

**Kiskinhamawakan-acimowinisa/Student Stories; Pisiskiwak
ka-pikiskwecik/Talking Animals**



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Language, Vol. 66, No. 3 (Sep., 1990), 619.

Stable URL:

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BOOK NOTICES

Kiskinahamawâkan-âcimowinisa/Student stories. Told by Cree-speaking students. Edited, translated, and with a glossary by FRED A HENAKEW. 2nd edn. (Algonquian and Iroquoian linguistics, Memoir 2.) Winnipeg: Algonquian and Iroquoian Linguistics & Saskatoon: Saskatchewan Indian Cultural Centre, 1989. Pp. vii, 91. Paper \$12.00.

Pisiskiwak kâ-pikiskwêcik/Talking animals. Told by L. BEARDY. Edited and translated by H. C. WOLFART. (Algonquian and Iroquoian linguistics, Memoir 5.) Winnipeg: Algonquian and Iroquoian Linguistics, 1988. Pp. xxiii, 90. \$12.00.

These two volumes are part of a series produced by *Algonquian and Iroquoian Linguistics*. Each contains stories by Cree speakers—eight stories written by Plains Cree speakers in the case of A's collection, seven stories told by a single Swampy Cree speaker in the case of B & W's volume.

To each collection the editor has added a glossary and translations of the stories into English. In addition, W wrote a descriptive introduction to his volume with information about Swampy Cree, the orthography, the setting of the stories, etc., and produced an 'index' to the Cree glossary using English headwords.

The stories are given both in the Cree syllabic writing system and in a Roman-based transliteration (normalized to the 'central Saskatchewan dialect [of Plains Cree] spoken on the *atâhk-akohp* reserve' (vii) in the case of A's stories) that is increasingly used now as a true orthography for Cree. The careful English translations, along with the excellent glossaries, make it fairly easy to work through the Cree, though most readers will probably need to refer to verb tables (e.g. those in C. Douglas Ellis's 'Cree Verb Paradigms', *IJAL* 37[1971], 76–95) or a grammar (e.g. H. Christoph Wolfart's *Plains Cree: A Grammatical Study*, American Philosophical Society, 1973) for some of the

finer points, and other sources will be needed to tackle the syllabary directly.

Together these books can serve many different purposes. They were developed as pedagogical materials for reading instruction in Cree to Cree speakers, but the overall structure of the volumes makes them quite usable for linguists interested in learning about Cree on their own. Similarly, they provide excellent texts to work through in a Structure of Cree course. The stories themselves, moreover, make for entertaining reading, and the range of stories is very representative: A's volume contains some traditional stories about the trickster-hero Wisahkêcâhk, some etiological stories (e.g. explaining why the mouse has long brown teeth), and others which are simply vignettes of Indian life; most of B & W's stories are fable-like 'funny stories' (xx), and there is also personal narrative. I also found that the plain language and simple style of these stories allow them to be used to introduce elementary-school children to Indian literature (my older son's fourth-grade class, for instance, just loved them). [BRIAN D. JOSEPH, *Ohio State University*.]

Elogio del variabile—Introduzione alla linguistica storica: l'indeuropistica.
By AUGUSTO ANCILLOTTI. Milano: Guerini, 1988. Pp. 482.

The actual 'eulogy' part of this book consists of a few sensible comments on the basic philosophy of practice, method, and theory (1–23). The rest of the book divides into three parts, I: 'The theoretical aspect: Variable and systematicity' (27–184), II: 'The aspect of historization' (189–298), and III: 'The comparative practice: Minimal elements of Indo-European comparative grammar' (301–459). The presentation ends with a bibliography (461–73), an index of abbreviations (475–7), and an index of names (479–82).

Part I is basically an introduction to linguistics, and it covers an incredible spread in 160 pages, with a very modern touch. It includes, for instance, a section on writing with a family tree of the Greco-Latin alphabet (99–134) and a list of language families (159–80). Both topics have received considerable attention in the