The Iroquois Book of Rites and Hale on the Iroquois. By H. E. Hale. Ontario: Iroqrafts/Iroquois Reprints, 1989. 367 pages. $30.00 Cloth.

The last twenty years have witnessed an unparalleled number of publications concerning the Six Nations' history and culture. Yet despite this literary outpouring, scholars are indebted to the work of their nineteenth-century predecessors. Horatio E. Hale was one nineteenth-century scholar who systematically examined the Six Nations culture and language. His endeavors provide the starting point for many of today's studies. Indeed, Hale's work reveals just how far the study of Iroquois history has come. An examination of Hale's publication also shows how little the issues confronting the scholar have changed.

Between 1881 and 1896 Hale produced a significant corpus of material. This new monograph brings together ten of his publications. The articles are accompanied by a William N. Fenton introduction, which is twenty-six years old. This prevents the reader from being able to place Hale within the framework of today's ethnology, ethnohistory, and linguistics, but it still facilitates some understanding of this extraordinary writer. Taken together, the ten articles included in this book delineate the development of this gifted writer.

Fenton argues that Hale made forty-one contributions to anthropology, and that two of these contributions really stand out. The first is Hale's "vocabulary of the Tutelo language"; the second is his discovery of Mohawk and Onondaga manuscripts concerning the condolence ceremony (pp. xii–xiii). The former contribution laid the foundation for later linguistic developments, including Hale's recognition of Tutelo's relationship to the Siouan language. The latter discovery led to the publication of "Hiawatha and the Iroquois Confederation." This monograph includes Hale's Hiawatha article but not his Tutelo work.

Hale's two most famous works are his "Hiawatha and the Iroquois Confederation" (1881) and the "The Iroquois Book of Rites" (1883). In his Hiawatha article, Hale shows how the confederacy was designed to be "indefinitely expansible" and to abolish war, and he explained the election of league sachems. According to Hale's version, Hiawatha was the inventor of wampum. Using his linguistic skills, Hale documents how Hiawatha was the son of "an Onondaga father who had been adopted by the Mohawks, and of a Mohawk mother" (p. 38). With his knowl-

edge of an Iroquoian dialect, Hale illustrates how the Hiawatha story fits with historical development.

In "The Iroquois Book of Rites," Hale used two different Six Nations sources, one Mohawk and the other Onondaga, to describe an Iroquois condolence ceremony. What makes Hale's work different from that of other writers is the appendixes found in the book. Here Hale's linguistic skills take the reader through the ritualized greetings and responses. In this manner he explains the nuances of the ceremony. Unfortunately, as Fenton points out, Hale did not get to see a condolence ceremony until the book was already published. Only later did he publish an article on an actual condolence ceremony. Nevertheless, the "Book of Rites" is informative. Hale provides the reader with an understanding of the debates then raging within Iroquoian scholarship. Sometimes Hale sides with Lewis Henry Morgan, who was his contemporary, and other times he does not. Hale's work is a good counterbalance to Morgan's "League of the Iroquois."

Like Morgan, Hale relied on Iroquoian informants for much of his information. Unlike Morgan, Hale always mentioned the informants' names in his writing. The use of these Mohawk informants, coupled with his mastery of other Indian languages, allowed Hale to probe more deeply than Morgan dreamed. In many ways, Hale's work complements Morgan's efforts. For example, Hale used his linguistic skills to corroborate Morgan's hypothesis that the Iroquois League came into being in the mid-fifteenth century. In validating Morgan's work, Hale challenges the research of other nineteenth-century writers such as David Cusik (pp. 251–52).

As one reads through Hale's writing, one cannot help but wonder at his modern approach to Indian-European relations. In his essay on "Chief George M. Johnson, Onwahonsyshon" (1885), Hale laments that Johnson's conflict with Europeans was "one of civilization . . . [and] barbarism; but in this case Indian civilization stood at bay before White savagery" (p. 302). On another occasion, Hale took a reviewer to task for an unwillingness to admit that the Six Nations could create their league without European influences. On the role of women, Hale made clear the importance of women to Iroquoian society. More than one hundred years ago, Hale wrote, "The common notion that women among the Indians were treated as inferiors . . . is unfounded so far as the Iroquois are concerned" (p. 122). Hale called for researchers to make better use of the knowledge found

within Indian communities. He argued "that until recently this evidence has been seriously under-valued" (p. 337). Sadly, there is still merit to this refrain.

