

For all its attention to the go-betweens, *Romancing the Folk* does not adapt solely a contextual – social, cultural and historical – approach to its subject matter. Filene also shows himself to be a fine explicator and interpreter of the words and music of the artists whose work provided the raw material for his middlemen. Particularly impressive, for this reviewer, were the readings of songs by Muddy Waters ('I Feel Like Going Home,' 'Hoochie Coochie Man') and Bob Dylan ('Outlaw Blues,' 'Highway 61 Revisited'). Through lyrical, musical and generic readings of these and other works, Filene shows how they in part derive from and embody the cultural, social and musical construction work with which the book engages more broadly. In the process, and to pick but one example, he also offers an illuminating reading of the mid-1960s tensions between Dylan and Pete Seeger. Having suggested that the nature of their rift had to do less with amplification than with relationships between audiences and artists, Filene goes on to make a good case for his arresting argument that, if anything, Dylan became more of a vernacular artist *after* he 'went electric' in 1965 than he had been during his so-called 'folkie' days.

That *Romancing the Folk* manages to balance and integrate its approaches to such great effect is an index not only of the author's skills as critic and writer (this is a very readable volume); it is also a function of the research he has carried out in archival and other primary sources, notably among the papers, files and boxes of the Library of Congress Archive of Folk Culture and the Smithsonian Institution's Center for Folklife Programs and Cultural Studies. The result is a book which, among many other things, adds a welcome and valuable new dimension to our understanding of what Marshall Fishwick in 1967 dubbed 'poplore,' complementing on the one hand folklorist Gene Bluestein's study of the formal aspects of the phenomenon, *Poplore: Rock and Pop in American Culture* (1994); and on the other cultural historian W.T. Lhamon's historical analysis of the 'lore cycle,' *Deliberate Speed: The Origins of a Cultural Style in the American 1950s* (1990). If the cover picture is reminiscent of the 'creepy naturalist' *Watchtower* drawings that one would rather forget, then this book itself is well worth keeping in mind: in addition to its splendid collection of illustrations, what lies inside *Romancing the Folk* enables us to see close up the manufacturing of musical poplore – nuts and bolts, roots and branches, folk and vernacular, rhythm and blues – well under (its memorable) way.

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Peter C. Mancall and James H. Merrell (eds), *American Encounters, Natives and New-comers from European Contact to Indian Removal, 1500-1850*. New York: Routledge, 2000. 594 pp., ISBN: 0-415-92375-1; \$29.99 paper.

Until recent decades, the place of Native Americans in American History has been merely incidental. Most American histories begin with Columbus, and treat the so-called new world as virgin territory. In this extensive compendium of articles, an attempt is made to give voice to those who occupied the continent prior to European settlement. The twenty-five articles span a period from the pre-Columbian period until the middle of the nine-

teenth century and Indian removal. Where possible, history is presented from the view of Native Americans themselves, although the dearth of Indian writings from this period means that Native American viewpoints are still, in most cases, mediated by Europeans. So although not always coming directly from Native Americans, the scholarship is both sensitive to and appreciative of Native American cultures, and the articles all strive to move Native Americans from the periphery to the center of historical consideration. The first section of the book, entitled 'Contact Arenas,' deals with four topic areas in the period leading up to the Revolution; 'Demography and Disease,' 'Ideology and Spirituality,' 'Economy and Exchange,' and 'Diplomacy and Warfare.' The second section of the book is entitled 'From Revolution to Removal and Beyond,' and is comprised of eight articles providing a wide geographic sweep of Native Americans. From the Narragansett People of the Eastern Seaboard, the Cherokee of the Southeast, the Western Sioux of the Plains, to the Indians in the missions of Alta California, an attempt is made to represent the Native Americans of diverse regions of the continental United States. Not all twenty-five articles will be described here in-depth, but a discussion of some of the articles from each section will provide of taste of what this collection offers.

