

strategies cannot resolve structural inequities raises this succinct contribution to the critique of “ruin porn” above the fray.

TYRONE WILLIAMS, Xavier University, is the author of several books of poetry and a forthcoming collection of essays.



Transforming Ethnohistories: Narrative, Meaning, and Community

Edited by Sebastian Felix Braun

(Norman: University of Oklahoma Press, 2013. Pp. vii, 301. References, index. Paper, \$24.95.)

In *Transforming Ethnohistories*, editor Sebastian Felix Braun draws together the work of various scholars who benefited from the tutelage of Raymond DeMallie. Perhaps best known for his anthropological work with the Sioux, DeMallie is a pillar of the Indiana University community—emeritus Chancellors’ Professor of Anthropology and retired curator of North American Ethnology for the Mathers Museum. He also cofounded the American Indian Studies and Research Institute (AISRI) on the Bloomington campus. According to former student and contributor Paula Wagoner, “Indiana University was a particularly good site for such an undertaking because of other related American Indian collections already being curated by the staff at the Mathers Archaeological Museum” (p. 170). DeMallie is considered by many an exemplary practitioner of ethnohistory, the interdisciplinary tool designed to help scholars create more comprehensive studies of Native peoples. Ethnohistory, Braun explains, “combines historical and

anthropological perspectives, written and oral sources, the voices of dominant and oppressed people” (p. 10). DeMallie’s dedication to the ethnohistorical approach clearly unites the essays in this anthology, as the various authors of *Transforming Ethnohistories* point to his contributions to the methodology and his mentorship of it in their own work.

In the true spirit of a festschrift, *Transforming Ethnohistory* includes the contributions of ten former students—David Reed Miller, Kellie J. Hogue, Sarah Quick, Jason Baird Jackson, David W. Dinwoodie, Patrick Moore, Raymond Bucko, Paula L. Wagoner, Mindy Morgan, and Sebastian Felix Braun—as well as one of his own mentors, Raymond Fogelson. David Reed Miller perhaps best articulates the nature of this collection as one of intellectual genealogy. Academia, Miller explains, often comprises “intellectual family trees consisting of the generations of great minds and these individuals’ ideas, trees where teachers and their students found places among the branches to seek out

and develop their theoretical thinking in the course of subsequent careers” (p. 23). Accordingly, in each chapter former students briefly address their own branches of the DeMallie ethnohistorical tree. Without fail, the contributors laud DeMallie’s scholar/mentor approach as they recount not only the wisdom he imparted, but also their ability to learn by his example.

In his own contribution to the anthology, DeMallie explains that he “developed the habit of thinking ethnohistorically by bringing together diverse material...looking for connections among them, how one thing explains or contextualizes another, always with the goal of understanding the past” (p. 234). In various publications, including *Transforming Ethnohistories*, DeMallie outlines the importance of indigenous voices and encourages historians and anthropologists to transcend disciplinary lines in search of a more inclusive record of the past. With DeMallie’s support, ethnohistory has become a standard approach to the study of indigenous

peoples of the world, yet “thinking ethnohistorically” has also drawn criticism in recent years. As DeMallie explains, some scholars point to the widespread adoption of ethnohistorical principles as an indication that the methodology is fading into obscurity. Even though ethnohistory’s future appears uncertain, *Transforming Ethnohistories* clearly illustrates that DeMallie’s use of the ethnohistorical method continues to inspire generations of scholars and is a fitting tribute to his life’s work.

BRANDI HILTON-HAGEMANN is Assistant Professor of History at Doane University. Her current research applies the rhetoric of nationalism to Native American communities, specifically to the Northern Arapaho and Eastern Shoshone of the Wind River Indian Reservation. She is presently revising her book manuscript tentatively titled “Indigenous Nationalism on the Wind River Indian Reservation, 1851-1938.”

