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Native American Voluntary Organizations. Edited by Armand S. La Potin. New York: Greenwood Press' 1987. 193 pp. \$35.00 Cloth.

This book describes itself as having two objectives: (1) "to assist scholars and students of Native American studies in understanding the development of non-tribal organizations, including the important role that they played in the history of Anglo-American Indian relations, and (2) to provide the general reader with information on current groups that serve the needs of Native Americans (Preface vii)."

Despite, or possibly because of these broad objectives, the author found some difficulty in applying selection criteria to existing Indian organizations, given the special characteristics of some organizations and the proliferation of Indian organizations since the 1970's (Preface viii-x). With a few noted exceptions," the entries consist of organizations whose membership is limited to individual participation and whose objectives concern native peoples (Preface ix)." The exceptions were those organizations which are tribal consortia and "certain non-individual membership bodies" (Preface viii). The primary function of a Native American voluntary organization, and not just its stated goals or objectives, was taken into consideration when classifying organizations topically (Preface viii).

The final list of organizations was collected by 13 contributing scholars, including the editor. Each entry is listed alphabetically and includes a brief description of the history, purpose and activities of the Native American organization. Following the list of organizations are two appendices: (A) "Organizations Classified According to Major Functions," and (B) "Chronological List of Organizations with Key Historical Events." This is followed by an index of all organizations cited.

The book/compendium, *Native American Voluntary Organizations*, is a reference guide. Admittedly the guide is not complete and omits important organizations—e.g. American Higher Education Consortium (AIHEC), and the addresses of several organizations cited. The editor correctly sees the volume as a partial coordination of information scattered throughout other books, journals and Indian media sources. Combined with these other sources, this reference work will prove useful. However, *Native American Voluntary Organizations* is more suited to reference col-

lections rather than personal libraries, especially because of its hefty cost—\$35.00 per copy. No soft cover edition is available.

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Patterns of Life, Patterns of Art: The Rahr Collection of Native American Art. By Barbara A. Heil and Geoffrey C. Schwarz. Hanover and London: University Press of New England, 1987. 80 pp.; Hardcover \$22. Paper \$15.

This catalog was published on the occasion of an exhibition at the Hood Museum of Art at Dartmouth College. In addition to the preface it consists of three sections: a general introduction, a section of 32 full page colour photographs, and a descriptive catalogue of the collection. Introduction and catalogue are provided with a short list of relevant literature.

Information on the collection's history is presented in the preface, written by Jacquelynn Baas, director of the Hood Museum. Guido R. Rahr was a successful Wisconsin businessman in the mid-twentieth century, active in civic affairs and with a lifelong interest in American Indian art. However, his collection does not reveal personal contacts with the regional native communities; most of the objects were apparently purchased from curio dealers, explaining their lack of documentation. As such the Rahr Collection is typical of many of the private collections of the late 19th and early 20th centuries. Most of the pieces are of Plains and Great Lakes origin, though also the Southwest and the Plateau are represented. A substantial part of the collection consists of items made for the early tourist market.

Despite these drawbacks a very readable introduction was written by Barbara A. Hail, executive director of the Haffenreffer Museum of Anthropology, Brown University. In general terms she discusses the cultural context of the artifacts, with an emphasis upon the persistence of traditions in the face of the Euro-American impact upon the native societies.

The colour pictures are of excellent quality and presumably show the finest pieces in the collection. The captions of these pictures honestly indicate where tribal attributions are based upon educated guesses only. This is a definite improvement upon