Ireland, Wales, and Scotland. Australia and New Zealand are paying great attention to their languages as well, mostly out of a fear of loss, with New Zealand officially embracing the Maori language and culture.

Revitalization efforts receive their share of criticisms in this book. Benton comments that most of the loudest voices in the language-renewal effort have little if any skill in the language they want to save (p. 97). This is a disturbing statement. First, as a result of historical policies and mandates implemented against the languages in Canada, New Zealand, Australia, and the United States, the linguistic skill of many who want to save their language is not as fluent as Benton expected or even as fluent as the people themselves would like. Benton's comment insinuates that because the person is not fluent, this somehow invalidates the need to save the language. Second, language education currently sees "newcomer" languages as important and, if their numbers dictate, worthy of maintenance. Such is the case in Canada, New Zealand, Australia, and Britain where the influx of people groups has forced the educational system to integrate a multilingual approach and allow English to remain a second language at the discretion of the people group. It is unfortunate that such an attitude took so long to adopt, because many original inhabitants no longer speak their own language.

With the greater propensity for diglossia, interaction in English meets with challenges in each country. One point that has interesting connotations concerns the right of the nondominant peoples to speak their language in legal situations even if they do speak English. In Africa, this is a key issue for their political governance. In Canada, the First Nations citizens of the Northwest Territories could possibly opt for their language in court since there are eleven official languages in this area. New Zealand has enacted Maori into official status as well, thus allowing symbolic governance and gestures in both English and Maori. In each of the countries mentioned, the stage is currently favorable for diglossia, but it remains to be seen how long that will last.

I expected at least one chapter in this book to synthesize the policies in the six countries, but there was none. It is up to the reader to see patterns and peculiarities. Despite this lack, I heartily recommend this book since it has valuable information concerning past and present language policies for each of the countries mentioned. What remains are some fascinating future implications concerning language policies: the authors ponder the impact of English on the land, the indigenous people, and the "newcomers."

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Lushootseed Culture and the Shamanic Odyssey: An Anchored Radiance. By Jay Miller. Lincoln: University of Nebraska Press, 1999. 185 pages. $45.00 cloth.

Upon first reading the title of this book, I hoped it would be interesting. I always find the orthography of interest and importance when reading books on other cultures. In this book, Miller explains only five of the phonemes. While this is not necessarily bad, I was rather taken aback by his description

of some of the sounds. Consider the description of these sounds: "the ɬ is pronounced around the tip of tongue set against the back of the upper front teeth" or "the x is formed in the very back of the throat" (p. xiii). These descriptions are too vague to be useful. The reader cannot tell whether or not they are voiced, voiceless, lateral, liquid, or fricatives. Thus, the beginning of the book seemed rather portentous, at least regarding linguistic information.

I was overwhelmed by the amount of information in this book not pertaining to the Lushootseed culture. The book contains an introduction, seven chapters, and a conclusion. The first six chapters deal with Lushootseed culture. Only the last focus on the shamanic odyssey, a journey in which shamans enter the spirit realm on a quest for answers and healings for their patients who seem possessed by some entity or power. Miller writes that in his previous work the shamanic odyssey was an important issue he neglected. He notes that the last actual ceremony took place in the winter of 1900.

In almost every chapter, Miller refers to other local cultures to compare or contrast his information. This fact alone is rather perturbing since the amount of information about the Lushootseed culture seems lacking. Only through comparing and contrasting it with other cultures can Miller present a ethnography of the Lushootseed. Using a chapter on ethnohistory to addresses only four aspects of their culture—cosmos, houses, canoes, and body—he presents the information necessary to understand the final chapter, which is the basis of the book's title. Miller's chapter on the Lushootseed cosmos provides Lushootseed accounts of their existence, history, stories, and current reality. Of this chapter, only one-half is about Lushootseed; the other half is a comparison, which Miller writes will "compensate for the detail lacking in available documentation of Lushootseed cosmology," with the Fraser River Halkomelem and the Nuxalk (p. 63).

I hoped the final chapter would set everything in place. It took 138 pages to prepare me for an account of tremendous importance to the Lushootseed people and I expected greater elaboration and continuity when reading about the odyssey promised by the title and the introduction of the book. I was disappointed at the small size of the chapter and Miller's description and account of the odyssey.

In sum, the account of the shamanic odyssey left much to be desired. Miller could have elaborated on the current situation among the Lushoòtseed concerning these odysseys, especially since he remarks in the introduction that "What seems an apparent loss or lapse, therefore, on closer examination is actually continuity in substitute forms, both traditional and Christian" (p. 1). He also mentions in the conclusion that the odyssey lapse is "treated by Shakers, shamans, and charismatic Christians on a more modest scale," but does not provide detail (p. 145). Thus I was left unsatisfied by the account of the journey and the current Lushootseed situation.

There are fascinating moments in his account, and there are moments that are very informative. But in light of the book's continuity and Miller's promise to provide information on the Lushootseed culture and one of their most important spiritual endeavors, the shamanic odyssey, I was disappointed.

It seems as though there is much Miller excluded. At times, there are understandable restrictions on disclosure of important ceremonial songs and practices. But if he would have provided the current information, in contrast to the older approach to healing, it would have been that much more fulfilling.

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Sacred Fireplace (Oceti Wakan): Life and Teachings of a Lakota Medicine Man. By Pete S. Catches Sr. Santa Fe, New Mexico: Clear Light Publishers, 1999, 227 pages. $14.95 paper.

Peter V. Catches, the son of venerated Lakota medicine man Pete S. Catches Sr. of the Pine Ridge Reservation in South Dakota, shares with the public his father's writings, orations, philosophical perspectives, and interpretations of Lakota cosmology and wisdom. For students of Lakota life and culture, this is an opportunity to read firsthand the thoughts and insights about Lakota life and about the surrounding society of a revered spiritual leader.

The text includes the autobiographical accounts of Pete Catches Sr.'s life, calling and ultimate decision to become a medicine man, stories about his travels, efforts to revitalize the Sun Dance on the Pine Ridge Reservation, and personal philosophical views on the challenges Lakota face in everyday life—alcoholism, unemployment, poverty, and pressures of assimilation. This book also includes his vision and dreams, his spiritual mentorship of Lakota men and women seeking visions, and the critical role he played in religious revitalization of several western Teton or Lakota groups. Historical anecdotes relay Catches's perspective on the notorious takeover of Wounded Knee and his role in political negotiations with federal and tribal officials, all at a time when Catches's health was in danger.

Catches describes Lakota cosmology, briefly characterizing the Seven Sacred Rites and their role in Lakota Society. These overviews are not meant to be in-depth, but are personal and thus do not provide the ethnographic substance that some may seek; however, the literature is blessed with numerous and substantial details of these rites, and someone whose interest was piqued by this book can easily search for more detailed accounts, including John Fire and Richard Erdoes's *Lame Deer: Seeker of Visions* (1972), Elizabeth S. Grobsmith's *Lakota of the Rosebud* (1981), Royal B. Hassrick's *The Sioux, Life and Customs of a Warrior Society* (1964), and William K. Powers's *Oglala Religion* (1977). Unfortunately, this book does not provide bibliographic suggestions, but makes no pretense of being a scholarly analysis of Lakota life. Catches's essays are personal testimonials rather than ethnographic vignettes, and give the reader more of the essence of the life of a medicine man, his teachings, and his wisdom.

Pete Catches Sr.—Petaga Yuha Mani, or He Walks with Hot Coals (a name he derived from a vision)—tells of his heritage from a long line of medicine men: all his grandfathers were medicine men, as was his father. Catches's own attachment to and struggle with Christianity was certainly