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of the recent collections. It is highly useful for information about the Lakota belief system as Walker understood it from the medicine men who told him these tales.

A final collection is by Zitkala-Sa, *Old Indian Legends*, Boston: Ginn & Co., 1901. This contains fourteen tales, mostly with Iktomi as central character. This has been reprinted in 1987 by the University of Nebraska Press.

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**Indians and Europe: An Interdisciplinary Collection of Essays.**  
Edited by Christian F. Feest. Aachen: Edition Herodot, Rader Verlag, 1987. 643 pages. \$70.00 Paper.

This massive collection of thirty-two interdisciplinary essays, edited by the noted ethnologist and curator C. F. Feest of the Museum für Völkerkunde in Vienna, pursues four main themes. It offers, first, a series of studies that establish aspects of the pictorial record of indigenous peoples of the Western Hemisphere as preserved in European collections since the mid-sixteenth century. The work explores, second, what might be called ethnological entrepreneurship, that is the collection and exhibition not only of artifacts but also of either forcibly imported or contractually engaged indigenous people who were put on display for profit, to a lesser degree also for the spread of ethnographic knowledge. The collection probes, third, European thinking about indigenous people as expressed in newspaper reports, learned essays, literary texts, or ritual practices of "Indianizing" organizations. A fourth, if sparsely covered theme examines the reaction of indigenous visitors of the northern Western Hemisphere to nineteenth and twentieth century Europe.

A good third of the essays were given as papers at the annual meeting of the informal American Indian Workshop that convened in Rome in 1984, the others were written specifically for this work. According to its editor it pursues three goals: It hopes "to explain European preoccupation with Native Americans/Indians" (page 1), to promote a hitherto neglected field of research, and to intimate the wealth of materials hidden in European depositories. The collection achieves these stated goals. The sec-

tions "References Cited" at the end of each article include a wealth of little known ethnologically relevant titles. Further research possibilities are indicated by the range of themes: 'Indian copy' in the press, pictorial renditions of indigenous people and of their cultural creations, Native American political efforts on the international scene, and ideological stereotyping in the printed media. The attempt to explain the European fascination mainly with North American Great Plains peoples is perhaps the least successful. Most essays limit their effort to establishing the record and only a few display the interpretative sophistication of Frank Lestringant's probing article on "The Myth of Indian Monarchy: An Aspect of Controversy between Thevet and Léry (1575-1585)" (pages 37-60). He presents not only their opposite stance, but also identifies the underlying assumptions that shaped their analysis. Thevet, he claims, viewed French royalty as the only acceptable form of statecraft and created the image of a royal Brazilian Quoniambec to legitimize and promote French colonial designs.

In the selection of essays editor Feest intended to cover as many European countries as possible. The inclusion of authors and themes from Hungary, Poland, and Russia is especially welcome, yet the absence of articles dealing with countries such as Ireland, Switzerland, Greece or with regions like the Baltic or Scandinavia limits the work's representative character. The temporal spread of topics is similarly imbalanced. Four essays deal with the sixteenth century, barely one with the seventeenth, two with the eighteenth, fourteen with the nineteenth, and eleven with the twentieth. This imbalance stems in part from the neglect of missionary records, emigrant guides, and immigrant letters. These materials are quite plentiful for the eighteenth century and deal occasionally with indigenous peoples and their cultures on the basis of some first-hand knowledge.

While editorially convenient, the chronological arrangement of the essays makes it initially difficult to discover what the book is really all about and masks its topical sweep. As to focus the various contributions may be subsumed under six headings: Eight articles deal mainly with pictorial records (I), six with exhibits and shows (II), four with "Indianizing" groups (III), four with travel accounts (IV), two with indigenous responses to Europe (V), and the remaining eight with varied themes (VI). A topical structuring would have made the book's content more accessible and would have shown at a glance the distribution of

themes. The absence of a topical index further limits accessibility. Also a list identifying contributors would have been welcome.

Most essays display high scholarly standards and are well documented. Yet they differ widely in tone and approach. Some are primarily devoted to establishing the record, others strive to interpret the issues dealt with. To the first group belongs the study of William C. Sturtevant and David B. Quinn, "The New Prey: Eskimos in Europe in 1567, 1576, and 1577" (pages 61-140). The authors establish the pictorial record and examine its origin, diffusion, interdependence, and variation. Copious illustrations support the text, yet they are unfortunately reproduced in a barely adequate manner (an observation valid also for the illustrations in other parts of the book). Similarly record-oriented are essays such as Fedora Giordano's bibliographical study of books on American Indian people published in Italian between 1950 and 1981 (pages 491-503) and Albert Schroeder's "'Indian Copy' in West German Newspapers 1968-1982" (pages 527-550). Interpretatively suggestive are pieces like Peter Bolz's "Life among the 'Hunkpapas': A Case Study of German Indian Lore" (pages 475-490), Rudolf Kaiser's "'A Fifth Gospel Almost': Chief Seattle's Speech(es). American Origins and European Reactions" (pages 505-526), Susi Colin's "The Wild Man and the Indian in Early Sixteenth Century Book Illustration" (pages 5-36), or Joëlle Rostkowski's "The Redman's Appeal for Justice: Deskaheh and the League of Nations" (pages 435-453).

