

from teaching the monolingual child? Ching concludes that it does not "if the child is taught the phenomonic and grammatical elements of English that differ from his mother tongue." (p. 38)

There is a need for resource material in the area of bilingual education, and Ching's contribution is indeed a worthwhile one.

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**F. W. Peacock.**  
**CONVERSATIONAL ESKIMO: A SELF GUIDE TO THE  
LANGUAGE OF THE INUIT.**  
**Portugal Cove, Newfoundland: Breakwater Books, 1977.**  
**113 pp. \$3.95.**

Inuit are in! Every month the list of books about, by, and even for the Inuit of northern Canada gets longer. There are probably more non-Inuit studying Inuktitut (the language of the Inuit) than at any time in history, as artists, educators, social scientists, linguists, politicians and (with huge financial settlements made or about to be made) even bankers become professionally interested in one of Canada's smallest minorities.

The present book is written to aid civil servants and professionals, specifically those of Newfoundland who work with the Inuit in Labrador. It is, therefore, based on the Labrador dialect; but because there are many similarities between this Inuktitut and that of Hudson Bay, Baffin Island, and especially Ungava Bay, it is equally useful to "Southerners" working in Nouveau Quebec or the Eastern Arctic. Seen as a handy, usable tool, the book is excellent. Looked at as a social document, it is frightening.

The concise introduction to this handbook is followed by a simplified but clear and quite valid pronunciation guide. The main body of the book is a compilation of useful words and phrases from the everyday life of Labrador. These phrases are classified by concept (food, seasons, wildlife, time) or by professional venue (social work, police, hospital, school). The phrases are surprisingly easy to locate, the English version being printed in clear, wide-spaced type on the left hand side of each page, followed by the Inuit version, in Roman rather than Syllabic type, on the right. A non-Inuit armed with these phrases should be able to communicate professionally, although not necessarily socially, with his clients.

If many of the phrases included in this book are typical of the relationship between Inuit and non-Inuit in Labrador, it is easy to account for the animosity felt by the Inuit towards their ruler/protectors. If we exclude emotionally neutral phrases such as "the day before yester-

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day”, “seaward”, “when does the plane go”, or “the geese have gone south”, the given sample of professional phrases is laden with negative feelings. Stabbing randomly in the section headed “School”, I hit the following pedagogical phrases:

“The teacher shouted at him.”

“Stop playing!”

“Aren’t you sorry you have been naughty?”

“Listen!”

“Don’t break it.”

“Your child must be six years old by December to enter school this year.”

“Try not to make mistakes.”

“Please help me.”

and finally that universal, atavistic cry of the civil servant:

“Ikajorungnanggilagit mana attanerttuinersijuksaugama angajokamnit.”

meaning

“I cannot help you now because I must contact my superior.”

How can teachers armed with such phrases fail to fail? And can one use the book to learn the language without also learning the attitudes behind the phrases? I doubt it.

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