

movements they are involved. What is sought is therefore to bridge an academic analysis with critiques that will prove useful for the movements. The authors present this volume as an example of engaged ethnography. At a time when there are increased demands on academia to make contributions to solving social problems or share their expertise, reflections on engagement of the sort proposed here are very pertinent. A key contribution of the volume, however, is the combination of innovative analytic frameworks used, which provide for theoretical depth with fresh perspectives. It demonstrates the value of anthropologist's insights for the study of these novel associational spaces. Raúl Acosta-García

**Kan, Sergei:** *A Russian American Photographer in Tlingit Country. Vincent Soboleff in Alaska.* Norman: University of Oklahoma Press, 2013. 272 pp., photos. ISBN 978-0-8061-4290-6. (Charles M. Russell Center Series in Art and Photography of the American West, 10) Price: \$ 39.95

Kan has made many contributions to the ethnohistorical and ethnographic understanding of the Tlingit through Russian American observers. His most recent work is a narrative to accompany over one hundred historical photographs taken by Russian American Vincent Soboleff in Southeast Alaska. Most of the photographs were taken in the communities of Killisnoo and Angoon Alaska. The photographs, research, and the narratives provided by Kan will be a legacy for the Tlingit community of Angoon, a community that is today a significant cultural bearer and leader in the perpetuation of the Tlingit language and culture. Even with this communities' reputation there is little reliable ethnohistorical material about its history. This work begins to fill that gap.

Kan begins this book with a discussion of "Tlingit Culture before 1900" that examines basic social and cultural aspects of the Tlingit. His knowledge of Tlingit terms and concepts initiates the reader to many complex ideas about social structure and organization. The discussion of the Tlingit *łoo.éex'*, potlatch, and how it reinforces the social fabric of Tlingit culture is succinct and elegant. Next the overview of the "European Arrival and Colonization" is clear even for a new audience to Tlingit culture and history but the chapter is specifically focused on a particular community and Kwáans' history that will still inform even the most learned Tlingit scholar. Particularly strong and well researched is the section on the "Commercial Activities and Everyday Life on Killisnoo Island." Kan's ethnographic knowledge of the clans and house groups and the specific individuals and families of the community of Angoon allow him to write a very thorough and detailed description of this time period. The photographs of individuals and the landscape brings the subject alive and enables the reader to understand the landscape and cultural changes that have occurred. The final section, before the reader gets to indulge in over one hundred historic photographs, is the section on the Russian Orthodox Church and Father Soboleff in Killisnoo. Kan's breadth and depth of knowledge of Russian Orthodoxy and Tlingit

culture provides a succinct and detailed symbolic analysis of syncretism of two different traditions. Each photograph selected and accompanying narrative was a feast for the eyes and intellect.

The ethnohistorical analysis of syncretism, as well as the specific details will no doubt make this work a lasting contribution to symbolic anthropology and theory, but will also provide accurate and reliable documentation for the Tlingit community of Angoon and the clans of that community. Kan's thirty some years of research come together well in this piece. The writing coupled with the beautiful black and white photographs is a reminder to the twenty-first-century reader that actual books rather than digital media can still be the most satisfying format for the reader. Sit down and thoroughly enjoy the artistic qualities of Vincent Soboleff's historic photographs and the genius of Kan's research and writing.

Daniel Monteith

**Kiefer, Renate, und Lenelotte Möller:** *Die großen Reden der Indianer.* Wiesbaden: marixverlag, 2012. 224 pp. ISBN 978-3-86539-962-5. Preis: € 5.00

Angeregt durch englischsprachige Vorlagen hatten die Autorinnen die Idee, eine Publikation über Reden von nordamerikanischen Ureinwohnern in deutscher Sprache zu verfassen. Dieses Projekt basierte wohl eher auf privaten Interessen, da Renate Kiefer Psychologin sowie Übersetzerin für Englisch und Russisch ist und Lenelotte Möller in Geschichte promovierte und Studiendirektorin an einem Gymnasium ist.

In der Einleitung weisen Kiefer und Möller eindrücklich darauf hin, dass fast alle Reden von Europäern oder Euro-Amerikanern überliefert und übersetzt wurden sowie rhetorisch überarbeitet und manipuliert sein könnten; einigen wenigen hängt sogar der Verdacht an, gänzlich erfunden zu sein. Außerdem erwähnen sie Reden aus anderen Epochen, die ähnliche Inhalte aufgrund ähnlicher Verhältnisse zwischen den Redenden und den Angeredeten illustrieren. Die Autorinnen schließen nicht aus, dass im Zuge der Bevölkerungsentwicklung und der Globalisierung Europa seine materiellen Bedürfnisse und seine demokratischen Errungenschaften gegenüber wirtschaftlich erfolgreicherem, aber weniger demokratischen und rechtsstaatlichen Gesellschaften durchsetzen muss. Der Europäer der Zukunft könnte also in die Situation der Vergangenheit der nordamerikanischen Ureinwohner geraten; aus dieser Perspektive kann man die Geschichte der Indianer unter einem neuen Blickwinkel betrachten.

Der Hauptteil der Arbeit besteht aus einer weiteren kurzen Einleitung und den 55 Reden, die sich über einen relativ langen Zeitraum erstrecken, nämlich von 1540 bis 1905. Die meisten Reden stammen von Männern, aber das Buch enthält auch einige wenige Reden von Frauen. Die meisten Reden stammen zudem von historisch bekannten Persönlichkeiten wie z. B. Metacom (Wampanoag), Pontiac (Ottawa), Cornplanter (Seneca), Red Jacket (Seneca), Tecumseh (Shawnee), Keokuk (Sauk), Osceola (Seminole), Black Hawk (Sauk), Mato Tope (Mandan), Si'ahl (Duwamish) und Geronimo (Chiricahua-Apache),