

Lingeman's success; he has been able to deal with a classic of scholarship by absorbing it, expanding upon it, and, ultimately, going beyond it.

Small Town America is well annotated and has a very useful bibliography that reflects the author's fusion of historical, sociological, and literary sources. More important, perhaps, it has an index that not only lists the vast number of people and places which are referred to, but such topics as "automobiles," "clubs," "fundamentalism," "immigrants," "saloons," and "vigilantism." For this reason, too, *Small Town America* should be the standard work in its field for some time to come.

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The Quapaw Indians: A History of the Downstream People, by W. David Baird. Norman: University of Oklahoma Press, 1980. pp. xiv, 290. Illustrations, maps, appendices, notes, bibliography, index. \$19.95.

At some unknown time, according to tradition, a band of Siouan speaking Indians migrated down the Ohio from the East. Coming to the Mississippi, they divided. One group went north and were called Omahas, upstream people. The other went south and were called Quapaws, downstream people. So they are called throughout this book.

When DeSoto found them, they were a populous tribe living around the mouth of the Arkansas River, and when the first French visitors, Father Marquette and Louis Joliet, reached them in 1673, they were still in that neighborhood. By these and other Frenchmen the Quapaws were called Akansea, from a native term meaning "south wind people," from which came the name of Arkansas River and the future state. One-hundred and sixty years after Marquette's visit, the tribe, then reduced to fewer than five hundred people, was forced from the region it had occupied for centuries and relocated on a small tract in northeastern Oklahoma.

Professor Baird provides a detailed account of the relations of this neglected tribe with the French, Spanish, and Americans. They tried their best to remain friendly toward all Europeans, and their few hostile encounters were with other Indians, sometimes at the behest of

European powers. Their reward for amenability was exploitation and dispossession.

Always a peaceful agricultural people known for their fine pottery, the Quapaws were contaminated with smallpox and other diseases and learned dependence upon trade goods from their contact with the Spanish and French. Their population steadily dwindled. The Americans, who became their new masters in 1804, were to take their lands. First reducing them to a limited reservation in 1818, they were induced six years later to settle on Caddo lands along the flood prone Red River in Louisiana. Devastation of their crops caused many to trek back to Arkansas, where they were tolerated for a time but then "treated out" in 1833.

The story of their troubled life in Oklahoma is followed in meticulous detail. The most unique aspect of it is the initiative they showed when confronted with allotment in severalty under the Dawes Act of 1887. Not satisfied to accept eighty-acre allotments while vast "surplus" acreage would be opened to white settlement, they surveyed and allotted their own lands in two-hundred-acre tracts, and the government finally accepted this coup.

Soon thereafter rich lead and zinc deposits were uncovered on their lands. A few Quapaws became very rich; others who were not fortunately situated or who were victimized by white guardians and other tricksters, stayed poor. All the legalistic maneuvers of this period are related in such detail that the reader might find the story a bit heavy. Baird continues the history into the 1970s, with data on recent conditions. The Quapaws, though having no reservation, retain their identity and organization, and a minimal residue of ancient culture. Much of their land, though individually owned, is protected from alienation at present.

Dr. Baird has produced a book that is thorough, yet compact, meticulous, yet readable, and with no errors worth mentioning. If any criticism is warranted, it reflects only the reviewer's preference. The nature of the sources may dictate the heavy focus on government relations which is found here, but it is desirable that more could be told about the internal social and cultural life of the people, especially during the nineteenth century. What seems missing is the view from inside, what Quapaws felt and thought, which is admittedly difficult to learn about.

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