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Just why these latter chapters seem weaker in specifics one can only guess. According to the dust jacket Ms. Tiller is Jicarilla and judging from her complete name, Veronica E. Velarde Tiller, I assume she is related to at least one and perhaps two of the first tribal council members, as there were two men named Velarde in that group. This personal link may have created problems calling for discretion with respect to contemporary events. On the other hand perhaps a detailed contemporary account would have proved too lengthy for her to accomplish her primary goal, an over all history of the tribe during the American period.

What ever weaknesses there may be in this area (and they are truly minor) it is encouraging to see someone chronicle a group like the Jicarilla from such an intimate yet highly professional perspective.

This basic history complements well Gunnerson's *The Jicarilla Apache*, which focuses on an earlier period, and provides a backdrop for strictly ethnographic accounts such as those done by Opler. It also serves to point out that the Jicarilla have had little attention paid to them in scholarly work, especially in comparison to the vast amount of attention which has been paid their Apachean relatives. It is a welcome addition to our record of Native Americans.

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First People, First Voices. By Penny Petrone. Toronto: University of Toronto Press, 1983. 221 pp. \$19.95 Cloth.

How does a non-Native university professor present an English course to Native Canadian teachers-in-training? Petrone, who is with the Native Teacher Education Program (NTEP) at Lakehead University (Thunder Bay, Ontario), set out to compile a selection of writings by Native Canadians from early contacts with Europeans to the present, excluding the Inuit. While the volume will be a disappointment to historians and other informed readers, it does provide an interesting source book for beginning students.

With a view to demonstrating the time depth of Native use of English, the selections are arranged chronologically. Chapter one

contains seventeenth and eighteenth century materials from eastern and central Canada. Most of these items (which are actually written by European listeners and interpreters) are attributed to recognizable Indian groups: the Algonkin, Cree, Huron, Micmac, Mohawk, Montagnais, Ojibwa, Onondaga and Ottawa. Fifteen of these Native orators are named, while eleven remain anonymous. There are also six unspecified Indians, an unknown Iroquois and a Rainy Lake "Monsoni" named La Colle; the Monsoni are generally thought to be Swampy Crees, a detail which Petrone fails to explain. In similar fashion, she confuses the reader by not indicating that "Chicktaghicks" refers to the Illinois, and that the "Twightwies" are actually the Miami.

Petrone promises that readers will learn "a good deal . . . about the Indian view of Canadian history" (p. vii). This would be much easier if she provided the context. Chapter one of the recent multi-volume *Dictionary of Canadian Biography* contains lengthy biographies of most of Petrone's named sources—Atironta, Capitana, Chihwatenta, the Flemish Bastard, Kiotseaton, Minweweh (Minavavana), Noel Negabamat, Otreouti, Etienne Pigarouch, Pontiac, Louis Taondechoren, Paul Tessouat and Theyanoguin. It would have been useful to include these references for readers who wished to know more of the historical or cultural context. Petrone provides a thumbnail biography before each excerpt. Mention of major ethnohistorical works on the Indians of eastern and central Canada during this period (e.g., Cornelius Jaenan, *Friend and Foe*, 1976; Bruce Trigger, *The Children of Aatentsic*, 1976; and L.F.S. Upton, *Micmacs and Colonists*, 1979) would also have been appropriate.

A Huron convert, criticized by his elders for favoring the Christian version of creation, raises an important issue which Petrone ought to have discussed at some length. Challenging the integrity of the Native oral tradition, he asks, "Where are the writings which give us faith in what thou sayest? If each one is permitted to invent what he will, is it strange that we know nothing true, since we must acknowledge that the Hurons have been liars from all time? But the French do not speak by heart; they preserve from all antiquity the Sacred books, wherein the word of God himself is written, without permission to any one to alter it the least in the world—unless he would expose himself to the confusion of seeing himself belied by all the nations of the earth, who cherish this truth more than they have love for life" (p. 11).

A "Saulteaux" (Ojibwa) chief remarks, "You must remember that our hearts and our brains are like paper; we never forget" (p. 62). While Petrone lamely acknowledges the antiquity and importance of Native oral traditions, she makes no effort to discuss how Native speaking differs from Native writing. The few myths that she includes are inappropriately consigned to chapter four, since the excerpts are organized by date of publication or collection by non-Natives.

Most of the selections in chapter one are taken from French sources, and re-translated into English. Why include French sources in a book that addresses "the beginnings and development in Canada of an Indian literary tradition in English" (p. vii)? Each is undoubtedly an imperfect translation from its respective Native language, which Petrone realizes; she optimistically claims that "the Indian voice comes through" (p. 3).

Chapter two focuses on Native reactions in the nineteenth century, to an increased European presence. Chapter three deals with the writings of Native converts like John Sunday, Peter Jones, William Wilson, George Henry, Henry Bird Steinhauer, Peter Jacobs, Henry Budd, Allan Salt, George Copway, James Settee, and Sarah Riel. None of Louis Riel's writings are included, nor is any mention made of the University of Alberta Press's Riel Project (which has just produced five volumes of *The Collected Writings of Louis Riel*). Chapter four looks at the late nineteenth and early twentieth century, while the final chapter deals with a minute sample of contemporary Native writers. There are few female authors until chapter five, and then only four. It is most unfortunate that recent collections like Waubageshig's *The Only Good Indian* (1970), are not included, and not even mentioned; a comprehensive bibliography would have been useful, directing readers to more of Basil Johnston's works, for example.

The materials might have been arranged by region or cultural group, and a decent index would have helped. Items are indexed only by the name of the Native author or alleged author, or as songs, poems, prayers and myths (but not as petitions, letters, speeches). A tribal or regional orientation might have revealed the lack of materials from James Bay, home of many NTEP students. Several materials from this area—such as George Bauer's *Tales From the Cree* (1973); Lillian Small's *Indian Stories From James Bay* (1972); the legends in Alanson Skinner's "Notes on the

Eastern Cree and Northern Sauteaux'' (1911); and Richard Preston's important *Cree Narrative* (1975), to name just a few—could have been included. The syllabic system might also have received some attention, for it was eagerly adopted as a method of reading and writing by the northern Algonquians and Inuit long before English letters came into common usage among the Native people of northern Canada.

With a good index and bibliography, readers might profitably explore Native concepts like the potlatch, the sun dance, conversion, treaties, windigo, afterlife, manitu, the Master of Life, and the Great Spirit. Petrone obviously spent a great deal of time collecting and selecting the materials found in this book, but she knows (or reveals) too little about Native people and their writing. We are left with a poorly organized collection of about one hundred and forty excerpts of Native thoughts—like a stack of baseball cards, which makes little sense unless you know something about the players, the teams, and the history and rules of the game. It is better than having no baseball cards at all, and provides a textbook—suitable for high school students—where none existed before. It might satisfy some who approach the subject with little knowledge, but will prove frustratingly shallow to the critical reader wishing to widen his or her understanding of Canada's First People and their First Voices.

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