

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

the American Indian and Alaska Native press before 1924” and were published by three tribes or groups: Choctaws, Cherokees and Minnesota Chippewas. The tribal publications represented a response to non-Indian forces and to pressures, frequently U.S. Policy. The non-tribal newspapers were published for profit and had more freedom than the tribal ones. Yet, sometimes the non-tribal papers worked against the best long-range interests of the tribes and “contributed to the breakdown in tribal autonomy.” In addition, there were independent periodicals, sectarian publications, the Indian school press, and Indian Agency periodicals.

It is interesting to note how the number of Native newspapers varied from area to area, and from tribe to tribe. Alaska had ten papers; California, twenty; Kentucky, one; Oklahoma, ninety six; South Dakota, twelve; and Arkansas, five. Some tribes were more ambitious than others: the Cherokee had fifty-nine; the Sioux, nineteen; the Hopi, one; and the Apache, three. It would have been helpful if the authors had speculated why some tribes had more publications than others. Was it due to the size of the tribe? Or to the degree of their frustrations? Some newspapers continue to the present, two of which are respected publications. The *Sacramento Bee* and the *San Diego Union* were originally started by Indian publishers. One wonders if other existing newspapers were similarly started.

The book’s major accomplishment is its thoroughness. It is a worthwhile contribution to helping understand both the history of American Indians and Alaska Natives and the role their publications played. If the work has any shortcomings, it is the book’s time frame. It would have been much more helpful if the authors had continued their work into more recent times or at least have mentioned the contemporary status of the Native Press. The authors state during the period described, 1826-1924, the Indian and Native press laid its foundation. “There, one finds the antecedents for the many Indian and Native editors and publishers whose newspapers and periodicals form a vital part of today’s Indian and Native scene.”

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