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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.

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Yup'it 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 "Yup'it." Surrounded by sea, rivers, and sloughs, the Yup'it 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, *Yup'it 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.

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

and social institutions. The questions that come to the forefront in most cases when people are in search of answers to strengthen the identity of the Yup'ik self are: What was it like a long time ago before contact? Who did the storytelling? Who did the counseling? How did people address and share issues of survival, wellness, and group conscience? This book takes all those questions and builds the foundation that creates awareness of how valuable the teachings of the elders and people of the past are. While I was reading the first few pages I remembered fondly the voices of elders I knew when I was growing up who shared the exact same words hundreds of miles away. It humbles me to learn how the values and teachings written in this book from one region resemble the ones from the north where I'm from. There were initially no books or even a written form in the days of old. Writing of the Yup'ik language came after contact, and, when it was available, it was limited to the churches in which it was read only through prayer and song. The efforts to create a writing system for the Yupiit had its challenges. One region's church official wrote one way, and another in a different part of the region created his own. There were regional and individual differences in dialect as well as the orthography. Because the application of thought on paper was never a practice by the Yupiit to begin with, the writing never really played a heavy role. The more important efforts were to survive the arctic colds and put up foods, berries, and fish in the short summer months. Yet the Yupiit grew closer to the dominant Western ways of living; their teachings and values were unfortunately put on the "back burner." Slowly, they were forgotten.

Fortunately another surge of energy to strengthen the language of the Yupiit through reading and writing became a critical concern. People who learned the new writing system became eager to capture as much about the past through interviews as possible so that they could, in turn, bring the knowledge back to its people.

This particular book does just that. Those who have gained access and membership into the new writing system of the Yup'ik language are grateful for the opportunity to see these types of works published. It takes a specific amount of knowledge about the people, their ways, and history to be able to recapture the essence of who these people were and how by this type of work we're able to maintain our entity as Yupiit.

One of the things that I would like to see included in future writings that use elders as resource is their actual voices recorded on CD or some other sort of media. This collection of work was obviously done at one time and at one place. Once a book such as this is published, unfortunately, there are times when it is placed on the shelves of those who bought the product and eventually forgotten. If a priceless gift as these "words of wisdom" were accompanied by some type of digital data source, imagine how many people would want to hear the actual people who made this book possible so that we can continue our lives as Yupiit.

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