

Introduction: A Gateway to the *Handbook* Series

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Since the early days of the Smithsonian *Handbook of North American Indians* (*HNAI*), its opening volume 1, *Introduction*, was intended to serve as a general prologue to the series: in 1971–1972, when it was started, and in 2019–2020, when it was finally completed. Coming more than 40 years after the release of the first *HNAI* volumes (Heizer 1978b; Trigger 1978a) and 14 years following its most recent installment, volume 2, *Indians in Contemporary Society* (Bailey 2008a), this introductory tome closes the long-standing gap in the massive, now 16-piece, set. It also illuminates the profound changes in the way its authors and editors have presented Native North American (American Indian) cultures, societies, and voices—then and now. This opening essay explains *why* the new volume 1 of 2022 is so different from its prototype of 50 years ago, outlines the history of the “first” volume 1 of 1971–1975, and explains the vision developed by the new editorial team to fulfill its mission in 2013–2021.

The *Handbook* Enterprise: 1966–2008

The production of the *HNAI* series, since it was first discussed in early 1966 and up to the release of its most recent published volume (Bailey 2008a), was a venture of monumental proportions. By all accounts, it constituted the most seminal (and memorable) contribution to public knowledge about indigenous North American societies and cultures prior to the 2004 opening of the National Museum of the American Indian (NMAI) on the National Mall in Washington, D.C.

By all standards, the production of the *HNAI* series may be viewed as the largest ever concerted engagement of the Americanist scholarly community with the Indigenous cultures of North America, from the Arctic to northern Mexico. For almost 40 years, hundreds of specialists in Native American history, anthropology, arts, political and public life worked under a common plan implemented by a small team at the Handbook office in the Smithsonian National Museum of Natural History (see “William Curtis Sturtevant,” “Production of the *Handbook*: 1970–2008,” “Organization and Operation,” this vol.). The *HNAI* series surpassed all of its

predecessors in the history of Native North American studies: by the number of its contributors (almost 850, including this volume), submitted chapters and essays (almost 900), maps and rare historical photographs used as illustrations (more than 15,000), the scope of references on all aspects of Native American life (more than 60,000), and the sheer number of pages in its 16 (now 17) massive, richly illustrated *in quarto* books (see “The *Handbook*: A Retrospective,” this vol.). As the most authoritative source on all things Native American, the *HNAI* set or its individual volumes are currently being held in more than 2,100 libraries worldwide (Worldcat.org, https://www.worldcat.org/title/handbook-of-north-american-indians/oclc/921901458&referer=brief_results, active December 31, 2020), as well as in hundreds of Native tribal offices, colleges, and federal, state, and local institutions.

The strong roots of the *Handbook* in the history of research and literature on North American indigenous peoples, beginning in the 1800s, were instrumental to its success. In spite of these strengths, the series faced formidable challenges during its planning and production phases. The era from the 1960s to the 2000s, when it was developed and produced, was a time of radical shifts in how all three main continental societies—American, Canadian, and Mexican—treated their Native American/First Nations/Indigenous constituents. Similarly, it ushered in a rapid transformation in the ways aboriginal societies interpreted and presented themselves. The readers in the twenty-first century must constantly keep in mind how different their world is from that of the 1970s and how people, then called “American Indians,” had been viewed by political powers, scholars, and popular culture, when the first *Handbook* volumes rolled off the printing press.

Internally, the *Handbook* team also faced a daunting mission to reconcile two very different tasks: the demand for consistency in academic quality and scholarly depth, and the ongoing changes in data, vision, and, most importantly, in public mind. This same challenge of reconciling conflicting demands for consistency and change is also central to the narrative of volume 1, the series’ introduction. By comparing what its editors vowed to *introduce* in the 1970s and, again,

in 2013–2015, it illuminates the shifting alliances in Native American research and public status to the twenty-first-century readers—Indigenous, academic, and lay alike.

The Saga of the “Unfinished” Volume 1, 1966–1975

By definition, each multivolume series possesses a volume 1, but such opening volumes are not always designed as introductions. When deliberations about the future outline of the *HNAI* series began at the Smithsonian Office of Anthropology (SOA) in 1966, there was uncertainty about the scope, even the title, of volume 1. From January to May 1966, two opposing views were debated: Should the series be organized alphabetically, from A to Z, or thematically, by topics or culture areas (see “The Beginnings, 1965–1971,” this vol.)? Under the alphabetical structure of the series, no general introductory volume was needed, and volume 1 would simply start with “A.” According to the opposing *thematic* vision, under the first outline from April 1966 by SOA archaeologist Richard B. Woodbury, volume 1 would cover “Geography, Culture, and Natural Areas, Linguistics, the History of the Study of the American Indian” (Woodbury 1966). Thus, the very idea of a special volume called *Introduction* came relatively late, was hotly contested, and represented a break with the tradition of multivolume encyclopedic series.

