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In *Singing the Songs of My Ancestors*, Goodman has successfully combined Swan's desire to tell her own history with contextualizing the narrative to better understand Swan's pivotal role in preserving traditional Makah culture. The book provides a welcome addition to the available literature on Native American cultural practices of the Northwest Coast; it presents a convincing argument for the dominant role that women that such as Helma Swan adopted to insure the maintenance of their cultural traditions during the second half of the twentieth century, when numerous tribes were struggling to regain their heritage. The thirty-five black and white photographs help by providing a pictorial historical record to accompany the written word. The genealogical chart and family histories help keep track of the lineages that Swan considered so important to understand, a glossary explains Native terms used in the book, copious chapter notes fill in details about various events mentioned in the text, and an extensive index facilitates research on specific areas of interest.

Suggestions for further reading in this area include Pamela Amoss' *Coast Salish Spirit Dancing: The Survival of an Ancestral Religion* (1978), Philip Drucker's *Indians of the Northwest Coast* (1963), and Richard Keeling's *Cry for Luck: Sacred Song and Speech Among the Yurok, Hupa, and Karok Indians of Northwestern California* (1992).

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The Solidarity of Kin: Ethnohistory, Religious Studies and the Algonkian-French Religious Encounter. By Kenneth M. Morrison. State University of New York Press, Albany, 2002. 243 pages. \$65.50 cloth; \$21.95 paper.

In the *Solidarity of Kin*, Kenneth Morrison combines the methodological pursuits of ethnohistory (time, pattern, structure, and change) with those of religious studies (theology, cosmology, human, sociological, historical, and interspecies) to understand the Algonkian process of religious change during the seventeenth-century contact with the French. Morrison seeks to describe a more complex, dynamic process of religious change from Algonkian perspectives than other scholars have achieved in their disciplines. One major emphasis of the book is to assist scholars in history, ethnography, and religious studies to become more conscious of the ethnocentrism in their analyses of indigenous/Native American cultures. "The disciplines remain inadequate, imperfect, and illogical extensions of an Euroamerican ideological stance that has always made every effort to subsume Native American peoples under Christian, progressive, objective, and other universalizing views of history" (4). Morrison states the imperative that until we have an adequate self-understanding of how our own Judeo-Christian traditions and the related secular principles of a world view shape our perceptions of these cultures, we will never engage the Indian mind, specifically here the Algonkian.

Relying on historical and ethnographic texts, Morrison works hard to reconstruct the Algonkian view of their postcontact situations with the French. I have found his chapters on the cosmic meaning of the Algonkian worldview through a critique of scholars' ethnocentric perceptions to be particularly rich. In chapters one and two, Morrison assists western scholars in going beyond a rationalistic, reductionistic, and differentiated cognitive understanding of reality into the Algonkian cognitive unity of a relational, pragmatic, and interactional and intersubjective world order. Through the work of Hallowell, Lee, and other sources, Morrison brings out the holism in the Native worldview that contrasts directly with western beliefs. Many scholars try to make distinctions between natural/supernatural in Native beliefs, subjective and objective, personal and impersonal. These are deconstructed in Morrison's presentation: "reality—meaning ordinary reality—is undifferentiated, unpartitioned, immutable." "I am leg, it is a matter of amazement that when severed, I can recognize my leg in itself." "The primacy of the unpartitioned whole" is the stress. "Personal individuated existence constitutes a cosmological superlative, rather than some separate, higher or greater reality." "In original oneness, there is a premise of continuity" (50). In presenting the meaning of myth, dreams, and ritual in Ojibwa culture, there is no division between the subjective and the objective, the personal and the impersonal. Human and nonhuman persons (natural forces and material reality) experience a give-and-take between themselves and other persons, a mutually interdependent, reciprocal system (53). Nonhuman reality is not anthropomorphized; rather "naturalistic observation," dream experience, and "traditional mythic narrative" are combined to assume the character of a living image. The Ojibwa gain knowledge of nonhuman beings and learn about the power of such beings, which guides their relational exchanges in daily life. For a European mind, this experience of cultural otherness requires an extreme adjustment of perception and experience that many scholars have failed to understand.

Morrison points out that many scholars have a longstanding biased perceptions of indigenous cultures as unrationalist and primitive. These scholars use distinctions that do not exist, such as an exalted supernatural over the natural or divisions of spiritual reality versus material reality. The Native American relational worldview might actually be an experience of a higher consciousness of universal order than we have reached in all our differentiations of reality. It has a depth of scientific truth that we have yet to appreciate to its fullest. Morrison's work here does much to assist with this appreciation of cultural otherness.

