

Arnold Krupat. *For Those Who Come After: A Study of Native American Autobiography*. (Berkeley: University of California Press, 1985) 167 pp., \$14.95.

This is the second monograph on Native American autobiography, and together with Bataille and Sands' *American Indian Women Telling Their Lives* will be the necessary starting point for future studies in this neglected area of American literature. An introduction and four chapters on individual works, with index and selected bibliography, comprise the text; the introduction and first chapter are most valuable. In the introduction Krupat articulates two requisites for critical reading of American Indian texts: consideration of means of production (focus on the intercultural relationship between author and transcriber-media-tors), and critical theory to define artistic values (here, Northrop Frye's categories of comedy, tragedy, romance and irony). The remaining chapters apply the methods to five works.

The chapter on Black Hawk's memoirs provides enlightening insight into contrasting theories of autobiography in "eastern literary" and "western folklore" traditions. The two middle chapters, on Geronimo and Crashing Thunder, illustrate the central problem for literary-critical judgment of historical texts: what is the relationship between artistic shape and fidelity to the factual record? While giving welcome attention to complicated textual issues, Krupat bases literary judgment on standards of historical accuracy.

It is a vexatious question in light of the misappropriation of native materials by literary "primitivists" and the distortion of images of traditional cultures to further European domination. A sounder approach might compare irony in Barrett's version of Geronimo's story with irony in, say, Henry Adams or Jonathan Swift, rather than to regard irony as automatically imposing flatness on the subject's character. Again, while the retranslation of *Crashing Thunder* which Krupat calls for will be essential to further understanding of that work, Radin is not the first literary artist to draw upon multiple sources for a single character, and critique of his approach should involve considering his models.

The final chapter is unfortunately thin. While noting correctly that the several testimonies comprising Yellow Wolf's autobiography are in keeping with traditional Indian autobiographical forms, Krupat does not recognize the method in other traditions (e.g., slave narratives, Benjamin Franklin's autobiography). The pages on Black Elk lack careful research in primary sources — the most valuable aspect of the earlier chapters. Now that DeMallie's comprehensive set of texts relating to Black Elk's life has made these sources widely available, we can hope for an end to oversimplifications of Black Elk's philosophy.

Throughout *For Those Who Come After*, Krupat acknowledges that he

is applying European critical approaches to works which attempt to bridge the European and Native American traditions. The limitation of this approach is most evident in his dismissal of Vine Deloria's assertion that Black Elk's story is more important as a story than as a record of "reality": surely it is consonant with Native American tradition to regard *story* as more alive and therefore more important than mere empirical fact. For making a start in setting the historical/textual record straight, Krupat's work is invaluable; the literary critique he calls for has yet to be done.

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Daniel F. Littlefield, Jr., and James W. Parins. *American Indian and Alaska Native Newspapers and Periodicals, 1826-1924*. (Westport, CT: Greenwood Press, 1984) xxxi, 482 pp. \$45.00.

American Indian and Alaska Native Newspapers and Periodicals, 1826-1924 is a timely and useful book, particularly with growing interest in ethnicity. The work is a directory listing more than 200 titles of American Indian and Alaska Native newspapers and periodicals. The names of the newspapers and journals are listed alphabetically as well as cross-referenced by tribal affiliation, location, and chronology. Following each title is a brief description listing the publications owner(s) and dates of publication. An index is included. The book describes the earliest newspapers up to 1924, when the Pueblo Lands Board Act was passed, giving citizenship to all Indians and legal standing to tribes.

In their introduction, Littlefield and Parins, both professors of English at the University of Arkansas at Little Rock, note that more than 200 newspapers and periodicals were published during that period. The authors state: "Combined they make a significant statement about Indian and Alaska Native history because they present the Indian or Native from various perspectives, the most important of which is his own." As valuable as the introduction is, the book would have even more worth if the authors had offered more insights and opinions on the Indian press.

The authors point out there were two main types of Indian publications, tribal and non-tribal. The latter comprised a "surprisingly small part of