

There is also considerable discussion in the academic world about the degree to which Neihardt changed and reshaped the Black Elk material to conform to Neihardt's religious and philosophical point of view. Hilda's book does not treat this issue directly, but she does stress that the recording and translation of Black Elk's works were done with great attention to accuracy.

Generally speaking, *Black Elk and Flaming Rainbow* is well written and entertaining. I particularly enjoyed the colourful details that Hilda provided about the dusty and difficult world of motoring in the early 1930s. She also writes well about horseback riding, Reservation life of the time, cross cultural understanding and misunderstandings, family life, and women's issues.

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#### Reference

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1991 *Black Elk's Story: Distinguishing Its Lakota Purposes*. Albuquerque: University of New Mexico Press.

Opler, Morris Edward: *Myths and Tales of the Jicarilla Apache Indians*.

Lincoln: University of Nebraska Press, 1994, ISBN 0-8032-8603-1  
Paper USA \$14.95.

This volume is part of the reprinting in the *Sources of American Indian Oral Literature Series*, edited by Douglas Parks and Raymond DeMallie, of Apache myths and tales obtained by Opler in the 1930s, and published originally as *Memoirs of the American Folk-Lore Society*. The Jicarilla volume was first published in 1938 as no. 31 of that series. Also reprinted are volumes with narratives of the Chiricahua Apache and the Lipan Apache.

This Jicarilla volume is very full, some 140 narratives in all, yet Opler begins by explaining what he has left out (p.xix). I understand that Scott Rushforth, who wrote the introduction to this volume, is working with the unpublished materials. I certainly hope that his efforts will result in the publication of "a long story of the adventures of a group of animals" and the adventures of Blue Jay, who has the power to ordain characteristics and

way of life for all the birds and animals. Opler remarks that "The story attests to the detailed knowledge of the Jicarilla concerning the habits and appearance of the wild life of the region..." (p.349).

In an introduction Rushforth points out that the close correlation Opler finds between myth and behavior is based mostly on Apache reports of earlier behavior. While noting that the Jicarilla with whom Opler talked had had to deal with great changes in their lives, Rushforth sets forth the limits of the intellectual context within which Opler worked quite fairly. He ends by using one of Opler's own accounts to indicate how change has brought both anthropologists and Native Americans to new kinds of relationships.

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### Reference

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1938 *Chiricahua and Mescalero Apache Texts, with Ethnological Notes by Morris Edward Opler*. Chicago: University of Chicago Press.

Oxendine, Joseph B.: *American Indian Sports Heritage*. Lincoln: University of Nebraska Press, 1995. (Reprint of 1988 Edition.) ISBN 0-8032-8609-0 Paper USA \$16.95

*Deerfoot, John Levi, Tom Longboat, Oren Lyons, Billy Mills, Louis Sockalexis, Louis Tewanima, Jim Thorpe, Gus Welch.*

Recognize any of these names? If you don't know these Native athletes now, you will certainly become acquainted with them and their various accomplishments in sport while reading *American Indian Sports Heritage*. Joseph Oxendine, a Lumbee who has both played professional baseball and published in the sport-related areas of motor learning and sport psychology, set out to write this book because of his concern for Native youth:

...I became convinced that providing visibility to Indian sports heroes, past and present, as role models might serve to promote pride and ambition among young people on that