ture. Judged exclusively by Tongans, in the Tongan language, according to Tongan aesthetics, this performance event forces expatriate Tongan contestants "to question the basis of their identity and to acknowledge the superiority of the local Tongan way" (Teilhet-Fisk, p. 199).

Each contributor brings considerable ethnographic detail and analytic insight to a cross-cultural phenomenon that has not received the anthropological attention it deserves. No longer dismissible as even a frivolous parade of female flesh or the exploitation of women and men, or of gender and sexuality, beauty contests are also arenas where, inscribed on women's bodies, the politics of identity and identity as politics are created and contested at local, national and international levels. Well organized and well written, with an extensive bibliography, this book compels the reader's interest. It will be particularly useful in anthropology and women's studies courses.

Lushootseed Texts: An Introduction to Puget Salish Narrative Aesthetics
Crisca Bierwert, ed.
Lincoln: University of Nebraska Press, 1996. viii + 325 pp. $40.00 (cloth)
Our Tellings: Interior Salish Stories of the Nlha7kápmx People
Darwin Hanna and Mamie Henry, comps. and eds.
Vancouver: University of British Columbia, 1996. xix + 217 pp. $25.95 (paper)

Reviewer: Bruce G. Miller
University of British Columbia

There is a new wind blowing, as evidenced by these two volumes, but you have to look closely to see the details. There are two small, but telling, points just after the title page of *Lushootseed Texts*. One is this statement, in tiny print: "The texts of the Lushootseed [Puget Salish] stories are understood to be part of native cultural tradition, and therefore no claim of copyright is here made upon them." Next to that is the list of those who produced the volume, including linguists (Thomas Hess), Aboriginal intellectuals (Vi Hilbert), anthropologists (Crisca Bierwert) and others. These details speak of a powerful collaboration in the preservation of Puget Salish oral traditions and of a real effort to account for Aboriginal epistemology. Nebraska Press deserves congratulations for acceding to the request to so treat Aboriginal cultural tradition. For these and other reasons, *Lushootseed Texts* reaches a high standard in the treatment of oral materials, comparable to work by Wickwire and her collaborators with the Interior Salish and the Dauenhauer's with the Tlingit.

The first sections of the book carefully describe how the book was put together, including accounts of the storytellers, Emma Conrad, Martha Lamont and Edward Sam, whose texts were recorded in the 1950s. Hilbert, an Upper Skagit elder and scholar, notes that she wishes the oral traditions of her community to reach a wider audience. Hess provides a brief history of the documentation of the Lushootseed (Puget Salish) language and literature, including his own early work with the tapes in the 1960s. Subsequent sections by Bierwert explain how the performative aspects of storytelling are treated in the published texts and deal with complex issues of translation and orthography. The heart of the volume, however, is the seven texts, six concerning the myth period, and the very rich commentaries on them. The original Lushootseed is published on the right-hand page and the English on the left.

One story, "The Marriage of Crow," as told by Mrs. Lamont, recounts a long journey undertaken by Crow to find a marriage partner. Crow rejects many suitors and settles on Shell, her party of seagull slaves calling out, "That's the one! That's the one!" Crow responds, "Land it, folks! This is it according to you scoundrels!" (p. 124). The commentary notes the connections between the iridescence of shell and the presence of spirit power, the use of oyster-like shells for money and the current practices of wearing clothes and driving cars of a certain colour to nurture one's relationship with spirit helpers, all by way of explaining why Shell was a proper marriage partner for a purportedly high-status Crow. The commentary also points out Crow's horrible errors, which once would have been well known to amused audiences. For example, it is relatives, not slaves, who arrange marriages.

Our Tellings undertakes a similar task and follows on a long history of storytelling and collecting among the Nlha7kápmx (once called Thompson) people who live along the Fraser River Canyon of British Columbia. This work started with Boas in 1888, Hill-Tout in 1899 and, most significantly, James Teit in the early 20th century. The authors write that the volume "attempts to carry on this work but more specifically represents an effort . . . to take charge of our own cultural revitalization" (p. 11). Darwin Hanna and elder Mamie Henry are community members who called upon relatives and other elders to provide their stories for this volume. Some of the stories were told in English, others in Nlha7kápmx, and Henry and others served as the translators. All of the stories are presented in English and in conventional paragraph form. The stories are divided between *sptákwelh*, creation stories and *spílaxem*, or non-creation stories, some in the form of conversations with Hanna. A significant feature, as noted by Wendy Wickwire in her Foreword, is that the stories are those of individuals and recount names of real people; they are not composites. The diverse *spílaxem* include accounts of the arrival of explorer Simon Fraser in their territory, the operation of tribal court and "Why There Are Nlha7kápmx in Spokane." Several of the stories record the landscape and the people's connections to it. Photographs and introductions to the 23 storytellers are provided, in addition to a small collection of vivid historic photos. An Afterword, by four Cooks' Ferry Band Council members, wistfully notes that "In this age of instant communication, it is paradoxical that at no time in our history have we, as a people, been less close to each other. We are so busy working . . . that we have forgotten how to speak and, more important, how to listen to one another" (p. 201). These evocative stories show Hanna and Henry to be good listeners. The volume might well have been titled "Our Listenings."

Missionaries, Anthropologists, and Human Rights
Thomas Headland, guest editor
Missiology 24(2) (April 1996), Special Edition

Reviewer: Marty Zelenietz
Dartmouth, NS

I admit that I approached this slim volume with a mixture of trepidation and anticipation: trepidation, because missionaries and anthropologists have long been at odds, and anticipation, in hopes that old wounds had healed for the benefit of those subjected to anthropological study and missionary activity. For the most part, the contributors al-