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American Indian Culture and Research Journal

Title

A Nation of Women: Gender and Colonial Encounters among the Delaware Indians. By Gunlög Fur.

Permalink

<https://escholarship.org/uc/item/5gv768w3>

Journal

American Indian Culture and Research Journal , 34(2)

ISSN

0161-6463

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Publication Date

2010-03-01

DOI

10.17953

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yet another designator of tribal identity—and that Plecker is regarded as a historic antagonist.

In the preface to this volume, J. Anthony Paredes states, “This is not the usual book from an academic press. It makes no pretense of scholarly analysis, intellectual discourse, or defense of a thesis” (ix). Yet as a cultural anthropologist who has worked with the Monacans for fifteen years, this book inspires me. Whitlock’s forthright and honest approach, in writing and in securing interviews, has produced a rare corpus of timeless oral historical material. Significantly, she includes a list of questions used to guide semistructured interviews, as well as her personal advice as a novice (but, in my opinion, highly skilled) interviewer that would provide a valuable supplement to courses on qualitative methods. These interviews are accompanied by eleven appendices filled with primary documents contextualizing the Monacan experience during the Plecker years, including letters from the registrar; birth, death, and marriage records; and letters written by Monacans protesting the racial integrity policies.

Although Whitlock makes no claim to being a historian or anthropologist, she has produced an engaging and extremely accessible compendium of Monacan life that appeals to scholarly and general audiences equally. From her vantage point as a tribal member who grew up and was educated on the margins of the community, she is able to deliver a frank observation in her own autobiographical statement that makes explicit what postmodernist and critical race theorists have struggled with for years: “All Americans are triads [triracial] or at least duos [biracial]. . . . Why is it that some of us refuse to accept that fact? We can’t pigeonhole people as much as some people would like to” (160). Such a statement not only calls into question the social construction of race but also beckons a consideration of cultural adaptation and configurations in a global age. Although this book may not be uniformly embraced as critical theoretical literature, it does provide a potential model for indigenous challenges to the Western academic canon and interpretive praxis.

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A Nation of Women: Gender and Colonial Encounters among the Delaware Indians. By Gunlög Fur. Philadelphia: University of Pennsylvania Press, 2009. 264 pages. \$39.95 cloth.

In 1742, the Onondaga Speaker Canasatego lambasted a Delaware delegation in Philadelphia by proclaiming, “We Conquer’d You, we made Women of you, you know you are Women” (163). Scholars have long debated the extent to which this pronouncement of the Delaware as women defined their relationship with the Iroquois Confederacy. Gunlög Fur, professor of history at Växjö University in Sweden, argues that scholars have, for too long, debated whether the appellation was pejorative or one of admiration.

Instead, she attempts to contextualize the encounter within the morphing gender structures of Delaware society and larger colonial America. *A Nation of Women: Gender and Colonial Encounters among the Delaware Indians* certainly sheds light on the context of the 1742 meeting between Delaware leaders and Canasatego, but it also does much more. Using a variety of fresh source material, including Swedish records, Pennsylvania colonial materials, Moravian missionary accounts, private letters, images, and travel journals, Fur reveals how Delaware or Lenape society initially attempted to maintain gender roles amid pressures from missionaries and colonial officials to conform to European gender-types. Decades of contact and trade, Fur argues, eventually altered how gender functioned within Lenape society to produce new meanings for what it meant to be labeled “a nation of women.”

In a powerful opening chapter, Fur attempts to reconstruct Delaware society prior to contact by focusing on European accounts from the earliest moments of European and Delaware encounters. She outlines how gender roles functioned in precontact Lenape society to regulate the roles of men and women, as well as how the Delaware were a matrilineal- and agricultural-based society in which women played a vital role in maintaining peace and stability within the nation. Fur argues that this is why the earliest accounts of Europeans included references to Lenape men and women, because women participated in the early encounters and performed significant roles in tribal leadership. The Delaware divided labor based on gender; women were responsible for the planting, cultivation, and harvesting of agricultural foodstuffs, while men were responsible for hunting and providing villages with sources of protein. This division often led to physical divisions of space, as women tended to the fields while men left the villages to hunt. Gender roles became blurred along the Atlantic Coast, as male and female work complemented one another in skills necessary to harvest and catch the products of the sea. “For instance,” Fur surmises, “women sometimes hunted (particularly small game) and fished, and men helped in the fields” (19). Fur concludes that the division of labor led to a fairly egalitarian Delaware society and demonstrates how this “basic egalitarian structure also manifested itself in the Lenape mode of clothing,” as an early image of a Delaware family depicts a male and female couple dressed in similar garments (25).

Fur also examines how Lenape gender roles functioned within the context of a single Delaware community, Meniolagomekah, and chronicles the spatial orientation of everyday life by demonstrating how the arrival of Moravian missionaries often meant the restructuring of gendered divisions. She demonstrates how the expectations contrived by Europeans eventually clashed with the structures of Lenape society. Moravian missionaries increasingly viewed their understanding of good and evil through a gendered lens, associating evil with the female gender. For missionaries, Fur concludes, “women presented a threat to the orderly Christian community” (121). Regardless, Delaware women often welcomed missionaries into their community. Fur demonstrates that women were more likely than men to approach missionaries about conversion, because the missions initially maintained significant and powerful roles for women with mission and village life. Unlike European officials, who

assumed that only men within Delaware society held power, missionaries, at first, offered an alternative that more closely resembled precontact Lenape social structures. The choice of Lenape women to join the missions might also be explained by the better living conditions of Christian towns, as they offered healthier environments in which families could raise children.

