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The Arapaho Indians: A Research Guide and Bibliography. By Zdenek Salzmann

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tion. But, of course, they were the same man, a man who managed to escape slavery by blacksmithery, music—and autobiography. He was a man with a family to care for, a man who made the Indian identity he chose for himself serve many turns.

Littlefield's work is not on the same scale as Emmanuel Le Roy Ladurie's *Montaillou*, but it conveys the same Blochian lesson as to the fascination and the *worth* of historical investigations into the lives of the obscure.

H. David Brumble
University of Pittsburgh

The Arapaho Indians: A Research Guide and Bibliography. By Zdeněk Salzmänn. New York: Greenwood Press, 1988. 128 pages. \$35.00 Cloth.

Zdeněk Salzmänn has compiled a list of published sources, government documents, archival manuscripts and records, and museum collections that pertain to the history and culture of the Arapaho Indians. Works on both the Arapaho of Wyoming and the Southern Arapaho of Oklahoma are included. In addition, the author gives a brief historical and ethnographic sketch of the Arapaho.

The bibliography of published works is extensive. It contains 702 items, including theses, dissertations, and some newspaper articles. Each entry is assigned a "content category" (for example, Contemporary Affairs, Culture Change, Dance, Kinship, and so on). A topical index follows, thirty-four categories in all. The topical index is useful, although the reader should not rely on it completely; a work whose title does not suggest a particular category may not be assigned to that category. For example, James Mooney's classic account of the Ghost Dance movement among the Arapaho is not listed under Culture Change, and Inez Hilger's monograph on Arapaho childlife, which includes material on foods and their preparation, is not listed under Food Preparation. On the other hand, the category Pictorial Documentation, not typically found in a bibliography, is very useful, including as it does works that contain photographs of Arapahos.

The list of public documents that contain information pertaining to the Arapaho includes documents in the Congressional

Serial Set published between 1826 and 1969, Congressional Committee Hearings between 1918 and 1984, United States Statutes at Large, and other government publications issued since 1885. The documents are arranged chronologically by year, and the content of each is briefly described. The researcher will find this section of the guide very useful.

Thirty-eight archives with significant collections of manuscripts, recordings, or photographs are listed. Almost all the important collections are represented here, although some of the most important collections of photographs are omitted. Those at the Western History Center of the University of Oklahoma, Oklahoma Historical Society in Oklahoma City, Denver Public Library, and Coe Library at the University of Wyoming certainly would be of interest to researchers. In addition, there are organizations on the Wind River reservation that have collections of photographs of contemporary life; these are not mentioned. The author gives a brief description of the materials available at each of the archives.

The list of twenty-one museums includes those with the most important collections of Arapaho material culture. The author describes the types of objects (for example, clothing, pipes, weapons) in each collection. For several collections he indicates whether the objects were collected among the Northern or the Southern Arapaho and gives the name(s) of the person(s) who collected the objects and the approximate date they were collected. The author's description of the museum collections does not point out that two have detailed notes on the symbolism of the designs on clothing and other objects.

Salzmann's research guide and bibliography is an important contribution. He anticipates that there will be subsequent editions; if so, the introduction to the bibliography should be expanded and revised. This brief two-page essay, "Guide to Sources," precedes the topically indexed bibliography. Here he mentions what he considers to be the basic sources yet, unfortunately, he does not attempt to evaluate them. The result is that the reader can be misled. For example, the author refers to one work as "an overall view of the Arapaho people from the inside (page 16)," as an account written by an Arapaho; in fact, it is not. Research on the history of that particular publication has shown it to be written almost entirely by a non-Indian anthropology student. Important sources, such as Mooney's work on the Ghost

Dance, are not mentioned, while others of mediocre quality are brought to the reader's attention. The reader is directed to A. L. Kroeber for information on "traditional" culture yet not warned about the problems inherent in the kind of cultural reconstruction represented by these kinds of studies. The author also should instruct the reader how to locate the unpublished reports listed in the bibliography.

There also are some problems with the ten-page "Historical and Ethnographic Sketch." Throughout, no citations are given; it is difficult for the reader to know on what basis the author is drawing conclusions and making interpretations about Arapaho history and culture. The cultural sketch largely concerns the Arapaho way of life a generation before reservation settlement; it ignores much of their life during the last one hundred years. There is no mention of the Arapahos' successful effort during this century to expand the land base, establish tribal businesses, and operate their own schools. Furthermore, the reader is told that "little is left" of traditional culture today (page 10)—only music, beading, and the Sun Dance or Offerings Lodge are well "preserved." In fact, while songs continue to be sung, clothing decorated, and the Sun Dance ceremony completed, these things are not done nor thought about in the same way they were several generations or even one generation ago. Moreover, behavior that is not obvious to the casual observer, such as kinship or political relations, also shows continuity with the past as well as features appropriate to contemporary times. Perhaps the author felt that a discussion of how culture change can be studied and understood would be inappropriate for a general audience. But this kind of discussion is necessary; otherwise researchers may be "guided" toward accepting old stereotypes and perpetuating old misunderstandings. Despite the problems with the introductory essay, the bibliography itself is a noteworthy accomplishment.

Salzmann's research guide and bibliography is very impressive in its scope. There are 1350 items in all. The volume should prove a valuable aid to research of all kinds. It is unfortunate that such a comprehensive list of sources is not available for every American Indian people.

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