

## BOOK REVIEWS

Farrow, Malcolm & David Wilman (Editors): *Self-Determination in Native Education in the Circumpolar North, Proceedings of the Seminar: Inuit Control of Inuit Education*. Yellowknife, N.W.T.: Department of Education, Government of the Northwest Territories, 1989. Append., iv + 180 pp., \$5.00 paper.

This modest collection resulted from an international conference of academics and educators held in Iqaluit (NWT) in 1987. Teacher training developments in Norway, Greenland, northern Quebec and the eastern Arctic are outlined. The other major theme is curriculum development, with a description of activities in the Kativik region, and a discussion on the importance of using Inuit literature.

Frank Darnell summarized 20 years of "change for the better," concluding that the critical elements in successful schools are "the background, sensitivity and preparedness" of teachers and the "partnership" between teachers and their community (p. 39). David Serkoak, concerned with generational differences (as attested by 14 Inuit elders' comments) and the huge "gulf between the home and school" (p. 55), argues for more local community control of education.

Karla Williamson's essay on cultural discontinuity, consigned to the end of the collection, could well serve as an introduction to the volume. Williamson zeros in on two key issues for educators: why is the curriculum not based on Native culture? why is most of the instruction in English or Danish? She asserts that "the results of formal schooling in the North" are "shameful" (p.168). Statistics from the 1986-87 school year in Canada's Northwest Territories certainly support this claim: there were 189 grade 12 graduates, of whom 8 were Indian, 11 Métis, 26 Inuit and 144 non-Native (Pat Chilton, personal communication).

The book has some minor glitches (page 132 was missing in my copy and I could not find White, 1977 referred to on p. 158). It will be

of interest to anyone involved in Native education today, and is a useful companion to recent surveys of Indian education in Canada (e.g. Barman, Hebert and McCaskill, 1986; 1987; Assembly of First Nations, 1988).

John S. Long  
 Director of Educational Services  
 Mushkegowuk Council  
 P.O. Box 370  
 Moose Factory, Ontario  
 Canada, P0L 1W0

## REFERENCES

- Barman, Jean; Yvonne Hebert and Don McCaskill (Editors)  
 1986 *Indian Education in Canada. Volume 1: The Legacy*. Vancouver: University of British Columbia Press.  
 1987 *Indian Education in Canada: Volume 2: The Challenge*. Vancouver: University of British Columbia Press.
- Assembly of First Nations (AFN)  
 1988 *Tradition and Change: Towards a Vision of Our Future* 4 vols. Ottawa: Assembly of First Nations.

Fisher, Robin and Kenneth Coates (Editors): *Out of the Background: Readings in Canadian Native History*. Toronto: Copp Clark Pitman, 1988, ISBN 0-7730-4767-0, 294 pp., paper.

This volume is a collection of articles already published in journals or books and is specifically directed in the foreword to "the attention of students in Canada." I did not find this a disadvantage as so much published in specialized journals gets "lost." There are 14 substantive articles and a detailed introduction. Four of the papers are from the *Canadian Historical Review* and another from the related *Historical Papers* series. Other Canadian journals represented include *BC Studies*, *Culture*, and *The Canadian Journal of Native Studies*.

The editors firmly place this collection in the new paradigm of writing about Native history. This new paradigm rejects previous narrative structures in historiography which ignored Natives or treated them in terms of "negative stereotypes" (p.1). The new narrative structure is dedicated to portraying Native people as "active and decisive" (p. 2) in determining their history up to the present and not simply as "bit players" (p.2) responding passively to the "European presence."