The *Handbook’s* most often cited predecessor, the two-volume *Handbook of American Indians North of Mexico* (Hodge 1907–1910), was organized alphabetically. Its first volume featured entries from A to M and had a short, mostly technical preface (Hodge 1907:v–ix). Its second volume had no preface to speak of. The next major multivolume Bureau of American Ethnology set, the *Handbook of South American Indians* (Steward 1946–1959), a six-piece series, dedicated its volume 1 to the so-called Marginal Tribes, including Indigenous peoples of the southern tip of South America, the Gran Chaco area, and eastern Brazil. It had a one-page foreword by Alexander Wetmore, then the acting secretary of the Smithsonian Institution, and a nine-page introduction by the series’ editor, Julian H. Steward (1946).

The 16-volume series *Handbook of Middle American Indians* (Wauchope 1964–1976), the closest analog to the *HNAI* (see “Antecedents of the Smithsonian *Handbook* Project,” this vol.), originally envisioned the first volume titled *Introduction* (Wauchope 1960:139). When that volume was released, it had a different title, *Natural Environment and Early Cultures* (West 1964; see Evans 1966a; Flannery 1965)

and was dedicated to what we today call “ecology” and “early prehistory.” It started with the first thematic chapter (Maldonado-Koerdell 1965), without any editor’s preface. Evidently, the concept of a special introductory volume was not yet established at the very time the *HNAI* was to be launched.

When William C. Sturtevant’s Smithsonian colleagues voted for him to serve as general editor of the *HNAI* in May 1966, the alphabetical vision for the series was quickly put to rest in favor of a thematic focus for individual volumes. Nonetheless, the fate of volume 1 was by no means resolved. The first outline for the series from October 1966 included volume 1 under the title “Origins,” made of three sections: “The Land” (natural environment), “People” (including physical anthropology, demography, and health), and “Culture” (primarily archaeology and the origins of early cultures of North America) (Anonymous 1966; Smithsonian Office of Anthropology 1966a). This structure was eventually used for the *Handbook* volume 3 (Ubelaker 2006a).

The first indication that Sturtevant was thinking of a special introductory volume and of himself as its editor comes from his memo to Sidney R. Galler, Smithsonian undersecretary, and Sol Tax, director of the Center for the Study of Man, from March 23, 1970 (Sturtevant 1970b; see “The Beginnings, 1965–1971,” this vol.). It took the *Handbook* planners four years to finally accept the new vision for volume 1, but its content remained unclear for another year. In February 1971, Sturtevant circulated an 11-page memo on the *Handbook* project, with draft outlines for then-17 planned volumes. For volume 1, it envisioned 10 major sections: introduction to the whole *Handbook*; history of knowledge of North American Indians; sources; general culture history; social and political organization; religion and medicine; socialization, psychology, and national character; verbal art; music and dance; and games. The same structure was also repeated in the only published account of the series preparation in spring of 1971 (Sturtevant 1972c:6).

The earliest detailed outline for volume 1 from March 1972 (Sturtevant 1972b, 1972c) (fig. 1) contained the titles of 52 (later 53) chapters, with the tentative number of pages assigned, and the names of prospective authors, often with possible alternates. It generally followed the basic organization proposed in 1971 but offered more insight into Sturtevant’s thinking. Some chapters were envisioned as huge overview essays, like those on “Indian–European relations” (of 100 pages, by Edward Spicer), on the history of “Indian Studies since 1879” (80 pages, by Dell Hymes), and on the history prior to 1879 (50 pages, by William Fenton). Most other chapters would be 20–30 pages.

