

which brings together "two very different intellectual traditions, that of science and that of Aboriginal peoples, while privileging neither" (p.x).

*The Way of the Pipe* is not primarily a book about prison and corrections policy. Issues of funding, politics, and general social perceptions are dealt with only briefly, and Waldram does not offer recommendations for the development of symbolic healing as a rehabilitative tool. Rather, this book approaches the topic from the perspectives of the Aboriginal inmates and Elders, and asks the questions they themselves are asking as ideas develop and new programs are implemented. The insights offered through this approach are both interesting and thought provoking.

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Wissler, Clark, and D.C. Duvall: *Mythology of the Blackfoot Indians*. Introduction to the Bison Book Edition by Alice Beck Kehoe. (Reprint of 1908 edition.) Lincoln: University of Nebraska Press, 1995, ISBN 0-8032-9762-9 Paper US \$ 8.95.

Between 1908 and 1912, Clark Wissler wrote four monographs on Blackfoot culture. The first volume, *Mythology of the Blackfoot Indians*, was co-authored by David Charles Duvall, his Blackfoot assistant and collaborator. They are classics of early 20th century ethnographic research and justly famous in the anthropological literature of the northwestern Plains. The welcome decision by the University of Nebraska Press to include *Mythology* in its Sources of American Indian Oral Literature series makes this volume easily available for the first time to the Blackfoot, many of whom are now consulting these early works as they explore their own heritage, as well as to scholars and the general public. The publisher is to be commended for publishing a facsimile version, rather than reworking the original text and page numbering.

Anthropologist Alice Beck Kehoe's introduction to the new edition adds considerably to its contemporary usefulness. She situates the book within the dual contexts of Blackfoot history and culture and evolving scholarship about the Blackfoot, drawing upon a wealth of published and unpublished material. Her review of the published work about the Blackfoot in the late 19th and the 20th centuries provides the reader with a useful "who's who"

of Blackfoot scholarship, most recently including contemporary Blackfoot who are themselves contributing to published work about Blackfoot traditions.

*Mythology of the Blackfoot* was the product of an intellectual partnership between Clark Wissler, a protege of Franz Boas, and D.C. Duvall, a young Blackfoot man from Browning, Montana. Boas had sent Wissler to conduct summer fieldwork among the Blackfoot, and Wissler hired Duvall to interpret. Evidently it was a happy arrangement, with Duvall using the opportunity to continue his own linguistic and cultural education and eventually conducting much of the research by himself, under Wissler's remote direction. He undoubtedly took a lead role in directing Wissler to both subjects and informants. Kehoe points out that one of their foremost informants was Duvall's maternal uncle Eagle Child, which reminds us of how often research is done within family circles and how genealogy influences who will work with a researcher or project. Duvall's role was clearly so crucial for the success of the Blackfoot research endeavour that today we wonder why he was not named as co-author on Wissler's other monographs.

Wissler and Duvall conducted their research in the early 20th century, a time when Blackfoot on both sides of the Canadian-United States border were reorganizing their traditional cultures in the face of new political, economic, social, and religious realities and often-relentless pressures. Kehoe sketches the main points of post-bison, post-treaty era Blackfoot culture history, but only for Blackfoot in Montana (South Piegans). This particular discussion would have been enhanced by a discussion of the similar adaptations made by Canadian Blackfoot peoples (North Peigans,<sup>1</sup> Bloods, and Siksika or Blackfoot proper). The transformation of traditional cultures was at that time typically interpreted as the *loss* of culture, a fact which provides us with the context for the scholarship of the monograph itself, as an instance of "salvage" ethnography.

Wissler wanted to preserve distinctive Blackfoot myths in the same way as museums of the day were seeking to preserve distinctive clothing, technology, and other examples of material culture. Wissler himself collected both myths and material culture simultaneously, for the American Museum of Natural History. In line with museum thinking of the day, he did not seek to collect items of material culture not distinctively Blackfoot, such as Europeanstyle clothing typically worn at that time by Blackfoot men and women, and he made a deliberate decision to collect only texts "... in which the tone of the mythical age predominated, or in which the supernatural was the main interest" (p.6).

Kehoe provides some useful supplementary information about Wissler's activities that may contribute to contemporary dialogues. For instance, she tells us that Tom Kiyo opened his Head Carrier's Beaver Bundle in 1911 so that Duvall could take notes on the ritual, which suggests a willingness among at least some Blackfoot at that time to discuss sacred topics and have the information recorded, although it is not clear if Tom Kiyo or any of the other informants understood that their remarks would be made public to a wider audience.

An unexpected bonus in the new introduction are three black and white photos taken in 1921 credited to the collection at the Milwaukee Public Museum. Other than brief captions, there are unfortunately no comments on the photos or their provenance.

Wissler and Duvall's monograph has aged gracefully, a testimony to its original quality. In Kehoe's discussion of the scholarly importance of the monograph, she points out some topics of interest, such as the direct relationship between many of the myths and Blackfoot ceremonies. She comments on the narratives themselves, which were not literal translations, but rendered instead in an English narrative style. Although she refers to the myths as "legendary history," she does not speak directly to other issues of concern to the study of oral traditions.

The original introduction to the work, written by Clark Wissler, is still of great interest, both for the insight it lends into how he and Duvall collected and edited the narratives as an example of early 20th century research, and for research questions he raised. Wissler's work contrasts with contemporary approaches to oral history, which strive to situate narratives in their specific cultural, historical, and personal settings. Unfortunately, Wissler did not name the contributors of each story, or assign the variants to named individuals. However, he did describe how he and Duvall collected the stories.

While Wissler appreciated that there was no correct version of any myth, he nevertheless tried to present a standard version:

Each narrator has his own version, in the telling of which he is usually consistent, and, while the main features of the myths are the same for all, the minor differences are so great that extreme accuracy of detail with one individual would avail little. The method pursued with the most important myths was to discuss them with different individuals, so as to form an opinion as to the most common arrangement of incidents; a statement of such opinions being given as footnotes to those narrations in which great variations were observed (p.5).

He acknowledged that such variation could be attributed to a number of causes, from cultural breakdown to individual ownership.

Wissler classified the myths into four groups: Old Man or Napiw stories, Star Myths, stories of ritualistic origins (of medicine bundles, tipi designs, etc.), and a group of stories loosely grouped together as illuminating "cultural" origins. There was also a miscellaneous category. This classification scheme was clearly not that of the Blackfoot. For the Old Man stories, Old Man as trickster is emphasized, and Wissler hypothesized that the creator role may have diminished in recent years. He divides the myths of ritualistic origins into "primary" myths that appear to be unique to the Blackfoot and related directly to origins of rituals, and "secondary" myths that can be found also in the mythologies of other tribes, and in which the rituals seem to be a secondary feature. In his discussion he raises some intriguing issues that contemporary scholars may wish to pursue.

This book is recommended for students of Blackfoot culture and oral traditions. It could be useful in contemporary oral traditions courses as an example of early 20th century scholarship. Readers may wish to consult the other monographs, which are available in most good university and museum libraries.

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#### Note

1. The difference in spellings in this review reflects customary usages: in the United States, they are the South Pieigans; in Canada, North Peigans.