Only after outlining changes within Lenape social structures from precontact to the eighteenth century does Fur attempt to give meaning to the appellation of the Delaware Nation as a “nation of women.” What is striking in this late chapter is Fur’s ability to distinguish both the difference between European and Lenape gender structures and the stark discrepancy in terminology as Europeans and multiple Native communities employed it. In examining the deployment of gendered metaphors, she successfully traces shiftiness in language that morphed the metaphor of a “nation of women” from one of respect and obligation to one of denunciation. She discovers that the Delaware Nation “in general persisted in arguing that theirs was a position of honor” by claiming “that the female role was one that involved responsibilities as peacekeepers or broker of peace in the complicated relations between different Native and European peoples in the Pennsylvania colony” (169). However, the language of councils convinced many indigenous nations, including the Iroquois, to adopt a different meaning for the description of the Delaware as women. For European officials, onlookers, and other Native communities, being called a woman became a derogatory and shameful act.

Ultimately, contact altered the role of women and men within Lenape society and shifted the way that indigenous peoples spoke about gender roles. In the end, Fur concludes, “A century of contact had led to the erosion of the Lenape land base, that vital link between women and land, and to the adoption of certain European habits” (200). It also colored the way that subsequent Europeans and present-day historians have interpreted Canasatego’s denouncement of the Delaware as a “nation of women.” It might appear that a study of gender among an indigenous nation labeled as *women* would center almost solely on deconstructing that phrase, but Fur uncovers far more about Delaware life than one might suspect. She fleshes out an amazing analysis of men and women within Lenape society and chronicles how decades of contact between the Delaware and Europeans meant changes for both sexes. Yet her bigger challenge involved uncovering the lives of women from the relatively silent colonial sources.

The scarcity of general source material on indigenous people in the early contact period makes the role of recovering the stories of Delaware women extremely challenging, and Fur demonstrates how the gendered bias of European observers often had the effect of underplaying the role of women in Lenape politics and economic survival. So how does one lift the lives of Delaware women from relative obscurity? In one case that demonstrates Fur’s creative use of sources, she examines the Delaware woman Notike by using the only three documents that chronicle her life. Here Fur is at her best as she couples generalizations about Lenape gender structures with intimate narratives of individual Delaware lives. In order to demonstrate the role that women played in politics and property management, Fur discusses Notike’s

role in a heated disagreement between Dutch and Swedish colonists who fought over a valuable tract of land. The Dutch colonists claimed that the Delaware had donated the land to them, while the Swedes produced a signed statement from Notike, the widow of the former sachem, declaring that the Delaware leader who claimed to represent the nation had no right to donate it to the Dutch. The account leaves Fur with more questions than answers, as she deconstructs this little-known case and demonstrates the important role of Lenape women in property holdings and the part of historical sources in obscuring women's roles in Delaware politics.

A Nation of Women demonstrates how excellent historical detective work and thick description of cultural practices might lead scholars of American Indian studies to new interpretations of old debates. Fur provides readers with a detailed account of Lenape life that is well worth reading.

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Native Activism in Cold War America: The Struggle for Sovereignty. By Daniel M. Cobb. Lawrence: University Press of Kansas, 2008. 336 pages. \$34.95 cloth.

Most studies of American Indian activism have focused on the Red Power movement of the 1970s. In particular, scholars have looked at the national protests that began with the occupation of Alcatraz Island in late 1969 and were carried on into the next decade by the American Indian Movement. With *Native Activism in Cold War America*, Daniel M. Cobb works to relocate to an earlier period and redefine what constitutes American Indian activism. At the same time, Cobb bridges larger conversations about the war on poverty, the 1960s, and post-1945 politics and social movements.

Cobb concentrates on the 1950s and 1960s, showing how "writing grants, holding community meetings, convening summer workshops for college students, organizing youth councils, giving testimony at congressional hearings, authoring books and editorials, and manipulating the system from within were means [for Native people] of exercising power and acting in politically purposeful ways . . . no less invested with meaning than takeovers and occupations" (2). The book's narrative begins in the early 1950s, with Native activist D'Arcy McNickle's efforts to apply the language of the cold war to issues affecting American Indian tribes. Over the next several years, the National Congress of American Indians (NCAI) and individual Native intellectuals adopted this tactic, working to embrace the language of international development for the purpose of making the situation of American Indians analogous to Third World development, a cold war priority. Meanwhile, a younger generation of Native activists was emerging to challenge what they saw as the submissive, conciliatory attitudes of their elders. During the early 1960s, through a series of meetings, workshops, and organizations that included the American Indian Chicago Conference, Workshops on American Indian Affairs, and National Indian Youth Council (NIYC), Indian