

**UCLA**

**American Indian Culture and Research Journal**

**Title**

Navajo Coyote Tales: The Curly To Aheadliinii Version. By Father Berard Haile, O.F.M. Navajo Orthography by Irvy W. Goosen.

**Permalink**

<https://escholarship.org/uc/item/4hg1h9c6>

**Journal**

American Indian Culture and Research Journal , 9(3)

**ISSN**

0161-6463

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**Publication Date**

1985-06-01

**DOI**

10.17953

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recognized the existence of an omnipotent, omniscient creator, and considered "the being equivalent to our God" (p. 64). Such material must be weighed carefully.

The *History of the Ojibway People* thus cannot be accepted unquestioningly as accurately reflecting Ojibwe realities. It provides much material, but should be assessed in relation to the larger body of work available on Ojibwe people. Such a comparison reveals that in spite of Warren's biases, his work has much to contribute. Treated with caution, it yet remains a source of great value.

In many respects, the criticisms offered in this review parallel concerns raised in W. Roger Buffalohead's excellent new introduction to *History of the Ojibway People*. Buffalohead analyzes the value of Warren's material and draws attention to the author's shortcomings. His introduction places *History of the Ojibwe* in proper context and provides the reader with a thoughtful guide to the issues the work raises. Enhanced by a fine introduction, this classic source can be enjoyed anew by Ojibwe and non-Ojibwe, scholars and laymen alike.

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**Navajo Coyote Tales: The Curly Tó Aheedlínii Version.** By Father Berard Haile, O.F.M. Navajo Orthography by Irvy W. Goosen. Edited, and Introduction by Karl W. Luckert. (American Tribal Religions, 8.) Lincoln: University of Nebraska Press, 1984. 146 pp. \$17.95 Cloth. \$8.95 Paper.

Stories of Coyote the Trickster, long current in Native American societies of Western North America and of Meso-America, have in recent years become increasingly well known through presentations by anthropologists, linguists, and literary scholars; the Coyote figure has, in fact, entered contemporary English-language literature in the prose and poetry of Anglo writers such as Gary Snyder, as well as Native American writers like Leslie Silko, Simon Ortiz, and Peter Blue Cloud. The many faces of Coyote—as deity, culture hero, spoiler, thief, glutton, buffoon, and dupe—are displayed once more in this valuable collection of tales, presented in both Navajo and English.

*Navajo Coyote Tales*, however, contains little background information. The stories were originally narrated by Curly Tó Aheedlíinii, identified only as a resident of Chinle, Arizona (p. 21); they were transcribed, probably around 1932, by Father Haile—the Franciscan missionary who, before his death in 1961, was the collector of numerous mythic and ceremonial texts, as well as the author of a Navajo pedagogical grammar and dictionary. The English version was prepared with the help of Albert Sandoval, who was also well known as Edward Sapir's interpreter. Since 1977, several posthumous manuscripts of Father Haile have been issued in the "American Tribal Religions" series, published first by the Museum of Northern Arizona and now by the University of Nebraska, under the editorship of Karl W. Luckert of the Department of Religious Studies, Southwest Missouri State University.

The present volume begins with an essay by Luckert on "Coyote in Navajo and Hopi Tales" (pp. 3–19); this also serves as an introduction to volume 9 of the series, *Hopi Coyote Tales—Istutuwutsi*, by Ekkehart Malotki and Michael Lomatuway'ma. Luckert begins by discussing definitions of religion, and defends a characterization in terms of human response to that which is perceived as "greater than human." But the mythic Coyote, as he points out, ranges in behavior and in functions over a scale that includes extremes, from the divine to the "less than human;" and even within a single narrative, Coyote "roams, tumbles, slides, and skips from one level on to another" (7). In comparative analysis, it is noteworthy that Coyote displays more godlike behavior for the Navajo than for the Hopi. It might be added that, in the Great Basin and in California, Coyote gets an even higher score for divinity: though still often playing the fool, he also attains the role of demiurge—not the creator of the world, but "he who made things as they are."

Next come "Author's Prefaces" (pp. 20–24), giving some comments by Haile on cultural functions and ceremonial associations. The narratives themselves begin with "Part One: The Trotting Coyote" (English, pp. 27–44; Navajo, pp. 91–106). The first begins, "From there he started again . . ."; the second, "Again he returned . . ." etc.; it is unclear whether, from the Navajo viewpoint, these constitute episodes of a single long story, or are independent tales. "Part Two: Raised by the Owl" (47–62, 109–22) tells in four episodes how Coyote is killed and resurrected,

pretends to die again, but returns to impregnate his daughter. A baby son is born, abandoned, and raised by Old Man Owl; at the age of 12, he seeks out his true parents, kills them, and is transformed into the Ute tribe. "Part Three: Coyote and Changing Bear Maiden" (63-88, 125-46), in five episodes, involves Coyote somewhat marginally; Haile calls it (24) "a popularized account of a portion of a ceremonial myth," associated with the ritual known as Upward Moving Way.

The presentation of this material is, in a number of ways, unsatisfying. The English style is frequently stilted; e.g., "From there he started to return into the Rock Canyon and arrived at his cornfield where, just in the surroundings of it, he was looking for tracks, they say" (30). A more serious problem is the great difficulty which many readers—say, linguist/anthropologists who know a little Navajo, or Navajos who are more practiced at literacy in English than in their own language—will have in matching up the English and Navajo versions. Thus the first tale, "Coyote and Skunk," is in English on pp. 27-30, and in Navajo on pp. 91-4. The two versions are divided into corresponding numbered paragraphs, but without corresponding page divisions. The twenty-odd sentences within each paragraph are unnumbered. The value of this book would have been much greater if it had been issued in a bilingual format like that long used by many other publications, with English and Navajo sentences directly opposite each other on facing pages.

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**Those Who Came Before.** By Robert H. and Florence C. Lister. Tucson: University of Arizona Press, 1984. 184 pp. 81 pictures, map, illus. \$32.50 Cloth.

"... the increase in knowledge is one thing, and its diffusion another; but the latter is the real measure of the usefulness of the former."

Emil W. Haury uses this quote from Elliot Coues (*Elliot Coues, Naturalist and Frontier Historian*, by Paul Russell Cutright and Michael Brodhead) in the foreword to this book, and they are words well chosen. People can only benefit from studies and