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Blackfoot Dictionary of Stems, Roots, and Affixes. By D. G. Frantz and N. J. Russell.

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associations that were important avenues of influence. Mark notes that Fletcher's entrance into federal politics was often through "the wives and daughters of official Washington" (page 72) and her political effectiveness was, in part, due to her associations with other prominent women. Fletcher herself became very influential in Washington, D.C. and in various intellectual circles. This enabled her to advise politicians, affect government policy, rebuke colleagues, and eventually play a key role in establishing the School of American Research in Santa Fe, New Mexico.

Overall, this is an engaging, informative, and admirable work and a welcome addition to the University of Nebraska Press series on Women in the West. Joan Mark has done a fine job portraying and assessing Alice Fletcher.

Joanna L. Endter

Blackfoot Dictionary of Stems, Roots, and Affixes. By D. G. Frantz and N. J. Russell. Toronto: University of Toronto Press, 1989. 470 pages. \$60.00 Cloth.

Technical knowledge and description of the native languages of this continent have increased enormously during the past fifty years. One of the most studied and best known of the linguistic families of North America is the Algonquian, to which Blackfoot belongs. Yet, despite the vast expertise on this family and its immense (relatively speaking!) literature, Blackfoot continues to be one of the least known of the family members. It is therefore a real pleasure to welcome the appearance of this dictionary, produced by a team who have both technical expertise in linguistics and dictionary making and excellent competence in the Blackfoot language.

The first dictionary of the language was produced an even century ago by a Protestant missionary, the Reverend John William Tims (*Grammar and Dictionary of the Blackfoot Language in the Dominion of Canada*; London, 1889). This dictionary was a missionary production typical of its time, and it is noteworthy mainly because it was heavily mined by subsequent scholars, but also because Tims was the first to recognize the importance of imperatives for establishing the form of verbal stems.

The only other dictionary worth mention is the two-volume work published fifty years ago by two Dutch scholars of Blackfoot, C. C. Uhlenbeck and R. H. van Gulik (*An English-Blackfoot Vocabulary*, Amsterdam, 1930 and *A Blackfoot-English Vocabulary*, Amsterdam, 1934). This monumental work is based on the voluminous text collection which Uhlenbeck and J. P. B. de Josselin de Jong amassed in Montana in 1910 and 1911.

While there are many flaws in transcription and analysis (neither author was an Algonquianist, strictly speaking, and both worked before the definitive, paradigm-defining Algonquian work of Leonard Bloomfield), the abundance of material drawn from actual discourse will ensure that no scholar of Blackfoot will ever be able to afford to neglect this dictionary.

The present dictionary will unfortunately probably be the last for this language, which despite having several thousand speakers, is showing signs of obsolescence. The authors seem to promise (Introduction:xix) a future revision or supplement, and this is certainly both feasible (the data base is computerized) and highly desirable.

Blackfoot Dictionary contains, according to the authors, more than 4,000 Blackfoot-English entries and an English index of more than 5,000 entries. The English portion is intended to be used only for access to the Blackfoot section, where the major information is given. This is a reasonable approach for a preliminary effort, but many users will not realize this fact or will be unwilling to do the necessary follow up in the relevant Blackfoot entry. A future edition should therefore put all available information in both places. This is the more important because the number of people using the English section is bound to increase over time.

As is the case for all dictionaries, users must expect to read and understand the introduction and the appendix, for it is here that they are told what they can expect to find in the dictionary and how to use it. These sections are a paragon of clarity, as is the *Structure of Blackfoot*, the intended companion to the dictionary soon to appear. When dealing with languages of polysynthetic structure such as this one, users need all of the help they can get. Fortunately, it is there—if only they make the effort to use it.

My remarks about the main body of the book will be restricted to the Blackfoot portion, for reasons which have already been stated.

Each entry begins with a Blackfoot *header* in boldface. The header is a *stem*, a *root*, or an *affix*, not a complete word (Users beware.) Since this is so, it seems somewhat strange that stresses are provided on the header itself (stress in Blackfoot is largely assigned/assignable only on a complete word). Quite probably this is an economy in formatting, since many stems are virtually identical to full words. An alternative would have been to mark stress only on illustrative examples, which are full words, within each entry. After the header comes grammatical identification, an English gloss or translation, and, in some cases, additional information such as examples in context, indication of literal meaning, or discussion of irregularities. The entries are always clear and easy to use if the reader has read the introduction and appendix.

The lexical domains covered in *Blackfoot Dictionary* are very adequate—most of the vocabulary used in daily life in the northwest Plains is included. Also included is a great deal of vocabulary of traditional (precontact) culture; where this aspect of the language is not adequately covered, the Uhlenbeck dictionaries can be consulted.

It is the painful duty of a reviewer to find fault also, and it is not difficult to do so in this case, the more so because it is a preliminary version rushed into print.

Probably the major weakness of the dictionary is the manner of its composition: virtually all of the entries were separately elicited from English equivalents; almost none are drawn from Blackfoot discourse. Moreover, almost every page contains misprints, editorial oversights, or entries which are too minimal. For example, I noted many where literal meanings or ethnographic information could easily have been supplied; the Uhlenbeck dictionaries are definitely superior in this regard. Many more examples in a linguistic context should also have been given. I also do not agree with some transcriptions, particularly as regards vowel length; some of these may be cases of free variation (lexical doublets), but surely not all.

The effort to use taxonomic terminology in translation of floral and faunal terms is probably the least successful aspect of the entries, both in terms of identification and the use of the Latin binomials (the language of taxonomy has its conventions, too). Users interested in this aspect of Blackfoot can use Claude Schaeffer's 1950 study of Blackfoot bird nomenclature (*Journal of the Washing-*

ton *Academy of Sciences* 40:37–46) and the present reviewer's 1989 study of Blackfoot ethnobotany (*International Journal of American Linguistics* 55:361–372) to supplement the data given here.

But I do not wish to be harsh. Dictionary making is an exacting task requiring—to be done right—decades of work by many dozens of people. *Blackfoot Dictionary*, even with its flaws (many of them trivial from the point of view of an average user) is a major contribution to Blackfoot scholarship.

In summary, we have in this dictionary an exceedingly fine tool for daily use and continuing linguistic research. But this reviewer awaits with great eagerness a fuller, more polished version.

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The Indians' New World: Catawbas and Their Neighbors from European Contact through the Era of Removal. By James H. Merrell. Chapel Hill: University of North Carolina Press, 1989. 381 pages + xv. \$32.50 Cloth.

This well-written book traces the history of the native peoples of the South Carolina piedmont from de Soto's expedition in 1540 to the generation of Catawbas who served as informants for anthropologists before World War II. Most of the material and analysis, however, concern the period of 1600 to 1850. It was during this period that these people were drawn into European trade and geopolitics, that they suffered severe depopulation as a result of epidemic diseases, that the "Catawba Nation" emerged, that a reservation was established and diminished, and that the Catawbas successfully avoided removal from South Carolina. The central organizing theme here is how culture engages historical change, and the author narrates historical events in terms of their repercussions for Catawba culture. An example of the kind of question to which Merrell consistently subjects his material is, "What happens when a people accustomed to choosing headmen from the ranks of its warriors finds that there are no more warriors?" (page 245). Do such historical changes deform a culture or "bankrupt" it (page 217)? The answers he gives clearly indicate the contrary; Merrell repeatedly finds cultural continuity in the face of historical change. Catawbas have always been real,