

type of paper, provenance and so on. As well, she includes a paragraph or two of historical anecdote, personal understanding or technical expertise for each. This is an exhaustive undertaking that has been accomplished with considerable dedication.

The catalogue also includes a section on the many posthumous restrikes which were made years after the artist's death. Apparently Fitzgerald's daughter paid an obscure artist to make these obviously smudged and inferior prints from her father's original plates which he did not score, mark or break after use. To complete her definitive work, Coy provides a chronology, some notes on "etching" by Fitzgerald, a particularly useful glossary of relevant terms, a selected bibliography and an index of all the illustrated works.

The author's knowledge and expertise is expansive and she has successfully presented her scholarly research in a concise and sensitive manner. This *catalogue raisonne* will be of inestimable value to both serious collectors and interested individuals for many years to come.

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wāskahikaniwiyiniw-âcimowina/Stories of the House People, edited and translated by Freda Ahenakew. Winnipeg: University of Manitoba Press, 1987. Pp. 240.

This volume contains ten stories told orally by two Cree elders, Peter Vandall and Joe Douquette, in a joint session on 16 February 1982. These men, both now dead, came from reserves near Carlton, Saskatchewan, originally Carlton House—hence the traditional name "the House People" in the book's title. The stories are transcribed in the original Cree with an accompanying English translation. Appendices include a glossary, comments on the glossary, and notes on the orthographies used.

There exists very little published material in Cree and the publication of these texts is designed to help allay this lack. The preface notes that "these texts may be used in several ways: as a source of real Cree words and sentences for students of the language; for Cree speakers who want reading material in their own language; and as authentic examples of Cree literature. They may also remind the reader why stories are told in the first place: to reflect the wisdom of the Elders, and to amuse both young and old." The role of these texts as aids in learning the Cree language is particularly significant; this work forms a companion volume to *Cree Language Structures: A Cree Approach* by Freda Ahenakew (Winnipeg: Pemmican Publications, 1987; reviewed in *Prairie Forum* 13, no. 2). The latter focusses on these texts as its primary subject of analysis, noting that the use of authentic texts (as opposed to invented example

sentences, particularly when these have been composed by non-native speakers) is particularly valuable for those studying the language.

The ten stories were told alternately by the two speakers. Some of them deal with events in the speaker's earlier life or recount an amusing story; others are short discourses describing what Cree life was formerly like and how it has changed. A major theme running through the texts is the sadness over the destruction of the traditional Cree way of life. The translations are fairly literal, while at the same time sounding quite natural in English; the closeness of the translation to the original is very helpful in making the Cree more readily interpretable to a student of the language.

The Cree versions of the texts are transcribed both in Cree syllabics, the writing system originally developed for Cree by the Reverend James Evans in the mid-nineteenth century, and in Roman orthography. The latter follows normal practice by linguists, with the exception that a circumflex symbol rather than a horizontal line is employed over a vowel to indicate length; we are told that this was adopted for ease of reading and printing [as was the case in this particular review]. One point of interest is the use of punctuation and paragraph breaks employed in both types of transcription; these are based on the oral rhythms of the speakers' voices as they told their stories, rather than solely on the basis of semantic or syntactic considerations.

The first section of the appendices contains notes on these orthographies. Particular attention is paid to the fact that the transcription based on Roman orthography does not always reflect the exact details of Cree pronunciation (it is explained that details which are "non-distinctive" and/or reflect minor phonetic adjustments are excluded). The reader might note here that the basic phonetic values which the symbols are meant to represent are not discussed; for this the reader either must have a familiarity with phonetic symbols or, as suggested in the volume, should look at the description of the orthography in *Meet Cree: A Guide to the Cree Language*, by H.C. Wolfart and J.F. Carroll (Edmonton: University of Alberta Press, 1981).

Three types of glossary are included. One is a standard Cree-English glossary, an alphabetical listing of the word stems (and also certain bound formative elements) in the texts with an English translation. Another, the "English index to the glossary," is a selective index drawn from the aforementioned English translations; it is meant to provide a rough guide to the reader to aid in identifying which Cree word in a text corresponds to which part of the English translation. A third glossary is of particular interest, the "Inverse Stem Index." Here the Cree stems, plus certain other formative elements, with their English translations, are ordered, first by type of stem class, and second, alphabetically according to not the first but rather the last letter or letters in the stem. This has the advantage that it allows the grouping together of stems which contain the

same final formative element, and which therefore typically have semantically related meanings (such groups of stems are extremely common). One example is *okimâw*, which means "chief, leader," and *kihç-ôkimâw*, meaning "king, government (literally, 'big-chief')." This represents an entirely original way of organizing a Cree-English glossary; the grouping together of related elements in this way is quite useful to the student of Cree.

Notes on the form of the glossaries are included in the appendices. These include in particular an explanation of the concept "stem."

Both the glossaries and the discussion in the appendices assume some familiarity with the structure of Cree and with the grammatical terminology used to describe Cree (as covered in the companion volume, *Cree Language Structures: A Cree Approach*); for example, knowledge of the different noun and verb classes is presupposed, and so likewise is an ability to recognize which elements form prefixes and suffixes which are not part of the stem.

In general, the explanatory notes on the orthographies and the glossaries are clear, useful and informative. The occasional point may be confusing to the reader; for example, special orthographic conventions are employed when certain types of formative elements are combined together, and these are described as cases in which "two words . . . have been put together into a single compound word" (p. 120); the reader may wonder, however, why a form such as *ki-* "past tense," which cannot stand alone, is classified as a "word." However, the discussion is generally good.

This volume constitutes a useful source of data and information for the student of the Cree language, and is to be recommended to anyone with an interest in the Cree people.

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Languages in Conflict: Linguistic Acculturation on the Great Plains, edited by Paul Schach. Lincoln: University of Nebraska Press, 1988. Pp. 186.

The clichés about acculturation in Canada and the United States have been moved to a second level in the last generation. First, while the United States sought to melt cultural diversity into one great New World pot, Canada preferred to respect the flowering of a mosaic of cultures under allegiance merely to the monarchy. Second, recent observers are now busy pointing to the persistence of immigrant cultures in the United States, in contrast to the extensive anglicization of both immigrants and French Canadians throughout Canada—even, until the 1970s, within Québec. This yet another instance of profound similarity between our two countries is reflected in Professor Paul