reason I know of the existence of these and the other films I have mentioned is through some of the most obvious information sources, which I have mentioned above. It is completely baffling to me that Cyr, producing the third in a series of bibliographies, seemingly did not do the same.

Regarding the nonjudgmental aspects of this bibliography, it is clear that a highly opinionated summary of each work would be inappropriate. At the same time, there ought to be space for some short essays by people with explicit views, which could serve as something of a guide through the maze. The prospect of ordering any of these films or videos sight unseen for classroom use is rather

unnerving. They could easily turn out to be too hard-edged for some settings, too wishy-washy for others. Yet the point of such a bibliography is to let these works be advertised and thus used.

I would therefore suggest to the bibliographer and the publisher that if they are thinking of issuing a further volume in this series some years ahead, they should include such short essays and, especially, should develop a working relationship with the main sources of information about Third World films and videos. Otherwise, the putative purpose of this reference book will not be realized. As it stands, it is largely a wasted opportunity.

*John D. H. Downing*

**Unravelling the Franklin Mystery.** By David C. Woodman. Montreal, Quebec: McGill-Queen's University Press, 1991. 390 pages. \$29.95 (CAN) cloth.

The loss of the men and ships of the 1845 Franklin expedition to complete the Northwest Passage spawned not only an intensive manhunt but also a vast library of theory, research, and speculation that continues to grow. In his well-researched book, Woodman peels away several layers from the mystery still shrouding the expedition and, perhaps more importantly, elevates our appreciation of Inuit oral traditions. Inuit eyewitness and secondhand accounts that formed these traditions were recorded by John Rae, Charles Francis Hall, Leopold McClintock, and others as early as the 1850s, but Woodman is the first investigator to place these accounts center stage, according them the serious attention they deserve and acknowledging them as the only real means of ultimately unveiling the truth about what happened to Franklin.

A number of Woodman's conclusions differ markedly from the accepted picture of what occurred toward the fateful end of the expedition. He maintains that Franklin was buried ashore near Cape Felix rather than on the ice, that his two research ships were remanned after their initial abandonment, and that some of Franklin's officers and men survived as late as 1851, rather than perishing in 1848, as is commonly accepted. But Woodman's most tantalizing conclusions stem from the accounts of the contact between numerous Inuit and members of the Franklin expedition. Woodman posits that not only did some Inuit most likely visit Franklin's ships after they were remanned in 1849 but that Inuit