Sylvia Van Kirk, for example, portrays Indian women involved in the fur trade economy as “active agents in the development of Indian-white relations” (p.151), so much so that fur trade officials vented concern about such “petticoat politicians” (p. 155). Clarence Bolt points out that the Tsimshian played “a decisive role” (p.220) in their own conversion process, a process that was tied to acculturation but also to Tsimshian goals of autonomy and self-government. The Tsimshian played “a decisive role” (p.220) in their own conversion process, a process that was tied to acculturation but also to Tsimshian goals of autonomy and self-government. The Tsimshian were *not* embracing Christianity simply because of any supposed natural superiority. When Tsimshian hopes for self-rule were frustrated, their enthusiasm for their missionary dwindled. John L. Tobias demonstrates that the Plains Cree in the 1879-1885 period were both “flexible and active” (p. 190) in negotiating their place in their new post-buffalo settlement world but faced a Canadian government that was less than “honorable and just” and more interested in establishing control by such tactics as withholding food, agricultural implements, renegeing on treaty commitments, and using Indian and agricultural agents as spies. In my earlier discussion of the new narrative structure of Native history, I neglected to emphasize the increased tendency to raise doubts about “official” government policies, actions, and statements. Tobias’ article is one example; another is Kenneth Coates’ own article on the Yukon Indians between 1894-1950 in which he shows that the government neglected some of its own previous goals such as treaty-making and assimilation because a policy of “Best Left as Indians” was cheaper in a context in which there was still not much competition over land and resources from Whites.

Another welcome feature of the collection is that of three articles presenting the images that Native peoples and Euro-Canadians have had of each other. The articles by Bruce Trigger and Robin Fisher show that positive images held by Whites about Indians depended upon material factors such as the importance of Indians as military or fur-trading allies and declined when agricultural settlement and the end of British-American hostilities diminished the importance and usefulness of Native peoples in the eyes of the Whites. Cornelius Jaenen’s article extends the view of Indians as active (and not passive) shapers of their history by showing that 17th century Indians held negative as well as positive views about the culture and civilization of the French. These views included a rejection of the inequality, stratification, and lack of generosity of the French. Some Indians exhibited a relativism which might have pleased the contemporary French essayist Montaigne, as they are quoted as saying “You can have your way and we will have ours; every one values his own wares” (p. 103). See, in contrast, Montaigne’s essay “On Cannibals”, Book One, Chapter 31, “we seem to have no other criterion of truth and reason than the type and kinds

of opinions and customs current in the land where we live.”

I have no doubt that the current volume will be of use to scholars and students. Naturally some pieces will engage the interest and others will not. Only one article deals with women, and as there is now a considerable literature on this topic, this seems unwarranted. The subtitle is “Readings on Canadian Native History” but what the volume really describes is *Indian* history in that Inuit and Métis are largely ignored. The editors claim there is still “very little history...written by Indians” (p.1) but there is some and a second edition may want to include examples (such as Nin.Da.Waab.Jig's 1987 *Walpole Island*, the 1988 winner of The Ontario Historical Society's Joseph Brant Award. The author listed is not an individual but a research collective with Dean M. Jacobs as Research Director.)

As far as the new narrative structure defined above, it should be realized that it too is a social construction which, in part, emerges out of “the growing assertiveness of native people themselves” (p.1). This new narrative structure has been questioned in articles by James A. Clifton (1989, 1990). While I do not agree with his views as a whole, it may be salutary to reassess our own views in the light of challenge. Notwithstanding the above considerations, I am confident that *Out of the Background* represents a state-of-the-art collection.

David A. Nock  
 Department of Sociology  
 Lakehead University  
 Thunder Bay, Ontario  
 Canada, P7B 5E1

## REFERENCES

- Clifton, James A. (Editor)  
 1989 *Being and Becoming Indian: Biographical Studies of North American Frontiers*. Chicago: The Dorsey Press.
- Clifton, James A.  
 1990 Cultural Fictions. *Society* 27:19:28.
- Nin.Da.Waab.Jig (Group)  
 1987 *Minishenhying Anishnaabe-Aki: Walpole Island: The Soul of Indian Territory*. Wallaceburg, Ontario: Nin.Da.Waab.Jig.

Johnston, Basil H.: *Indian School Days*. Norman and London: University of Oklahoma Press, 1989, 243 pp., glossary, appendix.

