

justice, language rights, commemoration, governance relationships, and land rights. It insists that the overriding framework for reconciliation must be the United Nations Declaration on the Rights of Indigenous Peoples.

How should we evaluate *A Knock on the Door*? We know that the TRC report was produced under very adverse conditions. For example, despite their clear legal obligation to do so under the Settlement Agreement, the federal government and churches consistently refused to provide the commission with timely and appropriate access to relevant documents. Although in 2013 and 2014 the TRC fought and won two court cases over these matters, the ensuing delays came with a significant price. Readers of this report will know where to assign blame for any shortcomings they may detect: Aimée Craft, director of research at the National Centre for Truth and Reconciliation, reports in her afterword that “while the TRC was completing its final report, documents were still being disclosed by parties that had agreed to provide them” (190).

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An Oneida Indian in Foreign Waters: The Life of Chief Chapman Scanandoah, 1870–1953. By Laurence Hauptman. Syracuse, NY: Syracuse University Press, 2016. 232 pages. \$55.00 cloth; \$24.95 paper and electronic.

In *An Oneida Indian in Foreign Waters*, Lawrence Hauptman provides a vivid portrayal of Oneida Chief Chapman Scanandoah, whose life spanned some pivotal moments in Oneida history in addition to contemporary issues for Native peoples in the United States. This volume continues Hauptman’s impressive record of examining Iroquois history and its consequences for the Haudensaunee today. His work elsewhere and particularly in this study demonstrates two of Hauptman’s signature qualities: his meticulous research and attention to detail and his respect and admiration for the people whose history he has devoted his professional life to uncovering. This book, however, marks a departure from most of Hauptman’s other work in its primary narrative focus on one individual. But as a historian, Hauptman well contextualizes Scanandoah’s life and experiences in the situation of the Oneida community as well as the national and international currents of the day.

Chapman Scanandoah was born in 1879 in the Oneida community at Windfall in central New York State, land that the Oneidas had never relinquished despite pressures from state officials and private land speculators. His mother, Mary, was an influential leader of the Oneidas within the matrilineal system of tribal authority and a stalwart protector of traditional Oneida values who was especially concerned with defending rights to ancestral land. In his adult years Scanandoah continued in his mother’s footsteps, lending his voice, courage, and expertise in court cases and in 1922, in a ruling handed down by the United States federal Court of Appeals, was eventually awarded the return of thirty-two acres of land that his family had long possessed before New York State had unilaterally extended its jurisdiction. Although the acreage

under litigation was comparatively small, it was the first case where land was returned to Native peoples in New York State and set an important precedent in both state and federal courts for future cases brought by members of the Haudensaunee nations. Hauptman's inclusion of excerpts from Chapman Scanandoah's testimony at legislative hearings and court procedures and from the letters that he wrote to local and state officials makes these cases come alive.

The Oneidas in New York State may have felt particularly embattled and threatened because only a small population remained from a formerly numerous nation. The great majority of New York State Oneidas were convinced to sign numerous treaties, first in the period between 1785 and 1795, and later between 1807 and 1837, which resulted in their agreeing to move west to present-day Wisconsin, giving up the vast majority of their lands. The Scanandoah extended family constituted one of the few remaining groups in central New York State; indeed, the majority of these Oneidas eventually moved near Syracuse to the Onondaga Reservation. In 1905 Scanandoah married an Onondaga woman, Bertha Crouse, and lived with her natal family in accordance with matrilineal Iroquoian principles. Although they no longer lived at Windfall, Scanandoah and his family felt deep cultural and spiritual ties to their original lands.

Hauptman presents Scanandoah's unusual education as another significant influence on his personality and outlook. Scanandoah began attending Virginia's Hampton Normal and Agricultural Institute in 1888 after responding to a school recruiter. Originally established for children of freedmen during Reconstruction after the Civil War, not only were the majority of Hampton's students African American, but the school also sponsored a program for Native children, although their numbers remained relatively small. The largest Native contingents were from Lakota reservations in South Dakota and those of the Oneidas from both Wisconsin and New York. Scanandoah took advantage of the academic and technical trade offerings at Hampton until 1894, especially concentrating in the practical study of different types of machinery and electricity. These skills both prepared him for his future occupation as a machinist and stimulated his emerging creative curiosity, which later resulted in several important patented inventions. Scanandoah's inquisitive mind also led him to study farming traditional crops; he won prizes at state fairs for reviving earlier varieties of Iroquois maize. Scanandoah's years at Hampton significantly influenced his understanding of issues of race and prejudice in the United States. His friendship with African American students opened his eyes to the ways that white society exploited and brutalized black communities, including the rise in the number of lynchings.

Crucially, Scanandoah's years at Hampton gave him opportunities to visit the shipyards and Navy ports in nearby coastal Virginia, which resulted in his enlisting in the US Navy, where he served from 1897 until 1912. Scanandoah's understanding of race and dispossession was also furthered by his later experiences in the US Navy, especially during his ship's stays in the Hawaiian islands in 1903, just five years after the United States ignored the wishes of the majority of the population and annexed these territories. Meeting indigenous Hawaiians, he came to understand that their land claims and their desire to uphold traditional values and practices were analogous to the strivings of his own people. During the Spanish-American war, his ship sailed to

ports all over the globe, providing him with critical experiences and affording him the opportunity to witness the lives of people very different from his own but who shared some of the same concerns.

Scanandoah became something of a local celebrity because of his varied experiences, especially as a sailor, an inventor, and a vocal contributor to Oneida land claims cases, and was often interviewed by newspaper reporters as a representative and spokesperson for community concerns. Hauptman's numerous excerpts from these news accounts further render his subject's humanity and perspective. The text is augmented by numerous vintage photographs of Scanandoah, his family, and significant places and scenes from his varied, full, and rewarding life, but it is Hauptman's skill as historian and narrator that brings Chapman Scanandoah's story to life.

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Archaeology and Identity on the Pacific Coast and Southern Highlands of Mesoamerica. Edited by **Claudia García-Des Lauriers** and **Michael W. Love**. Salt Lake City: The University of Utah Press, 2016. 288 pages. \$60.00 cloth.

As a sociocultural anthropologist who has written about contemporary Maya identities from ethnographic and sociolinguist perspectives, I have always found archaeological takes on identity to be bold. An expansively ambiguous concept, identity is many things to scholars that have, in turn, been the subject of much debate. To study identity is difficult enough when access to people is available through resources such as language, direct observations, and a host of others upon which one can draw conclusions about what identity is, and what it means to those being studied as well as scholars using identity analytically. Archaeologists and historians who handle material that simply lacks any subject statements regarding identity, or any indications of a concept of identity that approximates contemporary popular and academic conceptualizations, face multiple challenges—importantly, to resist the temptation to project and ascribe identities that could not have been part of the conceptual universe being described and analyzed. This edited volume, *Archaeology and Identity on the Pacific Coast and Southern Highlands of Mesoamerica*, offers scholars of identity a number of analytical perspectives that will help archaeologists and historians rethink how to study identity and, better yet, how to use it as a conceptual-analytical theory to help them understand people from the past.

The volume's ten chapters include Claudia García-Des Lauriers and Michael W. Love's introduction, which helps locate the individual chapters within identity studies scholarship and within Mesoamerican studies, and John E. Clark's conclusion, which thinks through and critiques the arguments presented in the other eight chapters. Both introduction and conclusion address the problematics of identity research: the limitations of understanding it as a stable unchanging set of attributes (primordialism); as a cultural, economically, and politically constructed set of changing attributes