

tive approach shifts the focus from an externally defined ethnicity to the interaction between the imposed sense of identity and other available definitions of self . . ." (96). Here, again, the reader finds that the comparative approach works best when discussion of genre enters the realm of cultural interaction both inside and outside literature.

Jennifer Strauss's and Helen Tiffin's collaboration in "Everyone is in Politics": Margaret Atwood's *Bodily Harm* and Blanche d'Alpuget's *Turtle Beach*" deals with the question Edward Said — a critic to whom a number of the contributors in the book are indebted for their theoretical positions — has posed, "how does one *represent* other cultures?" In trying to answer this question, Strauss and Tiffin rightly feel compelled to operate as "cultural analysts" (120). Beryl Donaldson Langer undertakes the same task in her essay "Women and Literary Production." She tries to identify the factors determining "the production and legitimation of fiction in each country" (133).

These, as well as the essays by Bruce Nesbitt, John Matthews, and Russell McDougall, make *Australian/Canadian Literatures in English* required reading not only for those interested in either Canadian or Australian literature but also for those pursuing comparative studies.

SMARO KAMBOURELI

Elizabeth Waterston, Ian Easterbrook, Bernard Katz, and Kathleen Scott. *The Travellers: Canada to 1900*. Guelph: University of Guelph, 1989. pp. xix, 321.

The Travellers, an annotated bibliography of works published in English from 1577, is a timely and substantial contribution to the growing scholarly interest in Canadian travel writing. In my work over the years, many occasions have arisen on which such a reference tool would have been quite valuable, and I anticipate more such occasions.

The volume includes an annotated bibliography of over seven hundred Canadian travel books. While *The Travellers* focuses on works published up to 1900, fifteen additional pages of entries are included for books published after 1900 but concern journeys undertaken before the turn of the century. Thus, such works as Johann Miertsching's 1850-54 diary aboard McClure's *Investigator* — not translated and published in English until 1967 — are accessible through this bibliography. Titles are arranged chronologically by the year in which first editions of the texts were published. Also convenient is the inclusion of the Canadian Institute for Historical Microreproduction number for all items in that series. Each entry is followed by a brief note, which provides information about the itinerary and purpose of the travel (such as tourism, transport, and military matters) and special features of the book.

Following the bibliographic entries are two indexes — one for author and title, another for subject. These indexes lead the researcher to the bibliographic entry when the date of publication is unknown. Appearing after the indexes are twenty-six pages of references, which include other bibliographies, collections and histories, books, dissertations, and articles on Canadian travel literature to 1900, and books and dissertations on travel literature in general. These “Selected References” do not presume to be — nor are they — comprehensive, but they bring together a useful collection of titles.

Clearly, the individuals who will use this reference tool are scholars and graduate students, and therein lies one of the book’s shortcomings. A scholarly work might well be expected to have a more solid Introduction, one that is in itself a piece of scholarship, that raises issues and prompts theoretical questions in the reader’s mind. What, for example, are the differences between an explorer’s narrative and a traveller’s account? If the author of the Introduction wishes to judge these books by “standards other than literary ones” (vii), it might be of significance to expand more fully on these “other” standards. The Introduction offers a thesis — that travellers’ “preconceptions channel perceptions” (vii) of the new land — but provides only a thin argument in support of that thesis. At what point, one wonders, do the perceptions alter the preconceptions? It would be satisfying to see a substantive and substantial Introduction to this major reference tool, one that would create a context for studying the genre of travel literature. Instead, the Introduction — which reads like the sort of prose booksellers place inside the dustcover — is a sometimes breathless celebration of the adventure that is promised in the titles listed. Would anyone to whom the enthusiastic Introduction appeals truly be satisfied with a list of book titles in a scholar’s bibliography?

This sort of positivist, uncritical stance frequently reappears in the annotations as well, to the extent that the reader occasionally wonders if a dull travel book was ever written in Canada. While an editor must be cautious about imposing undue bias on the material, a reader — faced with the hundreds of titles listed in this bibliography — might well appreciate some critical judgement from the editor, if only to guide him or her through this relatively unexplored material.

I cannot imagine this bibliography — in fact, *any* bibliography — having much appeal for readers of popular non-fiction. Clearly destined for scholarly consumption, *The Travellers* must be assessed by scholarly standards. Consequently, accuracy of detail and the comprehensive nature of the collection need to be weighed closely. Unfortunately, a quick spot check of bibliographic items with which I am particularly familiar reveals some difficulties in these areas. For example, the entry for John Franklin’s *Narrative of a Journey to the*

Shores of the Polar Sea in the Years 1819, 20, 21 and 22 is inaccurate on a number of counts — both bibliographic and historical — and it is ambiguous on others. Similarly, while the annotation to Franklin's 1828 *Narrative of a Second Expedition* praises the author's "respect for the native people" (46), the public narrative is decidedly more condemning and disrespectful of indigenous peoples than what Franklin records in his private journals. The annotation's distortion arises, perhaps, from the insistence upon putting travel writing in a positive light. Another such instance of troublesome detail appears in the entry for A. G. Doughty and C. Martin's edition of *The Kelsey Papers*. The annotation reports that Kelsey kept "a diary in doggerel" (204). The reader should be aware that only the preface — not the diary — aspires to the poetic form. At least two important nineteenth-century books about Frederick Schwatka's arctic travels are missing from the bibliography, although a recent translation of Heinrich Klutschak's *Als Eskimo unter den Eskimos* is included, making clear that the accounts of Schwatka's search belong in this volume. Significantly, one of the missing books is by the leader of the expedition, the other by the *New York Herald's* official correspondent, surely a corporate connection not to be overlooked in a bibliography of popular travel writing.

In spite of these shortcomings, *The Travellers* is a welcome addition to my own library. And I am certain it will prove extremely useful to the growing number of scholars and students who are giving travel and exploration literature the critical scrutiny it deserves. The virtue of this book is that it makes accessible many titles that would otherwise remain hidden. Once a specific title is located, scholars need to rely for detail on the primary text itself, not on the bibliographic guide that led them to the text. So long as this caution is borne in mind, *The Travellers* will prove a most welcome reference tool for Canadianists of many colours and for students of travel writing.

RICHARD C. DAVIS

Ngugi wa Thiong'o. *Decolonising the Mind: The Politics of Language in African Literature*. London: Heinemann, 1986. pp. xiv, 114. \$18.50 pb.

Ngugi wa Thiong'o is one of the foremost participants in the debate on language in African literature. In *Decolonising the Mind*, he eloquently argues for the use of indigenous rather than colonial European languages. His most eloquent argument is his own rejection of English. In an opening statement, he promises to write all future works, both polemic and creative, in Gukuyu and Kiswahili. *Decolonising the Mind* collects three essays written from 1981 to 1985 —