

# 18TH AMERICAN INDIAN WORKSHOP



**Views of Native Americans:  
European Resources—European Perspectives**

**Johann Wolfgang Goethe-Universität  
Frankfurt am Main  
24 to 26 March 1997**

**SUNDAY, 23 MARCH 1997**

15:00 Visit to the American Indian hall of the Deutsches Ledermuseum, Offenbach a.M.  
 18:30 Informal get-together dinner at Apfelweinwirtschaft Atschel, Wallstrasse 7, Frankfurt

Sessions will take place in **Hörsaal 3** in the Hörsaalgebäude **Gräfrasse** (corner of Mertonstrasse) on the main campus of the Johann Wolfgang Goethe-Universität (U-Bahn/Metro stop **Bockenheimer Warte**).

**MONDAY, 24 MARCH 1997**

8:30 Registration  
 9:30 Opening

**European Resources—European Perspectives**

9:50–11:10  
 William C. Sturtevant (Washington, DC), Napoleon, the Physio(g)notrace, and the Osages  
 Hans-Ulrich Sanner (Berlin), Karl von den Steinen in Oraibi, 1898: A Collection of Ethnographic Photographs in the Museum für Völkerkunde, Berlin  
 11:10–11:40 Coffee Break  
 11:40–13:00  
~~Fedora Giordano~~ (Torino), Italian Writers "Meet" the North American Indians  
 Micaela Verlato (Göttingen), Wilhelm von Humboldt's Quest for the "Common Character of North American Languages"

Lunch Break

**Current Research**

14:30–16:00  
 Catherine Baldit (Paris), Alan Houser: The Hidden Abstract Works  
 Colin Taylor (Hastings), The Symbolic Content of the Plains Indian Woman's Dress  
 Marin Trenk (Hannover), The Hidden Dimension: On the Ceremonial Use of Liquor Among Seventeenth- and Eighteenth-Century Eastern Indians  
 16:00–16:30 Coffee Break

**European Resources—European Perspectives**

16:30–18:30  
 Marie Mauzé (Paris), History and Construction of the Northwest Coast Collection at the Museum of Anthropology of Moscow State University  
 June Bedford (London), Rev. Charles Harrison and His Haida Collection  
 Jean-Loup Rousselot (Munich), Munich and Tallinn: Two Complementary Early Collections from Russian America

**TUESDAY, 25 MARCH 1997**

**European Resources—European Perspectives**

9:30–10:50  
 Nicole Stuckenberger (Münster), The Concept of Society Among the Rocky Cree  
 Gordon Whittaker (Göttingen), From Secular Scribblings to Holy Writ: The Evolution in Writing Sauk  
 10:50–11:20 Coffee Break  
 11:20–12:40  
 Michael Friedrichs (Augsburg), Tecumseh's Fabulous Career in German Fiction  
~~Michelle R. Kloppenburg~~ (Paderborn), Authenticity versus Poetic Licence: Ernie Hearting's Native American World  
 12:40–13:10 **Business Meeting** (Selection of 1999 venue, *et al.*)

Lunch Break

**Current Research**

14:30–16:00  
 Susan P. Castillo (Glasgow), Re-writing Domestic Space: Louise Erdrich's *The Blue Jay's Dance*  
 Lee Schwening (Wilmington, NC), Myth Launchings and Moon Landings: Susan Power's *The Grass Dancer*  
 Karsten Fitz (Hannover), American Indian Slavery in the Southwest in Anna Lee Walters's novel *Ghost Singer*  
 16:00–16:30 Coffee Break

**European Resources—European Perspectives**

16:30–18:30  
 Charles T. Gehring (Albany, NY), Encountering Native Americans in Unexpected Places: Documentary Evidence of the Iroquois in European Repositories  
 John A. Strong (Southampton, NY), "About the Savages on Long Island": Letter from a Waldeck Field Chaplain, 1777  
 Herbert Kraft (Orange, NJ), Lenape and/or Susquehannock Indian Treasures in Skokloster Castle, Sweden  
 Helen C. Rountree (Norfolk, VA), Discussant



WEDNESDAY, 26 MARCH 1997

**European Resources—European Perspectives**

9:30–11:00

Naila Clerici (Torino), American Indian Issues: Some Views by Native American Spokespersons in Europe

Sally McLendon (New York, NY), France's Amazing, Disappearing California Feather Belts

11:00–11:30 Coffee Break

11:30–13:00

Arni Brownstone (Toronto, ON), Looking for Heroes: Pictures of Valor on Seven Painted Hides

Imre Nagy (Hódmezővásárhely), Bilobed Pouches and Rawhide Cylinders: Why Comanche?

Lunch Break

**Current Research**

14:30–15:30

Marie-Claude Strigler (Paris), The Repatriation of *Jish*

Marine Le Puloch (Boulogne-sur-Mer), Lubicon Lake Nation's Court Actions and Euro-Canadian Law

15:30–16:00 Coffee Break

**European Resources—European Perspectives**

16:00–18:00

Kate C. Duncan (Tempe, AZ), Ye Olde Curiosity Shop, Seattle, and the Shaping of Museum Collections in the Early Twentieth Century

Massimiliano Carocci (London), Jean Louis Berlandier, a French Botanist Among Texas Indians

Ingo W. Schröder (Münster), German Missionaries' Accounts as a Source for Apache Ethnohistory

20:00 Closing dinner

Künstlerkeller (Karmeliterkloster)  
Seckbacher Gasse 2  
downtown Frankfurt

**EUROPEAN REVIEW OF  
NATIVE AMERICAN STUDIES**

Subscriptions DM 40 per year  
Back issues (except 1:1) DM 20 per copy

Why wait? Subscribe now!  
Mastercard, Visa, Diners Club, American Express.

