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**American Indian Culture and Research Journal**

**Title**

American Indian Reference Works of 1986: Some of the Best

**Permalink**

<https://escholarship.org/uc/item/7600n69k>

**Journal**

American Indian Culture and Research Journal , 10(1)

**ISSN**

0161-6463

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**Publication Date**

1986

**DOI**

10.17953

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## Review Essay

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### American Indian Reference Works of 1986: Some of the Best

G. EDWARD EVANS

**Reference Encyclopedia of the American Indian.** 4th ed. Edited by Barry T. Klein. New York: Todd Publications, 1986. Volume 1—642 pp, Volume 2—302 pp. \$90.00 Cloth.

**Atlas of Ancient America.** By Michael Coe, Dean Snow and Elizabeth Benson. New York: Facts on File, 1986. 240 pp. illus. (part col.). \$35.00 Cloth.

**American Indian and Alaska Native Newspapers and Periodicals, 1925–1970.** Edited by Daniel F. Littlefield, Jr. and James W. Parins. Westport, CT: Greenwood Press, 1986. 553 pp. \$65.00 Cloth.

**American Indian and Alaska Native Newspapers and Periodicals, 1971–1985.** Edited by Daniel F. Littlefield, Jr. and James W. Parins. Westport, CT: Greenwood Press, 1986. 609 pp. \$85.00 Cloth.

**A Guide to Cherokee Documents in the Northeastern United States.** Compiled by Paul Kutsche. Metuchen, NJ: Scarecrow Press, 1986. 531 pp. \$75.00 Cloth.

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**A Guide to the Archives of Hampton Institute.** Compiled by Fritz J. Malval. Westport, CT: Greenwood Press, 1986. 600 pp. \$75.00 cloth.

**Native American Folklore in Nineteenth Century Periodicals.** Edited by William M. Clements. Athens, OH: Swallow Press, 1986. 271 pp. \$21.95 Cloth.

During the 1980s there has been a decrease in the number of reference books published that deal with American Indians. An indication of the decline is seen in the number of titles reviewed in *American Reference Books Annual*, a major review source for reference books. Between 1975 and 1979 seventy-seven reference books about American Indians were reviewed, while the 1980 to 1984 period had only 61 such books. My impression is that the decline has continued. However, the quality of the books produced has generally improved. In the late 1960s and early 1970s, a great many American Indian "reference books" were little more than repackaged public domain material with a high price tag or, in at least one instance, a fraud. Perhaps the best known example of the problems that accompanied ethnic reference book production in the 1970s is the *Encyclopedia of Indians of the Americas: Volume 1: Conspectus* (St. Clair Shores, MI: Scholarly Press, Inc., 1974). Volume One was carefully done with many "name" contributors and this caused many libraries to take advantage of the publisher's "prepublication, prepayment" offer. Unfortunately, no other volumes were published and eventually a number of lawsuits were filed against the publisher naming one or more of the 27 different company names the publisher had used. All of the 27 nonexistent companies "published" ethnic reference books. This is an extreme example and one that ended in the courts with a great deal of publicity; however, there were many other cases that never would or could have resulted in a lawsuit because it was a matter of "buyer beware." In the last five or six years there have been very few cases of grossly inaccurate poor quality publications.

What follows is a review of a few of the better 1986 reference books about the American Indian. As with most years, the output of 1986 reference books was a mix of good and bad titles, but on the whole there were more good books. Several new editions

or expansions of previous works and an excellent new atlas are the highlights of 1986. Almost all of the new titles in established series, such as Scarecrow Press' "Native American Bibliography Series," were better than average. Unfortunately, prices continued their climb although the rate of increase did not seem as rapid as in previous years. All in all, 1986 was one of the better years for Native American reference books.

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Since the first edition of *Reference Encyclopedia of the American Indian* was published 17 years ago there has been a steady growth in size (from 544 pages in the first edition to 944 pages in the current set). The increase in length has been accompanied by a slow but constant increase in the quality of the information provided as well as the physical characteristics of the books (paper, binding, typesetting). The 4th edition is a good-looking set that bears little physical resemblance to the earlier editions. A six-color graphic is part of the cover design and a smooth cloth cover creates a highly finished appearance. The page size has been reduced as has the type face, making the text a little more difficult to read; however, the overall appearance is much more polished.

