Hurt's article, "The Yankton Dakota Church," pages 269-287 of the same book (listed here as entry 2332). Simple cross-referencing would make the user's work easier.

In summary, the bibliography gives an impression of having been hastily put together, without adequate consideration of the needs of potential users. This is particularly serious because the illusion of completeness suggested by this work may dissuade users from seeking further bibliographic aids, even though the standard bibliographies are listed in the present volume. This is a most unpropitious first volume of a series that is projected to publish during the 1980s 20 or more volumes relating to different tribes. We can hope that future volumes will benefit from the mistakes made by this one, and that authors of other volumes will take their bibliographic work as seriously as other scholarly work. This series could be valuable, or it could end up as another dreary series of ill-conceived bibliographies in search of an audience.

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Lakota Texts and Tales. By Eugene Buechel. Edited by Paul J. Manhart. Pine Ridge, SD: Lakota Language and Cultural Center, 1980. 399 pp. pap. $4.95.

The state of native American Indian language publications is critical and reflects a condition of near extinction due to the excessive costs of this type of publishing effort. The recent edition of *Lakota Texts and Tales*, collected by Eugene Buechel, S.J., and published by the Lakota Language and Cultural Center at Pine Ridge, is a contribution in demonstrating the continued worth of publishing a volume of native language texts. This edition is designed for use by Lakota studies programs and students of Lakota language and culture. The book contains a collection of Lakota trickster stories, bits of narrative ethnography, some brief biographical sketches, and myths, many never before published. Beyond an introduction in English, this collection is published entirely in Lakota, without translations, which on first reflection gives this book the appearance of limited utility. However, the volume is symbolic of the growing interest in the teaching and speaking the Lakota language,

and these texts surely will soon be translated in language classes throughout Lakota "Tamakoce" (the Lakota homeland).

The collection presented in this volume is shaped by the methods which Buechel employed both consciously and unconsciously. The texts were solicited in the years between 1902 and 1923, in the period when Buechel was learning the language of his parish, St. Francis Mission, on the Rosebud Indian reservation in South Dakota. Once convinced he must learn Lakota, Buechel hired the assistance of several Lakotas to collect stories from older people on Rosebud and Pine Ridge reservations. These texts, many of which are in this volume, were linguistic materials which became the concentration of his efforts to learn and master the language. Through his work in deciphering the language, he developed the notes which would become his later book, *A Grammar of Lakota: The Language of the Teton Sioux Indians* (1939). During his early learning period he began the task of collecting words and meanings which he continued the rest of his long life and which resulted in the posthumus publication, *A Dictionary of the Teton Dakota Sioux Language* (1970). Both are standard works for scholars and speakers. However, it must be emphasized that the assistance of Ivan Stars and Peter Iron Shell was the foundation of Buechel's success in his linguistic work. These two diligent fieldworkers interviewed and transcribed the oral traditions of many Oglala and Sicangu people, the source of the ideas and data represented in the corpus. Rightfully so, a list of the contributors is provided. Unfortunately, the volume is lacking annotated biographical sketches of these all but forgotten elders, the real cultural force speaking from deep between the lines of these texts.

Many of Buechel's papers and manuscripts are today housed in the Bureau of Catholic Mission Records at the Marquette University Library in Milwaukee. Others of his papers are in the mission archives at St. Francis Mission, St. Francis, South Dakota; however, there is no linguistic material in this latter collection. The entirety of the texts composing *Lakota Texts and Tales* are taken from Buechel manuscripts at Marquette University. Fellow Jesuit, Paul J. Manhart, provides an introduction that faces "out" from "Tamakoce." It is directed more toward academics, primarily anthropologists and folklorists, rather than toward the speakers and readers of Lakota, in that it addresses the interplay of myth in culture and society. However, the role of myth in culture and society is not the "problem" to be solved by *Lakota Texts and Tales*, rather the collection represents a sampling from the collec-

tive consciousness of the Lakota people in the era 1902-1923, to be appreciated in the present by the repeated utilization and translation of the texts.

