

UCLA

American Indian Culture and Research Journal

Title

New Directions in American Indian History. Edited by Colin G. Calloway.

Permalink

<https://escholarship.org/uc/item/1tm762dm>

Journal

American Indian Culture and Research Journal , 13(1)

ISSN

0161-6463

Author

Wilson, Raymond

Publication Date

1989

DOI

10.17953

Copyright Information

This work is made available under the terms of a Creative Commons Attribution-NonCommercial License, available at <https://creativecommons.org/licenses/by-nc/4.0/>

iron nail served as a spike was for a bow-drill, otherwise made from caribou bone and leather. Three shaped lengths of horn were attached with iron rivets to make a Netsilik bow, which was reinforced on its outer side with sealskin and on its inner side with seal's tendon. An Inuit net from the Mackenzie Delta testifies to European contact; prehistorically, nets had not been used in the region.

This blending is particularly evident in clothing and adornments. Skin garments were decorated with gaily colored strips of cloth and, of course, beadwork, as were hair ornaments and bandeaux. Metal needles facilitated the type of sewing needed to produce waterproof footwear, but cotton thread was no substitute for sinew, as it does not swell as sinew does when wet, and so is not effective for keeping moisture out. Metal needles were also pressed into service for tattooing, particularly for the facial type that was the women's prerogative.

The objects that displayed the least effects of this mixing of cultures were the miniature carvings. But even these were not immune, as witnessed by a tiny gun carved in ivory from Labrador. A section on the technique of waterproof sewing and the technology of harpoons is short but informative, adding to the catalogue's usefulness as a reference work.

Csonka is to be congratulated for using Inuit terms in his descriptions. But one could wonder at his use of the word "esquimaux," particularly after his acknowledgement in the introduction that the people of the Arctic from Alaska to Greenland call themselves "Inuit," an appellation that was adopted by the Circumpolar Conference in 1977, and is now in official use in Canada. Regional variation remains in Alaska, however, where the people call themselves "Yupik" or "Inupiaq;" in Siberia the term is "Yuit."

Olive Patricia Dickason
University of Alberta

New Directions in American Indian History. Edited by Colin G. Calloway. Norman and London: University of Oklahoma Press, 1988. 262 pages. \$29.50 Cloth.

New Directions in American Indian History appears as volume one of the D'Arcy McNickle Center for the History of the American

Indian Bibliographies in American Indian History. The aim of this book and those that are planned to follow every six years is to review recent trends in Indian history and call attention to areas where further research is needed. Indeed, since hundreds of books and articles on Indian history are published annually, the need for such a book to examine recent scholarship is apparent and welcomed. Two previously published bibliographies on Indian-white relations by Father Francis Paul Prucha blazed the way for this volume. *New Directions in American Indian History* is similar to an earlier edited book on recent writings on Indian history by W. R. Swagerty, published for the D'Arcy McNickle Center in 1984.

Editor Colin G. Calloway, Assistant Professor of History at the University of Wyoming, offers a collection of nine essays written by scholars representing several disciplines, including history, economics, sociology, anthropology, and law. Six essays dealing with recent trends appear in part one, while three essays concerning emerging fields are in part two. Some essays are better than others, which, of course, is a common feature of nearly all books containing edited essays. The evaluations of recently published works cited by the editors are very good, and the subject areas they designate as needing further research are significant ones.

The subjects and authors in part one are: quantitative methods in Native American history by Melissa L. Meyer and Russell Thornton; American Indian women by Deborah Welch; new developments in *metis* history by Dennis F. K. Madill; recent developments in Southern Plains Indian history by Willard Rollings; Indian and the law by George S. Grossman; and twentieth-century Indian history by James Riding In. The essays by Welch, Grossman, and Riding In were of particular interest to this reviewer. Welch stresses how Indian women were more than one-dimensional and calls for more research on their roles in Indian society. Grossman presents one of the best overviews on Indian legal matters, emphasizing the Indians' special status. And Riding In calls for more research on twentieth-century Indian communities and their responses to federal policies.

The subjects and authors in part two are: language study and Plains Indian history by Douglas R. Parks; economics and American Indian history by Ronald L. Trosper; and religious changes in Native American societies by Robert A. Brightman. These three essays are extremely thought-provoking. Parks implores

scholars to pay more attention to Indian languages in their research. Troster discusses the relationship of economic theory to Indian and non-Indian behavior. Finally, Brightman argues that the study of religious change in native societies provides a more accurate picture of Indian experiences.

Nearly all the references cited in the nine essays are post 1983—writings on Indian history since the publication of Swagerty's book. However, there are some references, particularly in the essays in part two, to works published before 1983 because some of the authors used these works to prove their arguments. A few dissertations are also listed, especially in areas of new scholarship.

New Directions in American Indian History is an important and useful research tool for students of American Indian history. It is one of those books that needs to be added to a serious researcher's personal library.

Raymond Wilson
Fort Hays State University

Hasinai: A Traditional History of the Caddo Confederacy. By Vynola Beaver Newkumet and Howard L. Meredith. College Station, Texas: Texas A&M University Press, 1989. \$16.95 Paper.

A poster popular in Indian Country says, "The Drum is the Heartbeat." The traditional history of the Caddo Indians is recreated in a cycle of dances that fill one night, from the drum dance to the turkey dance. *Hasinai* uses the framework of these dances to present the history and lifeways of the Caddo, emphasizing their cultural continuity from the prehistoric past to the present. The primary author, the late Vynola Newkumet, was an active member of the Caddo Tribe and was associated with the Hasinai Cultural Center in Caddo County, Oklahoma.

A key theme is the continuing territorial residence of the Caddo. Most tribes under European and American dominion underwent several relocations, entering into exile from their aboriginal territories. The Caddo continued to occupy parts of their aboriginal domain, although progressively diminished under Spanish, French, Mexican and American rule. Even today, the Caddo of