

Most importantly, this work shows that Indian students were able to shape their own lives despite the governmental efforts and pressures to assimilate them. Thus, the author concludes: "I believe there is a moral to the story of Chilocco, and it falls somewhere between the depiction of boarding schools as irredeemably destructive and Tillie's [one narrator] sentiment that Chilocco "really was a marvelous school." The moral is that no institution is total, no power is all-seeing, no federal Indian policy has ever been efficiently and rationally translated into practice, and much of the time practice produced unpredicted results anyway" (164).

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**Charles F. Lummis. *Pueblo Indian Folk-Stories*. (Lincoln: University of Nebraska Press, 1992) 257 pp., \$8.95 paper.**

*Pueblo Indian Folk-Stories* is composed of forty-two stories (tales) that range from the teachings (and/or) exploits of Coyote to the adventures of the Wise Bear. These folk tales were collected and translated from Spanish to English, as well as interpreted by the late Charles F. Lummis. The original title of this book was *The Man Who Married the Moon*, published in 1894 by Century Company New York. This Bison edition is a reprint of another version published in 1910 by Century Company New York; being expanded and retitled. It also has an informative, new introduction by Robert F. Gish. In it we get a historical view of the old pueblo cultures of the Southwest, especially Isleta. The older introduction mainly deals with Indian storytellers and their folklore, focusing on Isleta oral tradition.

In general these pueblo folk tales stand high above other early translations of American Indian literature. The prose in this book is much more succinct and efficiently presented than earlier works on this American Indian genre. *Pueblo Indian Folk-Stories* is a fine collection by a man who was well versed in the oral tradition of the Rio Grande Pueblos of New Mexico, especially of Isleta, Laguna, and Taos. For example, Lummis uses phrases such as "coyote, are you coyote-true, or are you people" (from "The First of the Rattlesnakes," 40) hence demonstrating his working knowledge of the pueblo's unique form of syntactical expression, i.e., the Isleta's way of communicating their beliefs within the complex linguistic structures of the Tiwa (Kiowa-Tanoan) language.

The above-mentioned folk tale is also very special to those interested in the comparative world views of folk societies. For example, it is very different from the Afro-American version "how comerattlesnakes have poison" found in *Mules and Men* by Zora Neale

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Hurston (Bloomington, Indiana: University Press, 1978). In the African American version, God is involved in the process whereas in the American Indian version, a clearer and just pueblo magician is involved in the creation and appearance of "The First of the Rattlesnakes" (34-48).

Lummis, however, occasionally employs the older European form of translating parts of these Isleta narratives. For example, the opening to one story reads, "Well, once upon a time a Coyote and his family lived" (49); "once upon a time" being an old classic opening formula utilized by European storytellers. Furthermore, it is unfortunate, for this is a nice collection of Pueblo Indian folk tales, that in his introduction Lummis refers to the pueblo people as having a childlike world view (5).

Overall, Lummis is at his best when incorporating Isleta beliefs by way of arranging esoteric phrases within those folk tale narratives which closely represent pueblo world views. In this translating process, his retelling of pueblo Indian stories stands above those which have been interpreted in both a stiffly literal and/or romantic free form. Hence, Lummis' pueblo folk tale collection is a delight to read. It is also refreshing for it contains folk tales with rather different motifs than those found in major earlier collections of Indian folk tales.

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**Stanley David Lyman. *Wounded Knee, 1873: A Personal Account*. (Lincoln: University of Nebraska Press, 1991) 180 pp., \$9.95.**

*Wounded Knee, 1873: A Personal Account*, by Stanley David Lyman, must be taken for what it is. Written in diary form, Lyman's narrative of the seventy-one day armed siege on the Pine Ridge Reservation in South Dakota offers an "insider's" view of the events known as Wounded Knee II; albeit an inaccurate account of the facts.

Although this diary offers the reader what has been regarded as a neglected perspective (that of the besiegers), it does form a self-serving approach. As a government functionary, Lyman offers a perspective, based on thoughts and emotions, which attempts to make the government look like the "good guys" or, at the very worst, like a government merely guilty of ignorance and ineptitude. But I know better and readers should too. What this narrative really does is disseminate disinformation in order to justify the massive and