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An Ojibwe Text Anthology. Edited by John D. Nichols./"Statement Made by the Indians": A Bilingual Petition of the Chippewas of Lake Superior, 1864. Edited by John D. Nichols.

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languages. For example, the word meaning "he sees him" in Fox is *waapamew-a*, with a final *-a* indicating that the subject is animate; in Cree the same word is *waapamew*, with this inflection missing. In Kickapoo, the intervocalic *-w-* has been elided, and the corresponding form is *waapame-a*.

In sum, this is an excellent and professional work, but one that can be used only by those who have at least a basic knowledge of Kickapoo grammar.

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An Ojibwe Text Anthology. Edited by John D. Nichols. London, Ontario: University of Western Ontario, Centre for Research and Teaching of Canadian Native Languages, 1988.

"Statement Made by the Indians": A Bilingual Petition of the Chippewas of Lake Superior, 1864. Edited by John D. Nichols. London, Ontario: University of Western Ontario, Centre for Research and Teaching of Canadian Native Languages, 1988.

These two superb volumes contain a wide variety of samples of discourse in the Ojibwe language (also called Chippewa, Saulteaux, and Algonquian, among other names) in a convenient format, with English translations, glossaries, and commentary.

An Ojibwe Text Anthology is the more general of the two. Its aim, writes Nichols, "is to make available samples of transcribed and written discourse in the Ojibwe language to students and teachers of the language and to students of Ojibwe history and society, linguistics, and literature" (p. vii). Considering the many demands—usually conflicting—that each of these types of readers would place on a text anthology, the result is surprisingly successful at meeting most of them, although it probably will be most useful as a supplement in a language instruction program or as primary data for linguistic research.

The strength of the anthology is its diversity. The contributions come from a number of native speakers and researchers of Ojibwe. They represent several different styles of discourse, both oral and written, and several of the dialects spoken in Ontario, Minnesota, and Michigan.

From the Mille Lacs and Red Lake dialects of Minnesota, Timothy Dunnigan, Rose Barstow, and Angeline Northbird give us a collection of anecdotes whose humor involves mixing varieties of Ojibwe or mixing Ojibwe with English. The contributors explain the point of each anecdote (the pun, the confusion, or the implied criticism) and discuss the relation of such bilingual humor to Ojibwe cultural norms. The subdialects of Ottawa are represented in oral narratives by Nora Soney and in creative writing compositions by Francis Fox, both with Richard Rhodes. Traditional oral histories—"what really happened"—by Alice King with Jean Rogers show the Parry Island dialect of eastern Ojibwe.

The anthology also contains re-edited versions of material collected by earlier linguists: stories about the trickster Wenabozho by Frank Pine, collected by Truman Michelson in the 1920s, and oral narratives by Gregor McGregor, collected by C. F. Voegelin in the 1940s and prepared by Leonard Bloomfield for a set that was never published.

Two of the most interesting contributions in the anthology are examples of newer genres: technical translations and film narration. Patricia Ningewance has contributed an informational document about mercury poisoning she translated for the Grassy Narrows and White Dog reserves in northern Ontario. This section contains the Ojibwe version in both roman and syllabic orthographies, a running English version of the Ojibwe, and, for comparison, the original summary of the technical literature on mercury poisoning on which the translation was based. There is also a transcription of the film, *Wiigwaasi-jiimaan*, a documentary on the construction of a birchbark canoe. The film's narration was read with some improvisation by Selam Ross from a script by Earl Nyholm, himself a traditional craftsman.

All of the Ojibwe texts are in roman orthography. (Ningewance's contribution also has a version in syllabics.) With the exception of Ningewance's, all the texts in the anthology conform to one of two closely related sets of orthographic conventions. A more striking difference between texts is the treatment of unstressed vowels, which some Ojibwe dialects delete. Many of the texts from these dialects do not mark the deleted vowels. These—mostly slight—differences in orthography may pose some difficulties for language learners trying to read texts from more than one dialect. But the level of uniformity that *has* been obtained is

a significant improvement over what the reader or researcher is usually faced with.

The format of the anthology is excellent. Each text is presented twice. The first presentation is in the familiar bilingual facing-page format that linguists and ethnographers know, though may not love, from many of the recorded native languages. Sentence numbering and perfect paragraph alignment make it simple to refer back and forth between the Ojibwe and English versions. The second presentation is an interlinear version in three lines: the Ojibwe text, word-by-word grammatical information, and a word-by-word English translation that is surprising in its low degree of stiltedness. Ordinarily, I would find the individual glossaries after each contribution as annoying as footnotes at the end of each chapter instead of at the end of the book, but the interlinear glosses are so convenient that I rarely have to consult the glossaries. I have never before found it so easy to work with a set of texts.

Although reading the English translations of the texts is fascinating in itself, they are only prose translations. Many of them are among the best I have seen, but I doubt that the contributors would claim they come very close to capturing the richness of the original Ojibwe. No effort has been made to apply recent methods, such as those used by Dennis Tedlock or Dell Hymes, in laying out and translating texts. Nichols admits his inability to publish the texts in every desirable format and gives the understandable justification that "it seems better to get the texts out in a conservative format than to wait another ten years."

Fortunately, the volume contains rich resources, from the interlinear glosses to notes on linguistic subtleties, to help the reader appreciate directly the structure and details of the texts in the original Ojibwe. Perhaps the weakest point of the book is the lack of support it gives to the uninitiated in Algonquian linguistics in using these resources. It is little use to be told that some word is a "conjunct order transitive animate verb," if one has no idea what such a beast is and has no teacher to explain. Many of the unique and most interesting aspects of Ojibwe discourse, such as obviation, will remain lost on the English reader who has little familiarity with Ojibwe grammar, even though the exceptional clarity of the English interlinear glosses will allow such a reader a much greater understanding of the original than is the case with most text collections.

"*Statement Made by the Indians*" is the text of an 1864 bilingual petition from the Chippewa of Lake Superior to the American Commissioner of Indian Affairs, detailing the history of the Chippewas' relations with the American government and the unfulfilled promises of the latter. Nichols's introduction outlines the history of the petition and gives a brief sketch of the major figures involved with it. The format is exactly the same as that of *An Ojibwe Text Anthology*, with both facing-page and interlinear presentations. The facing-page presentation preserves the spelling of both the original Ojibwe and the English versions of the petition. The older orthography might make *Statement* less suitable than the anthology for use in language classes, but the inherent interest of an early account of Chippewa-American diplomatic relations from the Chippewas' point of view and in their own language may more than make up for that.

Throughout *Statement* and the anthology, Nichols's meticulous scholarship is evident. He thoroughly documents emendations and departures from original manuscripts. His introductions are admirable in placing the petition and each anthology contribution in context and bringing out their significance to Ojibwe language studies.

Both volumes are remarkable in their scope and technical accomplishment. Together they give an excellent survey of discourse in the Ojibwe language from several places, times, contexts, and styles. They are a pleasure both to read and to use in research. These are the first two volumes of the TEXT+ series (Studies in the Interpretation of Canadian Native Languages and Cultures). If the rest of the series is as good, it will indeed be a major addition to the field.

Kevin Russell
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Pisiskiwak kâ-pîkiskwêcik/Talking Animals. Told by L. Beardy. Edited and translated by H. C. Wolfart. Winnipeg: Algonquian and Iroquoian Linguistics, 1988. 90 pages. \$12.00 Paper.

Pisiskiwak kâ-pîkiskwêcik/Talking Animals is a modest but interesting collection of seven brief stories narrated in Cree by L. Beardy, a speaker of Swampy Cree originally from northern Manitoba, and