Mr. Klein did not change the basic format of the set, so Volume One still contains general information while Volume Two contains biographical data. Eighteen topics are covered in Volume One: government agencies; reservations; tribal councils; other Indian tribes and groups; Federally recognized tribes and bands; Canadian reserves and bands; national associations; state and regional associations; museums; monuments and parks; libraries; Native American centers; Indian health services; Indian schools; college courses; communications; audio-visual aids and distributors; magazines and periodicals; as well as an extensive book list. Except where information materials (audio-visuals, magazines and books) are concerned, the text is basically a directory with each section (for example, government agencies) arranged by state. Within each state, entries are arranged in alphabetical order by name and provide addresses, telephone numbers, tribes associated, and personal names if appropriate. For reservations, there is a very brief description indicating number of persons in residence and the acreage; for some reservations there is a list of public events and activities as well as "local attractions." A 43 page section on audio-visual aids provides a basic annotated description of about 600 films, videotapes, recordings, filmstrips,

“picture-sets” and maps. Running time, target audience, source, and price information is usually but not always provided. Magazines and periodicals are covered in a 35-page section. Here entries provide journal title and mailing address; occasionally there is information about frequency and subscription rates. The final section of volume one is an alphabetical-by-title listing of about “3,500 in print books about or relating to Indians of North America” (p. 339). Each entry provides basic bibliographic information and in most cases the 1985 list price. Additional access to the list is provided by a publisher and a subject index.

Volume Two—*Who's Who* is intended to be a listing of American Indians “prominent in Indian affairs, business, the arts and professions, as well as non-Indians active in Indian affairs, history, art, anthropology, archaeology, and the many fields to which the subject of the American Indian is related” (Volume Two, p.i). Coverage of non-Indians is spotty at best and it would be better to not attempt such coverage in future editions. A new feature of the volume is a geographical index designed to “allow the reader to see, at a glance, all listees in a particular state or city” (Volume Two, p. i). Unfortunately, the indexing is incomplete—for example, William Bright of Los Angeles is not included in the geographical index but is listed in the main text.

Overall the new edition is improved—but is it worth \$90.00? For libraries with major collections on Native Americans there is little choice but to buy the set. Individuals might do better to buy only one of the volumes, depending on their area of interest. In terms of current information, the only competition is Gregory Frazier's *American Indian Index: A Directory of Indian Country, USA* (Denver, CO: Arrowstar Publishing, 1985. 320 pp. \$21.95 Paper). Frazier's coverage is similar to Klein's volume one except that there are no listings of books, journals, and audio-visual aids. What *American Indian Index (AII)* covers in depth is arts and crafts. If all you need is address and telephone number information, then *AII* is a much less expensive, if somewhat older, but still adequate source. For greater depth of information, on reservations, agencies, museums and so forth (though the information is less current) you should consult works such as Jamake Highwater's *Indian America* (New York: David McKay, 1975. 431 pp.) and/or Arnold Marquis' *A Guide to America's Indians* (Norman, OK: University of Oklahoma Press, 1974. 267 pp.).

*Atlas of Ancient America* is a true bargain for anyone who needs an accurate and comprehensive overview of pre-European America. Drs. Coe, Snow and Benson are three highly qualified North American anthropologists who, in this work, demonstrate their ability to write for the general reader. They divided the book and the work of preparing the text into six parts—Part One: The New World (Drs. Coe and Snow), Part Two: The First Americans (Dr. Coe), Part Three: North America (Dr. Snow), Part Four: Mesoamerica (Dr. Coe), Part Five: South America (Dr. Benson), and Part Six: The Living Heritage (Drs. Coe, Snow and Benson). The main thrust of the book is archaeological and Parts 3, 4, and 5 constitute the bulk of the text (171 pages out of 240).

The first two sections, although relatively brief, do provide concise information about the New World environment, the movement of peoples into the Americas, European contact, early European speculations regarding the origins of the native peoples, and include a brief history of New World archaeology. There are no footnotes in the text nor at the end of each part. Although there is a bibliography at the end of the book and it is divided into the same units as the text, a reader will not be able to link statements in the text to a specific source. The bibliography appears to be intended to provide suggestions for further reading rather than a definitive list of works the authors consulted. As an example, Max Uhle's excavations of a shell mound at Emeryville, California is mentioned on page 26; a layperson would have some difficulty tracking down the Uhle report, which is not listed in the bibliography (*University of California. Publications in American Archaeology and Ethnology. Vol. 2, p. 1-106, 1907.*). However, as an overview covering all the important high points of pre-Columbian America, stated in terms a layperson can understand, Parts One and Two are excellent. Part Six (The Living Heritage) attempts to do too much in too few pages. Trying to summarize post-European native populations, their conditions, and their present-day status in 15 pages, most of which are devoted to photographs, was a poor decision. A much better atlas source for some of this type of information is Carl Waldman's *Atlas of the North American Indian* (New York: Facts on File, 1985. 276 pp. \$29.95 Cloth).

