

This is a work for scholars in Native Studies and ethnomusicology. It will also be of value to advanced students with solid grounding in Native culture and cultural theory. No musical expertise is assumed or required. Together with its forthcoming companion disk, *Visions of Sound*, will establish a new standard in both intellectual rigour and creative treatment of the subject matter.

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Ellis, C. Douglas: *âtalôhkâna nêsta tipâcimôwina. Cree Legends and Narratives from the West Coast of James Bay*. Told by Simeon Scott *et al.*, text and translation edited and with a glossary by C. Douglas Ellis. Winnipeg: University of Manitoba Press (Publications of the Algonquian Text Society 4), 1995, ISBN 0-88755-159-9 cloth CDN\$ 75.00. Set of 6 audio cassette tapes sold separately: ISBN 0-88755-163-7 CDN\$ 65.00.

In many respects this collection of Cree texts, edited by C. Douglas Ellis, is a landmark in Algonquian Studies. It is the first collection of texts in the Moose Cree and East Swampy Cree dialects to be published. Moreover the collection is based on the earliest tape-recordings of Cree texts. Earlier collections were based on dictated texts. Although other text collections based on tape recordings have been published, those recordings were all made later than 1970, whereas the texts in Ellis's book were all recorded between 1955 and 1965, at least thirty to forty years before publication. Also, it is the first collection of texts in which not only monologues, but also transcripts of conversations are presented—obviously something which only became possible with the advent of sound recording equipment.

The book contains 68 texts or text fragments, and in the tradition of the series *Publications of the Algonquian Text Society*, the Cree texts and their English translations are presented on facing pages. There is a Cree-English glossary of all stems on pp. 445-554. A separate list of dependent stems (body parts and kinship, terms) and medial and final suffixes (classifiers, instrumentals, incorporated nouns) appears on pages 440-445. Discussion of editorial conventions (pp.371-389) and cultural and linguistic notes (pp.391-434) are included. The 23 page introduction gives information on

the dialects used in the book, the area, and a list of the narrators and assistants to the recordings. Ellis also discusses the cultural context and the classification of the stories by the Crees.

The texts in Ellis' book were recorded from speakers from the west coast of James Bay, whose dialects differ greatly from those spoken close by on the east coast of James Bay. However, for those who are familiar with other Cree dialects of the prairie provinces, the texts are readable with some minor effort. The stories in the book are partly in the "l" dialect, partly in the "n" dialect and partly in a mixed dialect which varies between "n" and "l". It needs a few adjustments (some "n", and almost all "l", will have to be read as "y" for Plains speakers, or "th" (/ʔ/) by Woodlands Cree). There are also some lexical differences, but the divergent words can easily be found in the glossary. Compared to Plains Cree, however, the dialects in this book are somewhat more complex, but most of these elements (e.g. "-ipan" for past or perfective, and slightly different passive morphemes) do not pose serious problems. Furthermore, these dialects preserve the distinction between /s/ and /š/ which is lost in Plains Cree. I would guess that they are more easily understood by modern Plains Cree speakers than the Plains Cree texts dictated to Bloomfield in the 1920s, despite the dialectal differences involved.

The transcription of the texts seems to be accurate, but I am personally not very happy with some of the conventions. It follows the spoken text too closely: unpronounced vowels are indicated as ' in the text, and all hesitations are also carefully transcribed. Even the English translations imitate these false starts, and in some cases the English renderings of the Cree hesitations are very unnatural.

The contents of the stories are very diverse. Most of them are so-called sacred stories, and deal with several culture heroes such as Weesakechahk, Ayas, Mistaganash and Chahkabesh. Some stories are given in several versions by different speakers. Some of the sacred or cyclical stories are not known from Plains Cree mythology, but in many cases there are parallel versions of the same story in several Cree varieties, or even in different Algonquian languages. Even though Weesakechahk and Chahkabesh are similar in nature, they show systematic differences in their behaviour: Weesakechahk's attention is drawn to something that he sees, whereas Chahkabesh is curious about sounds he hears. Chahkabesh gets into trouble because he disobeys his older sister, whereas Weesakechahk has no superiors. Weesakechahk stories tend to explain some natural fact such as the fact that geese never die when they fall. Chahkabesh stories rather end with an angry sister, and contain an indirect moral. Other stories deal with memories, such as a man who tells that they used to keep a beaver

as a pet. One night it blocked the entrance to the tipi with pieces of wood. Many of these stories relate to life in the bush. Both types are good reading, in which the English translation carefully follows the original Cree texts.

