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## American Indian Culture and Research Journal

### Title

North American Indian Anthropology: Essays on Society and Culture.  
Edited by Raymond J. DeMallie and Alfonso Ortiz.

### Permalink

<https://escholarship.org/uc/item/4br7r7sz>

### Journal

American Indian Culture and Research Journal , 19(4)

### ISSN

0161-6463

### Author

Bodine, John J.

### Publication Date

1995-09-01

### DOI

10.17953

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**North American Indian Anthropology: Essays on Society and Culture.** Edited by Raymond J. DeMallie and Alfonso Ortiz. Norman: University of Oklahoma Press, 1994. 430 pages. \$32.95 cloth.

This is an exceptionally fine collection of seventeen essays written by seasoned professionals and includes contributions by both editors. All were doctoral students who worked under the late Fred Eggan at the University of Chicago. They are only a few of those trained by Eggan, but they also have in common that all have engaged in research on the American Indian. This gives the book focus and cohesion. In effect, this is a *festschrift*, although the term is not used in the book. I prefer to think of it as a celebration of the long, very productive and highly influential career of Fred Eggan, who died at the age of 85 in 1991. Certainly his influence is attested to in these essays, which are uniformly good, clearly written, and, except for two, employ Eggan's theoretical, methodological and/or descriptive contributions to the field of American social/cultural anthropology. The method of controlled comparison is applied repeatedly. The exceptions in which neither Eggan nor any of his publications are cited are the papers by Karen Blu on the Lumbee of North Carolina and Gary Witherspoon on cultural motifs in Navajo weaving. I can only conclude that they felt the nature of their research was such that Eggan's work did not fit into their findings. Both essays are otherwise welcome additions to the above volume.

The book opens with an ample introduction by coeditor Raymond DeMallie, who briefly traces the history of theory in American anthropology from the nineteenth-century evolutionists, noting the now-discarded theoretical premises of Lewis H. Morgan but not his use of "comparison," which Eggan salvaged and applied in a sound, highly controlled approach, nor Morgan's descriptive work on kinship systems of certain North American tribes. Eggan, who earned his doctorate in 1993 at the University of Chicago, was of course well aware of the work of the Boasians, who held sway in American anthropology after nineteenth-century evolutionism waned. Again, he did not abandon their notable contributions but felt that something was lacking in their conviction that diffusionist studies per se were a proper substitute for workable theoretical premises backed by sound methodology and good data.

Eggan reached a turning point when A.R. Radcliffe-Brown came to Chicago in 1931 and preached his version of structural

functionalism developed from British social anthropology. Eggan became his research assistant and permanently embraced his view on the great importance of kinship systems for understanding social structures. I think DeMallie put all this in proper focus when he wrote, "From the very start of his career, Eggan displayed a remarkable pragmatic ability to balance diverse, even opposing points of view and, stripping away the personalities involved, bring their fundamental ideas into harmony" (p. 6).

Once Eggan's prominent role in American Indian anthropology is established, DeMallie provides a brief and helpful synopsis of each essay. I found it more rewarding to read the essay first and then look at DeMallie's summation, and I could not help wondering whether, in addition to excellent doctoral training by Fred Eggan, he also insisted that his students write simply and clearly. At least, all of the contributions to this work are written in such a manner, but the often rich fabric of the data is not lost in the process. I can almost hear Fred say, "Who are you trying to impress? Yourself? Get rid of the terminological gobbledygook and tell it like it is."

The book is divided into two sections. The first focuses on kinship and social organization. Seven essays deal in turn with "Kinship Terminology of an Inuit Community" (Joseph Maxwell); the "Chipewyan Kinship System" (James G.E. Smith, deceased); a controlled comparative study of three Salish-speaking groups of the Northwest (June M. Collins); "Central Algonkian Moietie's" (Charles Callender, deceased); "Kinship and Biology in Sioux Culture" (Raymond J. DeMallie); "Northern Cheyenne Kinship," (Anne S. Straus) and "Southeast Social Organizations" (Greg Urban). The reader who does not have an adequate grounding in kinship types and terminology may find some of these rather rough going. Let us just say that such a reader may not fully appreciate the often-important details in the data, but in each case the conclusions provide overall explanation.