If implemented according to its 1972 outline, volume 1 would have been a monumental tome of more than 800 pages, with copious references, historical photographs, maps, and an index. It would have been an authoritative compendium of knowledge on Native American societies and history, with a strongly academic bent. It would have offered lengthy seminal overviews of major developments in the study of Native North American societies; basic sources available in all related fields of research; and succinct summaries of various elements of indigenous sociopolitical organization, religion, and cultures. Listed among its prospective authors were several future editors of other *Handbook* volumes (Ives Goddard, Robert Heizer, Frederick Hulse, Alfonso Ortiz, Deward Walker, Wilcomb Washburn), prominent Native American intellectuals (Vine Deloria, Jr., Roger Buffalohead, N. Scott Momaday, Rupert Costo), many anthropological luminaries of the era (Fred Eggan, George P. Murdock, William Fenton, E. Adamson Hoebel, Edward H. Spicer), and scores of active American, Canadian, and European anthropologists.

Sturtevant defined the mission of volume 1 as follows:

The volume has two purposes . . . 1. It is to provide a general introduction to the whole 20-volume Handbook. The history, purpose, and organization of the work will be presented. We also need nontechnical, introductory explanations to serve as background for the material in the following volumes, especially for non-anthropologists and non-Americanists. . . . [2] The volume should serve as an introduction to the methods, resources, and results of North Americanist anthropology and history. It might even turn out to be suitable as a text-book for some kinds of courses on North American Indian anthropology and history (Sturtevant 1972c:1).

Nevertheless, the book envisioned in 1972 would have been a scholarly and public masterpiece if published in the 1950s, even in the early 1960s. By 1972, that same structure projected a mostly, academic nature of the series—to the Americanist scholars, Native American readers, and the general public. That image was already “out-of-date” in the aftermath of the civil rights movement, Vietnam War protests, and Red Power/American Indian activism, marked by the occupation of Alcatraz (1969–1971) and Mount Rushmore (1970), the Trail of Broken Treaties (1972), and the military standoff at Wounded Knee (see Deloria 2008; Fixico 2013b; Hertzberg 1988; Johansen 2013; Smith and Warrior 1997)—of which the series organizers were acutely aware (see “The Beginnings, 1965–1971,” this vol.).

Plans laid out in 1972 started to unravel quickly. In contrast to other series volumes, Sturtevant aspired to

build a large planning committee that would include editors of all series volumes plus five members of its General Advisory Board. Such arrangement of more than 20 people was hardly practical; the group reportedly met but once in April 1972, as attested by Ives Goddard, who attended that meeting:

The volume planning committee had met here [at the Smithsonian] shortly before May 1972. They [we] planned the volume and suggested authors and in some cases back-up authors for the chapters. . . . The planning committees of all the volumes were just that, the people [were] brought in to plan the volume and suggest writers (Ives Goddard to Igor Krupnik, personal communication, March 2, 2013).

Shortly after, in May–June 1972, the Handbook office mailed standard invitation letters signed by Sturtevant to almost 50 prospective authors. They were accompanied by a detailed 15-page outline of the volume (Sturtevant 1972c), with a list of all 53 chapters, their short abstracts and size assignments. During the summer of 1972, 16 contacted authors excused themselves; other requested an extension; some never bothered to respond. By the fall of 1972, many chapters still lacked assigned writers. By the first announced deadline of May–June 1973, only 3 out of 53 planned chapters had arrived. By February 1974, only 10 out of 53 proposed chapters for the volume had been submitted and preparation was already behind schedule.

As volume 1 ground to a halt, the *Handbook* production team had to make painful decisions. In late 1973, members of the Handbook office quietly agreed to concentrate their effort on two of the most advanced volumes, *California* (vol. 8, Heizer 1978b) and *North-east* (vol. 15, Trigger 1978a; see “Production of the *Handbook*, 1970–2008,” this vol.). In a letter to one of the contributors, Werner Müller, Sturtevant acknowledged that “the volume will be postponed. . . . I am sorry to say that Volume 1 will probably be one of the last to appear” (Sturtevant 1979).

Volume 1 soon slipped further down the production schedule. Though the preface sections in each published series volume featured a standard statement that “readers should refer to volume 1, Introduction, for general descriptions of anthropological and historical methods and sources” and for “detailed history of the early development of the *Handbook*” (e.g., Bailey 2008c:xi; Fogelson 2004:xiii; Helm 1981:xiii; Ortiz 1979:xiii), no active work on volume 1 was undertaken after 1975. Following Sturtevant’s retirement and death in 2007, and the termination of the Handbook office in December 2007, all materials related to volume 1 were transferred to the National Anthropological Archives (NAA). Notably, they all fit in one archival box.