There is a great deal of interest in life in Indian residential schools as a result of recent assertions by Chief Phil Fontaine of the Assembly of Manitoba Chiefs of widespread child abuse within the system. Basil Johnston's book, which relates his experiences at St. Peter Claver's school in northern Ontario, provides us with a first-hand account of the educational practices of those times. Unfortunately, the introduction alone contains Johnston's mature vision of his education; the rest of the book consists of fictionalized tales of residential school life told from a boy's perspective.

In his introduction, Johnston makes some crucial points about the purpose of Indian residential schools in the forties and fifties and the means by which boys were assimilated into an alien imposed culture. He writes, first, of the fear that the name of the town in which the school was located evoked in all the boys who faced removal there: "Spanish! It was a word synonymous with residential school, penitentiary, reformatory, exile, dungeon, whippings, kicks, slaps, all rolled into one" (6). Johnston notes that although officially the policy was not to "un-Indianize" the boys, in reality, this is exactly what took place. "The line generally taken by the instructors was that Indian culture was inferior," and it was "boasted that 'not a word of Indian is heard from our boys after six months.' This was achieved through strict discipline and rigorous punishment" (7).

Although Johnston reports that abuse at Spanish was not as severe as that reported at other residential schools, he notes as well that "the sense of hurt and alienation was not in any proportion diminished" (7). The boys were greeted to their new life at school with "a blow, a kick or a t'rashing" (8) which, in Johnston's view, merely instilled in the already lonely and alienated youngsters a "resentment and enmity for prefects, priests, religion, church, authority, rules and regulations" (8).

Johnston, unlike others who suffered the same experiences, is not totally opposed to the residential school idea. He notes that some of the students who attended the school, especially after a reformation in 1946, have cited the school as "probably the best thing that could have happened to me." (12) However, he adds that for those attending before attempts to humanize the school, it was "the worst possible experience" (12). He concludes, rather ambivalently, that: "Just as private schools have a place in the educational system, so too do the residential schools, but under vastly different terms, conditions and formats from those that existed in the residential school as I first encountered it" (12).

In the introduction, Johnston also recounts the meeting with some of his former school friends that led to "an evening of recollection, reliving the days at Spanish by recalling not the dark and dismal, but the incidents that brought a little cheer and relief to a bleak

existence" (11). The central purpose of Johnston's book is to relate some of these lighter moments from his school days.

The tales that comprise the book are on a variety of topics taken from his residential school experiences. These range from the description of a typical day and typical holiday experiences to details of the curriculum and the personal habits of the teachers. These are told from the perspective of the student and are interwoven with accounts of boyish escapades such as playing hookey, "mooning" Miss Burke, the teacher, and the constant attempts of growing boys to get more to eat.

Most of these stories are essentially oral narratives, typical "grandfather" stories about school life "when I was a boy." They are told with the same breezy deftness that typifies Johnston's earlier book of humor, *Moosemeat and Wild Rice* (1978), but lack the satiric wit which characterized those earlier stories of clashes between Native culture and the White bureaucracy. The mature reader of Johnston's tales in this volume, also, must be prepared to accept a constant barrage of colloquialisms and sound effects. These devices which so enliven the verbal rendering of a tale, bog the reader down in silliness. The "humphs" and hmmmms" of conversation (70), the "Clang! Clang! Clang! Clangity-clang! (40) and "Brrrrng! Brrrrng! Brrrrng!" (132) of sound effects simply do not read well. As a result, most of Johnston's tales are more suitable for oral presentation to a junior high school class than for a mature reader.

On the whole, *Indian School Days* is a strange mixture of the serious and the silly. Although the humor which characterized the stories undoubtedly developed as a tool of survival in a brutal educational system, this point is never developed and can only be extrapolated from Johnston's glib blending of the awful and the ridiculous. Far too often the punishments meted out seem quite justified by the antics of the boys rather than being the tools used by a dominant culture to enforce its social structures on those too young to protest. On a more positive note, however, the tales do provide a boy's-eye view of White culture as an alien world. Also the interests and lively friendships of the boys, the loyalties of the students' subculture, are vividly presented. The efforts of the boys to provide each other with a sense of community to compensate for their separation from their homes and families are often touchingly presented in spite of the crudity of many of their interactions.