Part 2 contains ten essays on culture history. It opens with a fascinating paper by Jennifer S.H. Brown on northern North American fur traders who worked for two different companies and how differing company policy affected the lives of the traders, their Indian wives, and particularly their mixed-blood offspring, thereby exploding the myth that all European-derived fur traders were basically the social type. This is followed by a comparison, ably set forth by Loretta Fowler, of the survival strategies of the Gros Ventre and the Northern and Southern

Arapaho in the wake of control by whites. Then there is an essay by Ernest Schusky on factionalism among the Lower Brulé Sioux; Karen Blu's piece on Lumbee ethnohistory; Alfonso Ortiz with a fine, albeit brief, statement on Pueblo cultural survival; an essay on Hopi shamanism by Jerrold E. Levy; Triloki N. Pandey's piece on Western Pueblo leadership patterns; Bruce B. MacLachlan's essay, "Indian Law and Puebloan Tribal Law"; Gary Witherspoon on Navajo weaving; and Evon Z. Vogt's important application of a phylogenetic model to the Maya.

A nitpicker might question whether a paper on the Maya, usually classified as belonging to Middle, not North, America, is appropriate for this volume. I believe it is most appropriate given that Eggan himself published a paper in 1934 on Mayan kinship and cross-cousin marriage (p. 405) and also that Vogt published extensively on the U.S. Southwest before focusing his attention on the Tzotzil Maya of the Chiapas highlands beginning in 1957, but most importantly because this essay draws heavily from the controlled comparative approach of Eggan. I think further that every Mayanist will want to peruse Vogt's statement carefully as to where we are and where we are likely to go in Mayan research. He feels we are on the threshold of possessing the depth and breadth of data on the Maya to be able to do the kind of comparative studies à la Eggan that have been possible on North American groups given the wealth of information.

This brings me to two other points. Although this collection will be of primary interest to those working in American Indian anthropology, it should not be overlooked by anthropological/ethnohistorical scholars working elsewhere. What emerges is not so regionally specific that much of it could not be profitably adapted to other situations. My other point is that I have often encountered glazed eyes when I answered other anthropologists' questions about where I do my research, as if those of us laboring in North American Indian studies (in my case the Southwestern Pueblo) were beating a very dead horse. This book amply testifies to the fact that North American Indian anthropology is alive, healthy, and very important to the discipline. I think that Fred Eggan, a mentor to so many fine anthropologists, would be proud of his students. No higher compliment can be given by a teacher.

Finally, the staff at the University of Oklahoma Press and those at Indiana University who worked on this product are to be congratulated on a most attractive book nearly free of errors. I

found only two or three typos in 430 pages. Such important details always add to a pleasurable reading experience.

*John J. Bodine*

The American University

**O Brave New Words!: Native American Loanwords in Current English.** By Charles L. Cutler. Norman: University of Oklahoma Press, 1994. 286 pages. \$24.95 cloth.

The title of Charles Cutler's book comes from a scene in Shakespeare's *The Tempest* in which Miranda says, "O brave new world/That has such people in't!" to which Prospero responds, "'Tis new to thee." Cutler's play on words offers an enticing little vignette of historical linguistic events from the beginning of contact with American Indians and their languages to the present-day usage of their words. The trick of replacing *words* for *world* works very well with Prospero's response, because ultimately the languages and subsequent borrowing of words were indeed novel to the newcomers. The title, therefore, is attractive and enticing.

Cutler begins the book with a preface, explaining the book's purpose with the aphorism that Native American loanwords are "alien yet familiar." He notes that native words that deal with all aspects of culture, geography, and phenomena unique to this continent are "a haunting presence in English of North America" (p. xiii). He explains that his interest in Native American loanwords dates back to 1971 and the absence of previous, comprehensive research tracing the history of linguistic borrowing from American Indian languages. Thus, motivated by the lack of such research and the encouragement of certain colleagues, Cutler decided to compile a full list of current words; he soon found that the project had become a book-length endeavor.

Cutler's methodology for research included combing a selective group of dictionaries to document the process of borrowing as well as to date the usage and any morphosyntactical changes that the term possibly underwent. Along the way, he made the conscious decision to exclude place-names, because other scholars were already doing such work. He excluded proper nouns as well, such as tribal names, but does not explain his reasons, simply summarizing his methodology.