

that will disturb you long after you finish it. It is essential reading for anyone interested in Indian-government relations in Canada today.

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The Maidu Indian Myths and Stories of Hanc'ibyjim. Edited and translated by William Shipley. Berkeley, California: Heyday Books, 1991. 181 pages. \$11.95 paper.

This is a very special book. The original storyteller, Tom Young, or Hanc'ibyjim, was "the last great Maidu storyteller." The stories were first collected by Roland B. Dixon early in the twentieth century and published in 1912, in *Maidu*, with Dixon's English translations. The stories were brought home to the Maidu in the 1950s, when William Shipley, as a University of California, Berkeley graduate student in linguistics, did his doctoral work on Maidu language, publishing *Maidu Texts and Dictionary* in 1963 and *Maidu Grammar* in 1964. Shipley returned to the stories many years later, and our reward is the present volume, published just as Shipley has retired from the University of California, Santa Cruz.

The book is exquisitely crafted, beginning with the cover, a portrayal of Coyote by contemporary Maidu artist Harry Fonseca. The forward by Gary Snyder whets our appetite and gives us a taste of what is to come. Shipley's brief introduction tells how he met the Maidu and heard their myths and tales. He then introduces the Maidu people at some length, unobtrusively providing us many clues for what follows. By now, we are prepared and ready for the stories themselves, and Shipley does not disappoint. "In the Beginning of the World" contains four parts: "The Creation," "The Adversaries," "Love and Death," and "Coyote the Spoiler." Now that all the important subjects of life have been told, we are treated to elaboration and exploration of the themes in "Tales of Old Man Coyote" and "Tales of Other Beings." Finally, in an appendix, "How This Translation Was Made," Shipley completes the picture by providing a succinct explanation, complete with examples, of his process. Here are his words:

My next step in the process—the one which involves the reader's willingness to trust the translator—was to look beyond the

surface differences between the Maidu and English syntactic and inflectional structures in order to find an idiomatic, literate and, one hopes, interesting way to say what the Maidu says. This requires all the artfulness and sensitivity—and knowledge—that one can muster, along with a reliable ethical commitment not to unduly distort or abandon the meaning of the Maidu original (p. 180–81).

Shipley's translation is deceptively simple, a scholarly masterwork without overt scholarly trappings. He has taken an old, imperfectly transcribed set of texts with inexact, line-under-line and side-by-side translations and reworked them into clear and straightforward English, while also taking the English closer to the original Maidu. The translation is both very literal and good English. Although it is not evident in the finished product, this kind of careful translation is done via an exact morphological analysis. The stories simply read as good stories, a tribute to the extremely smooth translation across an enormous linguistic, cultural, and epistemological gap. The translation is so well done that the gap appears easily bridged.

Shipley has the maturity and the sensibility to get out of the way, to let things stand as they were told, without explanation or interpretation, encoding much of the necessary explanation in the introductory chapters. The interpretation is left to the reader, who must understand that the stories come from an old and different time and worldview, from mythtime at the beginning of the Maidu world. The stories should be read allegorically, rather than literally. With a little bit of willing suspension of disbelief, this journey into the old world of the Maidu becomes inspiring. Shipley has also gracefully let the sexually explicit passages stand as they were originally told. This is not a book for small children or the easily embarrassed. Rather, it is a book to be read and cherished by Indians, linguists, anthropologists, literary folk, and the general reader.

One might ask how new and valuable work can still be done with a language that is almost extinct. But a great deal of work remains to be done with every language group in California, whether from old materials collected earlier or from new work with the remaining living speakers. Older texts come from a time (usually around the turn of the century) that is no longer accessible to us, and many of them are either unpublished or in obscure places and, in any case, are often hard to read. New work has an immediacy and, as the elders pass away, a growing urgency that

is different from work with older texts. It is unfortunate that there are so few California linguists like Shipley; some of this work will never be done.

Scholarly work on California Indian languages falls roughly into four historical periods. The first was an amateur period dating from earliest contact to around 1900, consisting of accounts (usually word lists) by travelers, journalists, and others. The era of professional ethnographers, roughly 1900–1950, includes the work of Alfred Kroeber, John P. Harrington, Edward Sapir, and Pliny Goddard; Roland Dixon belongs to this group. Much, though not all, of this work was aimed at classifying California languages into families. A period of deeper study began after World War II, along with the growth of linguistics as a discipline, and is exemplified by the work of the Survey of California Indian Languages at the University of California, Berkeley, guided by Mary Haas. The survey sent out graduate students to prepare a series of grammars, dictionaries, and texts of a number of California languages; Shipley was one of these students. This effort lost its impetus somewhat under the influence of transformational grammar. The fourth period, the contemporary revival of interest in California languages, has been characterized by technical precision often aided by computers and close collaboration with the Indian community. Shipley represents the best of contemporary scholarship, with his clarity, accuracy, attention to detail, and sensitivity to cultural context. In this volume, he has given us both a fine definition of the work of translation and a model capable of living up to that definition. Thank you, Bill Shipley.

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Native Americans: North America—An Annotated Bibliography.

By Frederick E. Hoxie and Harvey Markowitz. Magill Bibliographies. Pasadena, California: Salem Press, 1991. 325 pages. \$40.00 cloth.

In this annotated bibliography of works by and about Native Americans, Frederick Hoxie and Harvey Markowitz, of the Newberry Library in Chicago, have included almost three thousand titles, the majority of which have been published in the last twenty-five years. The authors have chosen to emphasize books