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Review of *Transatlantic Voices: Interpretations of Native North American Literatures*. Edited by Elvira Pulitano

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Transatlantic Voices: Interpretations of Native North American Literatures. Edited by Elvira Pulitano. Lincoln: University of Nebraska Press, 2007. xxxv + 298 pp. Notes, works cited, index. \$55.00 cloth, \$26.95 paper.

Transatlantic Voices represents some of the most recent critical studies of contemporary Native North American literature by fourteen European scholars. Drawing on Paul Gilroy's notion of the Atlantic as a site for cross-cultural exchange in our globalized era, editor Elvira Pulitano suggests that until now the Atlantic has not been sufficiently recognized as important for Native American studies. *Transatlantic Voices* seeks to fill this gap. Acutely aware of their strategic location as neither Natives nor

Americans, the authors explore various kinds of "crossings": theoretical, geographical, thematic, and epistemological. Their essays present original contributions to current debates in Native North American studies.

Articles in the first part, "Theoretical Crossings," problematize notions of "story," "history," and "transculturality" in ways that are both controversial and provocative. The second part, "From Early Fiction to Recent Directions," addresses Native-European encounters (by writers including John Joseph Mathews, D'Arcy McNickle, Louise Erdrich, Leslie Marmon Silko, and Louis Owens), asking such questions as how "cosmopolitan" Native North American novels are. Part three, on "Trauma, Memory, and Narratives of Healing," explores the imaginative works of Native women writers such as Paula Gunn Allen and Wendy Rose and demonstrates compellingly that trauma studies are relevant to critical studies of Native North American literature.

I found the fourth part of the collection on "Comparative Mythologies, Transatlantic Journeys" particularly interesting. Until recently, little critical attention has been paid either in Europe or North America to comparative readings of myths in Native and European traditions. Rather than continuing the historical pattern of imposing Eurocentric epistemologies on Indigenous texts, the essays in this section illustrate the "heteroglot and dialogic nature of Native North American literatures" at the same time that they suggest ways in which Native literatures challenge Eurocentric paradigms.

A number of the Native writers discussed in *Transatlantic Voices* have tribal affiliations in the Great Plains (Paula Gunn Allen is part Lakota, N. Scott Momaday identifies as Kiowa, and John Joseph Mathews is part Osage). On the other hand, writers such as Louis Owens (Choctaw, Cherokee, Irish) have challenged European stereotypes of Native North Americans as Plains warriors.

Pulitano notes that the purpose of this book is to engage in ongoing dialogues with new connections and insights, not to present a comprehensive collection of recent theory and criticism. *Transatlantic Voices* succeeds

in its intention. The essays comprising it are well written, informative, and compelling. As such, the anthology will be a useful resource for anyone interested in interdisciplinary crossings in postcolonial studies, diaspora studies, and narrative ethics. Most of all, it will be invaluable for scholars, teachers, and students of Native American studies on this side of the Atlantic.

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