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Trends in Linguistics, Documentation 3: Eastern Ojibwa-Chippewa-Ottawa Dictionary. By Richard A. Rhodes.

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between the Choctaw and settlers: land greed and national security. Just as in an earlier period the Choctaw were caught between the English and French, so now they were caught between the military and civilian authorities. All evidence points to the fact that from the time of independence to 1830 the Choctaw remained faithful to the United States and were fast becoming acculturated, even to the point of imitating their Southern neighbors by holding slaves. Both authors also discuss the treaties by which the Choctaw slowly but surely began to lose their land. Wells speaks of the efforts of the great leader, Pushmataha, to negotiate Choctaw claims. He died in Washington and was honored at his funeral by more than 200 dignitaries. (And in his home state he has just recently been inducted into the Mississippi Hall of Fame).

The appendix contains the history of the treaties between the United States and the Choctaw Nation and is an edited version of a speech by Robert Ferguson, delivered on September 27, 1980, on the 150th anniversary of the signing of the Treaty of Dancing Rabbit Creek. Since this is the final chapter in the history of the Choctaw loss of their land, it should be a part of the text itself rather than in an Appendix.

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Trends in Linguistics, Documentation 3: Eastern Ojibwa-Chippewa-Ottawa Dictionary. By Richard A. Rhodes. Berlin: Mouton Publishers, 1985. \$85.00 Cloth.

Rhodes has produced a dictionary of Eastern Ojibwa and Ottawa whose scope, organization, glossing conventions, and grammatical information provide an exemplary model for Algonquian (and other) lexicography. The book is divided between an initial Ojibwa/Ottawa-English section and a less detailed but eminently useful English-Ojibwa/Ottawa section. The review focuses on the first of these; many of the conventions used in the first section pertain also to the second.

Together with G. L. Piggott and A. Grafstein's *An Ojibwa Lexicon* (1983) and John Nichols and Earl Nyholm's *An Ojibwa Word Resource Book* (1979), Rhodes' dictionary provides, among many

other advantages, an impressive data base for studies of Ojibwa dialectology. The sources are drawn from the Ottawa and Eastern Ojibwa varieties of the southern Ojibwa dialect group, the latter comprising all dialects exclusive of Algonquin and Severn Ojibwa to the north. Noting that Eastern Ojibwa and Ottawa are in many respects divergent, Rhodes observes that the two share the loss of unstressed vowels present in other southern dialects, thus permitting the collation of forms without excessively abstract notation. The juxtaposition of Ottawa and Eastern Ojibwa forms additionally broadens the book's usefulness: since Ottawa is the most deviant of the southern dialects, forms attested from both are likely to be common to the other southern dialects as well.

The lemmata are organized differently by word class and are noteworthy for the quantity of syntactic and semantic detail included. Each entry consists minimally of an Ojibwa form, word class identification, dialect indication, and an English gloss; most entries carry additional forms and grammatical information. To take up the constituency of the entries in sequence, nouns are cited in the proximate singular with dependent nouns in first person possessed forms, the prefix being ignored in alphabetization. Verbs are cited with simple conjunct indicative inflections glossable as "if he . . . ," "if it . . . ," or "if they" The only forms not cited as full words are pre-noun and pre-verb modifiers.

Word class identification follows each form. Nouns are distinguished as animate and inanimate, separate labeling being given to nouns of each type that appear only in the plural. Verbs are distinguished by the dimensions of transitivity and gender; additionally, intransitives requiring plural agents, inverse-only transitives, and animate intransitives with an object, (Bloomfield's "pseudo-transitive," *Eastern Ojibwa* 1957:44) are labeled separately. Other classes are number, particle, pre-noun, pre-verb, and adverb, the latter class including forms conventionally defined as particles. Pronouns are not distinguished and are categorized as animate nouns.

English *glosses* follow the word class, with multiple or polysemic meanings separated by commas. Actors are omitted from verb glosses but abbreviations for "something," "something animate," and "someone" indicate goals, a convention that distinguishes usefully between transitive animate verbs with typically human-personal vs. nonhuman-nonpersonal goals. Relative

roots, elements occurring in preverbs and verb stems that refer to circumstances or objects not signalled in the inflectional marking of verbs, are indicated by the inclusion of "certain," "someone," and "something" in the gloss. Since Rhodes indicates that he uses the term "relative root" more broadly than some other Algonquianists (cf. Bloomfield *Eastern Ojibwa* 1957:36-37), clarification of how the class is defined or reference to discussion elsewhere would have been welcome. Many entries are followed by parenthetical or italicized indications of semantic or co-occurrence restrictions, i.d. "giiwshkweshkaagod vtai make s.o. dizzy, inverse only."