Less touching is the glimpse of that world that is inadvertently presented in Johnston's Appendix. In what is, most likely, an attempt to provide the reality of historical detail to his account, Johnston has listed all the students at Spanish, St. Peter Claver's, in 1939. He lists the name, nickname and present situation of all the boys then in attendance. The inclusion of the nicknames is particularly troubling. To cite such degrading details as the fact that three boys were called "Nigger," and others names like "Boozo," "Joe Goat," "Greasepot," and "Scumbag" suggest that the boys victimized each other as much

as they were victimized by the authorities. It would have been more useful had Johnston listed the hopes and aspirations of the boys, or compiled a list of their opinions about their education, rather than repeating the list of their cruelties toward each other.

As a result of the duality in Johnston's approach to his topic, this book does not live up to the achievement of his earlier works. Johnston's *Ojibway Heritage* (1979) remains one of the best compilations of Ojibway religious traditions available. Similarly, his *Moosemeat and Wild Rice* finds genuinely humorous situations in Indian/White relations. Since Johnston chose to re-create his school experiences from a child's perspective, we are all too often bogged down in youthful pranks, youthful expressions and details that do not often rise above the immediate scene. As a result, other works on the same topic, such as Jane Willis's *Geniesh* (1973), remain more reliable resources. For example, Willis's story, also set in a residential school in northern Ontario at about the same time, utilizes a retrospective narration which allows the author to recreate the experiences of childhood tempered by the adult's critical understanding. It is this mature assessment that, with the exception of the introduction, Johnston's book lacks. His stated and primary purpose, however, was to remember incidents of "cheer and relief" from his school days and at this, he has succeeded.

Lorelei Cederstrom  
 Department of English  
 Brandon University  
 Brandon, Manitoba  
 Canada, R7A 6A9

## REFERENCES

- Johnston, Basil  
 1978 *Moosemeat and Wild Rice*. Toronto: McClelland and Stewart.  
 1979 *Ojibway Heritage*. Toronto: McClelland and Stewart.
- Willis, Jane  
 1973 *Geniesh: An Indian Girlhood*. Toronto: New Press.

Marchak, Patricia, Neil Guppy and John McMullan (Editors): *Uncommon Property: The Fishing and Fish-Processing Industries in British Columbia*. Toronto and New York: Methuen, 1987, 402 pp., biblio., index.

This collection of studies of the economic, social, and international aspects of the west coast fishery is the product of a three-year research project conducted during the early 1980s by the University of British Columbia's Department of Anthropology and Sociology. The complexity of the problems of managing the fishery began with its commercialization and industrialization during the latter part of the nineteenth century, and has been developing ever since. Wending their way through the maze of conflicting jurisdictions and interests affecting the industry, the authors and editors present a picture that is both detailed and clear. There is one small qualifier, however: dealing as they do with a multitude of organizations, it would have been helpful if they had included a list of the abbreviations by which they referred to these groups. Although the book concerns some basic issues such as the implications of concepts of private and common (or communal, as the editors prefer) property, which have ramifications far beyond the fishing industry, *Uncommon Property* is, by its very nature, a highly specialized work.

The west coast commercial fishery, evolving from an indigenous family base supplying local needs, soon developed its own characteristics. For one thing, its distance from markets meant that processing was particularly important. By the 1870s shore-based canneries were being established which employed women and children while the men did the fishing. The factory ships of the Atlantic did not at that time present a practical alternative for the particular conditions of the Pacific salmon fishery. Instead, multiple fisheries grew out of different techniques for exploiting salmon: gillnetting, purse seining, and trolling. Other types of fish, such as halibut, pilchard, herring, and groundfish, called for still more variation in exploitation techniques, leading to separate enterprises that initially had few connecting linkages. It was to be the second half of the twentieth century before technological changes would radically alter harvesting and processing methods, and create new problems of worldwide concern.

