eval and modern minds but has as yet made no appeal to the commonality, perhaps because the child mind still rules all cultures. Doubt about the efficacy of ritual did not occur to the Osage, who abandoned one magic system only to take up another.

Individuals differ in their propensity to dedicate themselves to ritual. A small number of highly regarded persons in either a tribal or civilized society find it essential to prescribe rites for the guidance of all. The Osage theological elites conceived and continually revised a massive liturgy. They found a profound meaning in ritual, and a conviction that life depended absolutely on their constructions. La Flesche became, at the end, their exegete as Bailey became his. Osage priests were tireless in attention to correct explication and practice of the canon. La Flesche was tireless in authoritative recording, and Bailey followed with meticulous (now academic), sifting of the holy text. It is not surprising that Bailey found irresistible the urge to edit, correct, and rearrange, and that he found gaps, puzzles, and inconsistencies—all to be tenaciously pursued, all in the interests of clarity, I am sure, and no complaint from me. But then I have not read the La Flesche original or talked to an orthodox Osage priest. Like most Osage people, I suspect, I am content to go on without grappling for salvation by repetition.

Thomas H. Lewis

Our Tellings: Interior Salish Stories of the Nlha7kapmx People. Compiled and edited by Darwin Hanna and Mamie Henry. Vancouver, British Columbia: UBC Press, 1995. 217 pages.

Our Tellings is an anthology of contemporary oral accounts by twenty-three elders of the Nlha7kapmx (Thompson Salish) Nation located in southeastern British Columbia. Compilers Darwin Hanna and Mamie Henry present their materials in a self-effacing style of scholarly organization that foregrounds the stories effectively and beautifully and conveys an immediacy rarely present in publications intended for audiences outside of a native community. They have crafted a book that will be admired by scholars interested in varying voices and viewpoints, by storytellers, and by those working on other native oral history projects.

Introductory and concluding materials contextualize the stories for an academic audience but are also personal enough to add

a ceremony-like frame to the volume. Wendy Wickwire's introduction gives tribute to Hanna's engagement with his elders and his work. She also praises *Our Tellings* for attributes that distinguish it from earlier publications of Thompson area texts: the naming of individuals; the variety of texts including histories, anecdotes, and conversation; and the colorful, precise language and local details. The conclusion provides photographs and biographical sketches of most of the storytellers and the four translators (but not of Darwin Hanna). An afterword from the Cook's Ferry Band Council acknowledges the compilers' commitment and enthusiasm, the tribe's support, and the generosity of elders who contributed to the project. They also remind us that a book like this helps make and mend community.

The social history of this book is an important part of it, just as the book is an important addition to Nlha7kapmx cultural documentation and intellectual history. Hanna gives us a sketch of documentation written in the time that anthropologists were most influential (starting with James Teit in 1894 and continuing through to Randy Bouchard and the B.C. Indian Language Project work that terminated in the 1970s). Throughout this period, Nlha7kapmx elders told tales that others recorded and sometimes published. The B.C. Indian Language Project marked a turning point, and since that time the work of recording has been increasingly in native hands here, just as it is elsewhere.

The compilers are of different generations. Mamie Henry, who also translated many of the texts, is a Nlha7kapmx elder and an instructor at the Mestanta Technological Institute in Lytton, B.C. For the past twenty years she has worked with the previous generation of *her* elders on language preservation and collecting oral history, cultivating the patience and techniques needed to elicit and translate stories. She also facilitated the research push that brought contemporary elders into this book. As translator, she uses a clear and direct vocabulary and phrasing, and she allows the storytellers' momentum to come through (complete with shifts, breaks, and pauses), rather than smoothing the texts into a more even but distanced flow.

Darwin Hanna was born in Nlha7kapmx country in 1969 to a mother of French and Irish background and a Nlha7kapmx father. Raised by his mother in suburban areas downriver from his homeland, he began to visit his father's relatives when he was ten years old. Hanna's introduction tells us how he developed a sense of Indian identity, through visits to these relatives, while simulta-

neously pursuing a mainstream education outside of the Nlha7kapmx Nation. As a university student, with the public emergence of First Nations issues and activism, and with the steady encouragement of his great-uncle Nathan Spinks, he became involved in recording oral histories. Canadian ecologists and native resource rights advocates will recognize the Stein Valley, a focus of activism, which is the place where Hanna says he "came home" culturally. Darwin Hanna portrays himself deftly and convincingly as a background figure, a grandson and grandnephew who is "returning the gift" of his cultural legacies.

