

form of social consciousness because it attributes the origin of society to extrasocial cosmic forces. On the other hand, Turner affirms that the social actors – in this case, the Kayapo – are fully conscious of constructing their society through ritual, myths and other cosmological activities. Therefore, in many cosmologies, creative power is placed outside of society.

The third part, “The Crisis of Late Structuralism: Perspectivism and Animism,” examines critiques of structuralism coming from perspectivism (Viveiros de Castro 2009) and animism (Bird-David 1999; Descola 2005). After explaining how animism defines nature as a universal panspiritism and how perspectivism sees nature as an anthropocentric panculturalism, Turner exposes his own conception of culture. For him, culture is a “complex, reflexive, transformative relation” to nature in which production “is thus the essence of culture and its differentiation from nature” (227). Moreover, Turner adds, many Amazonian cosmologies are founded on the principle that cosmological forms have the agency to produce and transform themselves. In this light, human culture is more an incremental transformation of natural elements than a radically distinct order of nature.

*The Fire of the Jaguar* is a major contribution to the study of Indigenous cosmologies. Turner’s analysis of the Kayapo myth of the origin of cooking fire provides methodological advice and perspectives that can contribute to revitalising myth analysis in anthropology. His theoretical reflections form another major contribution to the current debates in the anthropological study of indigenous societies, whether it be to the never-ending nature–culture question, the body/spirit duality, or the reproduction of social structure and social change. It is clear that many of Turner’s insights will help the discipline develop an analysis critical of the ontological turn. As an example, Turner’s argument that production is the major feature of culture could be used to build a better theory of personhood, now understood as production of persons, as sketched by himself (Turner 2008) and David Graeber (2001).

Nevertheless, one weakness of *The Fire of the Jaguar* is that it is set in overly complex prose; even as particular words are chosen with precision, the argument is sometimes hard to follow and engage with. While Turner’s book will spark debate and offer inspiration for scholars specialising in Indigenous cosmologies, myth analysis, theory of production or cultural change, it may have little to recommend to a wider public or an anthropologist, unless they are willing to put in the work required.

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Clément, Daniel, *The Bungling Host: The Nature of Indigenous Oral Literature*, Lincoln: University of Nebraska Press, 2018, 543 pages.

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Daniel Clément’s *The Bungling Host* is an analysis of North American Indigenous oral narratives that centre on the Bungling Host, a veritable trope among cultures from the Canadian Subarctic to the American Southwest. The Bungling Host motif acts as a common theme throughout these stories and typically revolves around the Trickster – more specifically, the Trickster’s imitation of a benevolent animal host. In this volume, Clément analyses Bungling Host narratives from a range of Indigenous North American nations and considers the material, social and cultural lives of each group, including their deep-seated understanding of plants and animals. In doing so, Clément reveals relationships between science and myth-narrative ways of knowing (and imparting information) that have been largely misunderstood.

Clément traces interest in this “genre” of Indigenous oral narratives within anthropology back to Franz Boas, who attempted to interpret the Bungling Host in Northwest Coast stories (Boas 1916). However, these early endeavours focused on the Trickster himself (in the majority of the narratives of Boas’s volume, this figure is depicted as male), or on the classification of these episodes according to their geographic or culture area range. The result was a dilution of the lessons of the stories, and thus their fuller meaning was lost. Clément, on the other hand, seeks to focus on the content with regard to the characteristics of the host to determine the driving forces that bring meaning to the narratives.

A common thread in these myths is the procurement of food or the hosting of a meal by a kindly host and a bungled imitation of the host’s act by the Trickster, which ultimately results in empty stomachs, injury or, in some cases, death. The Host and Trickster are always represented by common, but different, animals. The Trickster as representative of a human person and the fates that are met with are the results of the Trickster’s (the bungling human’s) hubris. At first glance, these stories are confusing and seemingly unintelligible, which is a point emphasised several times by Clément. However, closer reading reveals elaborate narratives that hold deep cultural and social ethnographic detail specific to a region and to the lives of those who live there.

Clément approaches these narratives as a series of mythemes, or a metanarrative, that carries sociocultural meaning, and etymons that are embedded in and can be derived from the mythemes. Through Clément’s approach, etymons can be understood as the host’s actions and have emic meaning that supports and drives the mytheme forward (xv). In each myth, Clément provides a basic analysis in order to pull back the narrative curtain and expose the etymon(s) behind the mytheme. For example, Clément first presents the narrative in its original form and proceeds to pull out clues rooted in the story. Specifically, he looks to the etymon, or action of the kind animal hosts, which to an outside eye is obscure, and provides detail regarding the animals’ real habitat or behaviour in order to elucidate the story and provide clarity. Fundamentally, his analysis of etymons within mythemes offers a methodology that

can be applied beyond the Bungling Host to other Aboriginal myth forms.