The three main sections of the atlas are outstanding. Each section has a number of excellent maps (56 in all), some site plans (25), and all are amply illustrated with over 300 color and black

and white photographs and drawings. As with any good scholarly presentation, the authors present all points of view—not only their own view or the “acceptable” position. Mesoamerican sites receive the greatest coverage, perhaps a reflection of Dr. Coe’s primary research interest. The South America section is particularly strong on the Andean region and is second in length, while North America is covered in 35 pages. I did not note any errors of fact in any of the sections and I commend the authors on their ability to maintain high scholarly standards while writing for a lay audience. The publishers provide both a gazeteer and an index to improve access to this fine book.

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With the two 1986 volumes Littlefield and Parins complete their coverage of Native American publishing; their first volume covered the period 1826 to 1924 (Greenwood Press, 1984). It is unlikely that there will ever be a more comprehensive treatment of Native American serial publications. Littlefield and Parins have spent years compiling their data and examining the issues of newspapers and magazines which they have included in the 3 volume set. Each of the three volumes is identical in format—an introductory essay, descriptions of individual newspapers, and several indexes. The introductory essays are thoughtful analyses of the developments and trends in Native American publishing for the period covered in the volume. The 1826 to 1924 introduction provides an excellent overview of the difficulties encountered in maintaining a viable Native American newspaper. While the 1925–1970 volume documents the steady growth and changing nature of the Indian press, the 1971–1985 volume covers the incredible growth of the 1970s and Native Publishers’ problems in the 1980s. The constants throughout the history of Native publishing are the need for more independence, both financial and editorial, and the problem of producing a publication that will attract a broad-based readership that could provide the desired financial freedom.

Both of the 1986 publications differ from the first volume in that contributors (more than 30) provided data to Littlefield and Parins; in other words, the compilers have not personally examined all the publications described. Not only do these books describe publications but they also list the institutions having significant holdings of each title. More than seventy institutions are in-

cluded; information is also provided if the publication is available in a microformat.

Each entry contains a brief description of the publication's editorial policy and an overview of the "typical" content. A section on "Information Sources" covers bibliographic citations, indexes, and location. For example: *Akwesasne Notes* lists two books which discuss the publication; the authors note that it is indexed in *Alternative Press Index*; and they list nine institutions with significant holdings; and note as well that it is available in microprint from four vendors. The final part of the entry traces the history of the publication—any changes in title, volume numbers, editor, and place of publication.

Two interesting appendices and a thorough index complete each volume. Appendix A provides a chronological list of the publications covered in the volume; 1979 was a good year for starting a Native publication or so it must have seemed to the 52 editors that tried, but 1971 was the high point with 82. Appendix B lists the publications by state.

Only James P. Danky and Maureen E. Hady's *Native American Periodicals and Newspapers, 1828-1982* (Greenwood Press, 1984) comes close to matching the coverage of the Littlefield and Parins set. However, the Danky/Hady volume lacks the descriptive information and probably covers no more than one third of the titles contained in the 3 volume set. (Of passing interest to scholars interested in contemporary Native publishing, Tozzer Library, Harvard University, recently acquired the William H. Hodge collection of a comprehensive sample of Indian newspapers, and the largest organized collection of White newspaper clippings in the world concerning Indian affairs. The collection will be very useful in examining the differences in style of reporting between the native and white press.)

Mr. Kutsche's book (*A Guide to Cherokee Documents in the Northeastern United States*) is probably the most useful of the Scarecrow Press "Native American Bibliography Series" to appear in 1986. Not that Frank Porter's *In Pursuit of the Past* (no. 8) was a bad book but rather that more difficult-to-locate information is available in Kutsche's book (no. 7). Over 6,200 documents held by 21 libraries are described. Although the book's title suggests a narrow focus, Kutsche's indexes to all the persons, publications, places, and organizations mentioned in a document greatly expand its utility. Certainly, scholars interested in the Cherokee will



find the book well worth its price. Because so many of the collections relate to more than the Cherokee, scholars interested in Indian missions and Indian-white relations will benefit from consulting this book. For example, one of the largest manuscript collections on the Cherokee is located at Houghton Library, Harvard University, as part of the files of the American Board of Commissioners for Foreign Missions. Kutsche describes this collection and in the process provides information about many native peoples, not just the Cherokee.

