

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.

Bakker, Peter: Hudson Bay Traders' Cree; A Cree Pidgin?

Bakker concludes that York Factory Cree was not a pidgin. However, he is primarily examining material recorded by two men (Andrew Graham and Henry Kelsey), and admits that the material of one of these (Graham) does have structural characteristics that make it "closer to being a pidgin" [p.28]. While the examination is thorough and based upon a clear understanding of Cree grammar, it does not seem to me that examination of the small amount of recorded material justifies the conclusion that "it is very unlikely that there was a Cree pidgin on the west coast of Hudson Bay (or anywhere else in the HBC trading area)" (p.30).

Blain, Eleanor M.: A Moraic Analysis of Syllables in Ojibwa

Utilizing Nichols' (1980) dissertation on Mille Lacs Ojibwa, Blain reexamines gemination and compensatory lengthening utilizing moraic phonology. While there are serious problems with the rules covered, primarily due to the avowed lack of an analysis of epenthesis, she is able to demonstrate that a moraic analysis shows promise for accounting for gemination and compensatory lengthening.

Cook, Eung-Do: Stability and Variability in Chipewyan Phonology

It has been assumed (at least until recent years; see for example Henry [1980] and Jehn [1980]) that Chipewyan dialects are more or less uniform in their phonology. It is true that there is a conservative system in use by the older generation in all the major communities, and that this system is "basically identical to the system that is represented in Li's (1933, 1946) material" (p.61). But the younger generation exhibits systematic changes. Cook observes that these same changes are present in a casual register of the older generation, and that this casual style is apparently the model for the younger generation. Cook points out that though this is the mechanism for change from one generation to the next, it does not explain why the changes, some of which reduce symmetry in the phonological system, exist in a particular style in the first place.

**Cyr, Danielle E.: Between Grammar and Cognition:
The Expression of Definiteness in Plains Cree**

In examination of a large number of Plains Cree textual material, Cyr finds strong correlation between the use of demonstratives as modifiers of nouns and the "definiteness" of those nouns, so much so that she concludes, as she did in her earlier study of Montagnais (Cyr and Axelsson, 1988) that Plains Cree "is a definite article language", in which preposed demonstratives are functioning as definite articles, and other demonstratives are functioning as "genuine demonstratives".

The correlation she finds is clear, but I suspect it follows from the deictic nature of demonstratives, not that they are being used as definite articles. One does not "point" to a referent, including proximity information, and a proposed demonstrative in a text does just that, without assuming it is available to the awareness of the addressee.

Darnell, Regna: What Are Texts For These Days?

A brief essay on the value of the prominence of texts in Americanist scholarship, making traditional knowledge available not only to non-Natives, but also helping to preserve it for Native communities.

Egan, Roy B.: *Ex Occidente Lux* : Catastrophic Volcanism in Greek and Dene Oral Tradition

This is perhaps the most readable item in the volume. It is a fascinating comparison of two independently written papers about the survival of prehistoric volcanic events in the oral and written literature of a millennium or more later. Greene (1992) sees the Bronze Age eruption of Thera and the eruption of Etna in about 735 BC reflected in Greek myths. Moodie, Catchpole, and Abel (1992) find what they consider to be reflections of the eruption of White River volcano on Mt. Bona, Alaska, in about 720 AD in Athapaskan narrative. Egan feels that these two analogous situations can be viewed as mutually supportive, i.e. each hypothesis enhancing the plausibility of the other.

Fortier, Paul A.: Theory, Literary Texts and Empiricism

A plea for empirical verification of interpretation and theory in literature studies.

Hockett, Charles F.: Voice in Algonquian Verbs: A Suggestion

Verbs which have no specified logical subject, which Bloomfield termed "passive" and others have inappropriately termed "indefinite actor" forms, simply lack a morphological actor and would better be termed "actorless verbs".

