

Die Beiträge des Sammelbandes eröffnen in dieser Beziehung ein buntes Feld angewandter Forschungsmöglichkeiten und machen dabei auf den doppelten Charakter des Visuellen aufmerksam – einerseits in seiner indexikalischen Funktion als Dokument, andererseits in seiner symbolischen Funktion als ästhetisch-expressives Moment mit stark evokativem Charakter. Wünschenswert wäre, gerade diese doppelte Funktion des Visuellen im repräsentationspolitischen Zusammenhang, aber auch die Dialektik von Wort und Bild, von Begrifflichkeit und Imagination im Erkenntnisvorgang selbst, einleitend zum vorliegenden Sammelband noch systematischer herauszuarbeiten und deren theoretische wie praktische Implikationen aufzuzeigen.

Kathrin Oester

Porter, Joy (ed.): *Place and Native American Indian History and Culture*. Oxford: Peter Lang, 2007. 394 pp. ISBN 978-3-03911-049-0. (American Studies: Culture, Society and the Arts, 5) Price: £ 45.00

This publication is one of the outcomes of the twenty-seventh Annual Meeting of the American Indian Workshop with the topic "Place and Native American Indian History, Literature, & Culture," which took place at the University of Wales, Swansea, United Kingdom, in March 2006. Although one might expect that indigenous land is in the focus of attention because this is always an important issue for Native North Americans, the contributions to the volume as well as the short note by Simon J. Ortiz, the foreword by Alan Trachtenberg, and the introduction by Joy Porter reveal a much broader thematic sense of "place," of which various aspects are discussed in the seventeen essays of the book.

David J. Murray's contribution "Knowing Our Place in Native American Studies" examines the "placement" of Native North Americans and African Americans during the nineteenth and early twentieth century. The examples show that Euro-Americans made clear distinctions between the two groups, although neither of them were white. It is not surprising that the indigenous population was held in higher esteem than the black; more interesting are the negative opinions about any breeding between them. The author also presents two recent examples which involve people of both Black and Native North American descent.

In "Living among the Dead: Richard Throssel and the Picturing of History at Little Bighorn" Shamoan Zamir takes a close look at the pictures by this photographer of Canadian Cree, English, and Scottish descent. Taken in the early twentieth century, his photographs differ from other contemporary representations of the Little Bighorn battlefield. Although they have the pictorialistic style in common, Throssel's works are not only aesthetic but also include historical aspects through chosen perspective and arrangement.

"American Indians, Manifest Destiny, and Indian Activism: A Cosmology of Sense of Place" by Troy Johnson points out the differences between Native North

American and Euro-American cosmology and emphasizes through examples that the indigenous people of North America are obviously more interested in where an event took place as opposed to when it took place. His examples include: mythology, relationships towards the Whites, treaties, naming of groups and individuals, and the occupation of Alcatraz.

James Hamill and John Cinnamon illustrate in "This Strange Journey: Stories of Trails of Tears from Indian Families in Eastern Oklahoma" that relocation narratives reflect the conditions under which they occurred. A large amount of archival interviews examined indicate that stories differ according to the three categories of tribes into which the Native North Americans living in this state can be more or less grouped. Thus, as most of the "Western Tribes" were not removed, only a few of their interviews refer to such incidents. On the other hand, the two other categories, the "Five Civilized Tribes" and the "Small Tribes," both experienced removal. Furthermore, the interviews reveal the different circumstances of the removal, e.g., injustices and hardships by armed force often mentioned in "Five Tribes" members' interviews, whereas these topics seldom occur in narratives from those of the "Small Tribes."

The following two essays are dedicated to Simeon Schwemberger and his photographs. Rob Taylor presents in "The Schwemberger Photographs" the life story of this man, who was a Franciscan lay brother at St. Michaels Mission on the Navajo reservation from 1901 to 1909. He ran away taking with him over 1700 glass plate negatives, which he had made since 1902. The Mission had the opportunity to purchase the plates in 1937 or 1938, but their storage facilities were not ideal. Hence, it was a good decision to relocate the collection to Arizona State University in 2005, where the negatives were scanned and a selection of photos were exhibited; further projects are planned. Aleta M. Ringlero's "Simeon Schwemberger: Observations of 'Big Eyes'" focuses on the contents of his pictures. Being neither a tourist nor a professional photographer, Schwemberger's works, which include indigenous people of the Southwest, concentrates on daily life scenes and outdoor portraits. Their authenticity is in some cases questionable, but they nevertheless provide valuable information.

"Walking the Walk/Talking the Talk: On Survivance, Spatial Narrative, and the National Museum of the American Indian" by Deborah L. Madsen is dedicated to the NMAI, which opened to the public in 2004. Her description gives the reader a good idea about the concepts, the arrangements and the aims of this institution, which received positive as well as negative criticism from the public. Perhaps some improvements are recommendable. On the other hand, it is probably better to confront the visitors with something unexpected in order that they leave the place with something to ponder.

