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Howard's important details on the Grass Dance in *The Canadian Sioux* could be the start of a major monograph on the development of the powwow on the Northern Plains, a monograph that could illuminate aesthetics, philosophies, symbol systems, musicology, dance studies, social structures including intracommunity, between communities, and between American Indians and non-Indian agencies, craft technologies and histories, ethnic studies, the psychology of personal expression versus group rules. If there is one fault I can justifiably criticize in Howard's book, it is the old-fashioned impersonality of his accounts: the names of Robert Goodvoice, Sam Buffalo, Wayne or John Goodwill and Hector Obie conjure men whose personal stories would be valuable social documents. Howard must have learned something of these histories in his interviews and he could have put them into his record; he didn't. The opportunity remains for another researcher to illustrate Canadian Sioux history and heritage by vivid biographies—of women as well as of men.

*The Canadian Sioux* is well-organized and carefully edited, a credit to DeMallie and Parks. Although printed from camera-ready typescript, it is clear and easy to read. There is a good index. Illustrations are lacking, perhaps because the 1972 National Museum report manuscript had none and Howard died before he could add any. The University of Nebraska Press does not indicate plans for a less expensive paperback edition that would make the book more accessible for American Indians as well as students. As it is, Howard's book is a must for American Indian studies libraries.

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**Coyote Stories.** Edited by William Bright. *International Journal of American Linguistics—Native American Texts Series*. Monograph No. 1. Chicago: University of Chicago Press, 1978. 203 pp. \$28.00 Cloth.

These remarks are offered on the assumption that a late review is better than none and that the volume under consideration—published in a fairly obscure series—may otherwise escape the notice of readers of this journal.

This collection of Coyote stories, which were selected from a large number of cultural and linguistic traditions native to

Western North America and Meso-America (appropriately coinciding with the native range of the coyote), has been lovingly assembled by a self-proclaimed Coyote fan. It contains a delightful introduction by the editor and twenty contributions in a total of eighteen languages. The genetic membership of the languages represented is equally broad: Salishan (Spokane, Columbia Salish), Sahaptian (Sahaptin, Nez Perce), Penutian (Wintu, Patwin, Lake Miwok), Hokan (Eastern Pomo, La Huerta Diegueño, Mojave, Yuma, Cocopa, Tolkapaya Yavapai, Yavpe), Aztec-Tanoan (Serrano, Arizona Tewa, Western Tarahumara), Mayan (Jucatec) and the isolate Zuni.

The great majority of the material presented was first transcribed during the 1960s and 1970s, a period characterized by a strong renewal of interest in American Indian languages, much of it (though of course not all) due to the focusing power of the Survey of California and Other Indian Languages, under the direction of Mary Haas at the University of California, Berkeley. The same period was also noted for a new awareness among American Indian communities of the need to preserve their linguistic and cultural heritage, often tragically threatened with impending extinction. To the narrators of these texts, who graciously shared their knowledge with their linguist-collaborators, we are deeply indebted.

From the linguists involved William Bright has managed to enlist an impressive array of competence and dedication; each text is provided with interlinear (often morpheme-by-morpheme) glosses, a free translation, notes clarifying special constructions, semantic obscurities and needed cultural information.

The only negative feature of the volume is the unfortunate decision of the University of Chicago Press to reduce the camera-ready material to such a small size that it is hard to avoid eye-strain. The effort is nevertheless worthwhile, as there is much to discover here for anyone interested in syntax, typology, narrative style, translation and folklore, to mention a few of the more obvious areas to which these texts make a contribution. Furthermore, and this is indeed a rare treat in a scholarly publication, the stories can be read simply for pure enjoyment. The volume is available "on demand" from University Microfilms International (300 North Zeeb Road, Ann Arbor, Michigan 48106).

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