Amerindians, who have played a central role in the industry, are predominantly gillnetters. Government programs designed to ensure continuing Native presence meant that by 1982 Amerindians owned 14 percent of all salmon vessels, as well as 28 percent of the roe herring personnel licenses; in some areas, traditional fishing rights have been maintained. These programs have also had the unintentional effect of increasing distances between the wealthy and the poor. To be rich and successful can be acceptable in coastal Amerindian communities as long as that is accompanied by some distribution of benefits and expressions of solidarity with the less



fortunate. One chief and seine boat owner has been recorded as spending \$30,000 a year honoring his chiefly obligations. In contrast, individual Amerindian cannery workers have had no way of acquiring means of production, and have had little, if any, opportunity for upward mobility in the industry. Some communities, however, have acquired plants, for which they have needed government aid, as in the ordinary run of things Amerindians do not have the same access to capital as do other groups.

A major problem facing the fisheries today is the maintenance of fish stocks. "Wild" fish do not become private property until they are caught; where does the right lie to regulate exploitation, particularly in offshore fisheries? Amerindians have reacted by identifying fish stock management as an Aboriginal right, and are including this in their land claims. However, in 1986 when the federal government permitted the Gitksan Wet'suwet'en Tribal Council to manage its own fisheries besides selling and catching fish for food, the objections of other groups led to the suspension of the arrangement. The conflicts of interests involved are a long way from being reconciled.

Despite such difficulties, the Pacific fisheries demonstrate, at least to some extent, how Aboriginal enterprises can be industrialized and still retain a substantial measure of traditional values.

Olive Patricia Dickason  
 Department of History  
 University of Alberta  
 Edmonton, Alberta  
 Canada, T6G 2H4

Montejo, Victor: *Testimony: Death of a Guatemalan Village*. Translated by Victor Perera. Austin, Texas: Curbstone Press, 1987, 113 pp.

Montejo, Victor Dionicio: *El Kanil, Man of Lightning, A Legend of Jacalentango*. English version by Wallace Kaufman. Carrboro, North Carolina: Signal Books, 1984, 61 pp., English and Spanish

For ten years Victor Montejo taught school in the remote Indian village of Tzalala, Guatemala. He found village life there to be demanding, but simple. Life continued rhythmically as it had for generations until one day in July 1982 when soldiers of the Guatemalan army arrived unexpectedly in Tzalala to organize the villagers

into what the army called civil defence patrols. Under the threat of punishment and imprisonment, all of the men and boys between 15-75 years would be forced to form the patrols in order to guard the village against perceived guerilla presence in the area. The patrols were part of the military government's "Offensive Against Subversion"—a campaign to militarize the countryside and create a rural counterinsurgency program to combat guerrilla forces. It is within this context that *Testimony: Death of a Guatemalan Village* begins.

Tzalala was only one of hundreds of Mayan villages targeted by the military. During the early 1980s, the Guatemalan army initiated an all-out war against actual or potential guerrilla activity throughout the country. The campaign took on three characteristics:

- the elimination of a civilian support network for the guerrillas by the destruction of entire Indian villages, the razing of crops and homes, the slaughter of livestock, and the outright massacre of peasant men, women, and children;
- the forced relocation of peasant populations into army-controlled "model villages" where all peasant activities could be monitored and liberties curtailed; and
- the formation of civil defence patrols as civilian wings of the military.

According to one source (Latin American Working Group), the military's war left 10,000 dead. Another 100,000 people were forced out of the country as refugees, and one million were displaced within the country. Guatemala's population at the time stood at about seven million with a majority being Indian.

At first, the village of Tzalala was unaffected by the army's civil defence plans. But in September 1982, the army again visited Tzalala, ostensibly to review the village's defence efforts. As the soldiers approached, the men newly-appointed to the patrols mistook the olive fatigues of the soldiers for the combat uniforms of the guerrillas. Following the army's orders to turn back any suspected guerrillas, the patrols met the soldiers by hurling stones and firing the village's solitary rifle. For this mistake, the army ruthlessly attacked the village. Many villagers were killed or led away into captivity that day.