However, I must reiterate that intransitive verbs with unspecified subject are apparently inflected as if they have an inanimate singular actor in Cree (Wolfart, 1973:62) and Mistassini (Rogers, 1960:107), as pointed out in Frantz (1976:201); this supports an analysis in which a dummy is "actor".

Pentland, David: Verbs of Precipitation in Algonquian

First, Pentland gives clear evidence that impersonal verbs (including verbs of precipitation and "time" verbs) have a third person subject, and consequently are quite different from verbs with no specified subject ("actorless" verbs according to Hockett).¹ His primary evidence is that in

many Algonquian languages, impersonal verbs are usually marked as having obviative subjects in contexts where other third persons would also be obviative. Verbs with no specified logical subject never are marked for obviation of a putative subject (though of course they will be marked if they have a logical object which is obviative).²

Pentland also discusses the actual verbs for "rain" in various Algonquian languages, showing that most are built on the PA final *-8a:n-.

Russell, Kevin: Does Obviation Mark Point of View?

Russell concludes that the choice of proximate vs. obviative for a third person referent "does not necessarily involve any of the concepts of point of view" (p.378). ... "That is, proximate choice has less to do with where the camera is located than with what the camera is pointed at" (p.379).

Taylor, Allan R.: 'Mexican' in Arapahoan Languages

In this extremely short but interesting and predictably scholarly note, Taylor suggests that the commonest Arapahoan term for Mexican (literally "bread person") reflects the French language sobriquet "Pain Court" ("short bread") for the city of St. Louis, which continued to be used after the transfer of the territory to Spanish administration, and ultimately was associated with all Spanish speakers by ancestors of the Arapaho.

Voorhis, Paul: Analysis of Prephonemic Texts:

Frank Speck's Catawba, Mohegan, Penobscot, and Wawenock

Utilizing some texts recorded by Speck in the early 1900s, Voorhis demonstrates that a great deal of linguistic analysis can be done on texts recorded before the "invention" of the phoneme and apparently not intended for analysis by linguists.

Nine of the contributions to this volume are analyzed texts. Virtually all of the contributors of these mention the fact that W.C. Wolfart has long stressed the importance of Native text for analysis and description of the language. A recurrent theme in these articles is that texts must not be too heavily edited, otherwise evidence for discourse structure may unwittingly be deleted.

Dahlstrom, Amy: Narrative Structure of a Fox Text

Shows how various linguistic devices, including use of changed conjunct, may indicate the division of a text into acts and scenes. She also touches on stylistic uses of obviation.

**Drapeau, Lynn: Conjurers:
The Use of Evidentials in Montagnais Secondhand Narratives**

“Montagnais possesses a full evidential system in the sense that it exhibits epistemic modalities of the evidential type grammatically encoded in distinct verb paradigms” (p.172). The text material is fully analyzed and displayed using IT.

Haiman, John: Two Hua Texts

Brief grammatical commentary on these unanalyzed texts includes interesting observations about mismatches between switch-reference and verb agreement.

Hymes, Dell: Arikara Rhetoric: Ethnopoetic Suggestions

An Arikara text is preceded by a brief primer on the kind of textual analysis Hymes has inspired and which shows up in several of the texts in this volume.

Leman, Wayne: A Cheyenne Version of “The Rolling Head”

An updated version of a text which appeared in Leman (1980), this time presented with interlinear morphemic analysis using IT.

Nichols, John D.: William W. Warren and Ojibwe Traditional History

Nichols compares Warren’s record of a narrative (about an attack on an Ojibwe camp by Dakotas) told to Warren in the mid-1800s, and the version of the same story told in the 1970s after presumably being passed down orally. Nichols concludes that some major differences are due to Warren, as a historian working within a non-Ojibwe culture, attempting to treat the story objectively, suppressing supernatural elements of the story. An Ojibwe historian, on the other hand, operating within the Ojibwe world view, would be expected to report causation by, and interaction with, non-human beings and spirits. The appendix to this paper includes both versions of the story with free translation (no interlinear glosses).

