Choteau Creek: A Sioux Remembrance. By Joseph Iron Eyes Dudley. Lincoln, Nebraska: University of Nebraska Press, 1992. 179 pages. $19.95 cloth.

This book is a treasure. It exudes authenticity, which is restorative in the onslaught of "New Age" writings by some Lakota/Dakota persons. In reclaiming his ancestral name (which reflects aspects of nativism positivism, it seems to me) Iron Eyes, Joseph Dudley, has reconstituted his heritage of life along Choteau Creek and enriched all of us.

Dudley's evocative recounting of life with his maternal grandparents on the Yankton Sioux Reservation in South Dakota pays a loving tribute to two magnificent people—his grandparents. His dedication of the book to these two persons "and to all grandparents who parent their grandchildren" is a fine honoring.

The book fills a tremendous void in the literature of contemporary reservation life. Surely, this book may be used within the context of the "ethnographic present" studies to show the variation that existed among the Dakota and Lakota bands. Moreover, the writing confronts what is often referred to as "reservation culture" during a period that is often glossed over and forgotten. It shows the adaptive strategies of the Dakota/Lakota people in a time of pervasive poverty in 1930–40. Iron Eyes Dudley magnificently portrays the interplay of kinship, respect, and reciprocity that were and, in some cases, still are the bedrock of Siouan survival. Throughout the book, the underpinnings of a spirituality—whether it is a Christian or a native-oriented belief system—is evident. The manifestations of these beliefs in the daily life of this family present a vivid and valid picture of a difficult era. Poor conditions prevail: water frozen in pails on winter mornings, rooms that remain chilly until the wood stove heats them. But the warmth of native niceties—Grandfather bringing a cup of coffee to Grandmother (still in bed) while the room "warms up"—as we used to say, indicates the loving relationships of a by-gone generation. This and other actions set an imprint in the socialization of the young male grandchild, in the tender memories he shares. This Dakota male is a product of a broken home where alcoholism, parental irresponsibility, and other symptoms of a "dysfunctional family" (the current "in" phrase) prevailed.

Joseph Iron Eyes Dudley is a minister (United Methodist), but there is nothing "preach-y" here. The preface places his maternal grandparents, William and Bessie Bourissau, in the cultural con-

text of one of the nine reservations in South Dakota. His grandmother is Dakota. Later, we learn that his grandfather (of Chippewa and French descent) left Haskell Institute (Kansas) and escaped to South Dakota. Both grandparents are not only committed to each other but to the Dakota culture and language. The grandchildren—two males, with a female separating them in birth order—are the product of this couple's only daughter and a Yankton man. Due to a pattern of domestic disharmony that is prevalent on many aboriginal reservations, the grandparents become the primary caretakers of Joseph and his siblings.

Dudley evidences reflexivity and analytical skills at an early age. His recall of events is precious. Ordinary scenes such as snowdrifts twelve feet deep assume poetic beauty: "[T]he snow sparkled gold, silver and blue" (p. 20). Yet the harsh realities of living on a basic diet of "fried bacon, fried potatoes and hot coffee . . . one day to the next" were made special by "Grandma's homemade bread or fresh baking powder biscuits" (p. 22). Joyful events such as Christmas at school and church-going are eloquently described. An owl landing on the rooftop seems to forewarn Grandmother of impending danger—Grandfather's illness. These and other events are typical of Lakota life in that timeframe. Christian beliefs conjoin with native ones with no disequilibrium. This duality may be significant in Lakota/Dakota cultural persistence in a dynamic adaptation.

The conversion of part of Grandmother's family to Presbyterianism as the result of racist attitudes in the Episcopal Church could be viewed as another adaptive strategy. Grandmother and her father remain Episcopalians, however. Nonetheless, both church graveyards were tended by the Bourissau family in a ritualized manner on Memorial Day. Dakota beliefs and sentiments shine through many scenes. Throughout the book, selective attention is given to those events that enrich what some observers might view as a stultifying lifestyle.

The warmth of personal relationships between intergenerational Dakota persons is reflected in a loving reciprocity which, alas, seems to be eroding on many 1990s Dakota/Lakota reservations. Individual initiative and struggles to exist are presented with dignity.

Perhaps this book, if used in high school curricula on the reservations, might enhance a common pattern of Dakota and Lakota values that honor grandparents. The book demonstrates a system of kinship obligations understood by both generations.

Because his grandparents were such successful parental surrogates, Dudley's life seemed to be filled with a curiosity and insight unblemished by bitterness and violence. He faced the inadequacy of his parents without rancor and with an insight that possibly led him to his present occupation.

There are few biographical accounts of this era of Sioux life. The author should be lauded for sharing his unique experiences as a Dakota man. Fortunately, his book is superior to those feminine "as-told-to" life documents. I cannot suggest that this book be used in tandem with such books as Mark St. Pierre's *Madonna Swan* or *Lakota Woman* (Mary Crow Dog with Richard Erdoes). Increasing numbers of Lakota/Dakota persons reading these latter books are questioning their authenticity. Perhaps the most effective dyadic pairing with Dudley's book would be Liz Cook-Lynn's novel *The River's Edge* and her poetry. Mindful that her works are literary gems and outside the genre of life histories, creative teachers of Indian studies and anthropology might use these Dakota creations to enrich their teaching.

Dudley's book should warm the hearts of all of us Dakota and Lakota and teach us further about respect and relatedness.

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The Early Years of Native American Art History: The Politics of Scholarship and Collecting. Edited by Janet Catherine Berlo. Seattle: University of Washington Press, 1992. 256 pages. $30.00 cloth.

Cultural tastes and scientific approaches change frequently—especially in the field of art history. This collection of essays evaluates the methods of collectors, scientists, and curators in regard to Native American art. Several major institutions like the Smithsonian (founded 1846), the Brooklyn Museum (founded 1903), and the American Museum of Natural History in New York (founded 1869) shaped Native American art history through their collecting policies, their research, and their exhibitions.

The Early Years of Native American Art History is a collection of essays about essays about art. It deals with ways to look at early research regarding American Indian art between 1875 and 1941, and how to evaluate it. It can teach us how to look and how not to