All but a few of the libraries included are located in the northeast—Houghton Library, Cambridge, MA; United Church Board of World Ministries Congregational Library, Boston; Records of the Prudential Committee, Boston; Boston Public Library; Massachusetts Historical Society; Cornwall Free Library, Cornwall, CT; Gunn Memorial Library, Washington, CT; Vail Collection, Yale University Library; Columbia University Libraries; New York Public Library; American Baptist Historical Society, Rochester, NY; Archives of the Moravian Church, Bethlehem, PA; Friends Historical Library, Swarthmore College; Religious Society of Friends, Philadelphia; Historical Society of Pennsylvania; Library Company of Philadelphia; Presbyterian Historical Society, Philadelphia; William L. Clements Library, University of Michigan; Ayer Collection, Newberry Library, Chicago; State Historical Society of Wisconsin, Madison; and the Long Collection, Colorado Springs. The author never explained how Michigan, Illinois, Wisconsin, and Colorado became part of the Northeastern United States or why, if libraries in those states were included, other libraries in the middle of America were not, especially those in Oklahoma.

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Although better known for the education of Blacks, Hampton Institute enrolled over 1600 Indian students between 1878 and 1923. As part of the effort to describe all "Hampton documents in the Institute's archives," Mr. Malval devotes twenty-seven pages to describing documents related to Indian education. The two largest collections are each 10 linear feet of documents. One represents student correspondence to and from family members, as well as Institution letters to students before admission and after graduation (1878–1923). The other major collection is the correspondence of Cora Mae Folsom (1855–1943), a teacher and close

friend of many of her students who continued to write to her until the time of her death. Miss Folsom was a teacher, nurse, director of the Office of Indian Records, and curator of the museum, among other things, at the Hampton Institute. Each entry starts with a brief overview of the collection of documents, followed by a fairly detailed list of persons or organizations mentioned in the documents. A name index provides quick access and a way to check on any related material. For example, Kutsche need not have included Hampton Institute in his Cherokee guide because there is only one document of possible interest identified by Malval and that relates to the Cherokee Training School. Because the work deals with a single institution, each document group receives more detailed coverage than is possible in a multiple institution approach, such as Kutsche's. Despite more in-depth analysis, it will still require time and effort for the researcher to extract desired information; however, works such as Kutsche and Malval will help reduce the level of frustration and save some time.

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William Clements' book is not a reference book in the traditional sense. Instead, it is an anthology of 21 essays about Native American beliefs as reported by 19th century writers such as Schoolcraft, Cushing, Fletcher and Grinnell. His purpose is to examine the way 19th century "evolutionary folklorists" (p. xvi) studied Native American oral literature "because the mythology and rituals of the savages of America provided a context by which to interpret the folklore of civilized Europe" (p. xvi). Clements expands William Bascom's definition of folklore beyond oral literature and includes the context, that is, the performance, and takes into account any available musical settings.

Clements focuses on periodical literature when making his selections because so many reprint houses have published new or facsimile editions of most of the important 19th century monographic treatments of Native American oral literature. He selects items in periodicals "many of which appeared in publications not readily available in even some academic libraries" (p. xx). None of the essays has been reprinted in the 20th century, at least not in any anthology. Another factor in selecting essays is that an essay represents a complete work, while extracts from larger works lack the "finished" nature of an essay. Essays selected had to

make some "theoretical" point and be more than a collection of interesting stories or songs. An attempt was made, successfully in my view, to cover all the Native American genres— oratory, mythology, legend, anecdote, song, and poetry, as well as to represent most of the 19th century folklore theories and issues—origins, diffusion, cultural evolution, irrational fantasy, translation and presentation. Finally, most of the major figures in Native American studies are included in this enjoyable and informative anthology.

A chronological approach was used to present the essays and each essay has a brief introduction by Clements to set the context. All the introductions are at least a page in length, even for a two-and-one-half page essay such as Stephen Riggs' "Mythology of the Dakotas." The collection begins with an anonymous piece, "Indian Eloquence" from April 1836 *Knickerbocker* and ends with Andrew Long's "The Red Indian Imagination" (1900). Not all of the selections are from hard-to-find publications. For example, James Brisbin's "Poetry of Indians" and Benjamin Alvord's "The Morning Star, An Indian Superstition" appeared in *Harper's* and Adolph Bandelier's "The 'Montezuma' of the Pueblo Indians" and Franz Boas' "Northern Elements in the Mythology of the Navaho" were published in *American Anthropologist*. The other authors represented are E. G. Squier (1849), Daniel Brinton (1867), Horatio Hale (1883), Charles G. Leland (1884), John Comfort Fillmore (1897), Simon Pokagon (1898) and William Warren (1898). This anthology could be used as a supplemental textbook in a course on Native American folklore. Although Clements' introductory sections are excellent, the book, if read by a lay person and not in a course work context, may give a distorted view of Native American folklore and how it is and should be viewed. This is *not* to say that Clements is at fault, but merely to point out the possible danger of someone picking up the book, reading a few essays, and making some judgments without reading the book's introduction.