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Author

Evans, G. Edward

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against the shabby commercial appropriation of art and culture that infects the book by Bancroft-Hunt and Forman, Woodcock's attitude is progressive indeed. And in fact, Woodcock's presentation of art is almost a response to the meretricious excesses of Bancroft-Hunt and Forman. Woodcock makes fine and frequent use of early drawings and photographs of art in its authentic contexts. Even the mediocre reproduction quality of the illustrations as a whole seems to support his seriousness of effort. He clearly uses art to explain the culture and to educate his audience. He does not exploit the people of the Northwest Coast, but honors their culture, past and present.

But ultimately, Woodcock's approach is also a barrier to a more truthful understanding of the art of Native Americans. The belief that "high art" must be directed to the fulfillment of intellectual and spiritual needs, rather than more immediately social ones, is a myth even, or especially, among Western cultures. Its relevance to the art of Native Americans is doubtful, since it is contradicted by the centrality of art in the social structure of the societies themselves. Perhaps it would be better to see art as a unique bridge between the material and intellectual production of a society. In this sense, art would not merely "reflect" life or "illustrate" culture, but would be seen as a vital instrument of social activity, which in the Northwest Coast proclaims a spirit of unity while serving to justify a system of social ranking which pervades not only the social life, but also the religion and mythology—the "intellectual and spiritual life."

Mark Graham
University of California,
Los Angeles

A Concise Dictionary of Indian Tribes of North America. By Barbara Leitch. Algonac, MI: Reference Publications Inc., 1979. 646 pp. \$59.95.

As the price of books climb, along with prices of all the other items we must buy, it becomes more and more important to examine each book with a critical eye. When a book costs sixty dollars the examination should be very detailed. For a reference book there are seven major areas of concern: (1) subject/scope; (2) materials

included; (3) domain/authority; (4) arrangement/access; (5) form of entry; (6) accuracy; and (7) format. Within those areas there are a number of issues to be considered and this review will examine all seven areas.

Although the title of this book indicates the subject matter is Indians of North America, there are some limits that are not clearly stated. It is clear from the maps and tribes included that the term "North America" means north of the U.S.-Mexican border. It does not include Hawaii or Indian tribes that historically lived in Mexico and now live in the U.S. (i.e., Yaqui). Beyond those unstated limitations, the book is supposed to be comprehensive in its coverage. However, a spot check indicates a number of omissions, primarily of smaller, less well-known tribes. Some examples of tribes not described or even given cross reference are: Choptank, Potomac (Patawomeke), Kitanemuk, Fernandeno, and Esselen. Another type of "omission" problem is exemplified by the Piscataway (Conoy) tribe. There is no entry under either Piscataway or Conoy. There is, however, a statement in the entry for Nanticoke: "They were related to the Delaware and Piscataway (Convoy) tribes" (p. 292). Omissions of this kind make a reader wonder just how the author decided to include or not include a tribe.

In terms of the type of information included in an entry and the form of entry there is an admirable consistency. Each entry contains a brief summary of the tribe's record history, basic information on social organization, religion, economic base, and language. Entries range from one to five pages. A one to three item "bibliography" is provided at the end of the entry. The audience this book is aimed at is the lay person or individual needing a quick overview.

The primary arrangement is alphabetical by tribal name. There are some cross references but they are not always complete, (for example, "Sioux: see Dakota" (p. 34), which in turn provides a brief entry and references to other fuller entries under band names). A more direct cross reference system would have made the book easier to use. The index, prepared by Keith Irvine, consists of more than 8,500 entries and is a dictionary arrangement of tribal and personal names as well as topical entries. In spite of the number of entries the index is not complete (for example, on p. 540 the word *kwoxot* is indexed but *kwanami* is not—both are italicized words and only two lines apart). Nevertheless, the book is generally easy to use with a variety of ways to approach the information.

Questions of domain and authority are difficult to answer. There is really no information about the author's qualifications for pre-

paring the book beyond; (a) receiving a B.A. and M.A. from the University of Michigan (no indication in what field[s]); (b) being a Peace Corps volunteer for two years in the Philippines; (c) being a research editor for *Encyclopedia Britannica*; (d) author of *Chronology of the American Indian*; and (e) "her interest in American Indians has taken her to numerous archaeological sites in North, Central and South America" (dust jacket). She may be very well qualified to prepare a book of this breadth and length but there is no evidence of this in the information provided by the publishers.

The content of the entries makes one feel they were written using older ethnographic resources. They are written in the past tense and seldom contain information about the contemporary situation. For example, the entry for the Teton moves from the Wounded Knee Massacre in 1890 to "In the late 1970's, the five Teton reservations were: . . .". The entry ends after naming the five reservations. The "further reference is John Ewers' *Teton Dakota Ethnology and History*, 1938. None of the entries provide adequate information about today. The text will generally support the Hollywood stereotype Indian rather than reflecting the real world. Just a few paragraphs about the contemporary sense in each entry would have made this a much better book.

The maps and illustrations are taken from the National Archives, BIA and the Smithsonian Anthropological Archives for the most part. They too reflect the backward looking emphasis of the text. The regional maps at the end of the book should be used rather than the endpaper maps. The endpaper map showing culture areas is particularly bad, it has the "Pueblo" in the Plains culture area!

In summary, if you need a book that provides a short overview of the major tribes in North America, as they may have been, this is a reasonable source. If you need an overview of all the tribes of North America as they *are*, this is not the book for you.

G. Edward Evans
University of California,
Los Angeles