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**Kickapoo Vocabulary.** By Paul H. Voorhis, *Algonquian and Iroquoian Linguistics, Memoir 6.* Winnipeg: University of Manitoba, 1988. 205 pages. \$18.00 Paper.

Kickapoo is one of three dialects of an Algonquian language known as Fox-Sauk-Kickapoo, or more generally as Fox. Fox proper (also known as Mesquakie) is spoken near Tama, Iowa; Sauk (also known as Sac; the Sac and Fox are frequently grouped together as distinct from the Kickapoo) is spoken in various places in Oklahoma; and Kickapoo is spoken in Kansas, Oklahoma, and in the village of Nacimiento in the state of Coahuila, Mexico, where some members of the tribe migrated in the nineteenth century from their original homes in the region of the Great Lakes. The number of speakers of Fox and Sauk is reported to be approximately eight hundred; the number of speakers of Kickapoo is reported to be approximately one thousand.

Apart from scattered vocabulary collections of up to about 150 words taken at various times in the nineteenth century, the only other substantial vocabulary in Fox-Sauk-Kickapoo is a forty-two-page list of Fox stems published in 1925 by Truman Michelson. Voorhis himself included a vocabulary list of some sixty-seven pages in his 1967 thesis, a grammatical sketch of the Kickapoo dialect. So this vocabulary is a welcome addition to vocabulary studies in this language, and indeed in the Algonquian languages in general.

After a two-page introduction, the Kickapoo vocabulary extends from page 3 to page 142. This is followed by a twelve-page list of derivational affixes, including both finals and medials, each affix given with an illustrative word in which it occurs. The list in turn is followed by a forty-one-page English index that refers the reader to a main Kickapoo entry with the relevant meaning, grammatical information, derived items, and other items that fully illustrate the vocabulary entry.

The main element in the Kickapoo-English section is, as emphasized by Voorhis himself, a list of stems, not a list of vocabulary items. Each stem has a vocabulary item at the end of the entry; those stems that give rise to more than one vocabulary item have those items listed as subentries immediately after the stems themselves rather than in a strict alphabetic order. For example, the entry *pasitoooh-*, the animate independent noun stem

for "old man, king (in playing cards)" has the actual noun *pasi-toooha* listed; it also has as a subentry the animate intransitive verb stem *kiopasitoohehemi*, meaning "to have an old man around or present," with its actually occurring verb *kiopasitoohehemia*. Another example is the stem entry *pan-*, "miss, fail to contact," which has no actual word entry, since this is a root which does not occur as a stem without additional inflectional material. The stem has two subentries: the inanimate transitive verb stem with a final element *-en-*, *panenam*, "fail to catch or seize it," with its actually occurring verb *panenamwa*; and another inanimate transitive verb stem with a different final *-esk-*, *paneskam*, "miss it with one's foot or body," with its actually occurring verb *paneskamwa*. One can see that this is a vocabulary list for use in conjunction with a grammatical knowledge of the language.

Voorhis stresses this himself: "It cannot be emphasized too strongly that a person must know something of the grammar and pronunciation of Kickapoo in order to make use of this vocabulary, just as he must know some vocabulary, some words, in order to make much use of the grammar and pronunciation" (p. vii). This book is reminiscent of Arabic dictionaries, which list words not in alphabetical order of word, but in alphabetical order of triconsonantal root, so that, for example, the words *kitaab*, "book," and *maktuub*, "letter," are in the same entry, since they both are built on the root letters *ktb*. One must also know the grammar of Arabic in order to use such a dictionary.

In spite of this seeming difficulty, *Kickapoo Vocabulary* is really quite a good, professional, efficient work. Voorhis does not explain the pronunciation of the letters in his transcription system, but with the exception of *c*, which indicates a palatalized apico-alveolar affricate, which is like *ch* in the English word *church* and *θ*, which is like the *th* in the English word *think*, all the phonetic values of the consonantal letters are much the same as they are in English. An unusual combination is found in the word *maicrricia*, "go to church," which incorporates the element *-crrc-*, borrowed from the English word *church*, in which the double *-rr-* is pronounced as a long, retroflexed vowel, similar to the English sound represented by the letter *r*.

Fox-Sauk-Kickapoo is one of the two extant Algonquian languages, along with Shawnee, of a total of fifteen still spoken, that retain the final vowels of Proto-Algonquian. As a result, words frequently have inflections that are missing in other Algonquian

languages. For example, the word meaning "he sees him" in Fox is *waapamew-a*, with a final *-a* indicating that the subject is animate; in Cree the same word is *waapamew*, with this inflection missing. In Kickapoo, the intervocalic *-w-* has been elided, and the corresponding form is *waapame-a*.

In sum, this is an excellent and professional work, but one that can be used only by those who have at least a basic knowledge of Kickapoo grammar.

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**An Ojibwe Text Anthology.** Edited by John D. Nichols. London, Ontario: University of Western Ontario, Centre for Research and Teaching of Canadian Native Languages, 1988.

**"Statement Made by the Indians": A Bilingual Petition of the Chippewas of Lake Superior, 1864.** Edited by John D. Nichols. London, Ontario: University of Western Ontario, Centre for Research and Teaching of Canadian Native Languages, 1988.

These two superb volumes contain a wide variety of samples of discourse in the Ojibwe language (also called Chippewa, Sauteaux, and Algonquian, among other names) in a convenient format, with English translations, glossaries, and commentary.

*An Ojibwe Text Anthology* is the more general of the two. Its aim, writes Nichols, "is to make available samples of transcribed and written discourse in the Ojibwe language to students and teachers of the language and to students of Ojibwe history and society, linguistics, and literature" (p. vii). Considering the many demands—usually conflicting—that each of these types of readers would place on a text anthology, the result is surprisingly successful at meeting most of them, although it probably will be most useful as a supplement in a language instruction program or as primary data for linguistic research.

The strength of the anthology is its diversity. The contributions come from a number of native speakers and researchers of Ojibwe. They represent several different styles of discourse, both oral and written, and several of the dialects spoken in Ontario, Minnesota, and Michigan.