

Two essays best exemplify the need for reorienting the knowledges that academia values: Patrick Moore's "Re-Valuing Code-Switching: Lessons from Kaska Narrative Performances" in the "Storytelling to Understand" section and Rita Wong's "sleepless in Somba K'e" in "Storytelling to Create." Both emphasize the intellectual capacities of Indigenous peoples and the world in which they live. Moore's piece argues against the problematic trend of disparaging Indigenous language speakers who practice code-switching. He believes that the ability to code-switch shows the speaker's ability to master new languages and creatively engage with them (67). His writing style is scholarly, yet his examples of code-switching and the language of the community with which he works center Indigenous voices in the essay. Although Wong's style is very different, her piece and Moore's share a similar undercurrent. In her short, one-page essay, Wong wonders what we can learn from the Coney River, also known as the Yellowknife. She speaks to the river about the people and languages that surround it, the toxins that are spilled into it, the knowledge it holds, and its future.

A process of unknowing—or knowing differently—is necessary to understand these knowledge systems and worldviews. Together, these concepts form the purpose of *Activating the Heart*. A wonderful example is Leonie Sandercock's poem "Finding My Way: Emotions and Ethics in Community-Based Action Research with Indigenous Communities" (Storytelling to Understand), which is about her own coming to see anti-Indigenous sentiments and structures fully and building partnerships in the continuing process of decolonization. She writes about the "local guides" of a community opening her eyes to the social dynamics in the community with which she works and "an undressing of [her] very being" (11, 13).

Listening to and creating stories through a process of undoing colonial knowledge structures teaches how to center Indigenous voices, perspectives, knowledges, and worldviews for the benefit of Indigenous and non-Indigenous communities alike. Moreover, this book is generally readable with little of the disciplinary jargon that can make similar texts incomprehensible for both academic and non-academic outsiders. Its lessons are applicable and approachable for a variety of readers. Overall, *Activating the Heart* is an important addition to the body of work attempting to decolonize research concerning Indigenous groups.

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**Comanches and Germans on the Texas Frontier: The Ethnology of Heinrich Berghaus.** By Daniel J. Gelo and Christopher J. Wickham. College Station: Texas A&M University Press, 2018. 272 pages. \$35.00 cloth; \$19.25 electronic.

In this well-researched book, anthropologist Daniel J. Gelo and Germanist Christopher J. Wickham provide a penetrating analysis and the first English translation of German cartographer Heinrich Berghaus's forgotten 1851 *Geographic Yearbook* article, "On the Relationship of the Shoshones, Comanches, and Apaches." Berghaus's article is based

on firsthand ethnographic and lexical data from German settler Emil Kriewitz, who in 1847 lived with the Penateka Comanche leader Santa Anna's people for several months. The article is accompanied by a list of 366 Comanche words and their German translations, to which the authors have added English translations and modern Comanche equivalents, and an original map of the "Hunting Grounds of the Comanches in Texas," based on information from Comanche agent Kriewitz and drawn by German cartographer Theodor Schilling. The authors' introduction discusses Penateka culture and diplomacy and German immigration and settlement in Central Texas. Although some readers may find Gelo and Wickham's commentary to be excessive (the introduction is the length of two chapters), their interdisciplinary work offers significant new insights into mid-nineteenth-century Comanche culture, language, and territoriality, as well as German immigration to Texas.