Christian F. Feest, Editor/Publisher  
Fasanenweg 4A, D-63674 Altenstadt, Germany

**ABSTRACTS**

**European Resources—European Perspectives**

June Bedford  
(London)

Monday, 24-03, 16:30

*Rev. Charles Harrison and His Haida Collection*

Arni Brownstone

Wednesday, 26-03, 11:30

(Royal Ontario Museum, Toronto, ON)

*Looking for Heroes: Pictures of Valor on Seven Painted Hides*

The Plains Indian warrior icon has held an important niche in the European psyche since the early nineteenth century. This icon has tended to be cast in the various molds emerging from changing trends in European based visual art. Meanwhile, images of warriors painted by their Indian contemporaries seem to have languished in museums and private collections, having little impact on the European image of the Indian warrior. This paper proposes to further the European understanding of how the Plains Indian warrior pictured himself. As a subtext it will examine the attitude of European trained artists toward the paintings of Plains Indian artists. Toward this end, the author will focus on seven war exploit paintings, four in European collections and three in New York. Scholars believe these works share a common origin, time frame, and place of importance in the history of Plains Indian art. Physical constraints and poor collection documentation, however, have thwarted scholarly attempts to substantiate tribal attributions and specify dates of execution. In order to alleviate such uncertainty, I traced the original paintings onto plastic film, converted the tracings to a digital format, and isolated stylistic and iconographic features. I then compared these features to analogous characteristics drawn from almost the entire corpus of extant Plains pictographs. Employing this methodology has resulted in a much more precise and reliable understanding of the spatial, temporal, and cultural origins of the paintings in question. With this basic data in hand, I was able to draw on the vast literature and further illuminate the seven paintings and enhance our appreciation of the Plains Indian warrior image in European culture.

Massimiliano Carocci  
(University of East London, London)

Wednesday, 26-03, 16:00

*Jean Louis Berlandier, a French Botanist Among Texas Indians*

Although a botanist, Jean Louis Berlandier incidentally became one of the few ethnographers to write about the Native peoples of Texas just before they disappeared, or were incorporated into other tribes, around the mid-nineteenth century. Berlandier's writings, collected in *The Indians of Texas in 1830*, offer particularly vivid insights into the cultural life of many tribes now extinct and allow us some degree of comparison and cross reference to previous reports on these peoples. His ethnography also contains the only existing images of tribes such as the Lipan, Cocos, Aranama, Carrizos, Karankawa, and Tonkawa, and supplements the extremely important report

on an often neglected area with precious visual impressions.

**Naila Clerici** Wednesday, 26-03, 9:30  
(Dipartimento di Storia, Università di Torino, Torino)  
*American Indian Issues: Some Views by Native American Spokespersons in Europe*

This paper is dealing with cultural, political, and economic issues as they were addressed by Native Americans during lectures in Italy (1980s--1990s). It also discusses the reactions of the Italian public and analyzes how information presented before a scholarly audience differs from that given to the general public. The paper is based on transcriptions of speeches.

**Kate C. Duncan** Wednesday, 26-03, 16:00  
(Arizona State University, Tempe, AZ)  
*Ye Olde Curiosity Shop, Seattle, and the Shaping of Museum Collections in the Early Twentieth Century*

In 1899 J. E. Standley opened Ye Olde Curiosity Shop on the waterfront in the burgeoning young town of Seattle, Washington, the gateway to Alaska. Although he professed curios from around the globe, his location allowed him to make Indian and Eskimo arts and artifacts from Alaska and the Northwest Coast a specialty. At the same time that tourists bought hundreds of moccasins, baskets, "Indian" bracelets, ivory carvings, and miniature totem poles, private collectors and museums were also prominent customers, especially during the early decades of the twentieth century.

This paper will examine the role this shop played in the construction of collections in North American museums such as the Royal Ontario Museum and the Museum of the American Indian, Heye Foundation, and include information on material identified to date in European museums. It will explore factors which encouraged and legitimized museum collecting from this particular source, examine the types of museums which used the shop, and consider how available suppliers shaped collections which in turn structured the framework through which Native American arts and cultures were represented and interpreted.

**Michael Friedrichs** Tuesday, 25-03, 11:20  
(Augsburg)

*Tecumseh's Fabulous Career in German Fiction*

Posthumously speaking, Tecumseh is a famous man. But biographies and fictional treatments of Tecumseh, whether by American, Canadian, or British authors, have rarely become bestsellers. In Germany, there has been a thin thread of Tecumseh fiction ever since 1830, which is paralleled by a surprising lack of translations of English texts. One author by the name of Erhard Wittek (pen-name: Fritz Steuben) wrote highly fictional bestsellers about Tecumseh during the Nazi years, and his books continue to be published. A succession of editors have toned down the Nazi ideology in these texts, but many questions remain. After a survey of Tecumseh's career in German fiction, this paper will focus on Wittek's sources, history and fiction, ideology, and post-war editorship.

**Charles T. Gehring** Tuesday, 25-03, 16:30  
(New York State Library, Albany, NY)  
*Encountering Native Americans in Unexpected Places: Documentary Evidence of the Iroquois in European Repositories*

In 1609 Henry Hudson's explorations for the East India Company allowed the Dutch to lay claim to a huge expanse of territory in the New World. Beginning with this voyage the Dutch started documenting contact with the Native peoples along the various water courses from Cape Cod to Delaware Bay. Some of the best sources of information about Native Americans come from Dutch observations written down for various reasons. These sources include Megapolensis, David Pietersz de Vries, Danckaert and Sluyter, De Rasiere, De Sille, and Michaelius; all of which were made available in translation to researchers in Jameson's *Narratives of New Netherland*.

Recently 16 pages of Danckaert and Sluyter describing Native Americans were translated and published in the *William and Mary Quarterly*. This section had been excluded from the published journal by a nineteenth-century translator who considered the material as mostly derivative information. It turned out to be quite original. Other potential sources of information need to be investigated and old sources reassessed. In this context, this paper will explore new sources of information about Native Americans in European repositories. As an example, the court proceedings of Brant van Slichtenhorst in the Arnhem archives will be closely examined, answering questions about why they are in Arnhem, what they tell us about Native Americans, whether they are reliable as eyewitness observations, and the potential for further such discoveries in Europe.