The richness of the cultural texture found in *Lakota Texts and Tales* is ably exemplified in the story collected by Peter Iron Shell in 1904 entitled "Wicahpi Hinhpaya," translated "Falling Star" (p. 24). This particular text describes a culture hero who was born a star boy after his mother fell to earth, and consequently, the baby was raised by a meadow lark. The boy and the meadow lark addressed each other as grandchild and grandfather. The meadowlark taught the boy survival skills and sent him out into the world. Falling star proceeds to travel, attach himself to various camping circles, befriending and helping his new relatives against a series of adversities. In one segment of the text, Falling Star, coming upon a band of people transforms himself into an ordinary youth in order to blend in with the village. Making a friend of a youth, he joins the camping circle. Almost immediately he learns about a facet of "Waziya" (the being that lives in the North) who dwells with the tribe. Waziya takes the best of the "wanasapi" (the hunting) leaving the rest of the band in near starvation condition.

Going on a hunt, Falling Star kills a fat buffalo which Waziya tries to claim unfairly. Falling Star, being disguised, is not perceived by Waziya as having special powers. Consequently, Waziya points at Falling Star, expecting him to become immoble. However, because he is sacred born, he deflects the "ahmunga" (to cast a spell on) back towards Waziya, who consequently refused the demands being made upon him for food. Falling Star, himself, went to the lodge of Waziya and simply helped himself, causing Waziya to rage in frustration as he now realized the powers of the young man, and could do nothing about him.

On another day Falling Star went to Waziya's tipi. Upon entering and sitting at the place in the lodge called "catku" (place of honor), he noticed Waziya's bow. Taking the bow in hand he breaks it. Once again Waziya is angry, and brings on a huge blizzard that rages for days and completely buries the tipis of the camp circle up to their smoke holes. As the storm subsided, Falling Star burrowed out of his lodge and began waving a "canskala" (small branch) causing all the snow to completely bury Waziya's tipi. Waziya, now realizing the limits of his powers, flees with his family. Falling Star relentlessly hunts them down and kills them all with his canskala. Everyone in the party is thought dead. However the youngest child of Waziya escapes by hiding in a burrow and lives

unknown to Falling Star. The camping circle is very happy that Waziya is no longer with them to cause them such grief and misery.

In this brief segment of the much larger myth, the culture hero, Falling Star, helps make the world a safer more fulfilling place. Waziya's son, in the true Lakota fashion, represents evil which is always present in the world even in a small way. This long and cyclical story is recorded in another version in S.R. Riggs' *Dakota Grammar* (1893), and is attributed to M. Renville, a Santee consultant to Riggs in the 19th century. The story is probably quite old since it is remembered among both the eastern and western Sioux in the late 19th and early 20th centuries. The story of Falling Star, like many of the stories in *Lakota Texts and Tales*, subtly demonstrates Lakota narrative style. Important cultural values are to be found within the texts in a normal fashion that one "learns" from the story what one can.

Unfortunately little annotation is provided to the cultural nuances and semantic meanings found in the stories. Glosses for some lexical items are provided, and seem to be taken by Manhart directly from the Buechel dictionary. The recent availability of the Lakota versions of these stories in *Lakota Texts and Tales*, makes the book an important resource for this kind of narrative and linguistic comparison. It is an essential volume for any student of the Lakota language, and important to any intermediate speaker or reader of the Lakota dialect.

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The Choctaws: Cultural Evolution of a Native American Tribe. By Jesse O. McKee and Jon A. Schlenker. Jackson: University Press of Mississippi, 1980. 227 pp. $17.50.

This work is a welcome addition to the small list of books on the Choctaw people. With the exception of Angie Debo's *The Rise and Fall of the Choctaw Republic*, published in 1934, there is no single book that deals with the full range of Choctaw history. Debo concentrates, moreover, on the Oklahoma Choctaws and concludes with their absorbtion by the new state of Oklahoma in 1907. McKee and Schlenker, disclaiming any attempt to revise Debo's work,