

Ella Cara Deloria. *Waterlily*. (Lincoln: University of Nebraska Press, 1988) xi, 244 pp., \$19.95.

Waterlily is a fictional rendering of a typical Teton woman's life in the nineteenth century, at the time the Sioux were first experiencing contact with the invading white world. The perspective from which the work was written (in the 1940s) is unique on two counts. First, its author was herself Sioux (albeit Yankton, not Teton) which allowed her to bring to the work an understanding and empathy not available to the mostly male Euro-American ethnographers also writing about the Sioux.

Second, Deloria attempts to convey the story from the point of view of a woman with emphasis on a woman's experience. Her success at this is uneven. At times, there is the emphasis on familiar male activities that one finds in most of the popular and scholarly treatments of Sioux life. At these moments, there seems to be a corresponding scanting of women's experiences. For example, Deloria gives a relatively large measure of attention to the passage to manhood of *Waterlily's* brother Little Chief: detailed accounts of his first hunt, first coup, first war party. On the other hand, her depiction of *Waterlily's* passage from childhood to adolescence and then adulthood is sometimes cursory. For instance, the Buffalo Ceremony, held to mark *Waterlily's* leaving childhood, receives two sentences. Following this are at least two pages devoted to discussing the Kit Fox Society and other men's societies. In his "Afterword" Raymond DeMallie points out that the "female characters reflect their preeminent concern for the welfare and reputation of their brothers" and their other male relatives; such emphasis *might* be further evidence of that preoccupation. Still, more description of a girl's passage to womanhood would have been valuable.

At other times, however, Deloria is quite specific about Teton women's lives. She provides insightful treatments of attitudes toward unmarried women and the use of the "Virgin Fire" ceremony as a means of protecting a young woman's reputation. There are also good descriptions of some women's activities like berry picking.

Among the most revealing passages are those showing *Waterlily's* efforts as a new wife to determine her relationship to and hence proper behavior toward her husband's relatives. If this novel has a theme, it is about the social glue provided the Tetons by the kinship system and its ramifications. Repeatedly, Deloria writes about kinship relations among the Tetons: kinship loyalty, proper behavior toward blood and marriage relations, and other kinship obligations, including ways of honoring relatives.

No reader should approach this book expecting artful fiction. As fiction, *Waterlily* is mediocre. Deloria bases characterization largely on personality "types" which reflect or are foils to Sioux values. We even receive little more than generalized glimpses of *Waterlily's* personality. Her reactions to events, including her first husband's death, are what

literary handbooks used to call “stock responses.” The dialogue functions mainly as a vehicle for conveying ethnographical information.

Still, in spite of these flaws, the book remains interesting and significant reading because of its ethnographic information. Its afterword by DeMallie and a biographic sketch of the author by Agnes Picotte make the book additionally valuable for those coming to Deloria’s work for the first time.

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Ronald D. Dennis. *The Call of Zion: The Story of the First Welsh Mormon Emigration.* (Provo, UT: Brigham Young University Press, 1987) xii, 243 pp., \$19.95.

Like so many accounts of immigration, this has both a dark side and a light side. The latter is primarily a story of courage and determination and final success. The former is one of persecution and of propaganda, both pro- and anti-Mormon.

Although the Mormon church later attempted to convert various nations to its cause, it began its work in the British Isles, and particularly in Wales. In the 1840s, according to Dennis, there were between three and four thousand converts. Of them, an uncertain number eventually made their way to Salt Lake City. This book deals with the first three hundred who left Liverpool in February 1849 and arrived in Utah that October.

Dennis has the names and some biographical information about many of them, and more important, has translated various documents, until now only available in Welsh, associated with the trip. Many of these were intended to show how easy the trip was.

But of course the trip was not easy. The ships landed at New Orleans, and the group continued up the Mississippi to Council Bluffs, and eventually overland to Zion. Although the sea voyage may have been less troublesome than most, the party was rather badly decimated by the cholera. Although Dennis does not say so, one wonders if the decision to make the voyage to New Orleans rather than to one of the east coast cities—the usual landing point for Welsh immigrants at the time—was not caused by fear of recrimination.

The Welsh Mormons were not well thought of in their native land and were definitely the victim of what might be called “dirty tricks.” A series of Welsh clergy browbeat the Saints on their ships before they left, and rather vicious reports of their actions were published in the religious press—one being the fact that the group had arrived in New Orleans the