Hale's work reminds the reader that Morgan's Iroquois writings were not universally acclaimed when they first appeared. Hale criticized Morgan's levels-of-civilization argument. Using comparative analysis, Hale showed how Polynesian and Fijian cultures lacked certain traits Morgan argued they should have at certain levels. Another indication of Hale's relevance to today is that his writing rejected the notion of Iroquois invincibility. Long before it became fashionable to challenge the idea of Iroquois military invincibility, Hale showed how the Ojibwas defeated the Iroquois in the contest for western Canada.

At the same time, some of Hale's writing strikes the twentieth-century reader as outdated. This observation is only natural, considering that Hale died in 1896. Hale's belief in the noble savage seems antiquated. Another example is his racism. Hale predates Wissler with the notion of Native American "core-cultures." Using linguistics, Hale asserts that the Mohawks were the parent tribe of the Six Nations (pp. 54 and 324).

Some people who pick up this book will have criticisms of it. It does not have an index. It also has a confusing pagination system. The monograph includes the pagination of the original articles and at the same time provides its own pagination below. The photographs and reproductions interspersed in the book are sometimes confusing. For example, it is unclear why a reproduction of a "Confederacy Vehicle Logo" would come before the original index to Hale's book of rites (p. 290). Some readers will be struck by the fact that Hale copied paragraphs of earlier works into later ones without making any editorial changes.

These will be minor but valid criticisms. However, this collection of essays has something to offer historians, anthropologists, and linguists. For the historian, Hale discusses the Iroquois conquest of the Delaware (p. 305) and the status of Iroquois women (pp. 160–61). He blames Sir William Johnson for destroying "the work which Hiawatha and Dekanawidah had founded" (p. 97). For anthropologists, the author hypothesizes about "the Fall of Hochelaga" (pp. 325–38) and provides an eyewitness account of an Iroquois condolence ceremony (pp. 339–61). For linguists he provides a glossary of the Mohawk language (pp. 265–89).

Many of the issues presented in this book are still being debated today. In this sense, Hale's work is still timely. Iroqrafts

is to be commended for reprinting this selection of Horatio E. Hale's work.

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Ancestral Voice: Conversations with N. Scott Momaday. By Charles L. Woodard. Lincoln: University of Nebraska Press, 1989. 179 pages. $19.95 Cloth.

Despite its subtitle, this book might be called yet another (extended) interview with yet another contemporary writer, and these days such interviews are everywhere: writers chattering away as never before, eager to explain themselves as if seriously worried about losing their voices amidst the deafening din of the killer theorists. Or maybe not. Maybe real writers like Momaday know a secret: Real readers love to listen to writers they know, simply because writers talking about themselves are irresistible and fascinating and, even now, continue to have an authority other literary commentators only wish for.

In fact, *Ancestral Voice* is far more than an extended interview; it is an altogether new form, a work of art in its own right, a multivoiced, mixed-media grand thing. Momaday talking is at the volume's heart (transcribed conversations divided into six chapters, a "sequence that roughly parallels the progression of Momaday's life" [p. xi]), but it also includes twenty-three reproductions of Momaday's paintings, two photographs of the man himself, several excerpts from his poetry and prose, and, at the beginning of each chapter, explication and commentary on Momaday's work by the editor, Charles L. Woodard.

Woodard is an expert on Momaday as well as the subtle shaper of this artful volume (the paintings, for example, by their selection and placement, address and illuminate the narrative as well as confront it with a variety of Momaday-made faces, which also speak). Woodard also is one of two characters in a relaxed, lengthy, almost novelistic dialogue or, to repeat his own term, "conversation." Momaday's voice is what we pay for, but Woodard's is always there, too—confident and familiar, the voice of an old friend and student, smart and direct, never obtrusive or pushy but never lazy either and always allowing for tangents and digressions, those out-of-the way twists and turns that gradually