Through identification and exploration of the etymons in each myth, Clément illuminates (465) how the narrative presents essential practical and moral meanings drawn from seemingly ordinary life events that the listener may later verify through his or her own experiences. These embedded meanings are illuminated by drawing on additional texts that focus on ecology, zoology and ethnographic information relevant to the source culture. Through this approach, he demonstrates that Indigenous oral stories contain teachings that can be separated into distinct categories: (a) scientific knowledge, (b) social and cultural beliefs and (c) moral lessons. In the first, stories provide knowledge concerning floral and faunal life and morphology, animal reproduction and regional bioindicators. In the second, these narratives depict different food procurement techniques, gender roles in particular nations, cosmological beliefs and religious rites. In the third, the stories act as important moral lessons, often depicting origin stories of how societies came to be organised, how species came to differ, and how to act respectfully within one's own lifeworld. These subdivisions and lessons, however, are not separate or independent particles, but are uniquely bound to inform one another. Clément suggests that Western reductionist scientific thinking misinforms us and shows that science and myth are not mutually exclusive but rather are linked through analysis of the embedded etymons. These stories demonstrate an Indigenous knowledge and understanding drawn from everyday life that is not beyond our reach, but does require perceptual adjustment.

Clément demonstrates the elaborate and complex nature of Indigenous oral stories and shows that they are far more than "myth" as conventionally understood. However, while Clément provides methods and information helpful in unravelling the stories he works with, applying the same approach to other myths may prove difficult. To start with, many of the narratives have deep metaphorical and symbolic language used in place of animals and plants. For example, pulling a branch from a tree is a metaphor for removing a caribou's rib from its backbone (the tree's trunk) (13), and "bean child" is representative of bruchids, a type of beetle that lays its eggs and pupates in the seeds of certain plants (30–41). A reader trying to unpack these stories, per Clément, would have to be aware of this metaphoric language, as well as knowing detailed information about the environment and the peoples in order to contextualise the lessons conveyed, as many are not familiar with this knowledge or even where/how to seek it out.

The content of the stories and their presentation, whether spoken aloud or read, are entertaining and provide insights not only into the cultures in which these narratives originate, but also into particular emic perspectives of humans vis-à-vis the natural and social world. Clément emphasises that his mytheme–etymon approach allows the researcher and the reader to reach behind the curtain of metaphors and symbols. This notwithstanding, one must question whether this is fully possible. In retrospect, what Clément does is break down Indigenous stories to confront the Western notion of myth as fiction and pull out embedded meanings in order to provide a better, if not necessarily complete, understanding of Indigenous peoples and their stories/knowledge.

Overall, Clément's book fits within North American First Nations studies. However, anthropologists and linguists may

look to Clément's work for insight and find his methodology intriguing. This work is highly specialised and primarily aimed at scholars and graduate students concerned with the analysis of Indigenous oral literature, especially as a means of communicating moral and other normative lessons.

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**Glen Sean Coulthard**, *Peau rouge, masques blancs. Contre la politique coloniale de la reconnaissance*, Montréal : Lux Éditeur, 2018, 359 pages.

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Traduction de l'édition anglaise parue en 2014 sous le titre « Red Skin, White Masks : Rejecting the Colonial Politics of Recognition », ce livre de théorie politique offre une critique plutôt acerbe du colonialisme contemporain, principalement dans le contexte des relations entre les Autochtones et le gouvernement canadien, et ce depuis les quarante dernières années. Le parcours est riche, cheminant de la politique de la reconnaissance chez Hegel, à la critique qu'en fait Fanon, en passant par Marx et les aînés du peuple de l'auteur, la nation Dénée. Ancrés dans le contexte historique national, les arguments présentés le sont avec clarté et demeurent accessibles à ceux qui sont moins familiers avec les philosophes qui participent à ce dialogue sur la reconnaissance. En bout de piste, Coulthard explique comment la résurgence autochtone, basée sur un processus d'autoreconnaissance, constitue la voie susceptible de mener à une réelle décolonisation.

Partant du constat que le paradigme de la reconnaissance – reconnaissance des droits ancestraux, reconnaissance du droit à l'autodétermination, notamment – a été au cœur des luttes menées par les Autochtones depuis les années 1960 et 1970, Coulthard critique l'idée courante selon laquelle la reconnaissance peut adéquatement transformer le relation coloniale entre les peuples autochtones et l'État canadien. Cette relation demeure selon l'auteur une forme de domination, et dans le contexte canadien, la domination coloniale continue de croître. Pour démontrer cette affirmation, il n'hésite pas à mettre en dialogue les écrits de Marx avec la pensée critique et les pratiques des peuples autochtones. Il s'agit d'un dialogue critique, au sens où Coulthard adapte le cadre théorique marxiste afin de le rendre opérant à l'intérieur de sa critique d'un colonialisme persistant. Par exemple, Coulthard réfute le caractère temporel, c'est-à-dire confiné à une période précise, de l'accumulation primitive.

Les chapitres 2, 3, et 4, présentent trois études de cas afin de comprendre la critique que fait Fanon à la théorie hégélienne de la reconnaissance. D'abord, Coulthard observe un problème structurel au cœur de la politique coloniale de la reconnaissance. Dans un contexte de domination, la politique de la reconnaissance libérale reproduit subtilement des rapports non réciproques et l'acteur qui occupe une situation hégémonique – l'État canadien – dicte les termes de l'accommodation