

## ***Explorations in Sights and Sounds***

monologic nationalism for the rise of diverse Chicano communities in his *Dialogic Strategies, Monological Goals: Chicano Literature*. The use of bilingualism in nineteenth century Chicano poetry ridicules linguistic and social acculturation by replacing Spanish with English according to Luis Torres in *Bilingualism as Satire in Nineteenth-Century Chicano Poetry*. In *Nacer en Espanol*, Edmundo Desnoes rounds up discussions on bilingualism with a pessimistic note that the clash between Spanish and English since the time of Arameda will never end. Such diverse viewpoints on the interesting subject of heteroglossia as are presented are thought provoking, but is it intentional or accidental that no reference is made to active research and massive findings about bi- or inter-lingualism in a range of academic disciplines?

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**William Bright. *A Coyote Reader*. (Berkeley and Los Angeles: University of California Press, 1993) 202 pp., \$30.00 cloth, \$13.00 paper.**

An anthropological linguist specializing in the language and texts of the Karuk people of northwestern California, and editor of the bilingual collection *Coyote Stories* (1978), William Bright has made his latest volume of "Coyoteana" and "Coyoterotica" accessible to anyone interested in the Coyote Trickster. Bright has lived a long time with Coyote stories and in *A Coyote Reader* approaches his subject with care and respect. The volume includes references and an index.

Though Bright uses a few twenty-dollar words and fails to translate a couple of European-language phrases, in eighteen short chapters he engagingly discusses the mythic Coyote. With each section focusing on a different aspect of Coyote's behavior, "Coyote the Lecher" and "Coyote the Survivor" are, as one familiar with Trickster literature would predict, twice as long as other sections.

As Bright explains, his intention is to present both "ethnopoetic" translations of "traditional" coyote stories and the works of contemporary "coyote-poets." Offering Meso-American and western U.S. coyote texts, included are Bright's translations of a number of Karuk Coyote stories and adaptations of other tribal oral texts that had been previously translated by anthropologists. Peter Blue Cloud, Leslie Silko, Simon Ortiz, and Wendy Rose are among the contemporary Native American poets represented, while nontribal writers include Mark Twain, Gary Snyder, Dell Hymes, and Jarold Ramsey.

Bright briefly introduces each piece, contextualizing the work geographically, multiculturally, in literary history, and in terms of possible

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ties between mythic Coyote attributes and Coyote behavior explained by zoological research. Because throughout the book he attempts to interweave the reader's understanding of each of Coyote's traits, some of Bright's critical discussions becomes redundant. The repetitive structure would work extremely well, however, for undergraduate students studying trickster literature or literature of the American West.

If instructors do adopt this text, they should be sensitive to a couple of small problems with wording. In the "Coyote the Survivor" section, for instance, a long excerpt from Snyder's *The Old Ways* (1977) reads in part, "So, why do modern writers and some young people today look to Native American lore?... [T]here is something to be learned from the Native American people about where we are." Even though Snyder goes on to make an excellent point about white Americans' becoming more sensitive "to the spirit of place" rather than imposing values of European landscape onto this continent, the "we" above is exclusive and could marginalize non-Anglo students. Another problem of exclusivity is one that Bright addresses in "A Note about Terminology," saying that though he is stuck with gender bias in quotations, he will not use the exclusive term "Man(kind)" in the segments of text that he has written—yet he does use "man" several times.

A *Coyote Reader* is challenging, in that Bright introduces the reader to scholarly theory about this paradoxical mythic figure. Yet the volume's real charm lies in its wonderful range of Coyote lore, not omitting the scatological and never, as Bright explains early anthropologists were wont to do, translating those parts into Latin.

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### **Dickson D. Bruce, Jr. *Archibald Grimké: Portrait of a Black Independent*. (Baton Rouge: Louisiana State University Press, 1993).**

In this superb work which is the first full-scale biography of a man who played a major role in the drama that is African American history, Dickson D. Bruce, Jr. emerges as both a master of archival detective work and story-telling. This professor of history at the University of California at Irvine depicts lucidly why Grimké, though not of the stature of Booker T. Washington or W.E.B. DuBois, "was a major figure of his time" and that "his thought and actions were considered of great significance by his contemporaries." "His life," Bruce sums up quite aptly, "was a testimony to his efforts to confront both the demands and limitations posed by the racist world in which he had to live".

This excellent biography can be divided into three parts. The first section details Grimké's life as a slave and later as a freedman. Although he was the son of a slaveholder of a prominent South Carolina family who