*Testimony* records Montejo's firsthand experience that day and of the following weeks during the author's detention, interrogation, and torture. Readers encounter the numbing details of the torturers' perverse relationship with their victims. Montejo examines painfully the de-humanization involved in torture and the ways that torture is sanctioned and rationalized by the state. Ultimately, Montejo sets aside his personal suffering and deals instead with the magnitude of his people's suffering in the face of a systematic attack on their collective way of life. Yet, the attack against the indigenous people of Guatemala was waged in a climate of virtual silence worldwide.

*Testimony* reminds us sadly that still the so-called democracy of the western world chooses smugly whom and when to help. For the Indians of Guatemala, it can be said with certainty that their plight has been ignored; the western democracies have chosen to protect and justify the violence of racism.

In Guatemala today, for every testimony such as Montejo's, there are tens of thousands more. Montejo and his family members were fortunate in that they were able to escape into exile in the United States. But as the US and Canada praise and applaud the "transition to democracy" in Guatemala, Montejo's testimony will continue in exile. The persecution of Indians in Montejo's country has not abated.

\* \* \* \* \*

From Montejo comes another work, *El Kanil, Man of Lightning*, published first in 1982, and then again in English in 1984. The author calls *El Kanil* a legend, yet the story of the god-like man of lightning presents itself more as myth because of its lack of historicity and its reliance on the supernatural. Nevertheless, like legend, *El Kanil's* authorship is uncertain, having been told and re-told in the oral tradition for generations among the Mayan Jacaltecs of Huehuetenango department of Guatemala.

Montejo's rendering of *El Kanil* blurs the distinction between prose and poetry by embedding elements of poetry in the prose form. Montejo creates what might be most aptly called polyphonic prose, which is typified by its verse characteristic. In Montejo's hands, the story becomes a weaving of episodes. We return with the narrator into the realm of an undefined past to learn the origin of *El Kanil*. However, our concept of linear time and history is transformed (or dislocated) in the encounter with what religious scholar Mircea Eliade calls primitive or cyclic time. For the contemporary reader, the story is situated conceptually between cyclic and linear time as exemplified in the following passage:

I stoop  
 at the great blue silence of the spring  
 and wash my hands and my face  
 that I may cross with grace and confidence  
 into the time of my bold ancestors,  
 time dark as the water's passage through earth.

The narrator, coming to the source of the story of *El Kanil* and of the history of the Jacaltecan people, invokes the gods and "(washes) in the spring of time," summoning forth a "cataract of clear money".

Upon the invocation of the sacred, the narrator recounts a history of the Jacaltecs: how they were given lands by the first father; how they were given knowledge of hieroglyphics. The myth tells how the

Jacaltecs were scattered by natural disasters and then how they wandered in the wilds until finally coming to their land, the land of Ajul, near the present village of Jacaltenango. In Ajul, says the narrator, the people lived in bliss:

Ah, when our parents cared for us our dreams were peaceful. They were wise and courageous and we loved and respected no one more. We lived without treachery or oppression. Everyone was equal. The same straw covered every roof.

The Jacaltecs, alas, would encounter news of war in a distant land where brave people were being slaughtered. The mythic figure of El Kanil emerges as a boy named Xuan who is chosen to carry the Jacaltecs' provisions to the battle. Later, Xuan would be required to vow that he would never again be able to return to his people.

Xuan leads the soldiers and their allies to victory. After the triumph, Xuan reveals how he must be exiled from his people. He will reside in the great southern volcano of El K'anil and watch over his people in times of adversity.

Montejo informs us in the prologue that El Kanil's story is known today by every Jacaltecan. As traditional Mayan life is eroded by modern customs and intruded upon by violence and war, the story of El Kanil takes on great spiritual significance for the Jacaltecs. The story renews the vision that the trials of a people can be endured.

Taken in conjunction, Montejo's two works *Testimony* and *El Kanil, Man of Lightning* provide a mythical and religious context from which to understand the social and political reality of Guatemala's indigenous people. What will occur in Guatemala in the years ahead remains a troubling and uncertain question. The guerrilla struggle for self-determination which has continued for more than thirty years demonstrates the tenacity of Guatemala's indigenous people in the face of coercive and racist state oppression.

