

senate that banned women's basketball. At the risk of becoming a public relations man, he might have said more about the sports heroes of the university who became household words in the state. What of halfback John "Shipwreck" Kelly, for instance? Stanley might have also provided tables on the records of the teams; such records could illustrate the evolution of schedules in football and basketball that he briefly describes. Nonetheless, *Before Big Blue* is a useful addition to the literature of sports in the nation, especially in the collegiate realm. Certainly it is vastly superior to what court historians have written about football and basketball at their universities.

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*The Cambridge History of the Native Peoples of the Americas*. Volume I, *North America*. Parts I and II. Edited by Bruce G. Trigger and Wilcomb E. Washburn. (New York: Cambridge University Press, 1996. Pp. xix, 564; xix, 500. Notes, bibliographic essays, illustrations, maps, tables, figures, indexes. \$99.95.)

This is a large and important work that, like other Cambridge histories, seeks to synthesize existing scholarship rather than present the results of original research. Fifteen substantial chapters (of roughly sixty to seventy-five pages each), written by highly regarded archaeologists, anthropologists, and historians, cover the United States, Canada, and (to a lesser extent) Greenland. The editors express the hope that the work will "constitute a permanent record of the state of knowledge in this field in the mid-1990s, as well as a benchmark against which future progress can be measured" (p. xix), and they aim the book at readers throughout the world.

It is a tricky business, in an age that encourages relativism and alternative histories, to write about Indians or other minority groups, and the editors and authors here have wisely chosen a traditional approach with high standards of objectivity. "Professional historians have a responsibility to subject all interpretations to scholarly analysis," the editorial preface asserts. "As more historical data become available, the possibility of subjective factors wholly determining interpretations diminishes" (p. xvi).

The editors, to be sure, are a bit embarrassed that there are no Indians or Inuit among the authors and assert that this was not because of any lack of desire or effort to recruit Native American authors. "The professional study of Native American history," they say, "remains largely the domain of historians and anthropologists of European descent" (p. xvii). The focus of the writing, however, is on the native peoples and the ways they reacted to the diversity of environments and to the European cultures that invaded their lands. If there is a theme to the book, it is that native groups have persist-

ed and have struggled, more or less successfully, to maintain some autonomy and to preserve their cultural identity and community life.

The long history begins with the third chapter, in which Dean R. Snow describes the Paleo-Indians with their nomadic hunter-gatherer cultures and then their gradual economic change and diversification into bands within the standard culture areas of the United States and Canada. He pays attention, too, to linguistic diversification and relations between various linguistic groups. Linda S. Cordell and Bruce D. Smith carry the story forward with a discussion of mixed economies based on farming native domesticated plants combined with hunting and gathering. They deal at length with both the Southwest and the Eastern Woodlands and offer a comparison of the two regions. Smith further studies the agricultural chiefdoms of the Eastern Woodlands, with emphasis on Mississippian culture, especially at three sites: Powers Phase in southeastern Missouri, Cahokia and the American Bottom along the Mississippi near St. Louis, and Spiro along the Arkansas River in eastern Oklahoma.

After these archaeological chapters, Bruce G. Trigger and William R. Swagerty present the history of North America in the sixteenth century, a once neglected period now recognized as a time of major change over much of the continent, including the devastation caused by the introduction of European pathogens. Neil Salisbury then writes about the unprecedented spread of European cultures in the eastern part of the continent between 1600 and 1783, with special attention to native accommodation and resistance. Michael D. Green continues with a historical survey of eastern Indians in the century from 1780 to 1880 as they reacted to the expansion of European colonization into the Mississippi Valley.

Part II moves backward in time to pick up the history in other culture areas—the Great Plains from the arrival of the horse to 1885 (by Loretta Fowler); the greater Southwest and California from the beginning of European settlement to the 1880s (by Howard R. Lamar and Sam Truett); the Pacific Northwest from the beginning of trade to the 1880s (by Robin Fisher); the Northern Interior (Canada) from 1600 to modern times (by Arthur J. Ray); and the Arctic from Norse contact to modern times (by David Damas). Inserted halfway through this series is a chapter by Frederick E. Hoxie that deals with the reservation period in the United States and Canada, 1880–1960.

The whole work comes to a close with an idiosyncratic chapter by Wilcomb E. Washburn. Described in the preface as “a personal evaluation of trends in Native North American life since 1960” (p. xv), this chapter furnishes a good deal of factual material and presents Washburn’s view that the Indians have experienced political, legal, economic, artistic, literary, scholarly, and religious “renaissances,” which are largely pan-Indian movements. Washburn sees the future in a favorable light: “Judged by the standards of other nations, or by the record of the Euro-American historical past, the future

of the Native Americans of North America can be assessed with optimism and confidence" (p. 468).

The first two chapters remain to be noted. They do not fit the pattern of the book as a whole and probably should have been entered at the end as appendices. The first, by anthropologist Peter Nabokov, describes native views of history under headings of myth, prophecy, memory, legends and oral traditions, oratory, folktales, ritual, and "things." The chapter is a linking together of brief statements from a great many authors; the names of 110 authors, including a few duplications, are entered into the text itself. The second chapter, written by the two editors of the volume, is an extensive and valuable historiographical discussion of how historians have treated native peoples of North America from the fifteenth century to the present. Since the authors of the main chapters do not base their studies on Indian views of history but follow traditional European-American practice, the first essay is out of place at the beginning of the volume. The book as a whole does not pay any attention to the historiographical summary but moves forward on its own terms.

One of the best features of this work is the information in the bibliographical essays (running from three to twelve pages each), which offer authoritative analyses of the literature pertaining to the chapters. Another valuable feature is the excellent cartography. The maps are numerous (twenty-eight in Part I, twenty-five in Part II, including six two-page spreads) and are very well drawn. They add immeasurably to the understanding of the story, but, unfortunately, there is no identification of the cartographer and no documentation of the sources used for each map. Only the archaeological chapters have other illustrations (drawings of artifacts and sites).

The editors have allowed the authors considerable leeway. All use personal preferences for naming their subjects—Indians, Eskimos, Inuit, Native Americans, Native peoples, or simply Natives. They chose their own schemes of documentation, from no footnotes at all, to footnoting only direct quotations, to heavy documentation of the material; the number of footnotes per chapter runs from none to 162.

In a work as large and complex as this one, there are bound to be sections that will arouse criticism and perhaps controversy. Historians may want less archaeological detail and more historical development, while archaeologists and anthropologists may ask for just the opposite. But the authors present an amazing amount of useful material and authoritative and carefully balanced judgments, from which general readers can profit and against which scholars can check their own studies.

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