September 1972
(2)

HANDBOOK OF NORTH AMERICAN INDIANS

Volume I: Introduction

General and Volume Editor: William C. Sturtevant (Smithsonian Institution)

Planning Committee: All the other Volume Editors (Bleibtreu replacing
Hulse, d'Azevedo and Trigger absent)

TENTATIVE OUTLINE

1. Editor's Introduction	(10)	Sturtevant
2. Guide to other general works	(5)	Sturtevant
3. Human Ecology of Native North America	(40)	(alt: Wilmsen)
4. The Culture Area Concept	(30)	Driver
5. North American Indian Cultures in World Perspective	(20)	Eggan
6. Extra-continental Influences & Other Popular Theories	(30)	Heizer
7. Race and Racial Theories	(15)	Bleibtreu
8. Outline of Prehistory	(50)	
9. Outline of History	(50)	Lurie
10. The Indian Claims Commission: Functions and History	(20)	Vance
11. Indians in the 1970's	(20)	Deloria
12. Indian-European Relations in World Context (perhaps in 2 parts: General; Compared with Latin America)	(100)	Spicer
13. North American Indian Influences on World Culture	(50)	Ortiz/Sturtevant
14. History of Indian Studies to 1879	(50)	Fenton
15. History of Indian Studies since 1879	(80)	Hymes (alt: Darnell, Morris Opler, Codere, Bunzel, Gruber, Bidney)
16. Contributions of Indian Studies to the Arts, Sciences, & Humanities	(30)	
17. Indians in Textbooks & General Education	(30)	R. & J. Costo (note on Canada by H. Cardinal) (alts: J. Chilcott, D. Warren, B. Lane)
18. Introduction to Methods and Sources	(5)	Sturtevant
19. Methods: Archeology	(20)	Heizer
20. Methods: History	(20)	Washburn
21. Methods: Ethnology, Ethnography	(20)	Hoebel
22. Methods: Physical Anthropology	(20)	Hulse/Bleibtreu
23. Methods: Linguistics	(20)	Goddard

Fig. 1. Copy of the two-page outline for original volume 1 produced by William Sturtevant in March 1972 and circulated in advance of the volume planning meeting in April 1972 (Sturtevant 1972b; see also Anonymous 1972a; NAA, HNAI Papers, Series 4, Central Editorial Files, Box 140, Folder "Vol. 1.").

Sources:		
24.	Published literature, anthropology	(20) O'Leary (alt: Mgt. Currier)
25.	Published literature, history	(20) Buffalohead (alt: McNickle)
26.	Archives	(20)
27.	Museum collections	(20) Ewers/Sturtevant
28.	Paintings, drawings, film	(20) Ewers/Sturtevant
29.	Sound recordings	(10) T. Isaacs
30.	Travel liars, ethnological and linguistic hoaxes and radical misinterpretations	(30) Adams/Goddard
31.	Archeological hoaxes and radical misinter- pretations	(30) S. Williams
Social and Political Organization:		
32.	Introduction	(15) Eggan
33.	Family and Life Cycle	(30) Eggan
34.	Kinship Terminologies	(50) Scheffler
35.	Descent groups, age sets, sodalities	(50) (alt: Driver)
36.	Territoriality	(20)
37.	Political organization, and leadership	(30) Deloria (alts: Hoebel, Frank Miller, Walter Miller)
38.	Custom Law	(20) Hoebel
39.	Ranking and prestige systems	(20) (alts: Edmondson, Codere)
40.	Warfare	(30) Ewers (alt: K. Otterbein)
41.	Socialization	(20)
42.	Personality	(30)
43.	Values, World View, Philosophy	(30) Momaday/Ortiz
Religion and Medicine:		
44.	Introduction	(10) Ortiz
45.	Traditional Religions	(40) Werner Müller (alt: Hultkrantz)
46.	Concepts and Uses of Spiritual Power	(30) Walker
47.	New Religions	(30) (alts: O. Stewart, LaBarre, Thomas)
48.	Indian Christianity	(20) A. Dial (alts: V. Deloria Sr., C. Corbett)
49.	Therapeutics and Theories of Illness	(30)
50.	Verbal Art	(40) Tedlock
51.	Music	(30) McAllester
52.	Dance	(20) Kurath
53.	Games	(30) J. Roberts
54.	Index	