**Rhodes, Richard and Laura Buszard-Welcher:
An Intruder in a Sugar Camp is Beaten Off**

The first of a new edition of texts, originally collected by the Odawa Language Project, now presented in a “close transcription”, from the original taped recordings. The form in which they were published by the project (Kaye, Piggot and Tokaichi, 1971) is included as well. No interlinear glosses or analysis.

Valentine, J. Randolph. *Amik Anicinaabewigoban: Rhetorical Structures in Albert Mowatt's Telling of an Algonquin Tale*

J. Randolph Valentine motivates "tentative division of the text into rhetorical-structural units", based on interaction of particle phrasing, constituency, form-content parallelism, and intonation. He discusses this short text in terms of all of these, making this the most thoroughly analysed text in the volume (though only portions selected as examples for discussion have interlinear glossing).

Valentine, Lisa Philips: *Metanarration in Severn Ojibwe*

Lisa Valentine has examined explicit and implicit metanarrative devices (Babcock, 1977) in several Severn Ojibwe narratives, and here discusses how they contribute to structure of discourse, help keep the "indexing" of speaker and audience organized, and even "establish intellectual copyright" for the narrator. One complete text is appended, with free translation only.

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Notes

1. But see my statement above after the summary of Hockett's proposal.
2. It puzzles me why Pentland insists the impersonal subject is not a dummy, but "a real third person singular argument". He mentions that dummies are usually said not to trigger agreement; instead, default stem agreement would be expected to occur, and in his view, animate agreement is the default. But since there is no choice of verb according to gender (only 11 verbs exist for weather and time), it is meaningless to speak of an unmarked or "default" choice. He also points out that the causative of such verbs is T1, presumably because of the "real" inanimate subject. But this would be a problem for a dummy analysis only if mapping to a dummy as an argument is assumed to follow (or be blind to) whatever rule accounts for the causative verb. One needs to be operating within a particular theoretical framework and in the context of an explicit set of rules for the grammar to discuss the question meaningfully.

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Peters, Evelyn (Editor): *Aboriginal Self-Government in Urban Areas: Proceedings of a Workshop, May 25 and 26, 1994*. Kingston, Ontario: Institute of Intergovernmental Relations, Queen's University, 1994, ISBN 0-88911-575-3 Paper CDN\$ 20.00.

Aboriginal Studies is a huge enterprise with endlessly proliferating subdivisions, yet, strangely enough, there has been little written on the issue of Aboriginal self-government in an urban setting. The editor of this volume brings together the views of government officials, Elders, academics, and community activists with regard to the issue. Specifically, the authors focus on Aboriginals in an urban context. There are a number of reasons for this interest, one being that nearly forty percent of the Aboriginal population now live in urban centres.

The first half of the book is devoted to the demography of urban Aboriginal people, Aboriginal urban organizations, and models of Aboriginal self-government in urban areas. The first chapter is a thorough demographic review of urban Aboriginals, using official Statistics Canada data. A variety of socio-demographic factors are identified. Information on location, age distributions and educational attainments are presented for major urban areas in Canada. The second chapter focuses on three cities (Edmonton, Toronto and Winnipeg) and discusses the results of a survey carried out in which the researchers tried to obtain information on the activities carried out by a number of Aboriginal organizations in these cities. The authors provide a detailed description of the structure and characteristics of these urban organizations which primarily serve the interests and needs of urban Aboriginal residents. The third paper in part one of the book explores models of self-government which might be employed by Aboriginal peoples. As the authors note, most models of self-government assume a land base and few analysts have looked at the possibilities and pitfalls of self-government in an urban context. The authors do not propose any specific form of self-government but rather outline the options and possibilities along with the limitations and costs each model raises.

Overall, the authors of the first three chapters identify issues which are important and necessary to resolve if Aboriginal self-government is to be meaningfully addressed. Unfortunately, the chapters are incomplete and