

about the Okanagan, such as the dry publications of local historical societies and early ethnographic accounts.

The Shuswap live to the north of the Okanagan people. *Shuswap stories* is a collection of thirty-one legends and five descriptions of traditional activities related by elderly storytellers in the Shuswap language, and recorded under the auspices of the B.C. Indian Language Project. These were later translated into English by two of the storytellers, Aimee August and Charles Draney, and finally edited by Randy Bouchard and Dorothy I.D. Kennedy. I enter into this extensive genealogy of the book not only because great care is taken in the book's preface with acknowledgements, but also because I am puzzled by the information that this is considered "Folk-lore, Indian-Juvenile literature" — or so the imprint assures me. But were these stories popularized for the young? Did the storytellers intend their stories for children? Were the stories changed in any way during the translating or editing processes?

This is an important book collected "on the inside" — unlike most ethnographies — by individuals who are committed to the preservation of their language and culture. The interwoven series of stories show the Shuswap have a full and coherent mythology. Told in chronological order, the stories begin with events from the Shuswap mythical age which show the beginning of the world and humans, and how the Shuswap world-view was formed. Later stories explain characteristics of the landscape, animals, and the sustenance activities of the Shuswap. Many of the legends concern Coyote, as wonderful a trickster as Glooscap or Raven.

The language in *Shuswap stories* is simple, but the stories are far from simple; they have a density which makes me doubt that the book is for children alone. The accounts of Shuswap traditional activities are personal reminiscences by the elderly storytellers; these are particularly interesting and also help increase understanding of the stories' significance.

The editors have included many fine historical and contemporary photographs of the Shuswap area, and an useful introduction. *Shuswap stories* will not draw a lot of interest as recreational reading for children or adults, but it is a significant book for anyone wanting to learn more about this unique people.

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PALEFACE CREATES GOOD MEDICINE

Siksika': a Blackfoot legacy, Ben Calf Robe with Adolf & Beverly Hungry Wolf. Good Medicine Books, 1961. 107 pp. \$7.95 paper. ISBN 0-020698-30-1; ***My Cree people: a tribal handbook***. Fine Day. Good Medicine Books, 1973. 64 pp. \$3.00 paper. No ISBN; ***Good Medicine traditional dress issue***.

knowledge & methods of old-time clothing, Adolf Hungry Wolf. Good Medicine Books, 1971. 64 pp. \$3.00 paper. ISBN 0-920698-06-9.

Good Medicine is an interesting and informative press on matters to do with the Plains Indians of Western Canada, particularly the Blackfoot. It has published 18 volumes including the ones listed above. I would say generally the collection is a valuable one because as a whole it conveys pervasively an admiration for the Indian ethos, particularly its respect for nature, its tolerance of the individual, and its emphasis on drawing strength from spiritual disciplines such as the endurance of hardships, communing with dreams, and traditional rituals. Individually, sometimes the books suffer from a certain aridity in expression, and would not, I think, hold the interest of someone who is not already captured by an interest for the Indian life, or who is not seeking specific information. But for those readers these books have much to offer.

The motto of the press is "Life in Harmony with Nature." The phrase is, in part, a statement of the implications of the term "Good Medicine" as understood by Indians. Ideally for them good medicine is in their hearts, in a family life of good medicine, and in their support of traditional Indian spirituality.

The two founders and editors of the Press are a married couple, Adolf and Beverly Hungry Wolf. Their family with its elders are keepers of a sacred Medicine Pipe Bundle. This honour in part motivated their creating of the press as a way of sharing with the world at large Indian "Good Medicine." Profits from the Press go to support the elders and traditional activities of the tribe.

Beverly Hungry Wolf is a Blackfoot woman from the family of Little Bear. Her husband Adolf is a man of Swiss-Hungarian descent who migrated to the U.S.A., took college degrees and taught there, but whose life-long interest has been in the Indian way of life (at school he was known as the German-Indian boy). In America he sought out Indian elders and eventually became adopted and married into the Blackfoot tribe and fully into their way of life. On first thought it may seem strange that it is a Paleface who is the advocate of this way, but on second thought it seems connected. Given Adolf's interest, it is not surprising that he is so ardent. He did not enter the Indian way by the chance of birth, but as a conscious, life-long, willed act of dedication.

He has made good use of his interest, not only in the knowledge he expresses through his press but also in a work *The blood people*, an illustrated interpretation of the old ways of the Blood tribe, (a member of the Blackfoot Nation) published by Harper & Row in their "Native American Publishing Program."

Good Medicine press ranges considerably. There are books of memories such as those of Ben Calf-Robe and Fine Day listed above, books on Indian crafts such as the tipi and dress titles, again listed below, collections of Indian legends, including a Hopi one, and books on spiritual ceremonies and on the role of women. They are all illustrated, sometimes by line drawings, but more often

by photos from such important collections as those of Reverend Voth (1897), Edward Curtis, Glenbow Museum, Alberta Provincial Archives, or the Hungary Wolfs' own wide collections.

