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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

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died during the younger Grimké's early years, it was his illiterate slave mother who provided the sustenance and guidance for him and his brothers. After the war, he, along with his brother Francis, attended Lincoln University (Pennsylvania); and later with the assistance of his abolitionist aunts, Angeline and Sarah, Grimké became the second African American to graduate from the Harvard Law School. After a marriage that ended in divorce, he was a participant in local and national politics, first as a Republican and later as a Democrat, and the author of biographies of Charles Sumner and William Lloyd Garrison. Furthermore, Grimké was the American consul to the Dominican Republic during the years between 1894 and 1898.

The second and longest part of this biography treats Grimké's life during the ten years following his return from the Dominican Republic at age 50—a period that Bruce describes as "the most ambiguous [period]...of his life". During these times, Grimké was a prolific writer, and took Booker T. Washington's accommodationist position to task, while at the same time working closely with the Washington machine. This section ends in 1914, with Grimké, as Bruce describes it, "finding his place in the NAACP a source of satisfaction and effectiveness..."

The third and final section depicts Grimké's role as president of the nation's largest branch of the NAACP, which was located in Washington, D.C. Battling segregation with some success at times, Grimké's career finally came to a close with his linkage to young Black radicals, such as A. Philip Randolph and Chandler Owen, and his retirement from the NAACP in 1925. Growing silent, he died February 25, 1930, after a long illness.

I have one reservation about this splendid work—Bruce's approach often seems too cautious. Primarily because Grimké was such a complex figure, he demands a more psycho-analytical treatment than Bruce offers. A bolder presentation would have perhaps given this reader more insights into Grimké's ambiguous and vacillating positions. No matter. This work can stand on its own and will be a valuable addition to the growing body of literature on African American leadership.

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A.A. Carr. *Eye Killers. American Indian Literature and Critical Studies Series, Vol. 13. (Norman: University of Oklahoma Press, 1995) 344 pp., \$19.95.*

Melissa Roanhorse is having a tough day. Her mother has a drinking problem, her fish keep dying, and she has to contend with the everyday pressures of being a high school sophomore which, by them-