ysis. It achieves a great deal of balance in assessing and comparing missionary and Cherokee view, attitudes, perceptions and choices. It is must read material for any scholar of Cherokee society. Happily, good historical technique combined with literate style makes this an enjoyable task.

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Papers of the Sixteenth Algonquian Conference. Edited by William Cowan. Ottawa: Carleton University Press, 1985. 229 pp.

Actes du Dix-Septième Congrès des Algonquinistes. Édités par William Cowan. Ottawa: Carleton University Press, 1986. 394 pp.

Beginning in 1968, an interdisciplinary conference on Algonquian studies has been held annually at various localities in Canada and the U.S.A. Papers are welcome in either French or English. Publications resulting from conferences that take place in Québec utilize French for their front matter; otherwise, English is used. Under the editorship of William Cowan, the Papers of the Algonquian Conferences have been published on a regular basis since 1975. While the initial volume was published by the National Museum of Man in its Mercury Series, all subsequent Papers have been published by Carleton University.

From the outset, scholars from diverse backgrounds and interests have been encouraged to read papers on topics related to the Algonquian peoples. While a fine balance of presentations covering all facets of the pertinent disciplines has proven elusive at any one meeting, most fields have received some attention at one time or another. The largest number of published papers, by far, have been on linguistic topics. Ethnology and ethnohistory have also been according considerable coverage. On the other hand, archaeology and, especially, physical anthropology have received considerably less frequent attention.

Of the 25 papers read at the Sixteenth Algonquian Conference held in Duluth, Minnesota, 14 were submitted for publication. A complete list of the titles of the unpublished papers is included in the editor's introduction. A particularly important and unique feature of this publication is the *Cumulative Index of the Papers of*

the Algonquian Conferences, 1975–1985 prepared by Christina A. Thiele. (Papers read at the preceding Algonquian Conferences were not published as a group, though some were published in other places. The linguistic papers only of the 1973 conference were published in *Studies in Linguistics*.) The cumulative index is arranged alphabetically by author, and chronologically in the case of more than one entry under an author's name.

The 14 published papers encompass a variety of topics ranging from material culture to technical linguistic analysis. I will briefly review a few of the papers that may be of interest to a general audience. Ives Goddard in his paper *Reflections of Historical Events in Some Traditional Fox and Miami Narratives* compares three stories with White historical accounts to see how they might shed light on each other. The exercise proves fruitful. References to geographical sites, trade goods and the manitou-trader in the first Fox story furnish an Indian perspective for the events recorded in the history of European exploration of the Mississippi. The second Fox story parallels one recorded by a white captive of Delawares in Ohio in the late 18th century. Internal evidence points to the white captive's account having been grafted onto a Fox story of captivity among the Sioux. The Miami narrative, recorded in 1824–25, of the arrival of the French in Lake Michigan provides new light on the fate of LaSalle's trading ship, whose loss was an historical mystery. The Miami account indicates that LaSalle's bark was destroyed by Upper Great Lake Indians.

A more technical, linguistically oriented paper, *Metaphor and Extension in Ojibwa*, by Richard Rhodes, lays bare the limitations of texts and of morphological analysis in revealing what the insider knows about his own language. Rhodes provides extensive data demonstrating the occurence and use of metaphor and idioms in present-day Ojibwa, in convincing refutation of claims to the contrary that such forms are rare or unknown in North American languages.

Kathryn T. Molohon, in her paper entitled *Residence Patterns and Related Aspects of Kinship Organization in a Swampy Cree Community*, presents a comparative study of pre- and post-secondary camp or residence patterns and the disorganization of kin ties which results from the change. Previously, kin lived in extended households or nearby. Today individual households are scattered throughout the community, with a consequent weakening of kin

bonds, lack of discipline among the children, and heavy drinking among some of the elders. In these circumstances, women are found to be the primary kin keepers and kin group organizers. This is accomplished through sororal cooperation, arranged marriages, adoption and fostering. It is strongly suggested that the social control of women and their reproductive behavior is an additional adaptive strategy for cultural and community continuity.

In a joint paper entitled *Dawnland Dualism in Northeastern Regional Context*, Alvin H. Morrison and David A. Ezzo discuss the discrepancy between 17th century ethno-historical accounts and 19th century folkloristic studies pertaining to the ideologies of the Wabanaki peoples. The strong ethnocentricity evident in the descriptions of the world view and religious beliefs of the Wabanaki provided by 17th century missionaries is contrasted with the heavy romanticism of 19th century writings on the same subject. The authors present evidence to show that, as well as the peoples of the Five Nations Iroquois League, at least some other Northeastern Native American peoples believed that the world is ruled by antagonistic forces of good and evil.

