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Heather F. Roller's *Contact Strategies: Histories of Native Autonomy in Brazil* is a meticulously crafted reflection on the historical experiences of Indigenous peoples in Brazil broadly from the early eighteenth to the early twentieth centuries. This second monograph by Roller distinguishes itself through its exhaustive research, drawing on an eclectic array of sources, including missionary chronicles, official reports, official correspondence, explorers' accounts and iconography, and ethnographies, as well as oral histories of the Mura and Guaikurú (and their present-day descendants Kadiwéu) communities. Roller masterfully weaves these diverse sources into a complex yet very readable narrative, establishing a productive dialogue with Indigenous scholars and their interpretations of history, thereby making a significant contribution to the historiography of Indigenous societies in lowland South America after European conquest.

Next to the impressive scope of sources used, the hallmark of Roller's work lies in its refreshing honesty. In the acknowledgments, she openly addresses her shift in perspective from her previous work, *Amazonian Routes: Indigenous Mobility and Colonial Communities in Northern Brazil* (2014), opting this time for a nuanced examination of the historical movements made by Mura and Guaikurú peoples between incorporation into the colonial system and deliberate distancing from it. This candid admission allows for a richer understanding of the intricate contact strategies employed by Indigenous communities, placing a strong emphasis on their agency in navigating relationships with colonial society throughout two centuries. The framework of the book, both chronological and thematic, helps to convey such argument. Roller effectively challenges the conventional notion of linear progress where Indigenous polities are first isolated from and eventually become subsumed into colonial society. Instead, she emphasizes the cyclical and sometimes concomitant nature of processes of contact and instances of isolation.

The book starts out with a perceptive look into knowledge acquisition, focusing on the eighteenth
century and examining what Indigenous peoples knew about Europeans and how they obtained such knowledge. This first chapter sheds light on the pivotal role of missionaries, who in that period mediated much of the Indigenous contacts with colonial society. Roller argues persuasively that resistance and warfare were informed by a deep Indigenous understanding of European motivations and internal conflicts. More importantly, she shows how knowledge acquisition was possible even while maintaining relative distance and autonomy from the colonial state.

The second chapter shifts the focus to peace-making and Indigenous relationships with whites, placing Brazil in a broader South American context. Instead of looking at how the colonial state forced natives into submission, Roller deftly turns the question around, exploring Indigenous motives for choosing when and how to enter into alliances with specific colonial agents. An intriguing aspect of this chapter is the examination of how Indigenous individuals lived among whites (sometimes for extended periods) as a strategy for obtaining information and choosing allies.

The third chapter delves into the "state of peace" as a set of practices rather than a static condition, highlighting issues of language use in peace communications and the critical role of gift giving in creating and fostering relations and in maintaining peace. Roller incorporates recent anthropological scholarship that considers the gift as a form of relationship, adding a contemporary lens to the book’s historical analysis.

Moving on to the nineteenth century, the fourth chapter paints a vivid picture of native strategies during the tumultuous period of the Brazilian Empire. Roller navigates through governmental attempts to regulate, control, and suppress Indigenous actions, discussing the revival of Indigenous slavery and the rise of governmental "pacification" efforts. The shrinking options for maintaining autonomy in this context necessitated an adaptation of forms of engagement, with a re-turn to violence becoming an inevitable consequence.

The fifth and final chapter eloquently brings the narrative into the early twentieth century, discussing Indigenous engagements with governmental entities whose legacies persist today. Roller explores how the Mura, Kadiwéu, and other ethnic groups engaged with and appropriated the "outside" world in their own Indigenous terms. This chapter more directly incorporates anthropological work on past and present-day Indigenous peoples and connects well to the conclusion.

In conclusion, Contact Strategies is not merely a historical account but a profound exploration of native political dynamics and engagements with colonial society in Brazil. Roller’s work adds significant depth to the historiographical understanding of Indigenous lives in South America, challenging preconceived notions of ethnic homogeneity and offering instead a description of a series of changing relationships of power, alliance, and enmity. That such changing relationships were sometimes encouraged or headed by just a number of individuals, sometimes by an entire community, helps to paint Indigenous history as a complex moving picture. The book furthermore contributes to discussions on historical methodology by emphasizing the importance of critical readings of sources. Virtually all chapters contain examples of analyses where the author compares, contrasts, and makes full use of sources precisely by acknowledging their different degrees of reliability.

For anthropologists and historians interested in the trajectories of Indigenous continuity and transformations, this book is an indispensable source of factual knowledge. Roller’s methodical treatment of sources and her acknowledgment of the breadth of Indigenous historical agency belong to a historiographical shift that has deservedly been gaining momentum, that is, one that places Indigenous peoples and all their diversity center stage. Contact Strategies does so
masterfully and pushes the agenda forward by complicating established notions of contact, adaptation, and integration in colonial and modern Brazil.

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