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American Indian Culture and Research Journal

Title

Mourning Dove's Stories. Edited by Clifford E. Trafzer and Richard D. Scheueman.

Permalink

<https://escholarship.org/uc/item/3t62359p>

Journal

American Indian Culture and Research Journal , 16(2)

ISSN

0161-6463

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Publication Date

1992-03-01

DOI

10.17953

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can slaves were shunted about in commerce and diplomacy. In enlightening detail, he shows how and why neither the French nor the British empire had controlling power in Indian territory during two centuries; how the empires chose varied means of gaining needed Indian cooperation; and how the French method of influencing village decisions from within was superior to British reliance on formal treaties at the top.

Best of all, White shows how power relationships changed and why; and he depicts Indian ingenuity in coping with situations beyond anybody's control. He not only names the chiefs, he gives as much background biography of each as sources permit. Yet he never falls into the romantic fallacy of idealizing them. These chiefs are real people. These times change. This is real history.

Space limitations prevent more exposition. I must add, sorrowfully, that Cambridge University Press has done a poor job of copyediting. Typos abound, and the crudely drawn maps even lack captions. Especially considering the extortionate prices, such negligence is inexcusable. Its unfortunate consequence must be to diminish the sale of a book that deserves widespread circulation.

Francis Jennings
Newberry Library

Mourning Dove's Stories. Edited by Clifford E. Trafzer and Richard D. Scheuerman. San Diego, CA: San Diego State University, Publications in American Indian Studies, 1991. 117 pages.

Christine Quintasket McLeod Galler was an enrolled member of the Colville Confederated Tribes of north-central Washington State. Despite a minimum of schooling, she set herself the task of writing for a popular audience. She determined to write Westerns and finished a novel before the First World War that did not appear in print until 1927. Except for a year or two as a teacher on a Canadian reserve, she always held menial jobs, often as a migrant worker. As has been frequently noted, after ten hours picking apples, she would stay up most of the night typing stories she had been told by various elders.

Galler's published works were always the result of careful collaboration with literate advisors. Lucullus Virgil McWhorter and Hester Dean Guie of Yakima often were her editors. They would meet or write back and forth to iron out difficulties and

remove "distasteful" incidents. It was these men who turned Galler from a career in fiction to the collecting of tribal traditions before they disappeared. Needless to say, the traditions she preserved continue to thrive half a century later.

After Galler's novel *Cogewea* was published, her volume of *Coyote Stories* appeared in 1933. She died in 1936, leaving many drafts of her stories still unedited. Individual versions and a full manuscript called "Okanogan Sweathouse" survive in the archival papers of McWhorter at Washington State University, as does correspondence with Galler under her pen name of Mourning Dove.

Overall, these materials have not been treated well. Folklorists and English majors have published them without ethnographic competence or sensitivity to issues of public presentation and editorial merit. Most of the publishers have worked from the very stereotypes that Mourning Dove spent her life opposing.

Among the many pages left by Galler was the basis for an autobiography of her life and her people. After a decade of research and friendship among the Colville, I received much of this material and edited it into a coherent presentation that was published as *Mourning Dove: A Salishan Autobiography*. At the same time, the University of Nebraska Press brought out a new edition of *Coyote Stories*, with a careful introduction and notes. Other manuscript materials are sure to exist, but they have yet to be identified.

From the same source that provided me with most of the autobiography pages, Scheuerman and Trafzer received the stories published here. Theirs is a modest effort that adds to the published materials of this remarkable woman. In order, the stories are "The Ant," "The Rival's Last Stand," "The Legend of Omak Lake," "Lynx and His Wife," "Lynx the Hunter," "The One Who Follows," "How Disease Came to the People," "Coyote the Medicine Man," "Coyote's Daughter," "Coyote and Fox," "The Blind Dog Monster," "Coyote is Punished," "Wooing Maiden Grizzly Bear," "Coyote and the Whale Monster," "North Wind Monster," "Coyote Brings the Salmon," and "Salmon and Rattlesnake."

In several cases, notes by Mourning Dove are included to explain where the events in a story took place, an important feature that often is ignored in other native oral literature publications. All of these stories are still told by the Colville, and the location is always specified after the telling.

A glossary of terms in impressionistic spellings ends the volume. These spellings are unfortunate, because the Colville tribal council has approved for official use the technical alphabet used

by linguists to transcribe these complex languages. The rewritten terms would have added immeasurably to the volume.

The usefulness of the book would have been improved further if the editors had cited *Tales of the Okanogans*, edited by Donald Hines from the manuscript stories kept at Pullman, Washington. That way it would have been possible to compare versions of these stories, if one is not merely a copy of the other. Mourning Dove often used carbon paper when she typed. This would be especially significant in the case of the story Hines calls "How Coyote Broke the Salmon Dan" and these editors call "Coyote Brings the Salmon." It is a vital story in the lives of people along the Columbia River and deserves a much more careful treatment than that accorded by these editors. Many Colville elders know and use this story in a variety of contexts, but that dimension is missing from the published literature.

Similarly, any storytelling session has an inherent logic in the arrangement of the stories. Most sessions begin with the Creation and proceed forward. Neither editor seemed to sense that, so the presentations here are haphazard.

Much more could have been done with Mourning Dove's stories, especially to reflect Colville pride in one of their own and in their own traditions. Still, it is nice to have another source that the Colville themselves will have a chance to comment on in the future.

Jay Miller
Newberry Library

Night Perimeter: New and Selected Poems 1958–1990. By Carroll Arnett. Greenfield Center, NY: The Greenfield Review Press, 1991. 161 pages. \$9.95 paper.

Carroll Arnett ends his collection with a beautiful poem entitled "Grandma Rena" that reminds us of the constant call to acknowledge ancestral voices and return to other realities beyond the physical world:

I
hear her trilling
to call us home
from the dark
place where she
leads us out to
children singing (p. 161).