In his paper *Tribal Systems and Land Alienation: A Case Study*, John Strong proposes that tribal sachems were arbitrarily created and imposed on the Indians inhabiting Long Island to legitimize land acquisition through the signing of deeds whereupon the Indians relinquished title to the land. Archaeological data and ethnographic sources from the colonial period support his conclusion that, at the time of the arrival of the whites, the Long Island Indians lived in small bands, did not cultivate plants and had no tribal institutions.

Actes du Dix-septième congrès des Algonquinistes (1986)

The seventeenth Algonquian Conference took place in Montréal, Québec, attracting double the number of papers given the preceeding year. Of the 50 papers read, 27 were submitted for publication, with the remainder listed by author and title in the introduction to the *Actes*. Two of the published papers will be of special interest to students of the history of Algonquian studies: *How We Came to Be: The Algonquian Conference in Perspective*, by Gordon M. Day and Charles A. Bishop, is a synoptic history of the Conference from 1968 through 1984. The authors present a

detailed breakdown of the types and categories of the papers read and offer suggestions as to how a better mix of disciplines and a fuller coverage of tribal groups might be achieved at future meetings. *The Nature and Scope of Jacques Rousseau's Amerindian Works*, by Marc-Adelard Tremblay and Josée Thivierge, is an exhaustive treatise on the multiple Amerindian interests, leading from ethno-botany to cultural ecology, of Jacques Rousseau. An assessment of his pioneer influence on the development of anthropological studies in Québec is also provided.

Brief reviews of some of the other papers of general interest follow: *Taboo and Taste in Literary Translation*, by Chris Wolfart, considers, with ample provision of examples, the aesthetic and pragmatic issues involved in the translation into English of Cree texts that deal with the excretary and sexual domain where the passages are anatomically and physiologically explicit. The conventions of polite English discourse are discussed in light of the pragmatic context of the styles employed.

Linda M. Jones, in her paper, *East Cree Baby Talk*, analyzes Cree baby talk and compares it with a proposed universal inventory on the phonological and lexical levels. The lexical material is classified according to eight categories: A. Body Parts and Functions, B. Basic Qualities (e.g. *sick*), C. Kin Terms, Nicknames, D. Familiar Objects and Creatures, E. Familiar Acts, F. Exclamations, G. Noises. Grammatical inflection and the semantics of baby talk are briefly touched upon.

In her stimulating paper, *Algonquian Language Education*, Mary L. Mitchell discusses the results and implications of guiding fluent young-adult, university level speakers of Algonquian languages in the exploration of the structure of their languages by means of an inductive process. She observes that such courses not only generate pride and excitement about their language among the students, but are also highly relevant for the development of their analytical skills, skills which a university education requires. Materials for such purposes, aimed at the senior high school Micmac speaker, have been developed by the reviewer and are presently being tested. Ken Hale has been working for several years now at preparing materials along these lines, starting with grade one. It would seem a most opportune time for organizing a session at one of our association meetings for an exchange of ideas and lesson plans on these and other creative uses of language, such as native language drama productions, in the school.

To conclude, Fikret Birket, in his paper *Chiasibi Cree Hunters and Missionaries: Humour as Evidence of Tension*, proposes that while Christianity is regarded as the traditional religion by older Cree, pre-Christian rules of conduct are still practiced among present-day Cree hunters. He suggests that the stories and jokes the hunters relate about missionaries show that the conversion process was not without stress and strain. His examination of the similarities and dissimilarities between the old belief system and Christianity leads him to conclude that the Cree hunters often stamped their own interpretations on some of the teachings of Christianity; that even though the people are Christians, the old rules of conduct in bush life are still recognizable underneath.

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The Diaries of Edmund Montague Morris: Western Journeys 1907–1910. Transcribed and edited by Mary Fitz-Gibbon. Toronto: Royal Ontario Museum, 1985. 179 pp. $24.95 Paper.

Edmund Montague Morris, the youngest son of Alexander Morris, who had served as the Queen's representative in treaty negotiations with Canadian Plains tribes, reconnected himself to his father's past in the Canadian west in visits the summers of 1907 to 1910. After a decade of training as an artist, Morris found a preference for portraiture of Indians. By 1906 he seized the opportunity to accompany the treaty commission to the area of southwestern James Bay, and there he portrayed the Indian leaders involved in the Treaty 9 agreement. With this success Morris then sought ways to travel to Indian reserves on the plains to expand his collection of Indian portraits.

Throughout the four journeys to the west of Canada, Morris kept a diary that gives context to the events he experienced, the details of history surrounding his choice of subjects and places visited, and reflects his attitudes toward his portrait subjects.

Morris preferred to work in the medium of pastels, and his portraits are extremely realistic in the facial details while more impressionistic in terms of regalia and clothing. The volume contains many of the portraits created by Morris in the course of the four summers. Line drawings from his notebooks are reproduced, also showing how difficult his script is to read. With