Montejo's two books have been published while he and his family remain in exile, unable to return to their country because of the fear of persecution. The books commit to history the dignity of a people and their sad confrontation with the military state and an indifferent international community. "And even if there are attempts," says Montejo, "to blot out (the memory of the thousands of dead or missing Guatemalans), little by little I know that wild flowers are growing daily from their clandestine bones—scattered there in the ravines and mountains." *Testimony* and *El Kanil* are two of those wild flowers.

Dale Lakevold  
222 - 3rd St.  
Brandon, Manitoba  
Canada, R7A 3B9

## REFERENCES

Latin American Working Group

n.d. An Anti-Intervention Handbook: Canadians and the Crisis in Central America. *LAWG Letter IX* (1/2):20-21

[Mourning Dove]: *Mourning Dove: A Salishan Autobiography* edited by Jay Miller. Lincoln & London: University of Nebraska Press, 1990, pp. xxxix + 265.

It was difficult for the woman born Christine Quintasket to write, and indeed, survive, but she believed she could create change by writing, and in the midst of vicissitudes and low-paid labor, write she did. Fifteen years after completing a pencilled draft in 1912, some ten after having revised it, she became the first Native American woman to publish a novel (1927). Around the time of finishing the revision, she began to write down traditional stories, reluctantly at first, but having been urged to do so by a Yakima business-man and Indian rights advocate, Lucullus McWhorter. After collaborative editing, first by McWhorter, then Dean Guie, who worked for the Yakima town newspaper, a book appeared (1933). By then she had written the pages that have become this book, spurred by anger at a slander that she had not herself written her novel. They reach print now, sixty years later. Their story shows that the survival of what is written is precarious too. Like what is spoken, it requires a chain of human beings.

Their author had died in 1936. Mourning Dove<sup>1</sup> felt some insecurity with English written for a public, and sought collaboration in editing it. She had first given the autobiographical material to McWhorter, but while living with the Guies in the fall of 1932, retrieved it and left it with them. Guie thought the pages to be more stories and put them away to edit in retirement. After his death, his wife Gerry found them in their attic. Hampered in health, she gave them to Erna Gunther, who had been her professor at the University of Washington. Gunther typed out versions of the incidents and chapters and eventually returned them to Mrs. Guie. She did insist that Mrs. Guie send a selection to the University of Washington Press, and because of Miller's ties with Colville elders, with whom he had worked in preparing material, he was asked to review it. He went to see Guie, and found twenty folders in a long box, each folder containing a mixture of materials: originals typed by Mourning Dove, sheets typed by Gunther, odds and ends from both. Some pages had one topic

on one side, another on the other. He first photocopied Mourning Dove's original pages, and then began to piece together the chapters she had intended. Evidently there were two related accounts, one a descriptive ethnography of Okanogans and Colviles, one of personal experiences.<sup>2</sup> There was also indication of work toward a 'History of the Okanagan'.

Some passages seemed missing. When Erna Gunther's books and papers came to the University of Washington archives, after her death, Miller found that missing sections had not been destroyed, but misfiled.

What one reads here, then, is not what Mourning Dove left, but an approximation of what it might have become, had she lived. The three parts represent the three types of material: 'A Woman's World', 'Seasonal Activities', 'Okanagan History'. Relevant passages from different versions have been integrated. The style has been made more consistently that of formal written English. Notes have been provided (these are especially helpful with regard to the third part, having to do with history), and a glossary of the Colville-Okanagan words that transcribes them in the orthography now in use (this is the work of Clara Jack and Tony Mattina). Miller respects Mourning Dove as writer, and notes that when she had opportunity, she wrote polished prose (p. xxxv). The Appendix gives the draft of an article with which she had declared herself pleased ('The Red Cross and the Okanogans'), and the introduction presents two paragraphs just as found in the drafts on which the book is based (xxxv-xxxvi). One can see that an editor for a press would have made changes. One can also find the originals refreshing. I hope that someone will make a study of them. Mourning Dove, Miller and the rest of us have lived with the knowledge that most people think of English as something right or wrong, most often at least a little bit wrong. If only we could think of English another way, not as rules, but as resources. Not 'Have you done it right', but 'What do you do with it?' The voices in English of Indian people have creativity and integrity of their own, ways of putting things no other way will serve as well.<sup>3</sup> Many listen that way; if only we could read that way as well.