**Fedora Giordano** Monday, 24-03, 11:40  
(Dipartimento Scienze del Linguaggio, Università di Torino)

*Italian Writers "Meet" the North American Indians*

This paper analyzes the cultural encounter of modern Italian writers and Native Americans from the late nineteenth to the twentieth century. Among the authors here discussed will be Giacomo Leopardi, Pascarella, Italo Calvino, and Cesare Pavese.

**Michelle R. Kloppenburg** Tuesday, 25-03, 11:20  
(Universität-Gesamthochschule Paderborn, Fachbereich 3)

*Authenticity versus Poetic Licence: Ernie Hearting's Native American World*

In representing his own work, Swiss author Ernie Hearting (Ernst Herzig) always gave his essentially fictional biographies of Native American chiefs the tantalizing appearance of historic authenticity. However, a detailed analysis of Hearting's works demonstrates that he neglected to present an accurate account of Native American life in the 1800s and 1900s by perpetuating seemingly harmless, but actually pernicious myths about Native American peoples and their cultures, such as the "Vanishing Red Man," the "Noble Savage," or the "Virtuous Indian Princess." This paper will analyze three of his biographical novels in which this breach of historic

authenticity is most evident: *Osceola* (1963), *Geronimo* (1975), and *Sitting Bull* (1975).

Hearing never ceases to praise the Native Americans for their quiet dignity, unmatched physical prowess, undying bravery, and sense of honor, but—as seen in *Osceola*—he expresses extreme disdain for those seemingly lazy Indians who chose to live on “primitive” reservations rather than become “productive” citizens through industriousness and hard work. Herein lies one of the great paradoxes of Hearing’s studies: Although he must often portray Whites as bloodthirsty intruders and greedy marauders, he proposes that the only “honorable” fates for Native American warriors are either a noble death in battle, or assimilation into mainstream society.

The underlying question when considering the adolescent audience of his books is whether Hearing’s sympathetic, yet stereotypical accounts of Native American life are better than none at all.

**Herbert Kraft** Tuesday, 25-03, 16:30  
(Seton Hall University Museum, Orange, NJ)

*Lenape and/or Susquehannock Indian Treasures in Skokloster Castle, Sweden*

The occasion to present a paper at the 48th International Congress of Americanists at Uppsala, Sweden, provided an opportunity to visit nearby Skokloster Castle to see a number of important mid-seventeenth-century ethnographic items from New Sweden colony, formerly situated on Delaware Bay. Permission was given to examine and photograph the headdress, wolf’s head pendant, and wolf’s head quiver, each ornamented with red-dyed deer hair; two porcupine quill-decorated burdened straps, and two brass-inlaid and intricately carved ballheaded war clubs. The collection, in excellent state of preservation, and one of the finest of its kind, provided a considerable challenge because information concerning the Native American makers, provenience, and donor(s) is missing. Studies by the author, and comparison with certain archaeological artifacts of the Contact period have helped to redefine the purpose of certain of these specimens, and to establish the probable source of some, if not all, of these ethnographic items.

**Sally McLendon** Wednesday, 26-03, 9:30  
(Hunter College, New York, NY)

*France’s Amazing, Disappearing California Feather Belts*  
European collections provide the earliest dated examples of material culture from many Native American societies. This is especially true for California where many ships on either official or commercial voyages for Russia, France, and England visited between the 1790s and 1840s, bringing back collections and publishing accounts of what they saw. The subsequent history of these objects in museums, however, has often jeopardized their usefulness as documents capable of shedding light on Native American history and cultures.

California feather and bead belts are a classic example. Although only four are known in America today, seventeen are preserved in European museums. The five preserved in France illustrate the problem.

In 1884 the great German anthropologist Max Uhle

visited Paris and found four California bead and feather belts exhibited, none correctly identified as from California. One hundred years later, none of the belts were where Uhle had seen them. Five belts did exist in France, but it was unclear how these were to be associated with the belts described by Uhle. Labels and photographs reveal that a belt now at the Musée de l’Homme in Paris was seen by Uhle in 1884 in the Musée de l’Artillerie, but during its subsequent movement between the two museums acquired a spurious collection history. Other labels and label traces show that another belt now in La Rochelle was earlier in the collections of the Musée de la Marine in Paris, and could have been seen by Uhle. Once again it lost its history in the movement between museums. Given that contemporary French politics has dictated still a new movement of collections, it is vital that the nature of the problem be recognized, and the technique for its solution widely disseminated.

**Marie Mauzé** Monday, 24-03, 16:30  
(Laboratoire d’anthropologie sociale, Paris)

*History and Construction of the Northwest Coast Collection at the Museum of Anthropology of Moscow State University*

Few publications have so far dealt with the history of the Northwest Coast Collection at the Museum of Anthropology of Moscow State University. The collection is mainly composed of Tlingit pieces gathered by U. Lisianski during his voyage around the world (1802, 1804, 1805, and 1806), Lieutenant Zagorskin (1842–1849), the last explorer of Russian America, and Prince Maksutov (1862–1867), when he was governor of Sitka. Part of the collection was transferred from the Moscow Folk Museum. The constitution and the contents of the collection will be analyzed in the context of nineteenth-century collecting activities.

