

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 Nlha7káp̄mx (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 Nlha7káp̄mx, 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 *sptákweh*, creation stories and *spilaxem*, 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 *spilaxem* include accounts of the arrival of explorer Simon Fraser in their territory, the operation of tribal court and "Why There Are Nlha7káp̄mx 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

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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-

leviated my fears by avoiding attacks on one another's callings and by demonstrating an imperative concern for indigenous people disempowered by the modern nation-state. In some respects, at least, missionaries and anthropologists are on the same side in promoting social justice and the end of human rights abuses.

Headland's opening article sets the stage for the papers that follow. He allows that missionaries and anthropologists can agree to disagree on the question of God, and provides a brief history of relations and finger-pointing between the two vocations. He warns of the dangers of mutual stereotyping. His call for some degree of rapprochement and dialogue is clear: "it is the disenfranchised, the oppressed, the defenceless, and the marginalized people whom both groups claim to care about who will suffer" from our professional isolationism and mutual distrust (p. 174).

A number of case studies by missionaries, anthropologists and anthropological missionaries (missionary anthropologists?) illustrate missionary contributions in protecting human rights. Whiteman reviews the role of missionaries in exposing, controlling and eventually suppressing "blackbirding," the infamous labour trade in the 19th-century South Pacific. Borman, born and raised by missionary parents among the Cofan of Ecuador, documents the impact of Summer Institute of Linguistics missionaries in mediating contact between the Cofan and outsiders. He provides both constructive criticism and a strong defence of the missionization process as he discusses coping with a changing world over a 40-year period. Stearman shows that anthropologists and missionaries in Bolivia need not agree on ultimate aims in their mutual concern for a people's immediate survival. Clear and present dangers can override other issues. Falla's contribution urges anthropology to come to grips with the pain and dilemma of its role representing the oppressed. Benedito examines the development of the United Nation's Declaration on the Rights of Indigenous People. His analysis holds particular interest for the Declaration's impact on Euro-Aboriginal relations in Canada.

Most of the authors, be they anthropologist or missionary, try to strike some sort of balance in their examination of the activities and impact of the other. Only Moore's paper smacks of the old acrimony, with a vigorous attack on anthropology and a spirited defence of missionaries. His is the only jarring note in a discourse otherwise reasoned and productive.

I am still not sure how to designate those who profess to be both missionaries and anthropologists. There is no doubt that anthropological training can make for a more culturally sensitive missionary approach. But can a missionary *be* an anthropologist, or are the fundamental world views and goals of the two groups so disparate that final reconciliation is beyond imagination? These misgivings and questions aside, the immediate goal of ensuring the survival of the people with whom we work demands some level of trust and appreciation between those of the two groups who can appreciate the contributions of the other. This volume represents a positive step forward in building a viable relationship.