descent. As director of the UCLA American Indian Studies Center and editor of the *American Indian Culture and Research Journal,* he is well qualified to bring us this valuable book, a fountainhead of reference material. I have no hesitancy in giving this book my enthusiastic endorsement.

Wilbur R. Jacobs
Huntington Library

Native Canadian Anthropology and History: A Selected Bibliography (revised edition). By Shepard Krech III. Norman: University of Oklahoma Press, 1986, 1994. 212 pages. $28.95 cloth.

This bibliography is intended for use by students in native studies, anthropology, and history courses. Ninety-nine percent of the authors listed are non-Indians. Thus, for those of you who teach native art specifically from the native perspective, little material is included that would be useful to your students. You already know what a chore it is to decode Western theories, political rhetoric, and ideological dogmatism from the native perspective.

The selected bibliographic material is overwhelmingly of the anthropological and historical variety, as the title clearly indicates. Contemporary native art criticism is all but absent. Anthropologists and historians, however, will find the bibliography rich in content and in tune with the tone of their political underpinnings. This state of affairs (unfortunate for native art) was preordained, in that the present volume grew out of the author's original 1984 seminar on native Canadian anthropology taught in an unnamed Virginia university, where interpretive data from the anthropological and historical professions was scarce. Some things never change.

The book includes such illustrious names as Trigger, Ames, Boldt, Blodgett, Berkhofer, Boas, Joseph Epps Brown, Little Bear, and McLuhan (just to name a meager few); both non-Indian and Indian readers will be impressed with the vast wealth of resources available. Krech writes that the disciplines of anthropology and history unavoidably cross the 49th parallel, presumably making this an international and not a wholly Canadian affair. Indeed many of the authors listed are American.

This acknowledgment is welcome news to Indians who live along the Medicine Line. Now, if only the eager-beaver politicians

would recognize that Canadian and American Indians see themselves as sovereign people, suffering the most protracted political repression of any people anywhere. (Nah! That would be too much like asking Castro to leave Cuba. But, wouldn't it be something, to see a serving prime minister and a president actually move to restore the freedoms lost when their two nations decided unilaterally to divvy up North America between themselves, thereby cutting whole Indian nations down the middle, separating families, lands, religions, cultures, and history? The Anglo-American Treaty or Jay's Treaty of 1794 comes to mind here.)

The original version of this bibliography listed over two thousand sources divided into nineteen sections and was called *Native Canadian Anthropology and History: A Selected Bibliography* (1986). The current directory adds over one thousand new sources, mainly publications between 1984 and 1991. Krech writes,

> [A]ll citations in the bibliography proper have been indexed by the author; and this introduction has been rewritten. The first edition's nineteen sections, which were grouped in three parts, remain identical: Part One ("Reference, Comparative, and Basic Historical Sources"), as its name implies, lists reference materials, comparative analyses overlapping other sections, and historical sources; Part Two ("Regional and Ethnic Sources") contains eight sections on "nations," "tribes," or ethnic groups, which are grouped in culture areas mainly on the basis of such conventional criteria as cultural and linguistic affiliation and geographical area. Finally, the eight "Special Topics," in Part Three, remain as salient for research today as in 1984 (pp. 3,4).

These special topics include writing the history of native Canadians; the fur trade; missionaries; education; health and disease; art and material culture; gender; and political, legal, and constitutional issues. An index of the authors is very helpful in making a quick survey of the book's contents.

The author pays particular attention to the changing tides of self-description that First Nations people now use. Terms that he identifies as interchangeable include *First Nations, Indians, native, native Canadian, aboriginal, American Indian, and Native American.* Of course, the trend now is for native peoples to use their own languages to describe themselves. Very few use the English versions, which tend to be poor translations of the original names.

Krech encourages students to study the book's introduction to get a handle on the author's intent. It is doubtful that student researchers could get very far without at least a cursory understanding of the book's organization. Page 5 contains a handy guide to using the bibliography, which the author calls maximally "friendly" and useful. Norman Zepp, it should be noted, is wrongly identified as Norman Zapp in both the index and the listing on page 180, or perhaps it is only a typographical error. Mistakes are bound to occur with books of this nature that are written over long periods of time. This one has been in the works for more than a decade.

Some important authors who have not been included and perhaps could have been introduced to the reading public in the chapter on art and material culture are Lee Ann Martin, George Longfish, Vivian Grey, Loretta Todd, Jimmie Durham (a controversial figure), Vine Deloria, Jr., and Jamake Highwater (another contentious personality). Perhaps this area is still too new to academic professionals such as Krech, since their own disciplines have suffered under the grand delusions of Canadian and U.S. government "democratic" policies for decades, if not centuries. Western academics, therefore, have had ample excuse to routinely excluded the native perspective from serious consideration in favor of their own political agendas. Other professors in native studies no doubt would find serious deficiencies in the choice of authors and topics, depending on their areas of specialty. About all that can be said here is that Native American studies faculties, being inadequate in this area, should put together their own bibliographies; more especially, native art professors need to get their own bibliography together. Individual professors like me have compiled bibliographies, which are used as handouts, but none are published by a major publishing institution like the University of Oklahoma Press. Perhaps just as importantly, no press has ever inquired whether we would like one published. (Could it be they have their hands already full with the more acceptable anthropological version of Indians?)

Outside the area of native art, the historical paradigm clearly belongs to white people, and there is no way in hell they are going to relinquish that power. They seem to have no problem whatsoever publishing and selling material written by non-Indians about Indian art, year in and year out, however poorly documented and justified. (After getting turned down by one publisher after another over the past four years, I have grown weary of believing

that publishing companies even want to publish books written by native authors unless an author has won a Pulitzer prize or something. And that has to be in fiction. Their main response, in the native art arena, at least, is that their readers prefer the stuff written by non-Indians that describes, ad nauseam, the anthropologically correct Indian.)

Bibliographies are not novels, nor are they intended to be read for enjoyment by the lay person. This one is no exception. It is extremely dry reading, meant for the specialist only—who would, no doubt, disagree with this assessment.

Alfred Young Man
University of Lethbridge (Canada)

A New Species of Trouble: Explorations in Disaster, Trauma, and Community. By Kai Erikson. W.W. Norton & Company, 1994. 263 pages. $22.00 cloth.

In 1973, Kai Erikson, a professor of sociology and American studies at Yale University, was invited by a law firm representing survivors of a devastating flood to visit Buffalo Creek, West Virginia, and investigate the sociocultural consequences of that disaster. Since then, he has traveled to a number of other disaster sites, usually to gather information for legal purposes. Most of these sites are not the results of "natural" disasters but of havoc wrought by human hands and, frequently, havoc involving toxins. *A New Species of Trouble* is a report and an admonition about this new sort of danger and its cultural implications.

A New Species of Trouble is arranged in chapters focusing on several different instances of modern trauma. These are not full-blown academic investigations but studies that Erikson calls "line drawings rather than detailed portraits" (p. 18). The specific cases studied are (1) the Ojibwa people of what is now northwestern Ontario, who have suffered chronic trauma since the European invasion, including the most recent horror—the contamination of the local waterway by methylmercury; (2) the town of Immokalee in South Florida, where a local concern embezzled thousands of dollars from migrant farm workers, most of them Haitians; and (3) East Swallow, a neighborhood in Fort Collins, Colorado, where thousands of gallons of gasoline leaked from "incontinent" tanks and now fill underground spaces beneath family homes, emitting