The Second Birth of Volume 1: 2013–2014

In February 2013, when I volunteered to explore materials related to volume 1 in the massive *Handbook* archives (see “Preface,” this vol.), I had little knowledge of its checkered history. The files stored in one archival box (NAA, HNAI Papers, Series 4, Box 140) (fig. 2) contained several folders arranged in alphabetical order by the names of chapter authors/proposed contributors, plus four general folders: “Introduction” (mostly with copies of the volume outline from 1972), “Preliminary Outlines,” “Letters to Contributors,” and “Negative Responses.” An undated summary of the volume deliverables, evidently from early 1975, listed 12 chapters as “received”; 29 chapters as “assigned, not received”; and 11 chapters as “not assigned,” meaning they lacked a committed author. There were no documents of any general content after 1975, and I found no evidence that any of the “assigned, not received” or “not assigned” chapter manuscripts were ever delivered. The *Handbook Quarterly Report* from March 1979 gave the same number of “received” chapters, 12 (Della-Loggia 1979).

Though a few of the “received” chapters were reviewed, none was developed according to the Handbook office standards or had accompanying illustrations and style edits. Only one chapter, “Kinship Terminologies” by Harold Scheffer, featured post-1975 revisions; it was also the only essay that had an electronic file on an old eight-inch floppy disk. All other papers and correspondence associated with volume 1 were typed documents from the predigital era. By 2013, most of the original volume contributors from 1972 had passed

away, except for a few survivors in their late 70s, even 80s. Against this backdrop, the status of volume 1 was bleak. It was hard to imagine how Sturtevant’s ambitious assemblage of 53 chapters could be resurrected 40 years later, even under the best conditions possible.

When the discussion on volume 1 resumed in spring–summer 2013 within a small planning group at the NMNH Department of Anthropology (see “Preface,” this vol.), we faced a daunting challenge. It would be the first series volume to be produced without the seasoned team at the Handbook office and any involvement by the late general editor. Though some former Handbook office members eventually joined the effort (Ives Goddard, Joanna Cohan Scherer, Cesare Marino, and Daniel Cole), we could not muster the human resources needed for an 800-page volume—with no operational office, no budget, and a limited production window.

The intellectual challenges were even more formidable. The majestic 16-book gray-cloth *Handbook* set (volume 13 was printed in two books) had already earned its exceptional standing among professionals and the general public as a prime source of scholarly, reference, and visual information on all subjects related to the Native American/First Nation societies, past and present. Many topics planned for original chapters in volume 1, such as Indian–European relations and Native American economies, history, kinship, religion, social systems, and arts were already covered in great depth. Overviews of critical resources in major fields—historical, documentary, museum, bibliographic, and visual—were spread across the *HNAI* series. The new *Introduction* was to be produced *after* the series al-



Photographs by Igor Krupnik, 2013.

6 Fig. 2. Archival box (Box 140) with the materials for the unfinished production of *Handbook*, vol. 1, 1972–1975.

ready had had an average shelf life of 20–25 years, and some early volumes close to 40 years (Heizer 1978b; Ortiz 1979; Trigger 1978a). It would also face intellectual competition from several later synopses of the Native American/First Nations cultures published after 1972 (Biolsi 2004; Kan and Strong 2006; Thompson 1996), all excellent analogs to Sturtevant’s outlines for volume 1.

Even more challenging was the presence of scores of published summaries on various subjects related to Native North Americans—from oral history to music to spiritual beliefs to ecological knowledge to political life (Biolsi and Zimmerman 1997a; Browner 2009; Jones 2007; Mills and Slobodin 1994; Moerman 2009, 2010; Trigger and Washburn 1996; Vescey and Venables 1980; Wiget 1996; and more). We could not compete with this army of excellent books with our limited resources.

Nevertheless, we had a special asset when planning our new introduction, the *Handbook’s* volume 2, *Indians in Contemporary Society* (Bailey 2008a). Until it was published, the series’ most obvious shortcoming was the lack of a concerted Indigenous perspective on key matters pertaining to the Native/First Nations/Indigenous peoples of North America in the contemporary era. Its editorial team also demonstrated a path on how to produce a focused up-to-date contribution, with a new structure, a new set of authors, and without the towering presence of the late general editor. If any series volume were to serve as our prototype in 2013–2014, it would be volume 2.