**Imre Nagy** Wednesday, 26-03, 11:30  
(Tornyai János Múzeum, Hódmezővásárhely)

*Bilobed Pouches and Rawhide Cylinders: Why Comanche?*

**Jean-Loup Rousselot** Monday, 24-03, 16:30  
(Staatliches Museum für Völkerkunde, München)

*Munich and Tallinn: Two Complementary Early Collections from Russian America*

The German-Baltic naval officers who explored the North Pacific region during the first half of the nineteenth century in the service of the Tsar deposited their ethnographic collections at the Imperial Academy of Sciences in Sankt Petersburg and with friendly royal houses (such as the Wittelsbachers of Bavaria). A few curiosities kept for themselves were donated by their heirs during the late nineteenth century to the museum in Tallinn (Reval). A survey of these still unpublished and forgotten collections (by Krusenstern, Wrangell, and others) will be offered and the material compared to the better documented Munich collection.

Hans-Ulrich **Sanner** Monday, 24-03, 9:50  
(Museum für Völkerkunde, Berlin)  
*Karl von den Steinen in Oraibi, 1898: A Collection of Ethnographic Photographs in the Museum für Völkerkunde, Berlin*

Karl von den Steinen (1855–1929) became known for his research and collecting activities in Brazil for the Museum für Völkerkunde in Berlin. Hardly known is his effort (undertaken since 1898 with his Berlin colleague Paul Ehrenreich) to document Hopi culture in what was believed to be "its twelfth hour" and to assemble a Hopi collection. An especially valuable document of these activities is a collection of about 100 photographs taken by von den Steinen in the spring of 1898 during a brief visit to the Hopi village Oraibi.

The paper will present a selection of these photographs in ethnohistorical and in a history-of-science perspective. Contrary to the view of history dominated by evolutionist-deterministic views espoused by the museum's founder Adolf Bastian, which represented the ideological background of von den Steinen's work, Hopi culture and religion has survived to the present day. Ironically, the photographs have nevertheless "saved" something important: rare and sometimes aesthetically remarkable images of religious ceremonies, whose photographic depiction has been prohibited since the beginning of the twentieth century.

Ingo W. **Schröder** Wednesday, 26-03, 16:00  
(Institut für Ethnologie, Westfälische Wilhelms-Universität, Münster)  
*German Missionaries' Accounts as A Source for Apache Ethnohistory*

German missionaries have played an immensely important part in the history of the area of the North American Southwest referred to as Northern New Spain (in Spanish colonial times) or, later, as Borderlands (encompassing present-day Arizona and northern Sonora). They left various more or less detailed accounts of its Native inhabitants, mainly groups of Piman and Apache speakers. These accounts have never been subject to systematic research as a body, and a large number of documents (mainly those written in German) still remain unpublished. Apache ethnohistory has much to gain by a thorough evaluation of these sources.

This paper will first present an overview of the writings of eighteenth-century German Jesuit missionaries among the Pima and neighboring tribes (which provide a lot of second-hand information). In a second part, it will focus on twentieth-century Lutheran missionaries at the Fort Apache and San Carlos reservations, paying special attention to the archival material by Francis Uplegger. Finally, it will discuss the general value of these missionary accounts as a resource for Apache ethnohistory in comparison with other (military, government, anthropological, etc.) sources.

John A. **Strong** Tuesday, 25-03, 16:30  
(Long Island University, Southampton, NY)  
*"About the Savages on Long Island": Letter from a Waldeck Field Chaplain, 1777*

A Waldeck field chaplain with the German troops sta-

tioned on Long Island during the American Revolution wrote a brief account (about 1000 words) of the "savages on Long island near New York." The letter was published, without comment, in Pettingill (ed.), *Letters from America, 1776–1779, Being Letters of Brunswick, Hessian, and Waldeck Officers* (1924). The chaplain described the political institutions, ritualized patterns of alcohol consumption, gender roles, hunting techniques, and child rearing practices. The document is of interest because it tells us nearly as much about European and American perceptions of Indians during that period as it does about the subjects of the report.

This paper will place the chaplain's account in the context of the existing data base on the Algonquian peoples of Long Island. The primary seventeenth-century documents relating to Long Island Indians include accounts by several missionaries, Samson Occom (1761), Azariah Horton (1741–1744), David Brainerd (1746), David McClure (1748–1840), and Samuel Bownas. Accounts of the Lenape, who are closely related to the Western Long Island Indians, were written by David Zeisberger (1779–1780), and John Heckewelder (1740–1808). In addition to these documents we also have a growing body of contemporary scholarship on the institutions described in the letter.

The chaplain's account is in sharp contrast to the other observations, suggesting that he may have repeated descriptions given him by English settlers without any attempt to corroborate them.

Nicole **Stuckenberger** Tuesday, 25-03, 9:30  
(Münster)  
*The Concept of Society Among the Rocky Cree*

On the one hand, the Cree conceptualize society on the basis of social morphology (cp., e.g., self-designation, group composition), but on the other hand society is—contrary to the situation in our modern society—indivisible from the cosmos: it is socio-cosmic. Thus, on a higher level, Cree society does not end with certain categories of humans, it also includes nature, other beings, and animals.

The present paper is based on theoretical concepts developed within French and Dutch traditions of research associated with catchwords like "holistic axioms," "value and hierarchy" (Dumont), "representation" (Durkheim), "theory of comparison: Field of Anthropology Study (FAS)" (de Josselin de Jong, van Wouden, Fox, Barraud, de Coppet, Platenkamp), and "exchange processes" (Barraud, Platenkamp). In this paper, ethnographic data are selected under the aspect of relationship. "Ritual" is used in the sense of Barraud and Platenkamp as a social action and as a focus of social configuration, in which the relationships between humans and the cosmos are renewed. As a contrast to the concept of society thus analyzed, the figure of Windigo is used as the embodiment of the non-social.

Since only little source material is available for the Rocky Cree, the heuristic device of FAS is applied, in which the Swampy Cree and Strongwoods Cree (the three groups making up the Western Woods Cree) serve as partners in the comparison.

