

Moses, Daniel David and Terry Goldie (Editors): *An Anthology of Canadian Native Literature in English*. Second edition. Toronto: Oxford University Press, 1998, ISBN 0-19-541282-6 Paper CDN\$ 24.95.

When Daniel David Moses and Terry Goldie published the first edition of this anthology in 1992, it filled a need among Canadian literary scholars and casual readers alike for a single volume which would present representative works from Canadian Aboriginal writers. This second edition continues to have an informative and well presented prefatory section, concise but useful notes on authors, and an excellent and diverse selection of poetry and prose from Canada's Inuit, Indian, and Métis authors.

Readers of this volume can experience first hand the diversity in creative voice that is Canadian Aboriginal orature and literature, from traditional Inuit and First Nations expression of generations past to contemporary fiction and poetry from such writers as Alootook Ipellie, Drew Hayden Taylor, and Jeannette Armstrong.

The editors take a chronological approach according to author's birth-date. By integrating Inuit, Indian, and Métis poetry and fiction in this manner the editors provide readers with illustrations of how subject matter and form have evolved among Native writers over the years. The work of early writers of some renown such as Pauline Johnson or Joseph Brant are included as are the writings of less well known yet nonetheless accomplished authors of the latter half of this century such as Armand Garnet Ruffo, Richard Wagamese, or Louise Halfe.

The diversity within the collection is significant. An excerpt from Ojibwa novelist Richard Wagamese's *Keeper 'n Me* illustrates the psychological and sociological impact experienced by an Aboriginal man who returns to the Reserve of his youth after having been taken away and raised in White society. Armand Garnet Ruffo makes dexterous use of poetry as a means of psychological exploration as he probes the inner life of Archibald Belaney who appropriated the persona of an Aboriginal environmentalist, Grey Owl. Inuit artist-author Alootook Ipellie's "Summit With Sedna, The Mother of Sea Beasts" combines traditional Inuit beliefs with contemporary psychological and sociological issues using a magico-realistic narrative.

The diversity and balance of content in this collection can be exemplified with two poems, each dealing with Aboriginal reaction to the imposition of Christian beliefs on Canada's Native population.

Mary Augusta Tappage creates a sensitive poem which shows the warmth and discovery experienced by a youth at her first Christmas:

### "Christmas at the Mission"

I remember Christmas at the Mission.  
Always we used to have midnight mass.

But we didn't know about Christmas and holidays  
Until the Sisters came.

The Sisters came from France, you know,  
And they brought Christmas with them.

They were the Sisters of Infant Jesus,  
Those who came.

The teachers who had been teaching us before,  
They didn't bother or care  
Or hold Christmas. When the Sisters came  
Was when we first knew Christmas!

The Sisters made us a Christmas concert, taught us  
To sing hymns and songs,  
Say recitations to everybody, helped us  
Decorate our first Christmas tree.

I can't tell you how beautiful that first Christmas tree!  
Everything was changed!

And our shoe, our right shoe, had to be polished  
And put up on a bench  
On Christmas Eve for holding candies, yes,  
And whatever present you were going to get.

And then we all went to chapel through the snow  
That first Christmas for midnight mass.

Nova Scotia Micmac author Rita Joe presents a different perspective about the arrival of a dominant culture. In "I Lost My Talk", Rita Joe laments the one-way nature of cultural interaction when Aboriginal children were forced to sublimate their own cultural identity in deference to that of the dominant culture:

I lost my talk  
The talk you took away.  
When I was a little girl  
At Shubenacadie school.

You snatched it away:  
I speak like you  
I think like you

I create like you  
The scrambled ballad, about my word.

Two ways I talk  
Both ways I say,  
Your way is more powerful.

So gently I offer my hand and ask,  
Let me find my talk  
So I can teach you about me.

In addition to the authors represented in the first edition, there are more than a dozen writers who are new to the collection. Indeed, there are numerous additional works which have been added to those by authors who were in the 1992 edition.

This is an excellent collection which does justice to the ever growing body of Aboriginal literature created in Canada.

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Nichols, John D. and Arden C. Ogg (Editors): *nikotwásik iskwáhtêm, pâskihhtëpayih! : Studies in Honour of H.C. Wolfart*. (Memoir 13, Algonquian and Iroquoian Linguistics.) Winnipeg, Manitoba: Algonquian and Iroquoian Linguistics, 1996, ISBN 0-921064-13-6 Cloth CDN \$ 40.00.

This volume, published in honour of the linguist H.C. Wolfart, has much to interest Algonquianists and those interested in textual analysis. Yet it holds little that would interest others, I suspect. This is primarily because the authors of these papers "were invited to submit linguistic, literary, or ethnological studies based on language texts" (p.x). In addition, the majority of Wolfart's colleagues and former students are Algonquianists.

Some of the twenty-one contributions read like workpapers that could have used more attention from the editors. I noted several typographical errors, but only one which could cause confusion: on p.22, sentence 24: The "(M-C)" line is missing, and the "(I-C)" line is mislabelled "(M-C)".

I will review a number of these contributions separately.