We found compelling reasons for a new introductory volume to address a different set of topics centered on contemporary scholarship on Indigenous Peoples/First Nations of North America, rather than the one envisioned in the 1970s. Parting with the 1972 outline and starting from scratch had obvious advantages. We could explore new themes that were not touched in the 15 published *HNAI* volumes. Some were not considered originally, such as the issues of ethics in research with Native American/First Nations communities, the role of cultural and heritage laws, and interaction between museums and Native constituencies. Others did not even exist in the *Handbook* planning era and surfaced only after 2000, such as climate change and new digital domains, including social media, electronic collection catalogs, museum networks, and 3D replication.

By producing the series introduction *after* most other volumes were published, we could point to the transitions in research and to many emerging areas of the twenty-first century. We could engage a new cadre of contributors and reviewers, particularly Native American/First Nation scholars, and feature more

perspectives and new voices. Lastly, we could explore bringing the new volume to the electronic domain, perhaps opening a path for the entire series to be one day accessible online, a transition that no other *Handbook* volume has made.

Another factor instrumental to our planning was how to secure funding for production. With the termination of the *HNAI* series in 2007, there were no obvious sources from which to seek funds to produce a missing piece for a multivolume set started in the 1970s. In the fall of 2013, we applied to the Smithsonian “Grand Challenges” Consortia for a modest grant for a planning session titled “Emerging Themes in Native North American Research: Planning the Smithsonian Agenda for the 21st Century.” By the rules of the funding, the event had to be forward looking and collaborative—that is, it had to focus on the current and future research and to reflect various interests in the broad Smithsonian system. Our proposal for a two-day planning session was submitted on behalf of the Smithsonian NMNH’s Department of Anthropology, the NMAI, the NAA, and the Smithsonian Institution Scholarly Press (SISP). To jump-start the preparation of the long-abandoned volume 1, we had to build a new coalition of players. The planning meeting in December 2014 was started at NMAI, which had not been a party to the original *Handbook* effort. By that time, the volume had its lead editor and editorial board of nine members representing the diverse visions on our venture (see “Preface,” this vol.).

Striking a New Balance in 2015

A calculated break in favor of a new organization and more diverse team was a path that we selected to present volume 1 and the entire *Handbook* series to twenty-first-century readers. We agreed that the new volume could be neither a condensed summary of the series nor a collection of continental overviews of the topics covered in its individual volumes. Besides that, there was no unanimity among its planners and contributors. Some authors wanted to celebrate the illustrious legacy of the *HNAI* series; others aspired to fill its gaps, particularly related to today’s Native communities; still others argued for a modern book aimed at a broad and electronically savvy audience. We debated these considerations between the summer of 2013 and December 2014 and then, again, in 2017–2018, when the volume manuscript was mostly completed.

The balance we achieved had little in common with the proposed organization of volume 1 in 1972, and it was unlike that of other *Handbook* volumes. We retained just one contributor from the former team (Ives

Goddard) and have hardly any overlap in topics with the 53 original chapters from 1972.

The much slimmer volume 1, now 35 chapters, is organized in five sections that reflect its three-pronged mission—to look forward (18 chapters), to update (11 chapters), and to preserve the story of the *HNAI* series (6 chapters). By decisively steering it toward contemporary themes and developments, we aim to advance the series' reach into the new century. It is no accident that volume 1 is the first (and so far, the only) *Handbook* volume to be accessible online in electronic format, in addition to the printed book.

The opening part, of 19 chapters, is the largest in the volume and focuses on the issues facing Native American communities and the field of American Indian studies in the twenty-first century. It covers topics or approaches that did not exist during the early *Handbook* era and did not receive the requisite attention in the volumes produced in 1978–2008. Its first section of six chapters under a common title, “Native American Histories in the Twenty-First Century” (editor: Joe Watkins), is dedicated to the new philosophy of Indigenous heritage rights, sharing, and partnership in research and in the Native Americans'/First Nations' pursuit of social justice. The chapters explore the emergence of the “New Indian History” in Native American research; the development of the special codes of ethics in relations between scientists and Native American communities; the new field of “Indigenous archaeology”; the role of cultural heritage legislation in the United States and Canada; culture contacts and the emergence of cultural diversity in precontact and early contact North America; and new prominence of maritime/coastal adaptations in understanding Native American economies. The belated production of volume 1 offered an opportunity to insert these topics to the *Handbook* series.