William C. Sturtevant Monday, 24-03, 9:50  
(National Museum of Natural History, Smithsonian  
Institution, Washington, DC)

*Napoleon, the Physiognotrace, and the Osages*

In 1804 an Osage delegation sent to Washington by the Lewis and Clark expedition passed through Lexington, Kentucky, where Waldemard Mentelle, a French immigrant, had just established a business making profile portraits by means of the physiognotrace, a device recently invented in France. He made portraits of the 14 members of the Osage delegation, inscribed them with French translations of their names, and sent them as a gift to Napoleon, whom he told "Your Majesty's genius and taste have gathered from the ends of the earth all things most suited to make France as dear to the savants of all nations in peacetime as your heroism along with my compatriots' courage have made it dreaded in wartime, [so] I have presumed to add [these profiles] to the collections that amaze Europe." Napoleon immediately deposited the drawings in the national archives, where they reposed unnoticed until 1976 and unstudied until the 1990s. These silhouettes provide some data on male Osage hairdress in 1804, but their principal importance is that they appear to be the only source for the names of the individuals in the delegation (which, however, must be back-translated into Osage). They also supplement the better physiognotrace portraits of Osages (including two of the individuals also portrayed by Mentelle) done in Philadelphia by another immigrant, Charles Balthazar Julien Févret de Saint-Mérimin. The lead provided by Mentelle's letter to Napoleon, dated Lexington, 1805, led to the discovery of Mentelle's papers preserved there, and also of important new information on the delegation and the Lewis and Clark expedition in contemporary Lexington newspapers. Research in Paris provided information on Mentelle and his more famous father, the geographer Edme Mentelle, and an important sculptured bust of a member of the group of Osages who visited Paris in 1827, which helps elucidate some details in Mentelle's silhouettes.

Micaela Verlato Monday, 24-03, 11:40  
(Göttingen)

*Wilhelm von Humboldt's Quest for the "Common Character of North American Languages"*

Wilhelm von Humboldt (1767–1835), the Prussian statesman and scholar, has been known to generations of linguists for his linguistic writings, most of them published posthumously, which combine philosophical insights with detailed analysis of data from a vast number of European and non-European languages. Less widely known is the fact that Humboldt studied no other group of languages as long (ca. 1802–1826) and as intensively as the Native languages of the Americas. He planned to devote to them a major work which was to include a general introduction followed by grammars and vocabularies of specific American languages. While the unfinished introduction has been published in the posthumous edition of Humboldt's writings, the grammars and related material Humboldt left behind in handwritten form fell into oblivion soon after his death. The paper will focus on the three grammars of North American

languages (Massachusetts, Mahican, Onondaga) that Humboldt completed in the early 1820s on the basis of missionary grammatical work.

Gordon Whittaker Tuesday, 25-03, 9:30  
(Institut für Ethnologie, Universität Göttingen)

*From Secular Scribblings to Holy Writ: The Evolution in Writing Sauk*

Did aberrant features in the late nineteenth-century system developed for writing the Sauk language derive from the influence of European stenographic conventions? The Sauk syllabary—actually a pseudo-syllabary since it employs alphabetic signs within its syllable units—dates back to the turn of the century but its precise origins are still unknown. The first use of autonomous syllable units to write Sauk was in the so-called "Dedication" in Black Hawk's 1833 *Life*. This text was taken down by a U.S. government interpreter of mixed French Canadian/Potawatomi descent. Interestingly, the related Mesquakie syllabary is attributed by some Mesquakies to the same interpreter, and their former neighbors, the Winnebago, go so far as to claim a Sauk origin for it. Significantly, the vowels in both systems, as also in the 1833 text, betray French rather than English values, but there is less clarity with regard to consonants. The non-representation of *h* suggests French or even Potawatomi influence, since both languages lack the sound, but there is no obvious explanation for the consistent use of *g*, *l*, *cl*, and *tt* to render *kw*, *p*, *š*, and *č* respectively. The latter problem will provide the focal point for this paper.

**Current Research in Native American Studies**

Catherine Baldit Monday, 24-03, 14:30  
(Paris)

*Alan Houser: The Hidden Abstract Works*

Alan Houser, the famous Apache artist, was actually leading a double career, sculpting figurative sculptures that would sell, as well as abstract ones that would remain for the most part unseen; the gallery representing his works refused to market them, because they did not look "Indian." The Houser family is now left with a large group of abstract sculptures they are trying to show to the public in order to demonstrate Alan Houser's growth and achievement. The Houser case will illustrate how the Native American art market in the Southwest is still controlled by the galleries and the buyers, even though Native American artists are supposed to have freed themselves from outside stylistic controls in the 1960s.

Susan P. Castillo Tuesday, 25-03, 14:30  
(Department of English Literature, University of Glasgow)

*Re-writing Domestic Space: Louise Erdrich's The Blue Jay's Dance*

Karsten Fitz Tuesday, 25-03, 14:30  
(Universität Hannover)

*American Indian Slavery in the Southwest in Anna Lee Walters's Novel Ghost Singer*

Looking at the Lincoln Memorial in Washington, DC, Jonnie Navajo, one of the protagonists of Anna Lee

Walters's novel *Ghost Singer* (1988) asks: "Slaves? ... This man is the one who freed the black slaves? What about the Indian slaves? Did he free them, too?" Walters addresses a largely ignored phenomenon of the Indian-White history of the Southwest, an issue almost unheard of when talking about slavery: the enslavement of the Southwestern tribes, particularly the Navajo.

Kidnapping and murder on a slave raid to Navajo country in 1830 set the stage for this mystery novel. Thematizing American Indian slavery and, along with that, the appropriation of pottery, medicine bundles, bones, and scalps from that period, Walters carries us full circle to the Smithsonian's Natural History Museum in the 1980s. Here, American Indian "spirit people" haunt, torment, and murder researchers cataloging the once stolen items for historical and anthropological collections. Slavery under the Mexican suppression, the direct and indirect continuation of slavery—through imprisonment, confiscation of land, and the "appropriation" of history—under American domination, and the long-term consequences of having historically been at the mercy of these dominant cultures are at the heart of this novel.

