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concerns or topics, but rather, through good scholarship, can point to a more nuanced and humanistic manner to inclusive and compelling narratives.

Early in his career, Wroth took a zig-zagging path through Central America and Mexico, eventually moving to northern New Mexico in 1970, where for a half-century he pursued life as an independent scholar. He had a brief sojourn as curator at the Colorado Springs Fine Arts Center and Taylor Museum, where he was to further absorb himself in historic Hispanic and Indigenous arts. He authored or edited a dozen seminal books and another two dozen articles. He was always an active and generous researcher, ready to converse about recent topics of interest, share his vast knowledge of the literature and network of collaborators, and offer observations from a life of doing. Over the years, it was a common occurrence to see Will and his wife Deborah at many Pueblo dances.

Bruce Bernstein

Coe Center for the Arts

Decolonizing “Prehistory”: Deep Time and Indigenous Knowledges in North America. Edited by Gesa Mackenthun and Christen Mucher. Tucson: University of Arizona Press, 2021. 288 pages. \$60.00 cloth; \$35.00 paper.

North and South American Indians have long been written off as primitives without government, religion, and history. Providing balanced assessment of the place of marginalized peoples and societies within the historical record has long been a goal of scholarship, and especially of the peoples themselves. Generations of failures to do this, both deliberate and accidental, have had monumental consequences for those often deemed “without history.” American Indians are among those victimized by histories that relegate them to the fringes as people who sat around waiting for Europeans to arrive and create history for them. It all hinged on the notion that only those who wrote had history and not those who used memory passed on orally to explain and guide their lives. Of course, because Indigenous histories were framed differently from those of colonial societies does not mean that they do not exist. Relegating American Indians to historical non-actors made it easier for imperialist Europeans to justify taking their land, pursue cultural genocide, and develop the idea of American/European right to rule. It has made it difficult for American Indians to assert their continuing societies against an irresistible force of colonial government in the present.

Indigenous knowledge can be tapped by multidisciplinary techniques to tease out histories in a way credible to the present. Some call this mining of traditional knowledge “deep time” decolonizing of history. In any case, it is no longer acceptable to characterize the millennia before Europeans arrived in America as “prehistory.” Mainstream scholars from many disciplines have accepted generally that they need to rectify earlier errors, but it is an uphill struggle requiring a new body of scholarship to provide a picture that includes vibrant, decisive, consequential societies which are

agents of their own evolution. Many ethnohistorians have pursued Indigenous-based scholarship, American Indian studies scholars have long looked at sources other than only written archives to elucidate the past, and anthropologists have turned the tools of cultural anthropology to the task of decolonizing history and prehistory.

This book joins a growing body of corrective scholarship that tries to overcome the marginalization of Indigenous populations by colonial settler societies. For this collection, thirteen scholars first gathered in a Schwering, Germany, symposium to add their scholarship in pursuit of the needed corrections to what has been a European/settler-colonial analysis of the past. With their focus on the deep history of American Indians and its application to the present, the core of evidence supporting it stems from Indigenous sources derived from oral histories and evidence from multiple disciplines. Specific societies examined originate in the North American Northwest and Central America. Its editors provide a thoughtful introduction as guidance to the themes of each chapter in order to mold continuity of theme for the collection.

Each of the chapters of *Decolonizing "Prehistory"* demonstrates using the materials of "deep time" to explain the past. "Deep time" history, as styled here, requires the development of several topics: American Indian sources in tandem with scientific knowledge; examples of the validity of nontextual knowledge through comparisons; and caveats about possible overly enthusiastic claims for the techniques. These essays meet the challenges in varying degrees. Most contribute to the field and are independently valuable. I found Jeff Oliver's theoretical treatment of identity and archaeological thought a worthy reminder to not exceed the limits of sources. It combines well with Philip Deloria's comments on his father's *Red Earth, White Lies*.

This collection's scattered approach to the subject matter and the need for readers to have quite a bit of knowledge about the field means that it will probably not be useful in undergraduate classes, although graduate students should enjoy the relevant articles and benefit from the perspectives of Northwest American Indian history that *Decolonizing "Prehistory"* offers. As one who has participated in the needed corrective efforts, I was heartened by several of the volume's emphases which might serve to curb overenthusiastic scholars, and particularly, perhaps, undergraduates seeking to justify their romantic views of the Native American past. Many of the American Indian nations extant were formed by interaction with colonial powers and many others were wiped out by cataclysms described in deep history. A few of the chapters introduce the topic of what Indigenous people of the present are doing with deep history as incentive to formulate their present narratives. As Oliver writes, "can we even fathom the amount of forgetting that has occurred between the present and five hundred years ago, never mind 5000 years ago?" (161).

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