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neither Sugden nor the University of Oklahoma Press have chosen to give him one.

Thomas F. Schilz
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Promoting Native Writing Systems in Canada. Edited by Barbara Burnaby. Toronto: The Ontario Institute for Studies in Education, 1985. Xviii + 222 pp. \$19.95 Paper.

Awesome and irrevocable social, demographic and political changes have occurred in northern North America over the past 35 years. The autonomy of native ethnic groups, and ethnicity itself, may stand or fall with the native languages and with native literacies. The 21 contributors to this book each convey a sense of urgency in their accounts of how native literacy is being nurtured in particular settings across Canada; and Barbara Burnaby has done a prodigious service in bringing this volume together.

The 21 contributors include linguists, teachers of native languages, curriculum developers, teacher trainers, translators, and publishers of native language materials. Five are Indian Canadians: Marie Battiste, who reports on Micmac, Arnold Guérin, the Salishan languages, Reginald Henry, Cayuga and Onondaga, Lisa Sawyer, Wakashan languages, and Sister Catherine Tekakwitha, Cree (viii). The book is focused on the promotion of native literacy in Canada; but it has wider implications for applied and "action" linguistics, sociolinguistics, and cross-cultural education the world over. It is likely to be overlooked by many of those who might best utilize its message in policy decisions.

Promoting Native Writing Systems in Canada includes some articles dealing with local situations, some with larger areas, and others with whole sets of discrete languages. Four articles deal with Eskimoan, one with Wakashan, one with Iroquoian, two with Athapaskan, three with Salishan, and ten with Algonquian (Micmac, Montagnais, Cree, and Ojibwe).

Since the 21 articles in this volume were, with certain exceptions, written independently of one another, there is considerable overlap. Several topics and concerns recur again and again in different contexts. Many of these are mentioned in the Fore-

word (viii-x) together with a list of the articles in which they are discussed. Only two articles mention the cognitive patterns of native societies and their implications for the acceptance and integration of different sorts of writing systems. Four are concerned with adult literacy and teacher training. Five advocate morphologically based orthographies designed to facilitate comprehension, as opposed to phonologically based systems that stress decoding. Five discuss convenience in typing and printing as a factor in orthography design. Seven express concern regarding the paucity of written material for the maintenance of literacy and suggest methods for dealing with this problem. Seven discuss orthography design for people learning the orthography and the spoken language as a second language. Eight describe native assessments of orthographies advocated by professionals. Eight discuss the relative benefits of traditionally accepted orthographies and those which have been suggested for pedagogical or other reasons. Eight consider the desirability of a standard orthography adapted for use with a wide range of dialects. Ten articles are concerned with how best to teach native literacy to different types of learners, e.g., those who speak the language as a mother tongue, those who speak it as a second language, those with only a passive knowledge, and those with (and those without) prior experience with literacy in another language. Twelve articles are concerned with teaching native literacy to children.

Despite the great diversity of languages and of the social and cultural contexts in which the languages are spoken, the contributors to this volume have not only identified many of the same problems, but have responded to some of these in similar ways. Thus several writers express concern over the fact that, for their several language groups, the available native literature is not extensive enough to support a native literacy and go on to recommend very similar methods of ameliorating this problem. There are other pressing matters, however, on which the contributors offer contrasting opinions. One of the more important of these issues is, perhaps, the matter of standardized orthographies. Lynn Drapeau's essay, "Decision making on a standard orthography: the Betsiamites [Montagnais] case" is focused on this issue. "It has often been pointed out," Drapeau writes,

that standardization, that is, the establishment of one universally accepted system of writing for all phono-

logical variants of the language, is an absolute prerequisite to the development of real literature. It is the stabilization of spelling conventions that ensures the efficiency of written communication among speakers of different dialects of the same language, and from one generation to another (27).

This position finds support from José Mailhot, another Montagnais expert, from Cynthia Chambers and Keren Rice, both of whom have worked with Dene groups in the Northwest Territories, and from Charles Fiero, whose "Style manual for syllabics" is based on the observation that certain sets of orthographic conventions (and phonological features) are characteristic of the Cree and Ojibwe dialects of certain specifiable areas west of James Bay, that some standardization of syllabic writing conventions, then, already exists in these areas, and that regional standards based largely on traditional local usages are both feasible and desirable.

Additional support comes from Arnold Guerin, a speaker of two Salishan languages, who wrote in a letter to Burnaby that it is not easy "to make one orthography that will be appreciated by all language groups," but that he is working toward that end (181). He feels that "it is worthwhile to work on an orthographic system that different groups can use" (182).

In "Reading and writing in Rupert House" (east of James Bay) Burnaby and Marguerite MacKenzie suggest that the school should "present a consistent model for reading and writing" to comply with its objective of "teaching standardized writing systems" (77). They add, however, that "in the traditional syllabic teaching setting, the learner was not interfered with but allowed to experiment on his own," and recommend that the classroom teachers comply with this tradition by presenting the consistent model "in a non-authoritarian and helpful way as another option the child might try."

José Mailhot regards a standard Montagnais orthography as essential to the long-term survival of the language. But, after describing the social, political, and linguistic parochialism of the Montagnais settlements, he despairs of ever seeing a genuinely literate Montagnais society. ". . . each Montagnais community is as irrevocably attached to the visual representation of the

characteristics of its local speech patterns as it is to the speech itself as a defining and identifying factor" (23).

John Murdoch reports that the Inuit, like the Montagnais, are not disposed to compromise their local dialects to facilitate wider communication. Whereas Mailhot despairs, however, Murdoch defends the wisdom of small bands which assert their own independence and autonomy and seek to perpetuate the diversity and flexibility of their ancestors. He warns against imposing "ethnocentric Euro-Canadian priorities" on the "development of literacy priorities by hunter-gatherers" (135). "Confidence," he says, "must be restored in the orthography native to each community whether syllabic or alphabetic."

Another Inuktitutist, S. T. Mallon, makes an "optimistic forecast" (156): "complete standardization . . . throughout the school systems" in the eastern arctic in the next 5-10 years, "steady but unspectacular development of a literature, [and] increasing familiarity with roman [orthography] leading to increased interest in Greenlandic" (156). "As for a pessimistic forecast," he says,

all we need to guarantee that is a failure of will on the part of the Inuit, a reversed or slackening of present declared government policies, and a drying up of support. In that case, the future would be too bleak to contemplate, and I do not intend to finish this article by outlining it.

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Indian Lives: Essays on Nineteenth and Twentieth Century Native American Leaders. Edited by L. G. Moses and Raymond Wilson. Albuquerque: University of New Mexico Press, 1985 227 pp. \$19.95 Cloth. \$9.95 Paper.

Indian Lives is the most recent example of an increasingly popular genre in American Indian historiography—the short biographical anthology. L. G. Moses and Raymond Wilson have assembled essays on a diverse group of subjects representing almost two hundred years of American Indian leadership. Both