Marine **Le Puloch** Wednesday, 26-03, 14:30  
(Université du Littoral, Boulogne-sur-Mer)

*Lubicon Lake Nation's Court Actions and Euro-Canadian Law*

The Lubicon Lake Cree have lived from time immemorial in a region of approximately 4000 square miles north of Lesser Slave Lake in northern Alberta. Once an autonomous and economically viable close-knit community, the Lubicon Lake Cree of the boreal forest lived off the land for generations, until oil and gas were discovered on their territory. The animals that had sustained their lifestyle disappeared from the area, and a community which only two decades ago was one of the few healthy, traditional Native communities south of the sixtieth parallel, was decimated.

The Lubicon Lake Cree never recognized any Euro-Canadian government's title to their land or any Euro-Canadian courts' right to pass judgments on this matter. However, from 1973 on, they entered into court proceedings in an effort to compel the Canadian government to obey its own laws by recognizing the Lubicon Nation's aboriginal rights. This paper deals with the issue of aboriginal rights in Euro-Canadian law in the context of the court actions initiated by the Lubicon Lake Cree. The main question to be raised is that of the constitutional responsibility of the federal government for settling Lubicon Lake Cree land rights; a matter which they themselves claim is under their exclusive jurisdiction.

Lee **Schweninger** Tuesday, 25-03, 14:30  
(Department of English, University of North Carolina, Wilmington, NC)

*Myth Launchings and Moon Landings: Susan Power's The Grass Dancer*

In her novel *The Grass Dancer* (1994), Susan Power (Standing Rock Sioux) presents the United States' technological advance epitomized by the 1969 moon landing in juxtaposition with the routine (and somewhat traditional) life of a group of Sioux on a reserva-

tion in North Dakota. The juxtaposition serves as a vehicle for measuring the recent—but continual and on-going—transcultural transaction between the dominant Euroamerican culture and Native American culture. Indeed, juxtaposing the technological and the "traditional" highlights differing attitudes, different belief systems toward both the technological item under consideration and the Western (non-Native) attitudes toward the land, the environment, and toward history.

In a sense, that is, Power's novel serves as an example substantiating Arnold Krupat's recent note about the "disparity in Native American and Euroamerican conceptions of history." The conventional Western power of technology (automobile, television, moon-rocket, for example) does not interfere with nor hinder the on-going power of the spirit of Red Dress, who died a century before the main action of the novel.

Reading and analyzing contemporary American Indian literature thus helps us assimilate different views of history as it helps us reconcile competing narratives and values.

Marie-Claude **Strigler** Wednesday, 26-03, 14:30  
(Paris)

*The Repatriation of Jish*

In 1988 the Historic Preservation Department was officially established under the Navajo Nation Cultural Resources Protection Act, and since then the U.S. Congress passed the Native American Grave Protection Act, or NAGPRA (1990). NAGPRA gives Indian tribes the legal right to repatriate cultural items and human remains from museums and federal agencies across the U.S. Since the Navajo never anticipated repatriation, a conference of medicine men are now studying and discussing what the Navajo Nation should do about the repatriation of cultural items, human remains, and unassociated and associated funerary objects.

The question is: Will it be culturally appropriate to repatriate these items? The *hataali* (medicine men) unanimously voted that all Navajo traditional medicine bundles should be repatriated as soon as possible, as they sustain the Navajo way of life and embody their culture and history. Then they should all be put back into use, provided the ceremonies they were made for are not extinct, in which case they will be given back to nature. Yet, the problem of ownership has not been clearly solved: A *jish* may belong to a *hataali*, but it has a healing role and in that sense it belongs to all Navajo people. Moreover, medicine bundles are considered cultural patrimony (although this is a Western notion).

The Navajo are still trying to decide where and how the repatriated bundles will be preserved once they are back on the reservation, and who will be entitled to use them.

Colin **Taylor** Monday, 24-03, 14:30  
(Hastings College of Arts & Technology, Hastings)

*The Symbolic Content of the Plains Indian Woman's Dress*  
This paper will briefly describe Plains women's dress styles. Early specimens, such as those collected by Lewis and Clark and Maximilian will be given particular consideration with speculation as to their sym-



bolic content by comparison with later garments. It will report on

- (1) Wissler's studies of Sioux women's dresses and their symbolic content extended to the holdings of other collections, such as those in the Smithsonian Institution and the Museum of Mankind, London;
- (2) the identification of dream designs on women's dresses relating to the Double Woman Feminine Culture Heroine and the symbolic content of a Sioux dress recently collected for the National Museum of Scotland as a probable example of an ongoing tradition;
- (3) examples of personal as well as tribal symbolic "statements" made by these garments;
- (4) the probable symbolic content of Blackfeet women's Sun dance dresses.

Marin Trenk

(Hannover)

Monday, 24-03, 14:30

*The Hidden Dimension: On the Ceremonial Use of Liquor Among Seventeenth- and Eighteenth-Century Eastern Indians*

Early European observers, missionaries as well as captives, fur traders and explorers, government officials, travelers, and others, have emphasized the excessive, violent, and licentious aspects of American Indian drinking practices, which are only in part a stereotype. However, most of them have ignored Native American attempts to integrate liquor in ceremonies and religious rituals. For the Eastern Indians I want to show that from the mid-seventeenth century onward, there is growing evidence that tribal groups geographically and culturally as far apart as the Northern Cree and the Lower Creek, the Delaware and the Dakota, have incorporated liquor in a multitude of social and religious ceremonies, like the Green Corn ceremony, in bear ceremonialism, the medicine dance, shamanistic healing sessions and medicine societies, and in mourning rituals. Finally I want to discuss some of the implications of this hidden dimension of the Native American experience with liquor for our understanding of so-called Indian drinking.