The forty-nine stories in the volume are divided into two sections. The first section contains twenty-five *sptákwelh* (creation stories) of eleven storytellers, from richly detailed narratives to a few bits of scenes. Some stories, like those about Coyote, Grizzly and the Cubs, the Transformer, and Sore Man are local versions of plot patterns found widely in native North America. These valuably document past mythic traditions that are alive in this area, and they can fuel future studies of myth variations. The compilers' inclusion of bits of stories, along with comments in the longer stories, preserves the vitality of informal storytelling. For example, we get to hear Louie Phillips say, at the conclusion of his story of a particularly naughty Coyote, "Ah, he's a dirty bugger!" (p. 43) Other stories are vitally different. These are cultural interweavings, combining native concepts of healing medicine, farmhouse settings, and such fabulous animal figures as swans that have detachable wings and play musical instruments. These syncretic stories have the blend of cultural magics that Mattina, Seymour, and deSautel taught us to appreciate in *The Golden Woman*, Seymour's Colville marvel tale. The motifs and devices elude conventional analysis: A dog who travels to the sun also steals laundry from a clothesline; a man makes a flying canoe from blown up skins; two native men hired by whites use kneeling prayers to clearcut fields for them. Here is a wealth of historical imagination equal to the history of cultural transformations that Nlha7kapmx people have experienced. Thus the range of stories in this section includes not only a span from fuller to diminished versions of a native canon, but also dimensions of expansive historical and cultural complexity.

The second section of the volume presents twenty-four non-creation stories *(spílaxem)* by seventeen tellers. A welcome feature of the arrangement of the texts in this historical section is that the stories originate with life in the valley, not with "first contact" (with whites). Like the creation stories, these represent a lively,

transforming native culture, not one that is being "plowed under" with the advent of agriculture and ranching. "The past" is clearly a moving tableau. Details of material culture work in narrations as both plot and ground: Sometimes they provide a livening background; sometimes they situate a text as historical, temporal, or geographical markers; and other times they figure as elements that are either transformative in themselves or indicative of social transformations. Some of the tellings are principally documentary stories about the old ways. Older traditions of religious practices, basket making, food gathering, traveling, and socializing are all recollected from elders' early days. Here the past is marked in part because of the absence of these particular "Indian ways" in current everyday life, but also because a presence of cultural knowledge that inheres in these practices was clearly valued before the practices became rare. In the accounts of everyday life, we can discern appreciative motivations that the elders learned and now teach, something more than reliquary knowledge.

People familiar with these elders and the importance of their legacies may question whether this collection puts the best of the culture forward. For example, twenty years ago Andrea Laforet included in her 1974 dissertation texts of Annie York that are even longer and more richly detailed than those included here (which date from 1973 and 1965). Are these stories representing Annie York at her best? And are the many little stories representing their storytellers at their best? This is a problem often constraining those elders who want to assist researchers no matter what culture they come from. Sometimes people are shy or reticient, and sometimes they intentionally withhold, to be sure, but others see themselves as having lost the fullness of their own capacities to recollect. Many have difficulty selecting from a lifetime of memories what to tell to an interviewer. The only elder in this collection whom I know is Mrs. Edna Malloway, since she has lived downriver in Sardis, B.C. since her marriage, and that is where I met her when I was doing fieldwork of my own. Although I never personally heard any of the substance of what she says in this book, the essay sounds just like her to me, affirming for me what appears to be more generally true, that Hanna and Henry have used light and careful editorial hands to allow the elders' styles to come through distinctively. Every one of the stories succeeds in conveying insights into character, concepts, and sensibilities, and altogether they converse effectively in this historic moment, making them dearer than some idealized and isolated "best." That we have other

sources, equally historicized, of Annie York's texts is a delight; for many of these tellers we have memories and no other recordings.

That the book makes us aware of areas that could be expanded upon by more fieldwork and publications from past work is a measure of its strength. The translations are excellent, but they stoke a reader's desire to see the native language texts themselves . . . and to hear the tapes!

I issue a warning and an invitation to those unused to working with community-based materials: There is little explication of cultural interface here. For example, the history of residential schools' devastating impact on native cultures is referred to briefly several times, resonating richly for those of us who know this history but not for those who do not. Statements like Mabel Joe's, "I don't know if that's the whole story, but that's what I know of it. . ." sound like a trip back home for some, but raise questions about the authority of the speaker for others. Similarly, some storytellers punctuate their tellings with comments that evidently draw the people with the tape recorder into the story but leave "us" on the sidelines, as if we are overhearing. And the tribal council includes an anecdote about spiritual warning signs in their conclusion that may distance those with no experience in such "tellings." To get comfortable with this book, we have to get comfortable with the unanswered questions it raises in us. And we have to recognize other peoples' intimacies as connections we see only traces of. "We" outsiders are not part of this, but we are given the position of being welcome visitors. The stories' sequencing does suggest a quality of conversation, with some of the tellers telling about the others, and we the readers can begin to be drawn into the weave of exchange, begin to recognize a community of recollection that belongs to these Nlha7kapmx people.

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Planning for Balanced Development: A Guide for Native American and Rural Communities. By Susan Guyette. Santa Fe, New Mexico: Clear Light Publishers, 1996. 312 pages. $22.95 cloth; $14.95 paper.

Numerous academic books have been published dealing with aboriginal economic development and cultural affirmation, and