In succeeding chapters, Morrison tries to see postcontact relations with the French from the Algonkian mind in order to reconstruct the indigenous views of this time of cultural invasion and missionization. How could the Algonkians make sense of these phenomena from their relational world order, which stresses a solidarity of kin (human and nonhuman)? In these chapters, Morrison shows certain strengths and weaknesses. He is still limited by ethnocentric texts and relies heavily on the *Jesuit Relations* for indigenous perspectives. Morrison brings out Algonkian confusion and religious uncertainty as the French shattered the relational order with their individualism

and cultural arrogance. There is a forced rejection of the Algonkian sacral processes of relational exchange with kin, which include curing rituals, dreams, songs, shamanic authority, and moral respect. Because shamans cannot restore order against the French, heal European diseases, or engage the French in reciprocal exchanges, shamanic rivalries begin. This disrupts the Algonkian faith in their cosmic order, causing cultural chaos and severe cosmic uncertainty.

From Jesuit texts, Morrison tries to project how the Algonkian mind adapted to the cultural force of the French. Morrison claims that some Algonkians believed that priests had more power than shamans; that Catholic baptisms and burials were pragmatically more powerful than other Algonkian rituals; that Catholic affective traditions, virtuous living, and good works appealed to the Indians. As such, Morrison writes that Christian power emerged as a new manifestation of an ancient category of persons, and that baptism extended their cosmological system with heaven, hell, and purgatory. I believe that this historical information about Algonkian perspectives and postcontact religious uncertainty does reinforce Morrison's statements about the need for a cross-cultural understanding of missionization and his contention that religious change is a more effective term than "conversion" ("The main problem with conversion is that it stipulates a particular and singular outcome to religious encounter" [161]). Morrison prefers to describe an adaptive syncretism that the Algonkians developed to make sense of the postcontact period. However, I am not convinced of Morrison's argument that Algonkian adaptations to Christianity were extensions of their relational world order, nor of his belief that Algonkians simply chose pieces of the French-Catholic tradition that bolstered their traditional truth, ensured the survival of tradition, and affirmed their tribal solidarity. Much of the relational cosmic order fell apart as a violent European culture destroyed the relational systems that sustained the Algonkians and led to differentiation and divisiveness of the human and nonhuman unity. Morrison provides too little information about the effects of French colonialism on the entire cosmic experience of the Algonkians: their subsistence patterns, their ecology, and their ongoing need to have right relations with the natural forces that they depended upon for their subsistence. Morrison reconstructs Algonkian religious change using the disparate experiences of various Algonkian tribes from Maine to Canada that often show contradictory religious adaptations and make it difficult to perceive consistent trends among the different tribal adaptations.

In short, I do not believe that Morrison has found the Native American voice that can describe this syncretism. How the Algonkian mind maintained the ancient relational worldview then and now remains unclear. Morrison's project might require more authentic Native voices to describe this phenomenon than what can be pieced together from Jesuit texts.

In conclusion, *The Solidarity of Kin* is a useful text for understanding religious change as a result of colonialism in an indigenous context. Religious studies scholarship needs to replace ethnocentric texts that belittle Native and indigenous cultures with texts that show an indigenous relational worldview, moral order, and cognitive unity that are often antithetical but essential

to Euro-American worldviews. Euro-American peoples remain in a dynamic, complex contact with indigenous cultures and need to construct mutual exchanges of meaning. Morrison's work is helpful in rebuilding western views of indigenous culture, and confronting the problems of cultural otherness and religious/cultural change in ways that can benefit students and scholars in these related disciplines.

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The Vengeful Wife and Other Blackfoot Stories. By Hugh A. Dempsey. University of Oklahoma Press, Norman, 2003. 282 pages. \$34.95 cloth.

Hugh A. Dempsey has been aware of some of the problems with writing about the West for some time. For as long as the Blackfoot have endured uninvited incursions into their Blackfoot homelands and indigenous practices, there have been "observers" who wrote about these experiences. Some of the records were collected by, among others, missionaries, traders, bootleggers, voyagers, officers, policemen, Indian agents and commissioners, reporters, and academics. From the beginning, the images created, inspired, or purposefully falsified in a variety reports and letters were produced with a non-Native audience in mind. They were often created in the authors' mind, and were dotted with just enough "factual" information (e.g., from official documents and reports) to be presented as some form of "truth" about the Blackfoot. In 1972 Dempsey wrote about some of the problems with determining "truth" from "fiction" in turn-of-the-century western writing ("Fact, Fiction, or Folklore," *Alberta Historical Review* 20, 2 [Spring 1972]: 1-2), especially as this concerned issues of accuracy about Native Americans. According to Dempsey:

If a thorough study was made of newspapers, magazines, and church publications during the last three decades of the Nineteenth Century, Western Canada would probably find a new literary heritage. Enriching our sadly limited knowledge of western fiction would be an impressive list of short stories written by western Canadian authors on western Canadian themes. Such a study would be fraught [*sic*] with frustration, for the researcher would find many articles unsigned and others written by literary unknowns. He would also be faced with another problem: how can one differentiate between fiction, folklore, and fact? (1)

More than thirty years after making this statement, *The Vengeful Wife* reflects the truth of Dempsey's prior assessment of the literature. It seems contradictory when Dempsey states: "I found that the oral history from the elders blended easily and smoothly with government reports, newspapers, and other sources if one could view it all from a Native standpoint" (xii) and "I was pleased to find that in many instances where Blackfoot stories could be