

Explorations in Sights and Sounds

Lopez's "Maria Cristina Mena: Turn-of-the-Century La Malinche, and Other Tales of Cultural (Re)Construction" is a well-intentioned piece that, unfortunately, does not meet the more professional standard set by the best of the essays in the collection.

The only article by Ammons is her very short introduction. Annette White-Parks, the co-editor, does not include an introduction of her own. Besides inadequate editing apparent in some of the articles, like Lopez's, the copyediting is clumsy throughout. For instance, Paul Radin's name is spelled "Rodin" in White-Parker's article. Radin's early work on the trickster is probably the most well-known in the field. Other copyediting problems include inconsistently presented or omitted information in works cited segments.

In her introduction, Ammons cites disappointingly few works of trickster archetype/trickster discourse scholarship, as is true for the rest of the writers in the anthology. Jeanne Smith's "'A Second Tongue': The Trickster's Voice in the Works of Zitkala-Sa"—an interesting and well-written article—exemplifies the volume's limited theoretical framework. Though citing a number of primary and secondary texts on Lakota (Sioux) myth and several of the few critical works available on Zitkala-Sa (who was Dakota, not Lakota, as Smith states), as far as trickster theory, Smith mentions only two significant works—and one of these, which is cited in most of the essays in the volume, is on the African American, rather than Native American, trickster.

Even though tricksterism focuses more on trickster authorship than on the function of trickster or trickster discourse, to use the term "trickster" in any scholarly regard seems to warrant a more in-depth awareness of theory on the archetype and on trickster discourse from oral through contemporary written literature. Though the articles do not do justice to the range of available trickster scholarship, nearly all offer valuable insights into the lives and works of particular authors, some of whom have been understudied to date.

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Alfred Arteaga ed. *An Other Tongue*. (Durham and London: Duke University Press, 1994). 291 pp.

People who are regarded as minorities by their dominant peers are pressured to establish their identity as citizens of a nation and as individuals of a distinct culture. Their identity may be articulated differently governed by such factors as language, race, gender, political and economical status, and so on. All of the fifteen essays collected in this

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book are purported to address various material conditions of discourse revolving around nation and ethnicity with special focus on linguistic conditions in the United States, the Caribbean, Europe, and Asia. These essays roughly fall into two categories according to their focus either on the styles or the content of the discourse in literature, translations, and heteroglossia. The quality of these essays is not uniform. Some are mere exercises in rhetoric with little substance, while some others have too narrow a scope or the points of argument are not clear. As a whole, this book will serve best for those who are interested in theoretical orientations or ethnic writers who are drawn to such figures as Mikhail Bakhtin and Jacques Derrida.

The first three essays deal with the phenomenon of linguistic hybridization which occurs in response to the conflict between nation and 'ethnos'. In Arteaga's *An Other Tongue* quadrilingual Chicano poetry written in Spanish, English, Nahuatl, and Chicano is discussed. Tejashini Niranjana, in *Colonialism and the Politics of Translation* is concerned with Puritanization and Protestantism in English translations of native verses from Kannada, a South Indian language. Linguistic hybridization in Irish nationalist desire for a single tongue in his *Adulteration and the Nation: Monologic Nationalism and the Colonial Hybrid*.

Eugene Eoyang in his *Seeing with Another I: Our Search for Other Worlds* brings up relationships between selves and others from the intercultural perspective. The 'others' happen to be Chicanos for Jean-Luc Nancy who conjectures that being Chicano means to be mestizaje without identity. Norma Alarcon opposes Jean-Luc's notion of mestizaje from the postmodernist and feminist viewpoint, arguing for the complex possibilities of 'identity-in-difference' in her *Conjugating Subjects: The Heteroglossia of Essence and Resistance*. Gerald Visenor's *Ruins of Representation* is practically a native American writer's version of Derrida's essays on 'difference'. The notion 'difference' is applied to distinguish female Caribbean writers in close connection to their 'rhetoric of obliquity' according to Michael Cooke in his essay of the same title. Cordelia Chavez Candelaria in her *Difference and Discourse of "Community" in writings by and about the Ethnic Other(s)* dismisses a common myth of undifferentiated communal harmony among ethnic minorities.

The last five essays are concerned with multi-lingualism in different cultural and political circumstances. Tzvetan Todorov, a Bulgarian exile in France, explains that his bilingual- and biculturalism do not function across linguistic 'spheres' in his *Dialogism and Schizophrenia*. Ada Savin makes a sharp distinction between bilingualism by choice and by colonial force. Whereas Savin sees that linguistic and cultural hybridization in Cervantes' poetry have a decentralizing effect on the unifying tendency in language in *Bilingualism and Dialogism: Another Reading of Lorna Dee Cervantes's Poetry*, Bruce-Novoa considers that the dialogic tactics of Chicano authors is a necessary step toward

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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