

same time it does raise the questions of tradition and innovation, the legitimate and the fake, and tribalism vs. pan-Indianism in their minds.

It is impossible to refer to all areas discussed in the volume. But one should at least mention in passing that Allen most clearly tries to effect a fusion of nativeness and feminism (and it is very interesting to compare her gestures of inclusion and connection with Hogan's careful distinctions between native and white feminism, for instance, or between the views expressed in individual texts and what may appertain to the literature as a whole); that Ortiz establishes a well-developed framework of post-colonialism for his writing; that the Vizenor interview is perhaps the most useful text in the collection as consistent self-interpretation, though another candidate for this qualification is Welch's, which is very specifically on the traditions and conventions employed in his novels; that Silko, in a preamble to her interview, connects it with her then ongoing work on *Almanac of the Dead* and points out that it predominantly "has interest and value in so far as it illuminated the evolution of certain characteristics and themes in *Almanac*," and that Erdrich/Dorris make quite clear the extent of their collaboration.

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Adelaide M. Cromwell, ed. *Dynamics of the African/Afro-American Connection: From Dependency to Self-Reliance*. (Washington, DC: Howard University Press, 1987) xviii, 161 pp., \$17.95.

This book is a valuable contribution to African and African American studies in that it brings together and reviews the history of relationships between people of African descent. This book is also important because it details the social, political, and economic issues that affected the development of and communication between Africans and Afro-Americans. The quality, style, and content of the articles vary, but the sequence in which the articles are presented in the book seems logically ordered.

The book contains the papers presented at a seminar held in Liberia in January of 1983. The stated intent of the seminar was:

1. To assess the relationship and improve communication between Africans and Afro-Americans with the result of improving both identities.
2. To increase the understanding of Afro-Americans of the complexities and values of African societies, and of Africans of the role and status of Afro-Americans in American society.
3. To make more viable and effective the role of Afro-Americans in US/African relations.

While the complete achievement of these goals would be a lofty accomplishment, they were fulfilled to a degree. The book was very successful at summarizing the history of African/Afro-American interaction. The extent to which

this can in turn improve communication or the identities of both groups is less demonstrable. It was also not clear which segments of each society would be a party to this improved communication. As written, it appears, although it is not stated, that the focus is on communication between academics rather than educating the general population. Clarifying this question would allow a better consideration of the intent of the seminar.

In detailing the history of communication, the book goes a long way toward accomplishing the goal of cross-cultural understanding between Afro-Americans and Liberians with some mention of other African societies. This brings up one of the noticeable shortcomings mentioned in one paper, the limited information on the vast majority of African societies. While focusing on one country can reflect the complexities within that society, it does not reflect the diversity or complexity of African societies as a whole.

— Judith O'Dell

Julie Cruikshank, in collaboration with Angela Sidney, Kitty Smith, and Annie Ned. *Life Lived Like a Story: Life Stories of Three Yukon Native Elders.* (Lincoln: University of Nebraska Press, 1990) xvi, 404 pp., \$50.00 cloth.

Life Lived Like a Story, a volume in the American Indian Lives Series, contains the transcribed autobiographies of three women of the Yukon: Angela Sidney, Kitty Smith, and Annie Ned. In her introduction, Cruikshank states that the book is “based on the premise that life-history investigation provides a model for research.” To meet this goal, Cruikshank’s methodology depended upon ongoing collaborations between interviewer and interviewees. The three remarkable women who share their life stories in this volume were all raised on the inland side of the high country frontier separating coastal Tlingit and interior Athapaskans; all can claim both Athapaskan and Tlingit ancestry; and all were born within a few years of the Klondike gold rush (1896-98), a period at the close of an intensive period of Tlingit-Athapaskan trade and a period of unprecedented change. Cruikshank, with her careful attention to methodology, language, and the wishes of her subjects, has produced a volume of autobiographies that uses an oral tradition grounded in local speech and a shared body of mythological and traditional knowledge. The genre successfully captures the essence of each of these three women’s lives—the hardships as well as the humor—and the genre also underscores the recurring theme of connection to both nature and other people.

The first part on Angela Sidney contains seventeen sections that combine traditional stories and songs juxtaposed with fragments of Sidney’s life, such as reflections on her marriage and her children. Sidney begins her family’s history, her *Shagoon*, with first her mother’s clan history, then her father’s, then her husband’s, since this is the correct way to tell a Shagoon in a matrilineal society.