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"*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.

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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

transcribed, edited, and translated by H. C. Wolfart of the University of Manitoba. The volume is intended in the first instance as a reader for native speakers of Swampy Cree in Manitoba. However, the stories are likely to be appealing to linguists, folklorists, ethnologists, or anyone with an interest in Cree language and literature.

Thematically, the stories are varied. The first four deal with animals, as reflected in the title; the fifth and sixth are retellings of one story dealing with the narrator's perceptions of Christianity. The seventh is autobiographical in nature, outlining episodes in the narrator's life. With the exception of the autobiographical seventh story, the stories are classified by the editor as *wawiyatâcimowina*, "funny stories." Cree story classifications are briefly discussed in the introduction to Peter Vandall and J. Douquette, *Wâskahikaniwiyiniw-âcimowina/Stories of the House People* (1987, pp. xi-xiv). The stories in *Talking Animals* do not appear to have antecedents in the better known, published Cree literature, such as the texts found in L. Bloomfield (*Sacred Stories of the Sweet Grass Cree*, 1930; *Plains Cree Texts*, 1934), where the theme of talking animals does not appear.

The editor has made considerable efforts to ensure that the volume is of use to a variety of readers. The introduction is comprehensive, containing information on the writing systems used in the texts; the dialect of Cree represented; the methodology used in transcribing the stories; stylistic characteristics of the stories; a summary of the conventions used in the glossary; a brief biography of the narrator, and an overview of the contents of the stories. Unfortunately, the biography offers little information about the apparently now-deceased narrator, other than that he was a speaker of Swampy Cree who lived in Winnipeg, Manitoba for much of his life, or about the context in which the stories were originally recorded.

The body of the book is divided into two main sections. In the first, each story is presented in the syllabic orthography which is widely used by speakers of Swampy Cree in northern Manitoba. The variant of the syllabic system used here is referred to as the "Western Anglican" version. Vowel length, intervocalic *h* and preaspiration of consonants are indicated; fluent native writers frequently omit these distinctions.

In the second section, the stories are presented in a roman (alphabetic) orthography, with an English translation on facing

pages. The alphabetic orthography follows conventions established in previous publications by Wolfart and his associates. The most notable feature of this orthography is the use of the circumflex diacritic to indicate vowel length, as in the title of the volume. Evidently, there are arguments for and against almost any characteristic of a writing system. However, the use of the circumflex means that material may not be typewritten in this orthography, unless one happens to have a typewriter fitted with this diacritic or is prepared to insert circumflex accents by hand.

In the alphabetic versions, the editor has intentionally included all instances of false starts, hesitations, and corrections made by the narrator. Linguists frequently edit these out of text collections; inclusion helps to give some of the character of the original narrative performance.

However, some editorial practices in the roman text are not clear. There are several places where the editor puts the notation *sic* in brackets (p. 24, line 5; p. 32, line 7 up; p. 34, line 6 up). Although the editor is drawing attention to properties of the texts, there is no editorial discussion of how the forms in question are noteworthy, or whether they were verified with the narrator or other native speakers. Particularly for readers who are not familiar with the details of Cree grammar, editorial notes in the appropriate places would help to explain words or constructions that the editor considers unusual in some respect.

There are certain differences between the syllabic and alphabetic versions of each story. In Cree, phonological rules affect the pronunciation of vowels at the beginning and end of words, depending upon the form of the preceding or following words. For example, the final vowel of *môna*, "not," and the initial vowel of *awiyak*, "someone," contract to long *â* in the combination *mônâwiyak*, "nobody" (p. 22, line 11). The effects of these vowel sandhi rules are reflected directly in the alphabetic transcriptions used in this volume. However, in the syllabic orthography, words are written as they would be spoken in isolation, where the rules of vowel sandhi do not apply. Also, the syllabic text has all hesitation forms and incomplete words removed. As a result, the syllabic version is more heavily normalized than the alphabetic edition. Since syllabic literacy in Cree has been established for over a century, the development of writing conventions is to be expected; Cree does not differ in this regard from other languages with a tradition of literacy.

The editor has included a Cree-English glossary and an English

index to the glossary. These will be useful for detailed study of the Cree texts. The glossary includes all the terms found in the stories. Entries in the glossary and index are given in the roman orthography only.

One characteristic of the glossary is the editor's decision to represent inflectable words (nouns and verbs) by abstract stems. The stem may be defined as the form of the noun or verb with inflectional prefixes and suffixes removed. From a linguistic point of view, this is a perfectly defensible approach. An alternative procedure would be to list all nouns and verbs in an actually occurring form, as in Richard Rhodes, *Eastern Ojibwa-Chippewa Ottawa Dictionary* (1985). It would be of interest to have information on the reaction of native speakers of Cree to the representation of lexical entries employed by Wolfart. In particular, it would be useful to know if Cree speakers prefer glossary entries based on abstract stems to entries based on actually occurring forms, particularly in light of the editor's statement that the volume is intended as a reader for speakers of Swampy Cree.

The volume is well produced, with a sturdy binding and paper cover. Typographical errors are rare: page xiii, line 4 up, read "It" for "In." On page 32, line 5 up, the verb *ka-pistiskâk*, "it might hit you," is emended to *ka-pisciskâk* (which should read *ka-pisciskâk*, without the acute accent). However, the glossary only lists the verb stem upon which this form is based, *pistihkaw-*, "knock s.o. down inadvertently (by body)," but does not list a stem *piscihkaw-*. It is unclear whether the latter stem should be included in the glossary or whether the form *ka-pisciskâk* is a typographical error.

This volume is a useful addition to the existing body of published Cree literature. It is to be hoped that the editor plans to make available further collections of Cree narrative.

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The Coast Salish Peoples. By Frank W. Porter III. New York: Chelsea House Publishers. 103 pages. \$17.95 Cloth.

This is a booklet in the series *Indians of North America* which has titles covering forty-seven Indian peoples of the United States, Mexico, and Central America. The purpose of the series (as stated