In the group of titles under review here, I found the ones on dress and tipi life of less interest than the memories of Calf Robe and Fine Day. The two craft titles serve a narrower interest. They both have fine photos, particularly the dress book; they would well serve someone who is particularly interested in researching the topic, looking for ideas of personal dress, or hoping to be authentic in costume design, say, for a play. I think the instructional parts on how to shape a tipi or a garment were not crystal clear, at least to someone, like myself, unversed in these matters. I decided actually to attempt the moccasins (one piece Rocky Mountain style) using stiff paper for my experiment. Luckily for me I had no hide to do it with. I would have ruined it, trying to figure it out from the book. At least the book got me started and in the end I shaped a passable moccasin, transferring my final preliminary paper cut-outs to a piece of carpet. If teachers or children attempt this sort of craft, I recommend my paper template method. I rather suspect Adolf Hungry Wolf is much more skilled than I am and has a gift to see shapes and processes all in his mind before he ever picks up his cutting tool.

The two books of memories would serve a wider interest. First of all, like all the titles from Good Medicine, they reiterate the motif of the Press which is to respect and celebrate the Indian Way. So these books gather memories from two respected elders: Ben Calf Robe of the Blackfoot and Fine Day of the Crees.

Fine Day's *My Cree people* collects his reminiscences, stories, and anecdotes about the old ways of the Crees. He was a Cree warrior and Holy Man born about 1850 and lived over eighty years as a Plains Cree. He was a leader for his band in the Riel Rebellion, and a respected Shaman. He speaks of the old ways in such matters as the use of dogs before horses, of marriage, death, hunting, foods, healing and particularly of spiritual ways: the ceremonies of sacred bundles and of the Sun Dance. The organisation is somewhat loose, but there is hardly an aspect of Indian ways that is not interestingly touched on.

Ben Calf Robe's *Siksika'* (the Canadian Blackfoot) is of the same order. But he was born much later than Fine Day, in 1890. Fine Day fights against the Red Coats (Mounties). Calf Robe was for a while a scout for them, and tells an exciting story of apprehending a rustler in those days. Like the great Blackfoot leader, Crowfoot, Ben accepted Canadian rule, but also like Fine Day lost none of his pride and love for Indian ways and became a respected elder. He, too, tells first of his own life and circumstances but also of old ways: of Crowfoot and other head chiefs, of ancient ceremonies and rituals such as the Sun Dance camps, of the openings and transfer of powers of medicine bundles, of Indian societies, Indian legends, of the role he played as scout and interpreter for the Mounties, and of his part on behalf of Indians in the early days

of the Calgary Stampede.

The best strength of these books is the sincere impression they give of their two tellers and the strong sense they give of the society and values they reflect. The books are told rather than written in a literary way and thus respect the Indian oral tradition. They also respect and give a favorable impression of much that was valuable in Indian life and should not be despised by non-Indians. Surely, their views of nature and ecology can teach much to those who have so rapaciously degraded the biosphere. On one matter, the general but not invariably subordinate position of women, some readers may feel a shock at the cultural values of these two old patriarchs.

I speak of adult reaction. I see these books as giving readers a true sense of old ways and old values of a people to whom white culture is ambivalent. Whites often sense the romance, bravery, and spirituality of the old ways, but also are insensitive to their present loss and disarray. As for children, I think the books offer some difficulty. They are anecdotally organized. A full appreciation of them requires they be placed in contexts probably not accessible for children. I think it would take exceptional students, those already keenly interested, or perhaps Indians themselves, to get much out of them on their own. But as resource books for library reference for Indian studies, as material for the teacher to read from to make some point come to life, I think these books would well serve for a course or at a school.

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FARLEY MOWAT, AMI DES JEUNES

Deux grands ducs dans la famille, Farley Mowat. Traduit de l'anglais par Paule Daveluy. Montréal, Pierre Tisseyre, Collection des deux Solitudes, Jeunesse, 1980, 80 pp. 5,95\$ broché. (L'édition originale: *Owls in the family*. Toronto: McClelland & Stewart, 1961). ISBN 2-89051-032-8; *La malédiction du tombeau viking*, Farley Mowat. Traduit de l'anglais par Maryse Côté. Montréal, Pierre Tisseyre, Collection des deux Solitudes, Jeunesse, 1980. 194 pp. 6,95\$ broché. (L'édition originale: *The curse of the Viking grave*. Toronto: McClelland & Stewart, 1966). ISBN 2-89051-030-1.

La Collection des deux Solitudes, Jeunesse, sous la direction de Paule Daveluy, a "pour but de faire connaître en français, les ouvrages les plus importants de la littérature canadienne-anglaise de ces dernières années." *Deux grands ducs dans la famille* et *La malédiction du tombeau viking* par Farley Mowat sont deux livres de premier choix des années 60 qui méritent une plus