Drawing on his extensive knowledge of Comanche geography, Gelo identifies "The country between the Llano and Colorado Rivers" as "the heart of Penateka Territory" in the early nineteenth century and Enchanted Rock and Santa Anna Peaks "as places of Comanche ritual activity" (4). Interestingly, the owners of a grant of more than 3.8 million acres in Texas, entrepreneurs Henry Francis Fischer and Burchard Miller, knew that the land "was situated within the hunting grounds of the Penateka Comanches" but did not disclose this when they sold their "rights to settle" to the Society for the Protection of German Immigrants, or *Adelsverein* (12). Given the prolonged conflict between Lipan Apaches and Comanches over the contested ground of Central Texas, it is not surprising that in an effort to maintain the security of those newly founded settlements, *Adelsverein* immigrants signed a treaty with Lipan Apaches in the town of New Braunfels in March 1845 and also ratified one with Penatekas at Fredericksburg in May 1847, even though both towns lay beyond the boundaries of the Fisher-Miller grant. Ultimately, the authors argue that the *Adelsverein* had a mixed legacy in promoting German settlement in Central Texas. On the one hand, the agency brought thousands of German immigrants to the region, including Kriewitz, established the two towns mentioned above, and negotiated peace agreements with resident tribes. But it was also "directly responsible for the loss of thousands of immigrant lives due to its incompetence and intransigence" and failed to secure lasting permanent German settlement on the Fisher-Miller grant itself (32).

The authors divide their thirteen-chapter study into three sections. The first, comprising eight chapters of widely varying lengths, focuses primarily on Heinrich Berghaus as a German intellectual and publisher, cartographer, and amateur ethnologist. Gelo and Wickham determine that Berghaus's professional association with Alexander von Humboldt from 1815 to 1859 had the greatest influence on his successful career. In 1828, Berghaus cofounded the Berlin Geographical Society with Humboldt and geographer Carl Ritter, who the authors contend together partially influenced the development of modern anthropology. Berghaus's greatest cartographic and ethnographic achievement was the publication of his *Physical Atlas* "of culture and the natural world," beginning in 1845, in which he embraced "Humboldt's holistic approach" to the human world by melding the disciplines of geography, ethnology, and linguistics (41, 82).

Part II contains the ethnological portion of Berghaus's article, in which Berghaus correctly determines that Comanches and Shoshones speak dialects of the same language, and provides a comprehensive overview of Comanche culture as well as a useful description of Comanche dwelling locations in Texas. But Berghaus makes numerous errors on Apache language and culture and several surrounding tribes, as well as on the alleged "Apache" role in a purported "1780" attack on the San Sabá mission (102). In Part III, which includes Berghaus's glossary and map, the authors maintain that Berghaus exerted a strong but underappreciated influence on the field of linguistics by publishing the longest early Comanche language glossary in print and stimulating the modern classification of the Uto-Aztecan language family by German linguist Johann Carl Eduard Buschmann. Finally, Gelo and Wickham argue that the map of Comanche hunting grounds Berghaus published "is quite original" and significant for its documentation of "tribal names and locations" in Texas, including the Comanche names of Comanche headmen, divisions, and streams, which build on the stream names recorded by Stephen F. Austin in earlier maps (189, 207).

The strengths of this book outweigh its weaknesses. The authors have conducted very thorough interdisciplinary research ranging from the Llano city cemetery to the archives of Berlin. Despite examining a highly problematic article that exaggerates the extent of Comanche regional power by mistakenly arguing "the Apaches form a single people with the Shoshones and the Comanches," the authors are measured in their conclusions (109). In examining the 1758 attack on the Lipan mission at San Sabá, for example, the authors correctly note that Comanches "were in the minority" of a roughly 2,000-man force dominated by Caddoan-speaking Wichitas and Caddos (132). That said, as Gelo and Wickham note repeatedly, Heinrich Berghaus did not cite his sources for the Comanche ethnological, linguistic, or geographic material in his article, and he lists Theodor Schilling as the mapmaker. Given that fact, the obscure Emil Kriewitz emerges as the real star here for serving as a Comanche emissary, living with the Penatekas, taking careful field notes, and supplying the valuable published Comanche primary source material for which Berghaus took exclusive credit.

As a published primary source, this important book is clearly meant for specialists rather than general readers. The uneven length of the chapters in combination with the numerous parenthetical citations and full titles of books in German followed by their English translations littering the text also make for challenging reading, but it should have wide-ranging scholarly appeal. It belongs on the bookshelves of ethnohistorians, anthropologists, and historians of the Southwest borderlands and southern plains right next to the works of José Francisco Ruiz, Jean Louis Berlandier, and George Catlin. This book also contains valuable information for historians of nineteenth-century Texas, German immigration, and for Comanches themselves.

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