

date—laid out in its subtitle “An Essay on the Foundations of a Social Ethic”—I believe it is the author’s purpose to paint, in broad strokes, some general ideas and provoke more detailed research and dialogue from his readers. His most convincing arguments are situated within his own Wendat heritage.

The book’s central strengths arise from Sioui’s (a Wendat historian from Quebec) artful addressing of a constellation of issues ranging from Aboriginal influences on the Enlightenment, insights about the cultural values of Amerindians during the time of contact and Amerindian notions of gender and ecological interdependency and responsibility. He moves with enviable grace between standard academic and Amerindian materials. This book is many things. It is history, anthropology, philosophy and “poetry.” It is also an epistle or open letter to other Amerindians in which he declares confidently and quietly that writing their own history is possible. In the hands of a different writer this topic could easily have become a strident and bitter condemnation of the behaviour of Europeans since 1492. Rather this book is a model of reasoned reflection and rational discourse. Sioui has written in clear, concise and virtually jargon-free prose that, like poetry, powerfully evokes images and ideas and propels the reader by the power of the message and by the momentum of its stylistic form. In this regard, Sheila Fischman’s translation of *Pour un autohistoire amerindienne* into English should be commended for its careful rendering of Sioui’s arguments and for retaining the flavour of his distinctive literary style. Sioui offers a unique perspective on Amerindian history. He argues cogently within the confines of academic discourse while conveying the spirit of his Amerindian beliefs with power and conviction. This book is a pleasure to read and is a valuable source for students of Amerindian culture.

[*Managing Editor’s note:* This review was accepted for publication before its author became a member of *Anthropologica’s* editorial team.]

The Lance and the Shield: The Life and Times of Sitting Bull

Robert M. Utley

New York: Henry Holt, 1993. xvii + 413 pp. \$25.00 (cloth); Camp Hill, PA: Quality Paperback Book Club, 1994. \$14.95 (paper)

Reviewer: Lawrence F. Van Horn
National Park Service, Denver, Colorado
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The author organizes his material into 24 chapters with additional sections serving as preface, prologue and epilogue. Sitting Bull (*Tatanka Iyotaka*) lived from about 1831 to 1890. Utley characterizes him as a brave, outstanding Lakota leader and a man of great generosity to his family, friends and colleagues. Utley generally succeeds in portraying Sitting Bull as an individual dealing with enormous problems during a sad but dynamic period in the history of the North American continent, characterized by cultural and physical conflict between peoples and rapid change on the frontier.

Utley is at his best in this book describing Sitting Bull’s four years in Canada, 1877-81 (pp. 183-233). We are told about the essential decency and honesty of Major John M. Walsh of the North-West Mounted Police—traits that are contrasted with the intrigue at higher levels of government, involving diplomacy between Canada and the United States over the presence and status of Sitting Bull and his followers in Canada.

Sitting Bull literally witnessed the demise of the buffalo herds that supported the nomadic way of life of the 19th-century Lakota people. Utley writes persuasively about the combination of forces that drove Sitting Bull south, indicating that hunger ultimately caused him to lead what remained of his group back to the United States.

For the context of his story, Utley sketches a picture of how Lakota groups lived and moved about on the High Plains. He provides some ethnographic details such as the organization of the seven traditional tribal divisions of the Lakota people. Utley's epilogue hints at, but does not fully explain, the linkage between the shooting and killing of Sitting Bull by Indian police of the Standing Rock Reservation at his home near Grand River, South Dakota, on December 15, 1890, and the massacre 14 days later by the United States Seventh Cavalry at Wounded Knee, South Dakota, of over 250 Lakota people under the leadership of Big Foot (*Si Tanka*).

Overall, the narrative that Utley presents of Sitting Bull's life reveals a certain detachment that in my opinion makes his description and analysis of events appear somewhat dry, given his exciting subject. He might have depicted in more lively human terms the efforts of Sitting Bull to protect his people from Euro-American encroachment, to preserve Lakota culture and, finally, to muster some semblance of continued leadership on the reservation by sanctioning the Ghost Dance. We are not genuinely brought to feel the ongoing anguish for his people that Sitting Bull must certainly have experienced. To Utley's credit, however, we are brought to understand and appreciate the untenable situations in which Sitting Bull found himself.

Approaching the Past: Historical Anthropology through Irish Case Studies

Marilyn Silverman and P.H. Gulliver, eds.

New York: Columbia University Press, 1992. vi + 428 pp. \$52.00 (cloth), \$19.50 (paper)

Reviewer: Thomas M. Wilson

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Few edited volumes in the social anthropology of Ireland can match the breadth and depth that this collection has achieved. It combines six historical case studies of local Irish society and culture with three theoretically informed overviews of the many overlapping interests and concerns of the anthropologists, geographers, sociologists and historians of Ireland. All chapters address the book's themes, which are laid out by the editors in an intelligent, comprehensive and provocative style in the volume's introduction. This introduction, written in a refreshingly personal and reflexive manner, uses the editors' experiences as ethnographers and historians in rural Ireland as an introduction to the difficulties of situating localities in Ireland within the wider contexts of regional and national history and historiography. An equally important goal of the editors, however, and perhaps a more interesting one to scholars beyond Ireland, is to use these Irish cases to explore the ways all localities have a past and a history, and the ways these histories both affect the present and are meaningful in local people's contemporary lives. In fact this volume's introduction is as clear a review of the development and present state of the art of anglophone historical anthropology as exists anywhere in the literature. It also stands as a baseline review of the value of history and ethnography in locality studies in Europe, and the benefits of historical anthropology