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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,"

the "New Nation," "Removal Period," "Kansas, Oklahoma, and the Midwest: Postremoval Period, 1847-1900," to the "Twentieth Century." The majority of listings concentrate on the 19th century (approx. 800). Within each section items are listed alphabetically by author, with annotations provided for each. The volume concludes with an index with listings referring to entry numbers rather than page numbers.

If the general layout is logical, does Edmunds achieve his goal of serving two audiences: scholars and the Potawatomie people?⁷ Here, the overall answer is, yes. Edmunds has given scholars a solid point of departure for future research. In particular, Edmunds' annotations clearly note primary sources from secondary sources, and in spite of Levier's assertion that "Dr. Edmunds does not attempt to judge the value of each writing," Edmunds does editorialize—quite often, and well. Moreover, Edmunds includes specific data on Potawatomie people specifically listed in particular works which can only aid in the recovery of the personal past for Potawatomie individuals.

My only criticisms of the work concern two areas: Edmunds editorial decision about what to include, and the handling of the index. Edmunds, perhaps because of a restriction on space, chose to ignore two large areas of material vital to scholars and to those Potawatomies seeking their heritage. The first, and less serious, decision was to exclude major sets of materials in the National Archives, congressional documents, and other repositories in the United States and Canada. In the Preface, Edmunds does warn the reader of these omissions, but the inclusion of at least an assessment of the materials and the location of major blocks of materials within the National Archive Record Groups 75, 107 and agency records, as well as an appendix listing the other major museums, libraries, and archives would have added enormously to the value of this bibliography.

The second editorial decision, to omit most anthropological works, leaving the reader to explore the extensive bibliographies of Edmunds' *The Potawatomies* and J. Clifton, *The Prairie People* seems at odds with Edmunds assertion of including "well over 95 per cent of all significant Potawatomie materials" and, it will I suspect, not sit well with his social-science brethren.

The other major problem with the volume lies in the index. Principally only an index of names of individuals, tribal groupings, and events, there is no consistency as what was included and what was not. Concerning more detailed topics, Edmunds

provides listings for the "Ghost Dance," "Iroquois Confederacy," "Midewiwin," and "Peyote," but there are no general listings for a number of other major events or institutions (e.g., French and Indian War, federal or state Indian policy, fur trade, demography and disease). At times the index provides limited help. For example Edward Braddock is listed, but not other germane items (nos. 165, 167). The listings for more generalized topics are even more limiting. There are only five generalized topics ("costume," "ethnobotany," "kinship and clans," "language," and "political structure") included in the index, and they are listed obscurely under "Potawatomie Indians." To find items on "religion" for example, the reader is forced to either skim through all the annotations or rely on the listings for "Catholic missions," "Peyote" or "Bear Walkers" (that the former contains 85 entries and the latter two combined only nine seems at odds with the bibliography's principle aim). The first process is too unwieldy and the second still misses items (e.g., #170). There are simply no entries for items such as divorce, women, social patterns, terms which do appear in the main text of the volume.

But the major weakness in the index is its inconsistency in listing author entries. It appears that the index was generated from the annotations. Thus, if the author's name does not appear in Edmunds' description, it did not make it into the index. Wheeler-Voegelin, for example, appears as either author or co-author for items #192, 193, and 194. His name, however, does not appear in the index (nor does that of his co-author, Helen Tanner—item #194). Even when a reader examines the entries for the "Indian Claims Commission," number 193 is omitted.

At times, the inconsistencies will probably lead students away from Edmunds' astute comments and recommendations. For example, readers skimming the annotations may come across item #33, Walter O'Meara *Daughters of the Country* (1968), and read that it is based "heavily on Keating's narrative." When the reader examines the index, he or she is referred back to item #33, missing entirely item #319, William H. Keating, *Narrative of an Expedition to the Source of the St. Peters River* (1825) and Edmunds' comment on its "vivid accounts of [Potawatomie] acculturation." On the same page (item #36), Edmunds describes James Scott's *The Potawatomies: Conquerors of Illinois* (1981) as including "one of the best photographic essays on the Potawatomie every published." Since Scott's name is omitted from the annotation, and

thus the index, researchers are apt to miss this information (to compound the difficulty, there is no category for either "photographs" or "images").

Nevertheless, Edmunds effort in gathering together a wealth of information on the Potawatomies is a welcome addition to furthering understanding of these important people—the understanding of scholars and of the people themselves. Edmunds' adoption into the Turtle clan is well-deserved.

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Return of the Native: American Indian Political Resurgence. By Stephen Cornell. New York: Oxford University Press, 1988. 278 pages. \$29.95 Cloth.

Return of the Native is a readable, informative, and stimulating account of the vicissitudes of the relations between the diverse native peoples of North America and the somewhat less diverse peoples who invaded their territories. This is an ambitious book in that it seeks to encompass the broad sweep of Indian-white relations since the landing of Christopher Columbus, and in that it seeks to do so in a way that is intelligible to a wide audience while remaining firmly rooted in the author's home discipline, sociology. To anticipate the punchline of this review, Cornell not only manages these ambitious tasks, but does so with grace and wit.

Even so, this is a difficult book to review. On the one hand, the diversity of its intended audience makes a global assessment difficult. What one audience will see as a strength may well be perceived as a weakness by another. On the other hand, for a reviewer who was both a participant observer of events of the type Cornell discusses (I was an instructor at Navajo Community College in the early 1970s), and who has written on closely related topics, achieving intellectual honesty and objectivity in a review is difficult.

In addressing a broad audience the tension between a narrative account and a theoretical analysis becomes central. For those disciplines that stress narrative accounts, the downplaying of sociological theory and the chronological presentation of changing Indian-white relations are strong points. For those disciplines