The second section, “New Cultural Domains” (editor: Igor Krupnik), of seven chapters, addresses the ongoing ascendance of North American Indigenous peoples in the new “domains” of the twenty-first century: social media; new electronic tools used to support and revitalize indigenous languages; museum outreach programs addressed to Native communities; digital networks and electronic collection catalogs; and the emerging field of 3D digital replication of objects of indigenous cultural patrimony. These fields are new research and collaborative “hotspots” that are being actively investigated by Native communities, cultural activists, museums, and other heritage institutions in the first decades of the twenty-first century.

The next section, “Native American Experiences in the Twenty-First Century” (editor: J. Daniel Rogers), of five chapters, examines certain topics that have emerged since the 1990s (and even later) as new prod-

ucts of globalization, such as the struggle for Indigenous food sovereignty, the impact of climate change and of the cross-border migrations, the future of Indigenous languages, and the place of North American Indigenous peoples in the emerging new “world order.” Hardly any of these issues received recognition or adequate treatment in the volumes published in 1978–2008 (with the possible exception of vol. 2, Bailey 2008a).

The largest portion of the volume, titled “Transitions in Native North American Research” (editors: Sergei Kan and Ann McMullen) is organized in 11 chapters corresponding to the respective “culture area” volumes (vols. 5–15) for the 10 culture areas of North America, from the Arctic to northern Mexico. The sequence of chapters, from the “Arctic” to “Northeast” mirrors the order of regional volumes in the *HNAI* series, including *two* chapters for the most complex culture area, the Southwest, emulating the two Southwest volumes covering Pueblo and non-Pueblo/northern Mexico Indigenous communities respectively (Ortiz 1979, 1983). Unlike the highly standardized chapters on individual Native groups in the *Handbook* series, regional chapters in volume 1 offer an assortment of topics that reflect the multitude of local developments and of their authors' specializations. The chapters are framed as overviews of major trends in research and political and cultural developments since the release of the respective *Handbook* regional volumes, which is almost 40 years for California, Northeast, Southwest, and the Subarctic, and about 15–20 years for the most recent volumes, the Plateau, Plains, and the Southeast. Such brief overviews complement the more thorough treatment of subjects in the respective regional volumes; they also help bring them all to a common date, about 2016–2018.

The final section, “The Smithsonian *Handbook* Project, 1965–2008” (editors: William L. Merrill, Ira Jacknis, and Igor Krupnik), fulfills the pledge given in the prefaces of each published volume, from 2 to 17, that “volume 1 would provide . . . a detailed history of the early development of the *Handbook* and the listing of the entire editorial staff.” Yet this section goes much further, as it also examines the intellectual roots of the *HNAI* project, critical role of the general editor in designing and steering the series, and the operations of the *Handbook* office, from two personal perspectives. It concludes with a thorough assessment of the many other legacies and components of the *Handbook* venture.

The volume includes three appendixes: a detailed *Handbook* timeline, with more than 240 dates important to *Handbook* history between 1964 and 2014; a list of all people instrumental in the *Handbook* produc-

tion; and a list of the conventions for Indigenous tribal and ethnic names used in this volume and throughout the *Handbook* series. It is completed by a massive bibliography of 7,480 entries, produced by Corey Sattes (Heyward) and Cesare Marino.

With this publication, the *Handbook* series finally receives a comprehensive treatment and a detailed history. Until now, the readers had nowhere to go for the general overview of the project besides Sturtevant's short paper of 1971 (Sturtevant 1971f), a segment in a review of volume 17 (Renner 1998:43–44) in a German Americanist journal, a Wikipedia entry (https://en.wikipedia.org/wiki/Handbook_of_North_American_Indians), and a brief section in Sturtevant's academic biography (Merrill 2002a). Such regrettable lack of assessment of the series is striking compared with the literature on the history of its many academic predecessors (e.g., Darnell 1998; Driver 1962; Faulhaber

2012; Hinsley 1981; Marcus and Spores 1978; Woodbury and Woodbury 1999; see "Antecedents of the Smithsonian *Handbook* Project," this vol.).

We hope that readers will welcome this new and critical addition to the Smithsonian *Handbook* series that will help extend its reach in the new century.

Acknowledgments

I am grateful to my partners in the planning and production of volume 1—Garrick Bailey, Ives Goddard, the late Ira Jacknis, Sergei Kan, Cesare Marino, Ann McMullen, William Merrill, J. Daniel Rogers, Joanna Cohan Scherer, Gabriel Tayac, and Joe Watkins—and also to Curtis Hinsley, Alice Kehoe, and Michael Silverstein for many useful insights and additions to this book's "Introduction."