

inconsistencies in the spelling of place names, especially between those appearing in the introduction and in the main fold-in map, as for example Bannack and Bannock, Bitter Root and Bitterroot.

Indiana University

Oscar Osburn Winther

The Livingston Indian Records, 1666-1723. Edited by Lawrence H. Leder. (Gettysburg: The Pennsylvania Historical Association, 1956, pp. 240. Illustrations, maps, and glossaries. \$5.00.)

Many of the studies of the Iroquois nation stress the role of these Indians in the Anglo-French struggle for supremacy in America. The questions of the allegiance of the Iroquois to the English or of their relations with the French have received much attention. As a result the relationship of the Iroquois to the various English colonies has often been slighted. It is the contention of the editor of *The Livingston Indian Records* that these documents will help to restore "some balance to Iroquois history" and that they will throw additional light upon their relations with the English colonies. In the opinion of the reviewer the documents by themselves are often disappointing in this respect.

Robert Livingston who served as secretary of Rensselaerswyck, town clerk of Albany, and secretary for Indian affairs had the task of transcribing the conference minutes and documents concerning the Indian relations into the permanent record book. *The Livingston Indian Records* consist of the drafts and copies of these conference minutes and documents which Livingston retained for his personal file. He also retained material inherited from his predecessor as secretary of Rensselaerswyck. Since the first two volumes of the permanent record books have disappeared, the Livingston documents now on deposit in the Franklin D. Roosevelt Library assume an additional importance.

One series of documents deals with the concern of Virginia and Maryland over the Iroquois raids against friendly Indians and whites on the Maryland-Virginia frontier. Others indicate the interest of New Englanders toward the tie of the Iroquois with the New England tribes which were friendly to the French. The bulk of the documents contain information about New York-Iroquois problems over land, trade, and the French question. So the question of the French-English struggle and of the position of the Iroquois appears again and again. Scattered throughout the records

one may find additional information concerning trade, land control, and intertribal relations and movements on the New York-Pennsylvania frontier.

Two introductory articles precede the records. Leder has written a brief sketch of the career of Robert Livingston and an explanation of the disposition of the Livingston records. Paul A. W. Wallace in a second article gives a brief outline of the history of the Iroquois. Both articles, while brief, are adequate for introductory purposes.

The documents themselves are arranged in chronological order with italicized introductions giving the name of the speaker and date. This arrangement is sometimes confusing to the general reader who may be following a particular topic. There is no index, and while there are occasional explanatory footnotes, additional explanatory material in the footnotes would be beneficial. Pictographs explaining the legend of the founding of the Five Nations are scattered throughout the text. These are of dubious value and add little to the book. A glossary of Indian tribal names used within the documents is also provided.

Butler University

Allan J. McCurry

The Horse in Blackfoot Indian Culture, With Comparative Material From Other Western Tribes. By John C. Ewers. Smithsonian Institution, Bureau of American Ethnology, Bulletin 159. (Washington, D. C.: Government Printing Office, 1955, pp. xv, 374. Plates, figures, appendix, bibliography, and index. \$2.75.)

Historians and ethnologists have long been intrigued with the significant influence of the European-introduced horse on the culture of the North American Plains Indians. Attention has heretofore been focused, however, on the diffusion of the horse among the Plains tribes. No detailed analysis of the horse complex as it existed in the nineteenth-century culture of a specific Plains Indian group has been attempted prior to Ewers' present excellent monograph.

The Horse in Blackfoot Indian Culture divides naturally into three parts: (1) An introductory ethnohistorical discussion, carefully documented, of the dates and manner of the acquisition of the horse by Plains and Plateau peoples from, ultimately, two southern sources of diffusion (Santa Fe and San Antonio); (2) a large body of descriptive field data on Blackfoot wealth in horses; care, breeding, and training of horses; gear; the use of the horse in camp movements,