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of publication at that time kept the manuscript in the files rather than in the public domain. Bettelyoun and Waggoner were frustrated for a number of years by the slow and finally nonexistent work by well-meaning but bureaucratic editors and publishers. Neither woman saw the final work in print, although Waggoner's family self-published her own historical manuscript, *My Land, My People, My Story*, after her death. However, according to Levine, a number of white scholars and historians used and misused the unpublished manuscript in their own writings (p. xxviii). There was very little financial remuneration for their invaluable work.

The introduction and editorial policy sections of this book are useful not only for mapping out the story of the primary purposes of this book, but also for offering a succinct overview of recent theoretical developments in relation to Native American autobiographies, as-told-to narratives, and historical writing. Her review of current thinking regarding Native women's autobiographies covers most of the major scholars and their perspectives, including a brief list of contemporary Native women who are writing their own stories and histories. Also, she includes a brief discussion of recent trends in editorial practices for historical manuscripts, particularly those from Native sources. These sections provide a fine introduction for novice readers of Native American texts to several important concerns and an excellent brief review of the field for more experienced scholars.

There is much in this book to recommend it to a number of audiences, from academic historians to Native American studies scholars to readers interested in a more accurate understanding of United States and Lakota history. It is a fine and wonderfully written history and a critical intervention into the available written material on the Lakota's past.

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A Zuni Life: A Pueblo Indian in Two Worlds. By Virgil Wyaco. Albuquerque: University of New Mexico Press, 1998. 142 pages. \$35.00 cloth; \$16.95 paper.

In *A Zuni Life*, Virgil Wyaco describes his life as a balance between the best of the Zuni and Euramerican worlds. He finds comfort not only in the materialism that the white world provides through automobiles, television, central heating, and indoor plumbing, but also in the spiritual potency of his Zuni ancestry. This personal account also describes his government involvement as a tribal council member and representative of his people. Wyaco's story, then, is drenched in Zuni theology and in the secularism of having held a public office influenced by white political culture.

To understand Wyaco's story is to grasp Zuni spiritual history and the Native struggle to balance a life made of two different cultures. The grace of his rendering lies in his ability to weave Zuni theology into his descriptions of life in white society. Because Wyaco was born during the Shalako ceremony, which celebrates the arrival of the *koko* from the four corners of the earth, his life immediately becomes one with the spiritual world.

This can perhaps be best seen through Wyaco's description of his World War II experience. Before he left for Europe, his family gave him corn meal, which served him well in battle. After the war Wyaco returned to Zuni, where a medicine man blessed him with corn meal and brushed him down with an eagle wing to remove all the evil of his experiences. While he served the non-Native world in battle, he retained a strong spiritual connection to his Zuni people at home.

At the same time *A Zuni Life* describes Wyaco's attempts to bridge the two cultures in which he lives, it also describes his intense spiritual crisis. Thankfully, the Zuni clown society, dedicated to impersonating and mocking the gods, embraced him. The powerful clown society doctors were the only healers who could cure him after his horrid war experiences. Wyaco feared becoming a clown, for he was wary of mocking the gods. He was concerned that the gods would look unfavorably upon him if he were to become a member of this secret society. For Wyaco, the life of an Indian was becoming overwhelmingly complicated.

Wyaco became postmaster of his pueblo. It was during his tenure at this post that his people elected him to the Zuni Tribal Council. Wyaco finally found his calling—he was passionate about serving his people. Wyaco would eventually become the vice-president of the Southwest Indian Polytechnic Institute. When the federal government planned to shut down the school, Wyaco led a crusade, forcing the government to keep the school open. He became an indispensable member of his community.

The birth of this autobiography came shortly after World War II when Wyaco and two friends, J. A. Jones, who transcribed and edited *A Zuni Life*, and Carroll L. Riley, who provides an historical sketch at the book's end, enrolled as undergraduates at the University of New Mexico.

While Wyaco's depiction of his life and theology are immediately accessible, Riley's concluding sketch, representing white culture, is not. While credible, Riley's version of Zuni history and life is analytic and cold—a grid of Western logic imposed upon the heart of Zuni earth and spirit. Riley provides an anthropological analysis of Zuni culture. In itself, the piece is satisfactory. Next to Wyaco's holistic rendering of his life experiences, however, there seems to be no depth or warmth to Riley's description.

Wyaco wrote this autobiography to guarantee the future by maintaining a respect of and wonder for the past. He recorded his life so that young Zuni may read and understand their relationship to the modern world.

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