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Native American Basketry: An Annotated Bibliography. Compiled by Frank W. Porter 111

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(163) Congress now demanded "that we must give up all ideas of local government, change our system of land holding to that which we confidently believed had pauperized thousands of white people." And why? Not because of anything the Creeks had done, "but simply because . . . the ruthless and restless white people demanded it. . . . Because white men hoped and expected to obtain for a song, lands from ignorant Indians as others had done in other older states." (164)

Although Grayson remained active in Creek affairs, serving as a delegate to the 1905 Sequoyah Convention, and was the appointed Principal Chief from 1917 to his death in 1920, the above remarks on allotment and the Dawes Commission are the last lines of his memoir. For him the Creek Nation was dead and he had nothing more to say.

Herein lies the significance of Grayson's story. An embarrassingly light complexioned mixed blood with a college education who became a wealthy capitalist, he was nevertheless a Creek. Though he took sides in the factional conflicts that rocked Creek politics during the late 19th century and could be easily described a "Progressive," Grayson was fundamentally a Creek nationalist.

Since the 1941 publication of Angie Debo's *Road to Disappearance*, little has been written on the late 19th century history of the Creeks. Grayson's memoir is thus more than welcome. An informative, interesting story, scholars and lay readers will be turning to it for years to come. As a valuable primary source, its usefulness has been greatly enhanced by David Baird's superlative editing. This is a book that should find its way onto the shelves of everyone interested in Native American history as well as onto the reading lists of every course on the subject.

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**Native American Basketry: An Annotated Bibliography.** Compiled by Frank W. Porter III. Westport, Connecticut: Greenwood Press, Inc. 1988. 256 pages. \$39.95 Cloth.

The study of Native American basketweaving has tended to be highly specialized, concentrated among a few passionate aficionados and avoided by the rest, who are put off by the unfamiliar

techniques and terminology. The specialized literature on North American Indian basketry is thus difficult for the uninitiated to find and evaluate. For this reason, Frank Porter's annotated bibliography of Native American Basketry is a welcome reference.

It would be fortunate if this reference work might encourage other scholars to take up the study of Native basketweaving. A perusal of Porter's annotations reveals that despite the large number of entries, the analysis of Native basketweaving is still embryonic. Most publications are detailed analyses of one or a few pieces, reports on specific collections, or technological classifications. Comprehensive and analytic studies of basketweaving traditions, such as Molly Lee's catalogue on *Baleen Basketry of the North Alaskan Eskimo* (Barrow, 1983), constitute a rare exception. This field needs talented scholars to produce a body of such valuable and useful material.

Porter's bibliography is eminently usable. Its 1,128 entries are organized according to the broad culture areas of North America (Northeast, Southeast, Great Lakes, Plains, Great Basin, Southwest, California, Northwest, Plateau, Subarctic, and Arctic), and indices are provided of authors and subjects (including tribes), making it possible for the researcher to very quickly find the necessary material. The annotations tend to be complete and informative, often incorporating phrases from the text of the work to let the authors speak for themselves. This bibliography will long remain the essential research tool for students of Native American basketry, and will help make this specialized literature more accessible to those who have not yet begun to pursue this avenue of research.

No publication is ever free of errors, and it is unfortunate that due to their basically factual nature, the flaws in reference books tend to stand out in greater relief. Porter's bibliography does have its flaws. For example, there is insufficient coverage of recent sources. Although Porter did not begin this project of compiling and annotating the basketry literature until 1985, only a couple of his references post-date 1984. While no bibliography can ever be complete, the neglect of Washburn's work on the Lower Klamath basketry styles, and McClendon's work on the Pomo subsequent to *The Ancestors* (Museum of the American Indian, 1979) are unfortunate. On the other hand, Porter's bibliography seems especially comprehensive for the areas of his own expertise, the Northeast and Southeast. Since these basketry

styles are unfamiliar even to most basketry specialists, it is fortunate that Porter has provided so much material.

Some other problems that appear in this annotated bibliography may be discussed with reference to the introduction. In contrast to the methodically compiled and annotated bibliography, this introduction appears as an afterthought. In seven pages, Porter takes up the history of collecting baskets over the last century, and then mentions some general trends in the literature on basketweaving over the same period. Both discussions are too brief and out of context to be useful; they do not enrich the use of this bibliography in any way.

On the other hand, Porter could have included some introductory discussions which would have been useful both to the reader and himself, the compiler. For example, Porter needs a definition of basketweaving which would explain the scope of the bibliography to the reader, and at the same time allow a more consistent selection from the literature. Analysis of the entries suggest that Porter included any reference to work with plant fibers, a usable although inexact definition of basketweaving. However, he cites articles on Great Lakes beaded bandolier bags, which do not involve native use of plants. These beaded bags are included presumably because they replaced twined bags: an insufficient criterion in this reviewer's opinion. In the same vein, it would have been useful for Porter to include definitions of some basic terms that appear in both the entries and the annotations. Such explanations would make the reference work more accessible to non-experts.

The reader would also benefit from the inclusion of a map which shows the tribes mentioned according to the areal division selected as the structure for the bibliography. It would then be clear, for example, that the Californian culture region is not equivalent to the present state of California, and would eliminate the double reference (328 and 684) to an article on a Washoe (Great Basin) weaver whose home was within the political boundaries of California state. To give another example, it would assure that articles on the Tlingit would all be placed in the Northwest section. As it stands, one such article is listed only in the Arctic chapter, presumably because the Tlingit territory is within the present state of Alaska. As this entry (1,100) was not included in the subject index, it is findable only by accident. Furthermore, in structuring these areal divisions, Porter should

have used those of a major reference work, such as the *Handbook of North American Indians*. This would eliminate the inconsistency of placing the Panamint-Shoshone in the Great Basin chapter while the Mono Lake Paiute articles appear in the section on California.

There is a point to all this nit-picking. Porter's annotated bibliography on Native American basketry is a unique, necessary, and generally well-done reference work that should not have been weakened by insufficient attention to accuracy, consistency, and accessibility. The project seems to have been hurried along to a pre-mature conclusion. The book will still serve as an essential reference tool, but it could easily have been much better.

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**Kinsmen Through Time: An Annotated Bibliography of Potawatomi History.** By R. David Edmunds. Foreword by Francis A. Levier. Native American Bibliography Series No. 12. Metuchen, N.J. & London: The Scarecrow Press, Inc., 1987. xviii, 217 pages. \$25.00 Cloth.

This volume, the twelfth in the Native American Bibliography Series, is different from its predecessors. Instead of focusing solely on the needs of scholars, Edmunds has sought a twofold purpose. First, he has attempted to provide researchers with a base from which to access the more important works on the Potawatomie. Secondly, as a Cherokee and an adopted Potawatomie (Turtle Clan), Edmunds has sought to provide materials for those Potawatomies who were "very interested in the history of their families" (xvii). In general, he has succeeded admirably in this effort to bridge the gap between the needs of those who inhabit academe and the needs of the people whom they study.

After the foreword by Francis A. Levier (Citizen Band Potawatomie) which reminds readers of the role of the Turtle Clan to retain the people's traditions and Edmunds' excellent outline of Potawatomie history since the seventeenth century in the Preface, this volume of 1,092 entries is divided into six chronologically ordered, sections. Starting with a listing of "General Studies," the sections continue through the "Colonial Period,"