Alfred W. Crosby's 'Ecological Imperialism' makes the point that European settlement in the Americas, as well as in other regions of colonization, was not just a human invasion, but a biological invasion as well. In addition to people, Europeans sent animals, pathogens and weeds to the Americas. Just as human migration was essentially one-way, so too was the migration of these elements. These were not the only European imports to have a negative impact on Native cultures. Peter Mancall discusses the impact that white-introduced alcohol had on Native Americans. Although there is still disagreement as to whether alcohol abuse among Indians is genetic or social, there is none concerning the devastating effect such abuse has had in Native societies. Both Indians and colonists were abundantly aware of the destructive influence alcohol abuse had on Indian family and social structure. The liquor trade was a significant element in the process of colonization in North America.

A number of articles in both sections deal with female Native Americans. Natalie Zemon Davis explores differing notions of gender roles in 'Iroquois Women, European Women.' Particularly in the areas of division of labor, spirituality and sexuality, there were significant differences between Europeans and the Iroquois. Europeans were appalled by the libertine sexuality of Native women and had difficulty comprehending the participation of Indian women as leaders of spiritual activities. Native Americans were equally appalled by the fact that European men would stoop to performing agricultural labor. The role of Cherokee women in the period leading up to the trail of tears is examined by Theda Purdue. Prior to the Revolution the Cherokee nation was both matrilineal and matrilocal, and women played a role in land transactions up until 1785. The adoption of Anglo-American culture by the Cherokees quickly diminished the status of women. By adopting European agricultural practices, men assumed the traditionally female role of farmers. In 1808 a Council of Headmen made clans, matrilineal in nature, obsolete for punishing crime as a tribal police force was established. Although their position was eroded, women still openly opposed moving west and accepting allotment, which would have meant giving their prop-

erty rights over to men. Despite such resistance women gradually adopted the cult of domesticity. Under the new constitution of 1827, only males were allowed to vote on tribal affairs. The men were subsequently stripped of their powers as a result of removal, and their frustration resulted in an increase in males domestic abuse.

The final article, by Richard White, details the territorial expansion to the Sioux tribes during the eighteenth and nineteenth centuries. It seeks to dispel the assumption that Indians did not fight wars of territorial conquest and that their conflicts were mostly the result of personal vendetta. A common error of historiography of the West is to view inter-tribal relations as being insignificant and static, with all attention being given to interactions involving whites. The article details Sioux expansion as being a series of deliberate efforts to expand hunting grounds and increase trade advantages. It adds needed depth in understanding the interplay among tribes, and the decision by various tribes at times to ally themselves with the advancing Americans. It also reminds us that tribes such as the Sioux had a history before contact with whites and that this history is worth knowing.

This collection of articles adds a much needed dimension to the study of Native Americans. Whereas much of the historiography of the United States treats Indians as mere subjects of conquest, this work demonstrates that they usually possessed a degree of agency far in excess of that normally assumed. The articles also add depth and scope to the study of Native Americans as well as the United States as a whole by depicting American existence both before the arrival of Columbus and beyond the periphery of white settlement and expansion. Additionally, we are presented with accounts of Native Americans who were integrated into white society to a considerable degree, engaging in a developed trade system and filling occupations such as whalers on Nantucket. The book makes the point that the 'new world' was anything but. Yet as James Merrell illustrates in 'The Indians' New World, The Catawba Experience,' European settlement did bring about a new world of sorts. Due to the resultant demographic, economic and cultural changes, the existence of Native Americans was permanently altered. These articles are, to a great degree, chronicles of Indian efforts to negotiate these changes

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Rolf Lundén, *The United Stories of America: Studies in the Short Story Composite*. Editions Rodopi B. V.: Amsterdam and Atlanta, 1999. Costerus New Series 122. 208 pp., ISBN: 90-420-0692-7; \$33.50, paper.

The short story composite is not a new literary genre. In fact, it is one of the oldest. Yet its renaissance in twentieth century American fiction may have gone unnoticed by many readers, a fate which Rolf Lundén does much to repair in *The United Stories of America: Studies in the Short Story Composite*. Lundén's study is the most systematic book to date on this genre. He manages to gather and comment on most of the existing critical work on this literary phenomenon, much of which he finds inadequate. In presenting us with his