Nancy J. Parezo's essay "To Live within Diné'tah: Navajo Sandpainters and Their Quest for Place" not only deals with Navajo values and philosophical concepts towards their home country and the production of this

art form, but also what symbols of place it includes. This profession enables the artists to make a living in the traditional Navajo territory.

"No Place for the Delawares? Removal and Loss of Federal Recognition" by Claudia Haake discusses the long and ongoing struggle of this tribe to become recognized. In the 1860s, when the last removal of the Delaware from Kansas to Oklahoma took place, they selected a piece of land on the Cherokee territory. Since no treaty with the Cherokee existed, the government solved the problem with a short-term change of the original agreement by incorporating the Delaware into the Cherokee Nation, and thus, caused this tense situation for both tribes.

Bruce E. Johansen touches upon "A Sense of Place in Contemporary Native American Political Humour." The indigenous people of North America possess a lot of humour, which also aims at political injustices. For example, the abbreviation for the Bureau of Indian Affairs (BIA), is reinterpreted as the Bureau of Iraqi Affairs. Unfortunately, the Iraqis receive similar treatment from this "BIA" as the Native North Americans received from the original acronym.

"Sign Language: Native American Stories in National Parks of the American Southwest" by Katariina Altshul examines the contents of information signs referring to indigenous people. The examples include mythological explanations and religious importance of rock formations. The signs lack information on the tribes mentioned and at least one offers a simplified "tourist version" because in contrast to the Native North Americans, the visitors do not need this knowledge. References to the neighboring tribes are absent on signs of one national park despite many rights they have there. Although such connections are accepted by tourists, the national parks rather employ the ideal of nature free from any human contact.

Dawn Marsh Riggs describes in "She Considered Herself Queen of the Whole Neighbourhood: Hannah Freeman, Lenape Sovereignty, and Penn's Peaceable Kingdom" how the white Pennsylvanians twisted the history of their relations with the Native North Americans to their own advantage. Using Hannah Freeman (1730–1802) as an example, she not only illustrates the rapidly changing conditions this woman experienced during her life but also the establishment of myths after her death.

A city can be a fitting living space for an indigenous community is stressed by Max Carocci's essay "Living in an Urban Rez: Constructing San Francisco as Indian Land." Although nearly 80,000 Native North Americans were living in the Bay Area in 2000, they remained rather invisible because they were mistakenly allocated in other ethnic backgrounds. The early indigenous urban population tried to hide their real ancestry for fear of discrimination, and the BIA dispersed the relocated people and prevented contact among them, hence, no special quarters developed. Nevertheless, the Native North Americans found places to socialize among themselves.

Jacqueline Fear-Segal's essay "Dispossessing the Dead Indian: The Spatial and Racial Politics of Burial" illustrates the history of the Carlisle Indian School Cemetery, which was necessary because the government rejected burials for Native North Americans at a local cemetery for the white population. The school cemetery, which had been used during the existence of this institution from 1879 to 1918, was removed by the army, which took over the territory in 1926. Ironically, the army allowed their members and their relatives to be buried on the new land. Thus, the cemetery finally became one of mixed race.

"Landscapes and Skyscapes in Contest" by Sandra Busatta examines the different attitudes towards the erection of several telescopes on Mount Graham in Arizona. Although many outsiders believe that this mountain is sacred, only a minority of the Apache, together with some biologists and anthropologists, rejected the project. Instead, many Apache do not consider Mount Graham to be a holy place and stress the positive aspects of the telescopes. For example: science, education, jobs, and religion all play a significant part with the use of telescopes along with stars that are seen as a creation of their higher power.

From a project with a religious aspect to one which is completely profane: Susanne Berthier-Foglar's essay is dedicated to "Saving Sacred Mountains: The Example of the San Francisco Peaks." Lying on federal land in Northern Arizona, these mountains are unquestionably sacred to several tribes in the Southwest. Despite a considerable amount of questionnaires in the planning, arguments were found against the disapproving Native North American voices, which, e.g., reject the employment of used water for snowmaking. As a ski resort is only profitable in snowy winters, the question might be raised whether the project is shortsighted during times of global warming.

The last essay by Gabriella Treglia "A Very 'Indian' Future? The Place of Native Cultures and Communities in BIA and Native Thought in the New Deal Era" traces the Bureau of Indian Affairs education policy during this time (1931–1952). Her examples from the American Southwest show that boarding schools have some advantages over day-schools with their transport and water supply problems despite negative results. Unfortunately, the curriculum was one-sided, aimed at agricultural knowledge, which was thought to be fitting for a life on a reservation, but impeded good pupils in obtaining a higher education.

In summary, this compilation gives a graphic description of various aspects of location, whether in a geographical sense or in a human sense, where groups or individuals are placed or place themselves in a society. The essays of the publication are well-arranged; they are entertaining and provide new information. Therefore, it is a book very worth reading.

Dagmar Siebelt

Rice, Prudence M.: Maya Calendar Origins. Monuments, Mythistory, and the Materialization of Time.