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On the whole, Colleen O'Neill has presented a well-informed and nuanced discussion of twentieth-century Navajo wage labor that places it squarely within a cultural framework, situates Navajos as decision makers, considers multiple layers of political authorities, and engages issues of gender, class, race, and power. The issues are significant, and the evidence substantial. This volume is an excellent addition to the scholarly research on Native American wage labor and Navajo twentieth-century history.

Martha C. Knack

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Writing the Cross Culture: Native Fiction on the White Man's Religion. Edited by James Treat. Golden, CO: Fulcrum Publishing, 2006. 208 pages. \$15.95 paper.

If it was the editor's objective to allow his reader to seek a thematic position for his anthology of fiction dealing with the Native encounter with Christianity he succeeds admirably. If it was, likewise, a goal of restricting his own voice in this work, say, beyond a short story, he has succeeded as well. If one counts the absence of editorial comment and guidance as literary success then this book is a triumph. Except for the dust jacket we are left with few hints as to the editor's *raison* in choosing the stories he has gathered together.

The structure of this anthology is twenty-six stories that are arranged around the theme of the Native encounter with Western Christianity. These stories are diverse, and their variety is the book's strength. In reviewing the individual stories that James Treat has gathered together, we are presented with a series of roughly chronological briefs on the Native place (or lack thereof) in postreform Catholic and Protestant traditions. The usual suspects, in the modern Native literary canon, appear—Deloria, Momaday, Harjo, Alexie, Posey—together with less well-known or quoted works by both old and new Native writers. It is refreshing to hear the voices again of Oskison, Johnson, and Zitkala-Ša/Simmons in this modern assembly. Newer writings from the hands of Barnes, Brandt, Weahkee, and Yazzie along with Sandoval's "end of time vision" lift the reader's eyes from the page for the reflection their stories deserve.

The various authors frame their stories within the question of the Native place within a colonizing Christianity. Told through characters such as Fus Fixico, Kitug-Anunquot, Margaret Hill, the Priest of the Sun, Grandma Josephine, Bertha, Walter, James, and Saint Coincidence, the hope, strength, humor, loss, and acceptance/denial of the Native in a Christian America are shown in the breadth and depth that they have long deserved.

The restriction of "voice" is either a postmodern literary device or indulgence, depending on one's personal perspective. Treat is virtually silent as an editor. In his story, "Inscribing the Wound World: Human Fiction on the Spaceman's Religion," he provides a clever afterword for the anthology in the form of a fictional prospectus to a publisher. Unfortunately, Treat may be a better editor, silent or otherwise, than an included author. His role as the

assembler of this book allows him the latitude to do so, but his story reads more as editorial indulgence than substantive contribution.

Is an anthology such as *Writing the Cross Culture: Native Fiction on the White Man's Religion* needed in the academy? Absolutely. The readings are pertinent and approachable for the beginning as well as the advanced student. Is this what Treat intended in making his choices? I hope so. Regardless of his intentions, Treat and his publisher have succeeded in allowing us to enter and evaluate a corner of American literary tradition as ignored as Old Harjo in Oskison's 1907 story, "The Problem with Old Harjo." Oskison, Old Harjo, and modern Native literary fiction are placed before us for enjoyment and evaluation, and for this we should thank the silent editor.

Ervan G. Garrison

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Yupiiit Qanruyutait: Yup'ik Words of Wisdom. Edited by Ann Fienup-Riordan. Transcriptions and translations from the Yup'ik by Alice Rearden with Marie Meade. Lincoln: University of Nebraska Press, 2005. 282 pages. \$26.95 paper.

From birth to death, and in between, the Yup'ik Eskimo elders have shared among their own the basis of survival in the harsh—yet breathless—pods of communities scattered in the frozen northwest region of Alaska. This is the home of the Yup'ik people, which means "genuine person"; the plural being "Yupiiit." Surrounded by sea, rivers, and sloughs, the Yupiiit have made this region their knowledge base, and if anyone is most knowledgeable about the region, it's the Yup'ik people.

How to raise a child, what to say to a child, and what to avoid saying to a child: these are some of the beginnings of teaching new parents. The parent's responsibility is to share the knowledge they've learned by word and example. The teachings parallel those that were taught and shared by elders and caretakers from centuries past.

The book, *Yupiiit Qanruyutait: Yup'ik Words of Wisdom*, is a Pandora's box of what elders share with the younger generation. This book is full of reminders of who we are and why we are who we are. It's about listening, observing, respecting the elder and the animal, and respecting oneself and those around us. It's about sharing, giving, and accepting. It's about the value of the essence of silence and not saying too much that might harm someone or oneself.

The book is about safety, health, and humility; it's about being yuk or "a person." It's a reminder of who we truly are and that if ever we forget who we are, where we came from, and where we are going, we lose the essence of being yuk—spiritually, emotionally, and physically. Through the words of the elders, those unconsciously agreed-upon sets of sociolinguistic and cultural rules that make us who we are come out in their invaluable recollections of personhood, community, respect, and survival.

Yupiiit Qanruyutait comes at a great time for the Yupiiit. Self-determination, self-knowledge, and wellness are the topics of discussion in many academic