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The Cheyenne Nation: A Social and Demographic History. By John H. Moore.

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*Syntax* is well organized. It would be fairly easy for a typologist, for instance, to locate particular constructions in *Maricopa Morphology and Syntax*. An index of construction types would have helped in this regard, since relative clauses, conditionals, and comparatives are not listed as such in the table of contents, which is not quite as useful, then, as it could have been. In some places specific morphemes are listed by gloss only, in other sections by the Maricopa form only, and in other sections by both (the last seems most useful); the listing of the subsections of 3.2 is confusing until one reads the introduction to the section. Happily, there is not an excessive number of typos or omissions, and I found few that were potentially confusing; I might mention a few erroneous section or example references to aid future readers: The reference on page 52 to section 4.13 should be to 4.3; page 154 to section 1.33 should be to 1.61; page 337 to section 5.4 should be to 5.34; page 129 reference to example 152 should be to 151, and page 174 reference to 22 should be to 24. Example 31, page 93, should refer to a-plurals and ablaut duals.

In summary, *Maricopa Morphology and Syntax* is a solid, thorough, descriptive grammar that is organized and written so as to be maximally useful to anyone who is interested in finding out about the morphology and syntax of this little-described language that currently has fewer than five hundred speakers.

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**The Cheyenne Nation: A Social and Demographic History.** By John H. Moore. Lincoln: University of Nebraska Press, 1987. 390 pages. \$32.50 Cloth.

*The Cheyenne Nation*, authored by John H. Moore, an associate professor of anthropology at the University of Oklahoma, is a provocative piece of scholarship. This study not only sheds new light on Cheyenne ethnohistory and ethnology, but challenges our preconceived ideas about the nature of tribalism and nationhood.

With regard to Cheyenne ethnohistory and ethnology, previous work has presented the tribe as a stable, tightly integrated society dominated by the Council of Forty-four. In contrast,

Moore, using Marxist methodological principles to interpret the data, argues that Cheyenne social change was fraught with conflict and contradiction. It is through this history of struggle that their society evolved and adapted. Herein is the central thesis of the book. Through a Marxian analysis of nation-building, Moore examines the sociohistorical processes by which the Cheyenne emerged as a tribal nation and how, under changing natural and political circumstances, this nation had to reform periodically. In this sense, Moore's work is just as much an establishment of a methodology as it is a reinterpretation of Cheyenne social history.

The book opens with a critical discussion of the two key concepts—the tribe and the nation—that Moore's thesis is built on. Through his exploration of their meanings, the author constructs the concept of tribal nation and delineates its most salient characteristics. According to Moore, the tribal nation must establish its own citizenship, reckon a shared territory, act collectively as a political body under certain circumstances, and maintain a common language. Against the concept of tribal nation, the author uses the Cheyenne as a case study to examine the inception of a specific tribal nation, its evolution as a society, the specific circumstances that prompted change, and the innovative ways in which the Cheyenne people adapted to the prevailing conditions. Having set the theoretical and methodological stage, Moore devotes the remainder of the book to a meticulous explication of the genesis and evolution of the Cheyenne nation.

The next two chapters detail, in complex and rich fashion, the social evolution of the Cheyenne nation. To begin, Moore analyzes the social structure of the Cheyenne tribal circle. By examining the variability in twenty diagrams of camp circles collected by ethnographers and tribal historians, Moore creates a "grammar and dictionary" of Cheyenne social structure. He then uses this grammar of social structure to reinterpret the early historical evidence regarding the Cheyenne's genesis as a nation. Using ethnohistoric, linguistic, and cartographic evidence, he traces the dynamic history of each band. As Moore convincingly demonstrates,

far from being frozen in time, these bands and nations were undergoing constant transformation by which they created and broke alliances and formed patterns of trade and intermarriage with other bands and tribes across ethnic and linguistic boundaries (p. 86).

Building upon the social processes outlined above, Moore then uses Cheyenne sacred and secular oral traditions in conjunction with European ethnohistoric evidence to create a new historical synthesis of the origins and evolution of the Cheyenne nation from the protohistoric period to the Lewis and Clark expedition. The general conclusion is that by 1740 the Cheyenne had socially chartered themselves as a nation and that, by the early nineteenth century, this nation was composed of the most prominent Cheyenne bands known in the historical record.

In chapter 5, Moore explores the motivations behind the Cheyenne's migrations, social reorganizations, and nation building. Through the author's analysis of Cheyenne infrastructure, we learn how the Cheyenne actively responded to their ever-changing social and natural world. Within the context of Plains ecology, changes in population size, trade, warfare, political alliances, and access to wood, water, and pasturage for horses are richly detailed against the processes of Cheyenne social structure and nation building. Moore not only elucidates how Cheyenne culture changed in each historical era, but demonstrates how different ecological factors affected the society in different ways.

Using this ecological background, Moore, in chapter 6, distinguishes and describes four types of social units that functioned historically in Cheyenne society. These social units, he shows, had different political and economic functions and were sometimes antagonistic to one another, especially after the Cheyenne polarized into agnatic and uterine factions in the middle of the nineteenth century. That is, inherent in Cheyenne social organization was a fluidity and dual structure which, under changing historical circumstances, allowed it to transform itself as a society.

After setting the structural stage, Moore again traces the history of particular Cheyenne bands from approximately 1680 until modern times. Combining census data, historical accounts, and oral history, he tracks the dynamic cycle of these bands. Although each one has a unique sociological history, every band's formation, disappearance, and reappearance is part of a regular sociodemographic process. This is an important fact that the author addresses in the remaining two chapters: The social evolution of bands was not a random event, but had a structure and order which can be discovered by understanding the internal sociological mechanisms of these cycles of growth.

In chapters 8 and 9, through an in-depth analysis of Cheyenne patterns of marriage and kinship, Moore uncovers the "social engine" of Cheyenne band life. Essentially, the renewal of a preexisting band or the chartering of a new band was accomplished by the marriage of same-sex cohorts of spouses. Such changes are also plotted in the historical changes that took place in Cheyenne kinship.

Finally, Moore summarizes his argument in a lengthy conclusion, elegantly restating his ethnological problem within the context of his theoretical position. As an ethnological case study in nation-building, the Cheyenne portray the dialectics of historical processes that

are played out between the tendencies toward nationhood, on the one hand, and inexorable structural tensions within the nation, on the other, which seize upon the variability that was never eliminated and never can be, galvanizing this variability into the formation of new and unprecedented cultural features (p. 338).

For the Cheyenne this is a never-ending process. From the reservation period to modern times, a tribal nation has formed, complete with all homogeneous tendencies and contradictions that the Cheyenne have had to face since their incorporation as a nation.

*The Cheyenne Nation* is a landmark in Native American studies. The book is powerfully innovative and persuasively presented, successfully integrating Cheyenne oral history with the relevant ethnohistoric, ethnographic, linguistic, and ecological data to demonstrate the genesis and continued existence of tribal nations. This work deserves serious attention, for both its methodological insight and theoretical depth, by all scholars interested in Native American ethnology and ethnohistory. *The Cheyenne Nation* is the ethnohistorical treatise by which future works should be measured.

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