## PREREGISTERED PARTICIPANTS

Claudia Augustat  
Kurt-Schuhmacher-Ring 4  
D-64572 Büttelborn, Germany

Catherine Baldit  
35 av. de la Baylie  
F-78990 Elancourt, France

Ulf Bankmann  
Ortwinstrasse 15a  
D-13465 Berlin, Germany

Renate Bartl  
Schopenhauerstrasse 83  
D-80807 München, Germany

June Bedford  
23 Farmer Street  
London W8 7SN, United Kingdom

Cora Bender  
Klosterstrasse 92  
D-50931 Köln, Germany

Anke Berkhoff  
Berlin, Germany

Françoise Besson  
59, rue Maurice Becanne  
F-31400 Toulouse, France

Peter Bolz  
Museum für Völkerkunde  
Arnimallee 27  
D-14195 Berlin, Germany

Arni Brownstone  
Royal Ontario Museum  
100 Queen's Park, Toronto, ON  
Canada M5S 2C6

Massimiliano Carocci  
53 Stockwell Gdns  
London SW9 0RY, United Kingdom

Christian Carstensen  
Weinstrasse 107  
D-67480 Edenkoben, Germany

Susan P. Castillo  
University of Glasgow  
Dept. of English Literature  
Glasgow G12 8QQ, United Kingdom

Naila Clerici  
via S. Quintino 6  
I-10121 Torino, Italy

Ann Davis  
Heimat 29  
D-14165 Berlin, Germany

Nelcya Delanoë  
75, rue Quincampoix  
F-75003 Paris, France

Eike de Vries  
Wallaustrasse 35  
D-55118 Mainz, Germany

Matthias Dietz-Lenssen  
Gemeindehohl 22  
D-55127 Mainz, Germany

Berete Due  
Nationalmuseet  
Frederiksholm Kanal 12  
DK-1471 Copenhagen, Denmark

Kate Duncan  
School of Art  
Arizona State University  
Tempe, AZ 85287-1506, U.S.A.

Ulla Ebbe-Pedersen  
Nationalmuseet  
Frederiksholm Kanal 12  
DK-1471 Copenhagen, Denmark

Donald Ellis  
Donald Ellis Gallery  
RR#3  
Dundas, Ontario, Canada L9H5E3

Charles T. Gehring  
New Netherland Project  
New York State Library  
Albany, NY 12230, U.S.A.

Christian F. Feest  
Institut für Historische Ethnologie  
Liebigstrasse 41  
D-60323 Frankfurt a.M., Germany

Karsten Fitz  
Glünderstrasse 7A  
D-30167 Hannover, Germany

Michael Friedrichs  
Wallgauer Weg 13F  
D-86163 Augsburg, Germany

Fedora Giordano Colli Farnesina 144, 5est I-00194 Roma, Italy	Michelle Kloppenburg Tempelhoferstr. 28 D-33100 Paderborn, Germany	Simone Pellerin Dép. d'Anglais, Univ. Paris XII 61, av. du Général de Gaulle F-94600 Créteil, France
Björn Godenrath Naggerstrasse 47 D-33729 Bielefeld, Germany	Jeannette Kokott Gottfried-Claren-Str. 8 D-53225 Bonn, Germany	John Plant Herrnstrasse 5 D-79232 Hugstetten, Germany
Veronika J. Grahammer Staatliches Museum für Völkerkunde Maximilianstrasse 42 D-80538 München, Germany	Herbert Kraft Dept. of Sociology and Anthropology Seton Hall University South Orange, NJ 07079, U.S.A.	Géraldine Raymond 12, résidence Rieux F-91120 Palaiseau, France
Liane Gugel Institut für Historische Ethnologie Liebigstrasse 41 D-60323 Frankfurt a.M., Germany	Karl Markus Kreis Lärchenweg 6 D-59423 Unna, Germany	Sabine Richter Karlstraße 7 D-04103 Leipzig, Germany
Riku Hämäläinen Kulorastaantie 3 V 184 FIN-01450 Vantaa, Finland	Rolf Krusche Museum für Völkerkunde Täubchenweg 2, PF 80 D-04009 Leipzig, Germany	Bernadette Rigal-Cellard 29, rue Brachet F-33200 Bordeaux, France
Rainer Hatoum Wasgenstr. 75/12/206 D-14129 Berlin, Germany	Marine Le Puloch 16-18, rue des Fosses Saint Bernard F-75005 Paris, France	Joëlle Rostkowski 82, rue de l'Université F-75007 Paris, France
Manuela Haufe-Laqua Richard Wagner Strasse 8 D-79104 Freiburg, Germany	Christer Lindberg Dept. of Anthropology University of Lund Box 114 S-22100 Lund, Sweden	Alexandra V. Roth Bornheimer Landstrasse 46 D-60316 Frankfurt a.M., Germany
Susanne Heidenreich Am Eichenloh 10 D-60431 Frankfurt a.M., Germany	Sally McLendon Hunter College 601 West 113th Street New York, NY 10025, U.S.A.	Helen C. Rountree Dept. of Sociology Old Dominion University Norfolk, VA 23529, U.S.A.
Mireille Holsbeke Etnografisch Museum Suikerui 19 B-2000 Antwerpen, Belgium	Marie Mauzé Laboratoire d'Anthropologie Sociale 52 rue du Cardinal Lemoine F-75005 Paris, France	Jean-Loup Rousselot Staatliches Museum für Völkerkunde Maximilianstrasse 42 D-80538 München, Germany
Dale Idiens National Museum of Scotland Chambers Street Edinburgh EH11JF, United Kingdom	Carina Mertens Offenbacher Landstrasse 475 D-60599 Frankfurt a.M., Germany	Hans-Ulrich Sanner Museum für Völkerkunde Arnimallee 27 D-14195 Berlin, Germany
Sylvia S. Kasprzycki Fasanenweg 4A D-63674 Albstadt, Germany	Klaus Mohr In den Frenzen 10 D-55218 Ingelheim-Nord, Germany	Barbara Saunders Tiensestraat 102 B-3000 Leuven, Belgium
Susanne Kempf Schöneberger Strasse 1 A D-12163 Berlin, Germany	Imre Nagy Tornyai János Múzeum Szántó Kovács János u. 16-18 H-6801 Hódmezővásárhely, Hungary	Bernhard Scharl Pleichtorstrasse 1 D-97070 Würzburg, Germany
Herwiga Klann Württembergallee 8 D-14052 Berlin, Germany	Patricia J. O'Brien Institut für Völkerkunde und Afrikanistik Oettingenstrasse 67 D-80538 München, Germany	Sonja Schierle Linden-Museum Stuttgart Hegelplatz 1 D-70174 Stuttgart, Germany
Kilian Klann Württembergallee 8 D-14052 Berlin, Germany	John W. Painter 5475 Graydon Meadow Lane Cincinnati, OH 45243, U.S.A.	Ingo W. Schröder Riesstraße 19 D-53113 Bonn, Germany
Kateřina Klápřtová Náprstek Museum Betlémské nám. 1 CZ-110 00 Praha 1, Czech Republic		Lee Schweninger Dept. of English, UNC-Wilmington 601 S. College Rd. Wilmington, NC 28403, U.S.A.