In an innovation move Ellis includes a few conversations as well. While less exciting for anthropologists, especially since the subjects discussed are so down-to-earth, their inclusion is very important for the documentation of every day language use. I find it a very welcome novelty.

In his introduction Ellis discusses the different types of stories and their classification in the Cree world. He also introduces the 16 speakers whose stories are found in the book, as well as some of the motifs and narrative structures of the stories. Anthropologists or folklorists may find the introduction too brief regarding the ethnological aspects, but Ellis provides enough material for analysis. Ellis further discusses the editorial conventions in an appendix, such as the transcription system, some points of phonemic and stylistic variation and lexical borrowings from Ojibwe and English in the texts. The way of writing Cree is similar to that of most modern publications, i.e. the voiced and unvoiced stops are all written as p, t, k, and a long vowel is indicated by a circumflex. The text is thus accessible to speakers of other Cree dialects, and can facilitate cross-dialectal comparisons. Elaborate footnotes clarify interpretations, grammatical oddities and place and date of the recordings.

As a companion to the book, a box containing six one-hour audiotapes is available separately. The tapes contain all the original recordings of the stories and dialogues. The text recordings are of excellent quality, especially when taking into account that they were recorded thirty to forty years ago. Some of the stories were recorded in a studio in Toronto, but most were taped in the communities, with no apparent loss in quality. The tapes will no doubt be appreciated by those who cannot read Cree and those people who want to learn Cree. Learning texts by heart is a useful method. The existence of a good course book, also with tapes, for learning this Cree dialect (by the same author) also facilitates the accessibility of this dialect.

Ellis' book is the fourth publication of the Algonquian Text Society. Earlier publications were, respectively, collections of Plains Cree, Ojibwe, and Woods Cree texts, each important for its contents as well as its documentation of the language. In contrast to these earlier publications, this book does not contain the text in Cree syllabics. This lack may be regrettable, especially since some of the James Bay Crees are literate in syllabics rather than Roman script. And yet the exclusion seems simply pragmatic: the current volume is in itself some 554 pages; the inclusion of Cree syllabics would have greatly expanded this already unwieldy size.

*âtalôhkana nêsta tipâcimôwina Cree Legends and Narratives from the West Coast of James Bay* is a worthy addition to the publications of oral Cree texts, in the tradition of Leonard Bloomfield, Freda Ahenekeew and H.C. Wolfart. It is of great value for ethnologists, linguists and, last but not least, the communities themselves. It can be read for entertainment, but also used for educational purposes. Its solid production (hardcover, acid-free paper) is a material guaranteed for its use by future generations of Cree speakers and their students.

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Gleach, Frederic W., *Powhatan's World and Colonial Virginia. A Conflict of Cultures*. Lincoln, Nebraska: The University Press, 1997, pp. xvii, 241.

In this, his first book, Frederic W. Gleach offers a comprehensive reinterpretation of the founding of the Virginia colony in the 17th century and its relations with the region's Native peoples, prominent among which were the Powhatans. Although the book covers the 17th-century history of the colony in general, the author shows a special interest in the conflicts which erupted between the two groups. His thesis, so well indicated in the title of the book, is that the dominant theme in Powhatan-English relations was cultural difference, hence misunderstanding and conflict. Each side grouped the other into prefabricated cultural compartments and therefore expected them to act a certain way. However, both parties, but especially the English failed to recognize the role the other expected them to play, resulting in a great deal of tension, sporadic incidents of violence for much of the first half of the 17th century, and the "corrective coups" of 1622 and 1644.

Gleach does not use the terminology, his approach is undeniably substantivist. From the outset he tells the reader "My emphasis is on the role of world-view in the construction of history" (xii) and on two occasions he takes the issue with "universal economic rationality" (9) and the modern scholar's "rational, economic Everyman" (201). In his first chapter, he does an excellent job of drawing the contours of the Powhatan world-view, through a technique he refers to as "controlled speculation" or "controlled