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Richter attempts to avoid the dilemmas inherent in any author's retrospective collection of works published over several decades by eschewing the model in which each essay appears in its original form, prefaced by an overly self-referential headnote. Instead, he supplies a paragraph at the beginning of the chapter endnotes summarizing the history of the piece, with acknowledgments and comments on later scholarship that raise issues and perspectives he had not foreseen, while other useful information on each chapter appears in the introduction and some of its notes. Specialists and other experienced scholars will have no difficulty ferreting out and mentally assembling these fragments, but what about undergraduates and others who may overlook citations? Richter might have improved ease of reading had he prefaced each chapter with a headnote summarizing each essay's genesis and its place in the volume as a whole. Such a format would have been especially useful in enabling readers to see each chapter both as a product of its original time of publication and its place in the author's current thinking.

Regardless of their own concerns, all those interested in the history of colonization in eastern North America, or in the methodological issues Richter raises and the comparative possibilities he introduces, will find this book indispensable. In assembling these works as a single volume, Richter has rendered an enormous service to scholars of colonial-revolutionary eastern North America and to others concerned with the colonization of indigenous peoples by expanding empires and their settlers.

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Transforming Ethnohistories: Narrative, Meaning, and Community. Edited by Sebastian Felix Braun. Afterword by Raymond J. DeMallie. Norman: University of Oklahoma Press, 2013. 316 pages. \$24.95 paper; \$32.95 electronic.

Years ago Shepard Krech penned a review article at a critical juncture in the development of ethnohistory in which he observed that ethnohistory had fragmented itself into a number of theoretical genres with overlapping ethnohistorical objectives. He rightly concluded that a blurring of disciplinary boundaries was occurring within ethnohistory, together with a broadening definition of works labeled "ethnohistorical." Since then, the scope and content of numerous scholarly works have been placed under the umbrella term "ethnohistorical." *Transforming Ethnohistories: Narrative, Meaning, and Community* is a collection of ten essays derived from a conference panel honoring the contributions of Raymond J. DeMallie at the 2009 American Society of

Ethnohistory. From DeMallie's afterword and editor Sebastian Felix Braun's thought-provoking introduction, readers glean insight into the individuals and events that shaped DeMallie's intellectual journey and formed his "ethno-historical perspective," with additional context from David Reed Miller's first chapter biographic account and Raymond Fogelson's epilogue.

For DeMallie, thinking ethnohistorically involves bringing together and drawing on a diverse body of materials, a range that includes primary documents, material culture, linguistic data, and ethnographic investigations, and contextualizing the data with the goal of comprehending a past event through a society's conception of their *own* history. "By thinking ethnohistorically," as DeMallie writes, "it is possible to see in the record of the past the evidence of social structures, of cultural symbols, of linguistic patterns" (234). In other words, an "ethnohistorical perspective" acknowledges and frames history within the ideas, beliefs, and culture of that particular society. Ethnohistory continues to splinter into a broad range of theoretical orientations, ranging from materialism to idealism, along with synthetic hybrids that attempt to marry concepts from both theoretical positions in order to elucidate historical events. Since its inception as a subdiscipline of anthropology, however, the central goals of ethnohistory have remained, as well as acknowledgment of its rightful placement within the discipline of history.

With its unique blending of methods and theories derived from anthropology and history, an ethnohistorical approach exhibits two hallmarks. As this collection of articles largely reflects, the first is to interpret past events as far as possible within the cultural milieu of that particular society, especially with regard to non-western societies. Whether initially trained as anthropologists or historians, through detailed cultural descriptions and interpretation of past events scholars strive to portray people acting for their own reasons in light of their own cultural norms and values. Concomitant with a more culturally appropriate interpretation of past events, ethnohistory also attempts to develop criteria for the comprehension of cultural dynamics and change, with an emphasis on constructing and understanding the diachronic trajectory of culture change.

The chapters are written largely by former students of DeMallie, who both acknowledge his intellectual inspiration and present a diverse set of articles about various aspects of North America. In chapters 2 through 4, authors Kellie J. Hogue, Sarah Quick, and Jason Baird Jackson discuss ethnohistorical performances that offer insights about Mardi Gras Indians, the Métis, and southeastern Native ceremonies. David W. Dinwoodie and Patrick Moore, in chapters 5 and 6, direct their essays toward the examination of narratives, whether Native or non-Native, which are analyzed and contextualized using linguistics and sociolinguistics to provide insights into aspects of Native history.

Shifting ethnohistorical focus from a community perspective to a biographical one, the contributions of Raymond Bucko (chapter 7) and Paula L. Wagoner (chapter 8) discuss narrative as a product of personal circumstances and how personal history shaped their cultural and historical perspectives on Lakota society. Mindy Morgan extends the discussion in chapter 9 by examining the major published writings of James Larpenteur Long about the Assiniboine. Morgan notes how the shaping and reconfiguration of context exposes underlying narratives, with her analyses of Long's work comprising a dialogic history. Finally, inspired by DeMallie's proposition that ethnohistorians are well positioned to write a history of communities rooted in their own landscape, Braun argues that to do so, Native communities must become liberated from hegemonic procedural landscapes.

As this collection reveals, each scholar certainly pushed the boundaries of their research in novel directions while inspired by DeMallie's ethnohistorical perspective. Throughout the book, readers confront issues of critical interpretations of narratives and texts, including literary criticism and retention of ethnic identity, and the application of performance theory to history. The diversity of concepts and stylistic approaches represented in the articles require serious reflection. Whether, as the editor hopes, this collection will result in new or renewed dialogue about ethnohistory, either as theory or method, remains an open question.

Transforming Ethnohistories demonstrates that Raymond DeMallie certainly deserves to be honored and recognized for his contributions to ethnohistory. Throughout his illustrious career, he has spent countless hours collecting, transcribing, translating, and interpreting, as well as publishing Native and non-Native primary materials and making them available for future use. Most importantly, as the contributions in this volume indicate, he has made an indelible mark on ethnohistory, especially ethnohistories of Native North America. It is obvious from this book that his scholarly ethnohistorical legacy will remain a vital force.

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The Tribal Moment in American Politics: The Struggle for Native American Sovereignty. By Christine K. Gray. Lanham: AltaMira Press, 2013. 230 pages. \$85.00 cloth; \$84.99 electronic.

This is a welcome addition to what is becoming a substantial, critical, and powerfully analyzed list of books that tell the long and complex story of