The accounts of guardian spirit quest, of seeking medicinal power, of winter dancing, seancing rite, and the sweatlodge, unite cultural knowledge and personal experience in a compelling way. The perspective on history through the experience of her family is immensely valuable as well. She instructs in part by reference to her own mistakes. There is quiet pride in the chiefly behavior of her family, giving food to others in need. Much of her life and her view of it, to be sure, is not in this book, but in her letters (Ault, 1959).

With this book, all three of Mourning Dove's books are in print. The novel has been republished (with just the title, *Cogewea* and an introduction by Alice Dexter Fisher [1981]). The stories have been republished with three more by a brother and an introduction by Miller. In addition, a more detailed account of her life appears in a

book devoted to Native American identity (Miller, 1989). Her struggle has been crowned with renewed recognition. And perhaps more can be hoped: her letters; all of her drafts of stories (remarks in the 1990 edition of *Coyote Stories* [p.24] suggest that not all are published in the Hines edition of *Mourning Dove* [1976]), or at least an index to all her versions of traditional stories, wherever found; even a study of her style.

Dell Hymes  
University of Virginia  
Charlottesville, Virginia  
USA, 22906-9024

### NOTES

1. She chose the pen name early, first 'Morning Dove,' then 'Mourning Dove', after the enslaved and rescued wife of Salmon, who greets his return upriver each spring. Working, she preferred to be known by a married name (Miller, 1989:178). Only on the reservation was she known as a Quintasket. She survives in all three guises: republished as Mourning Dove, buried under a slab inscribed 'Mrs. Fred Galler', remembered and admired by her family (cf. Miller, 1989:161, 173, 175, 180; 1990: ix). Because of this last, perhaps, Miller frequently refers to her as Christine (Quintasket), not Mourning Dove, while listing work as by 'Mourning Dove [Christine Quintasket]'. The publisher does not seem to distinguish author from book. The title begins 'MOURNING DOVE', and there is no separate authorial name. (Hence the difficulty in the heading to this review.)
2. The Colville Reservation is home to several different groups. Mourning Dove's group (formerly at Kettle Falles) is spelled with one 'l' to distinguish it. That is in fact the original spelling, for the trading post was named after Andrew Colvile of the Hudson's Bay Company. The distinction is explained in Miller (1989:181, n. 2), but unfortunately not in either of the books of 1990.
3. The account of Skunk by Mourning Dove's half-brother Charles is a marvelous example (1990:243-6).

### REFERENCES

- Ault, Nelson  
1959 *The Papers of Lucullus Virgil McWhorter*. Pullman, Washington: Friends of the Washington State University Library.
- Miller, Jay  
1989 Mourning Dove: The Author as Cultural Mediator pp. 160-82, in J.A. Clifton (Editor): *Being and Becoming Indian Biographical Studies of North American Frontiers*. Chicago: The Dorsey Press.

## Mourning Dove

- 1927 *Co-Ge-We-A, the Half-Blood: A Depiction of the Great Montana Cattle Range*. Boston: Four Seas.
- 1933 *Coyote Stories*. Edited and illustrated by Heister Dean Guie, with notes by L.V. McWhorter (Old Wolf) and a foreward by Chief Standing Bear. Caldwell, Idaho: Caton Printers.
- 1976 *Tales of the Okanogans*, ed. with foreword by Donald M. Hines. Fairfield, Washington: Ye Galleon Press.
- 1981 *Cogewea*. With introduction by Dexter Fisher. Lincoln: University of Nebraska Press.
- 1990 Reprint of 1933, with introduction and notes by Jay Miller. Lincoln & London: University of Nebraska Press, Bison Books [with 3 stories told by Charles Quintasket].