In a postscript Christian F. Feest outlines the implications of the various essays (pages 609-628). He claims that "the special relationship between Europeans and native populations of North America" does not exist. What emerges "under closer scrutiny" is, in his view, "that all that interested and still interests Europeans is 'Indians,' a wholly fictional population inhabiting the Old World mind rather than the New World land" (page 609). The validity of this claim is doubtful. First, as far as indigenous peoples of the Western Hemisphere (as well as of the Pacific Islands, Africa, and Australia) are concerned, there is no valid distinction between the "Old World" and "New World" mind. Caucasians staying at home as well as those participating in white expansion as reconnoiterers, soldiers, missionaries, traders, and settlers were all forced, if to varying degrees, to come to grips with radical cultural otherness as to looks, dress, language, daily

practice, and ritual. The also had to face the meaning of white expansion, its concomitant victimization of indigenous nations, and their resulting physical and cultural near-destruction. This intellectual struggle is touched upon in Francesca Orestano's "Dickens on Indians" (pages 277–286). She shows how he moved from pity with the "extinct" or, rather, decimated and expelled, indigenous populations of the Ohio Valley to a scathing contempt for the Noble Savage image in favor of a supposed Native American degeneracy to a kind of "anthropological relativism, à la Montaigne" (page 283). Harsh facts and their implied moral probably forced Caucasians, in Feest's felicitous phrase, to such "intellectual domestication" (page 609).

Second, the triple response resulting from such effort was and is not a figment of the 'European' imagination, but represents three interpretative stances vis-à-vis those harsh realities of otherness, conquest, displacement, and destruction. Both the 'Evil Savage' as well as 'Noble Savage' constructions were and remain fundamentally justificatory. Evil deserves to disappear; a backward, if perhaps noble stage cannot but be superseded. The Judeo-Christian moral tradition as well as evolutionist secular belief in progress thus spawned the two stereotypes in answer to disturbing facts. A third answer—otherness as equally valid and valuable—only rarely emerged because it lacked justificatory force in the face of undeniable and immoral destruction.

Third, Christian F. Feest seems to reject the existence of a North American 'Indian' basic cultural form as mere myth-making. In my view, however, there exists such a basic tradition that is shared by most indigenous peoples north of the Rio Grande. From woodlands to plains they seemed to reject human specialism in favor of a basic oneness of all living species as expressions of a central, ineffable mystery. All Caucasians, in contrast, adhered to a basic worldview structure that derived from the Judeo-Christian-Islamic heritage of the Middle East. It separates the world into the realm of a personalized transcendental divinity and views humans as decisively separate from what is labelled 'nature.' In that sense there is validity to 'Indians' as there is to 'Caucasians,' no matter whether in Europe or in the 'New World.' Both are indeed interpretative constructs, yet in answer to inescapable fact.

To sum up: *Indians and Europe* is a valuable and welcome collection of carefully edited essays that offer a wealth of detail, raise

serious questions as to the nature of indigenous realities, and highlight the confrontation of the Western mind with the prey of its colonizing conquests.

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**Wintu Dictionary.** By Harvey Pitkin. University of California Publications in Linguistics, Volume 95. Berkeley and Los Angeles: University of California Press, 1985. 922 pages. \$25.00 Paper.

Many years in the making, this work is, to my knowledge, the most extensive published dictionary of any California Indian language. The main section—Wintu to English—is 812 pages long, providing somewhere between 2,500 and 3,000 basic morphemic entries along with several thousand derived forms of widely varying provenience. A basic morpheme entry is one which gives the underlying phonological form of a root—the most efficient way of organizing the lexicon of a language like Wintu, which has a few prefixes and many suffixes of various kinds, some of which change the forms of the basic morphemes under certain conditions. (An example from English will make this clear. We have the word “able” which may be taken as a morpheme in its basic form. However, in the word “abil-ity” the pronunciation of the basic morpheme is changed when the suffix “-ity” is added.) In the present work, Pitkin refers his readers to his *Wintu Grammar* for the rules which alter the forms of basic morphemes. (University of California Publications in Linguistics, Volume 94, 1984: 40–55). The dictionary does not supply this information.

The phonological underpinnings of the lexical entries are based on a systematic phonemic (or morphophonemic) level which is, as P makes clear, essentially phonemic in the traditional sense except for two vowel morphophonemes, E and O, representing predictable phonemic alternations as follows: E becomes phonemically /i/ before any consonant followed /a/. e.g., *lEla*. “to transform” is phonemically /lila/; otherwise, E becomes phonemically /e/, e.g., *lElu*. “transform!” is phonemically /lelu/. Similarly, O becomes /u/ under the same conditions, e.g., *kOra*. “to make a web” is phonemically /kura/ while *kOro*. “net” is phonemically /koro/. A brief examination of the dictionary entries will clarify this.