Anna Secco  
Via Principale, 39  
I-31030 Casier, Italy

John Strong  
54 Hawthorne Rd.  
Southampton, NY 11968, U.S.A.

Hermann Vonbank  
Oberbiberger Strasse 70  
D-81547 München, Germany

Kristin Sens  
Am Mühlenbach 12  
D-59929 Brilon-Bontkirchen  
Germany

Nicole Stuckenberger  
Lütke Gasse 17a  
D-48143 Münster, Germany

Stephen Andrew Warren  
Universiteit Utrecht  
Oudezijds Kolk 1/s dwn  
NL-1012 AL Amsterdam  
Netherlands

Doris Stambrau  
Holbeinstrasse 39  
D-60596 Frankfurt a.M., Germany

William C. Sturtevant  
Smithsonian Institution  
Dept. of Anthropology  
Washington, DC 20560, U.S.A.

Gordon Whittaker  
Institut für Ethnologie  
Theaterplatz 15  
D-37073 Göttingen, Germany

Gisela Stappert  
Am Wiesenhof 50  
D-60529 Frankfurt a.M., Germany

Colin Taylor  
11 High Wickham  
Hastings TN35 5PB, United Kingdom

Françoise Wolf-Mandroux  
89, rue de la Sablière  
F-91120 Palaiseau, France

Jutta Steffen-Schrade  
Mainzer Landstrasse 82  
D-65795 Hattersheim, Germany

Marin Trenk  
Schellingstrasse 3  
D-30625 Hannover, Germany

Lea Zuyderhout  
Leuven, Belgium

Marie-Claude Strigler  
7, rue du Lieutenant Chauré  
F-75020 Paris, France

Micaela Veriato  
Alte Dorfstrasse 57D  
D-37120 Bovenden, Germany

## SMALL GUIDE TO (LUNCH) RESTAURANTS NEAR THE UNIVERSITY

### **Mensa**

Bockenheimer Landstrasse (on campus).  
Cafeteria on ground floor, restaurant on 2nd floor  
Student food. DM 4–10

### **McDonald's**

Bockenheimer Landstrasse, facing Bockenheimer  
Warte  
American imperialist food. Hamburger DM 2.50 and up

### **Pielok**

Jordanstrasse 3 (off Gräfstrasse)  
German food. Lunch menus DM 10–17

### **La Parolaccia**

Kiesstrasse 36 (between Jordanstrasse and Adal-  
bertstrasse; from Adalbertstrasse turn left at cigar  
store Indian)  
Italian food; Frankfurt historians lunch here on Wednes-  
day. Pizzas DM 7–14; lunch menus DM 15–25

### **Bodega Luciano**

Kiesstrasse 39 (across from La Parolaccia)  
Spanish food. Lunch menus DM 10–16  
Also Mexican food. DM 5–22

### **Bagdad**

Adalbertstrasse 13  
Oriental (Lebanese, Arabic) food. DM 7–15

### **Pizzeria Peppino**

Adalbertstrasse 13 (next door to Bagdad; also has  
pizza with Turkish cheese)  
Pizzas DM 5.50–10

### **Thai Royal Garden**

Adalbertstrasse 10 (adjoining Leipziger Strasse mall)  
Thai food. Lunch menus DM 10.50–11

### **Doctor Flotte**

Corner of Gräfstrasse and Adalbertstrasse  
German food. Lunch menus DM 7.50–15

### **Kuss Kuss**

Leipziger Strasse 16a (first dead-end alley on the  
right off Leipziger Strasse)  
Tunisian food. DM 15–20

### **Ban Thai**

Leipziger Strasse 26  
Thai food. DM 17–23

### **Shar-e-Punjab**

Leipziger Strasse 32  
Indian food. Lunch menus 10–15

### **Pierre's Bistrot**

Am Weingarten 5 (between Gräfstrasse and Leip-  
ziger Strasse)  
French food. DM 15–25. Lunch menu DM 16

### **Chi-Lang**

Am Weingarten 14  
Vietnamese food. Main courses DM 10

### **Literaturhaus**

Bockenheimer Landstrasse 102  
Not really a restaurant, but cafeteria of literature club.  
Writers (and would-be writers) eat here. DM 15–20

Also plenty of take-out places (Chinese, Döner, Pizza,  
Bratwurst, etc.) on Leipziger Strasse.

**Warning:** None of the places (except McDonald's, La  
Parolaccia, Ban Thai, and Literaturhaus) has been tried  
for quality of food and/or service. Eat at your own risk!