Following each gloss are abbreviations containing *dialect field* information regarding communities where forms were attested. Unmarked forms are those attested at Curve Lake (Eastern Ojibwa) and at Walpole and Manitoulin Islands (Ottawa) and therefore proposed as common to all dialect of the southern group. Forms recorded at Manitoulin and Walpole Islands are identified as Ottawa. Additional abbreviations may indicate one or more of the eight communities from which the forms were obtained. Rhodes adds the cautionary note that the scope of the project precluded establishing which of two or more synonymous or polysemous forms was normative in communities where both occurred. Additionally, some forms have wider distributions than the research could specify. Consequently, the dictionary may represent Eastern Ojibwa and Ottawa as lexically more homogeneous than normative usage would indicate. This caveat aside, the dialect field subsumes an admirable and useful degree of information, allowing the reader to identify in all cases the source(s) of each form.

Following the dialect field, most entries involve a *grammatical field* containing additional inflected Ojibwa forms when available. Noun entries may show plural, obviative, possessive, diminutive, derogatory, and vocative forms, many of these extremely useful for comparative study of pragmatic problems. Verb entries may contain (independent order) first person present or proximate singular present forms; transitive animate forms cited have third person singular goals. External and internal forms of the changed conjunct are given with third person or proximate inflections; the transitive animate forms have obviative goals. Transitive animate imperatives are also included.

Many glosses contain additional semantic information pertaining to forms or particular meanings of forms. In the latter case, the unmarked meaning is followed by an abbreviation indicating a particular *semantic field*; the latter is then followed by the form's narrower meaning within that domain, i.e. "yaad vai be [in a certain place], be at home; *baseball* play a certain position." The semantic fields covered are baseball, basketry, fishing, cards, farming, and cooking; such entries are potentially of great use for studying metaphoric processes diachronically. Some entries also contain *status* indicators following either the word class identification or the gloss of a more general meaning of the same form. Included under this rubric are technical terms known and used primarily by persons with particular expertise pertaining to farming, fish, birds, fishing, cards, plants, and trees. Also noted are rare forms, archaic forms that are widely known but not in common use, and obsolete terms not widely known. The dictionary contains obsolete or archaic forms pertaining to kinship and the traditional religious complex that are of considerable ethnological value.

Rhode's discussion of variation and borrowing is of considerable sociolinguistic interest, although the degree to which variation can be correlated with extralinguistic variables or interpreted as signalling information on how messages are intended or are to be interpreted remains unclear. Given the degree of phonological and lexical options available, particular indiolectical patterns index the individual identity of speakers. Rhodes omits borrowed English forms except those that have undergone accommodation to Ojibwa phonology. An interesting issue raised by Rhodes is the degree to which borrowing and use of unaccommodated English forms represents the attenuation of Ojibwa lexical competence and/or instances of code switching in which speakers for stylistic purposes alternate between Ojibwa and English. Additionally, the tendency to borrow rather than invent words for introduced objects and concepts and the degree to which borrowed English terms are supplanting earlier neologisms are important desiderata raised by the discussion. The dictionary entries are preceded by extensive separate treatments of Eastern Ojibwa and Ottawa phonology and pronunciation with information on phonetics and allophony and examples of phonetically similar English sounds.

To invoke a fatigued but in this instance warranted adage, everyone working with Ojibwa languages will find Rhode's dictionary invaluable and Algonquianists in general will find the book useful for comparative research. I suspect that the benefits I have derived from it in working with Potawatomi will be shared by others working with languages less closely related to Ojibwa. The usefulness of the book to the novice, whether in linguistics or in Algonquian, is somewhat limited by the lack of a brief explication of grammatical categories and typological characteristics, a problem that could have been handled also by referring the reader to other sources. In a dictionary that presents so much, it is unrealistic to ask for more and the book will be a basic resource for further exploration of the many historical, pragmatic, semantic, distributional, and sociolinguistic issues that it raises.

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The North American Indians in Early Photographs. By Paula Richardson Fleming and Judith Luskey. New York: Harper & Row, 1986. 256 pp. \$35.00 Cloth.

A satisfying art historical text often begins by presenting a collection of images in contexts which challenge the reader to draw new associations and conclusions about the subject. But *the North American Indians in Early Photographs* is much more than a valuable album of carefully selected photographs spanning significant occasions in the early history of American Indian photodocumentation. Authors Fleming and Luskey provide a comprehensive and at the same time highly readable introduction to the burgeoning literature on the subject, which is as useful to the scholar thirsting for original, non-derivative research as it is interesting to the general reader.

Perhaps the most valuable contribution of the volume to Native American Studies is its succinct summary of many of the scholarly interests of the last two decades of research. Fleming and Luskey explore the culture of image-making, providing insight into how the photograph captures the personal attitudes and cultural values of the picture-taker as well as those of his subjects. The book also offers a clear discussion of the variety of early