

**Vi Hilbert, translator and editor. *Haboo: Native American Stories from Puget Sound*. (Seattle: University of Washington Press, 1985) 204 pp., \$9.95 paper.**

Vi Hilbert, a Skagit Indian of the Northern Lushootseed of Western Washington, has collected and edited thirty-three fine examples of Salish oral literature. As an instructor in Lushootseed Salish language and literature at the University of Washington, she has had excellent opportunities to collect material and work out a presentational form in English. This volume collects stories from the Myth Age with special emphasis on Raven, Mink and Coyote stories. These stories, largely "light and humorous," explore the actions of beings with human and animal characteristics who existed before the world was transformed into the world we see today. Hilbert stresses the way in which the stories teach the important values of her culture through negative demonstration.

The stories are presented in block prose format with illustrations by Hilbert's son. Each storyteller is identified, and the recording data is included in an appendix. An excellent bibliography of related cultural studies concludes the book.

All the stories were recorded on tape, though the editor did not actually collect each one. Hilbert then translated the material which she or Leon Metcalf collected. A few of the stories were told in English, thus requiring no translation by the editor. At points in the narratives the editor interjects pertinent cultural information which would have been understood by the storyteller's audience. While the information is important, the editorial information would be best placed in a footnote or in an endnote.

This choice in positioning contextual information mirrors a larger choice made by the editor to present these stories in free translations so as to smooth their English form. While storytellers are identified, there is no attempt to present line and breath units of the storyteller, or to approximate the storyteller's performance. Repetition, stresses, song, and stylized speech are dropped out. The first appendix presents a story told by the editor in both Lushootseed and English which is widely spaced on the page in an effort to recast the story in the ethnopoetic form of Hymes and Tedlock; however, the result is closer to Rothenberg's reactions, more poetry than story.

While this volume may not be up to our expectations for the bilingual, performance-oriented texts which are rapidly becoming standard in the field of oral narrative, it is an important, entertaining and accurate collection of stories. They would, of course, prove easily accessible to English readers unconcerned with the intricacies of the native storyteller's art. These stories are a clear and enlightening look into Lushootseed Salish culture and values.

—James Ruppert  
University of Alaska, Fairbanks