

animals briefly, and provides maps and illustrations for each volume. Because of the editors' careful and patient work, the modern reader can experience at least a bit of the wonder Lewis and Clark expressed at what they saw as they struggled west. The narrative makes abundantly clear how much drudgery and danger were part of their daily experience as the expedition members followed their orders to gather information about everything they saw along the trail. No reader with any interest in the American frontier story will fail to find fascinating events and colorful people in the pages of this masterfully edited set.

New Directions in American Indian History, edited by Colin G. Calloway. D'Arcy McNickle Center Bibliographies in American Indian History 1. Norman: University of Oklahoma Press, 1988. x, 262 pp. References, index. \$29.50 cloth.

REVIEWED BY BERNARD W. SHEEHAN, INDIANA UNIVERSITY

For a number of years now the D'Arcy McNickle Center for the History of the American Indian at the Newberry Library has issued bibliographies of materials dealing with American Indians. The recent increase in the body of literature available has prompted that institution to initiate a new series that will have two sections. The first will be made up of indexed bibliographical lists, the second of volumes of bibliographical essays. The volume under review is the first collection of bibliographical essays. It contains nine essays. The first three treat the most recent literature in a variety of subject areas dealing with Indians. The last three are designed to comment on needs for future work in three crucial areas. The first section, of course, must rely on work done. Essays are offered on quantification, women, métis, the southern plains, law, and the twentieth century. In the second section essays deal with future prospects for work in linguistics, economics, and religion.

The first issue in assessing such a book involves the question of bibliographical essays themselves. There is no point in adopting the essay format if the writer is more inclined to the bibliographical than the essay side of the task. A list with some annotation about content will do the job. An essay requires something quite different. The subject must come first and the bibliographical reference must illuminate the thesis of the essay. Often this can be accomplished satisfactorily by describing the work done thus far in the field. And yet the genre really requires something more. The essays should advance the interpretation of the subject and themselves become part of the corpus of literature. This would appear to be the editor's intention in including two kinds of essays, one descriptive and the other prospective. The achievement, it must be said,

is rather uneven. Most of the essays, though informative, read like prose lists. And the entire volume, though it does make its points, does not really advance the argument very far.

For the past generation, at least, virtually every scholarly treatment of the historiography of the American Indian has demanded a shift of view from the white man's to the Indians' perspective. In the years after the Second World War this came in the form of a call for the use of ethnohistory in the discussion of Indian-white relations. Although one might assume that ethnohistory would require insight into the ethnic character of both sides of the clash of cultures, scholars seemed most concerned with the absence of insight on the native side, assuming, perhaps, that the European position had been adequately covered. Underlying this quite sensible insistence could be found invariably a deep sympathy for the fate of the native people, often coupled with an equally deep antipathy for the character and behavior of the Europeans. Sympathy for the Indians has not abated, though recently it seems to have converged with the ethnohistorical theme to form a proposal that the native people should be moved to the center of the American story. That the Indians should be treated on their own terms rather than as a mere foil for the success of European culture can scarcely be doubted; nor is there any question that the native societies have a history of their own that can be told from the inside with minimal attention to the external influences, largely European, that eventually transformed their character. The trouble is that these quite legitimate historiographical urgings have a tendency to displace the larger American story with the more parochial account of the native societies.

All of these essays in one form or another struggle with this issue. If one cannot dispute the need to increase historical attention to quantification, or language, or economics, or for that matter to the native side of the historiographical divide, the crucial question is how these bodies of knowledge about Indians can be fitted into the larger story of the American continent after European discovery and settlement. The only sustained examination of that issue is in Ronald L. Trosper's essay on economics, though Robert Brightman has some provocative comments on religion toward the end of his contribution. Trosper demonstrates that economic generalizations can be used to explain the actions of even traditional societies. Brightman deftly points out that native religious life did not begin or end with the arrival of Europeans. That traumatic experience placed an extraordinary burden on the coherence of the native spiritual world, but it was not itself the defining fact of Indian existence in the centuries after. Fair enough, but what tale is the historian obliged to tell? How native societies resisted the effects of European influence and survived intact into the contemporary world? Or how over the cen-

turies since the coming of the Europeans, Indian societies, sometimes slowly and subtly, other times with a paralyzing jolt, changed into something quite different from what they had been? Or the middling position which describes how in the confrontation between the two societies both influenced the other while remaining distinct and invariably intertwined? Arguments can be made for all three and perhaps for other variations, though the third probably has that ring of moderation that would appeal to most historians. From this volume, it remains unclear where the historiography currently stands.

Many of the authors seem fixated on the old causes: ethnohistory and more attention to the Indians. Even when in fact historians paid little attention to the Indians and did not practice ethnohistory, no one argued theoretically against these pursuits. The question then was more a matter of practice. It remains so now. But we do need a theory. We need a cogent explanation of how to tell the story of the relationship between two starkly different ways of envisioning and organizing human existence. Ethnohistory or the exploitation by historians of the other social sciences is useful, but without a more convincing theoretical formulation the quest will remain stalled.

The D'Arcy McNickle Center should be commended for producing these bibliographical series. No historian or social scientist can work in the field without consulting them. The current volume has the faults of all collections by a varied group of authors, but it will be no less useful to future scholars for its obvious virtues. It is the best recent overview of the field.

A Stranger in Her Native Land: Alice Fletcher and the American Indians, by Joan Mark. Lincoln: University of Nebraska Press, 1988. xx, 428 pp. Illustrations, notes, bibliographies, index. \$16.95 paper.

REVIEWED BY MARY JANE SCHNEIDER, UNIVERSITY OF NORTH DAKOTA

A good biography is a fascinating web of personality, humanity, and history. In *A Stranger in Her Native Land*, Joan Mark weaves such a web with her exploration of the life of Alice Fletcher, pioneer anthropologist and formulator of American Indian policy.

In writing this biography, Mark faced two challenges: one was the lack of information concerning her subject's private life, because, for some unknown reason, Alice Fletcher destroyed all the documents relating to her early life, keeping only the professional records of her later years; the second was to explain how a woman who devoted her life to recording descriptions of Indian tribal life could also be responsible for devastating legislation that ultimately destroyed that way of life.

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