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intellectual professionalism, as represented by the scores of Cherokees who worked on them as publishers, editors, translators, and in other capacities; and provided an important medium for nurturing and disseminating the works of Cherokee writers and thinkers.

The last chapters of *Literacy and Intellectual Life in the Cherokee Nation* are devoted to a survey of the works of several of those writers and thinkers, among them the author of one of the first novels written by a Native American, the controversial John Rollin Ridge. Parins pays special attention to three others—essayist and poet DeWitt Clinton Duncan (Too Quah-stee); William Eubanks (Unenudi), whose writings on a Cherokee version of theosophy were both wildly eccentric and wildly original; and Edward Bushyhead, a journalist who helped to establish the *San Diego Union* and later became San Diego police chief. These, and others who produced fiction, poetry, drama, and philosophical and polemical writings, may not be household names, and some writers deserving attention may have been overlooked.

In sum, however, both the breadth and depth of Professor Parins' research recreates the history of a people's intellectual vitality that has, until now, been obscured. More stories remain to be told, such as the contributions of women to Cherokee intellectual life, the complexities of Cherokee and African American interactions, and the personal and communal consequences of factional violence. For more about these topics, see, for example, Tiya Miles' *Ties That Bind* (2005) and *The House on Diamond Hill* (2010), and John Milton Oskison's *The Singing Bird* (2007). Professor Parins' scholarship in this volume and the Sequoyah Center's unique archives are welcome resources stimulating further research on these topics and others.

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Making Marriage: Husbands, Wives, and the American State in Dakota and Ojibwe Country. By Catherine J. Denial. St. Paul: Minnesota Historical Society Press, 2013. 208 pages. \$19.95 paper.

In *Making Marriage: Husbands, Wives, and the American State in Dakota and Ojibwe Country*, Catherine J. Denial, associate professor of history at Knox College, compares and contrasts ideals and experiences of marriages among the diverse residents of the Upper Midwest between 1820 and 1845. Denial examines the rhetoric and the reality of marriage among Native, French Canadian, mixed-ancestry, white American, and African American people, which she argues provides a way to measure and understand the expansion and development of the American state in this region.

Denial's introduction explains how the legal and social purposes of marriage varied among indigenous and settler populations. White Americans understood civic responsibility to extend from male-dominated households, a belief that clashed with Native economic and sociopolitical systems organized through kinship, the pervasive practice of reciprocity and hospitality among extended relations. Influenced by Enlightenment

philosophers, early American leaders thought that family was the first form of human association. Because family—and the hierarchies within it that they did not question—predated civil society, it was natural to them that women subject themselves to men, children to parents, and non-white to white people. American officials, military officers, and missionaries sought to impose American understandings of household order and social organization onto Indian country as a way to extend their version of civilization and control over the land, its resources, and peoples. They believed it was their right and a reflection of their supremacy. The plans of politicians and musings of philosophers held little sway, however, because in the Upper Midwest during the early- to mid-nineteenth century Americans were confronted by people who believed very differently and over whom they had little coercive power.

The rest of the book consists of four case studies sampling a range of marriages among the region's diverse populations and discusses their symbolic importance. In the first chapter, Denial explores the prominence of mixed couples in the fur trade and their participation in the American occupation of the region by analyzing the marriage of Pelagie and Jean Baptiste Faribault. Jean Baptiste was a French Canadian fur trader working for the Northwest Company. Pelagie was born in 1783 to a French fur trader father and Dakota mother from a prominent family and married Faribault in 1804 in accordance with Dakota customs. The couple's life together was a productive and successful one: they had eight children and prospered both because of his economic connections and her social ones. Pelagie was a renowned hostess in a world where hospitality mattered to Native people and newcomers alike. The author argues not only that the fur trade's centrality was a source of women's power, but also that association with American officials did not equate to acceptance of the latter's patriarchal and hierarchical views about women's sphere.

The couple had been married for more than fifteen years when they assisted Colonel Henry Leavenworth to negotiate a treaty with Eastern Dakota people. Leavenworth secured a gift of land upon which the Dakota gave the United States permission to build the military installation that would eventually be called Fort Snelling. Pelagie, and not her husband, was granted possession of adjacent Pike's Island. In 1858, after two decades of lobbying, the US Congress paid Pelagie's heirs \$12,000 for this land. Denial reminds readers that this validation of a married woman's property rights ran counter to the then-contemporary American belief that husbands rightly controlled their wives' material resources, and suggests that this unusual upholding of a woman's property rights was an acknowledgment of the continued power of Dakota women and of the limits of American authority. Pelagie had been a powerful woman in her own right, and her work as a hostess and middlewoman were essential to the extension of American power.

In the next chapter, Denial turns her attention to the marriages of American Protestant missionaries in the region, particularly that of Mary Riggs, who arrived at the Lac qui Parle mission station in 1837 as a new bride. Riggs and other female missionaries worked excruciatingly hard for little earthly reward. Few Dakota people converted, and the missionaries' greatest comfort was their faith. Riggs was a deeply religious woman whose views on marriage seem to have been as rigid as her belief

in American cultural supremacy. In particular, Riggs seemed to misinterpret Dakota women's efforts to incorporate the mission women into their network of social relationships. Dakota women wanted to learn to spin and weave, and Riggs and other female missionaries were willing to teach them, but Dakota people did not want to conform to missionaries' expectations for their personal lives. Potential Dakota converts could not imagine life apart from their kin networks, and when missionaries would not accept the legitimacy of Dakota marital customs, they limited their own appeal.

In chapter three, Denial suggests that the marriages of military officers at Fort Snelling provide yet a different model. Officers and their wives sought to maintain a quality of life that symbolized the supremacy of American civilization. Fine furniture, clothing, liquors, and food reinforced differences of military rank and class. In part, their comparatively luxurious lifestyle was enabled by the work of slaves who were acquired by officers in defiance of the Missouri Compromise. Although enslaved men and women were denied the opportunity to legally marry elsewhere in the United States, at least two slaves married at Fort Snelling—Dred Scott and Harriet Robinson, who was a slave of the local Indian agent, Lawrence Taliaferro. Taliaferro performed the ceremony himself because he believed that the presence of unmarried American couples undermined work to encourage Dakota people to legally marry as a step towards their assimilation. However, most slaves—and most enlisted personnel—did not enjoy the comfort or stability of such marriages.

In the final chapter, Denial examines an exceptional divorce petition granted by the Wisconsin legislature in 1840. In 1839, the legislature had passed an act empowering the courts to hear divorce cases limited to grounds of adultery, impotence, abandonment, or extreme cruelty. Cases that did not meet these standards could petition the legislature. Joseph R. Brown was an American trader working among the Dakota; Margaret McCoy was a woman of mixed French Canadian and Ojibwe heritage who lived apart from her husband. The Browns' petition was one of the rare successful ones, and the couple's reason was certainly unique: they argued that because of warfare between Ojibwe and Dakota people, the couple was no longer able to share a household. Their actual relationship was not so simple, however, and it is unclear if the legislators knew that both Brown and McCoy had already begun sexual relationships with new partners. The legislature granted the divorce on the condition that the couple write a separation agreement, a process that acknowledged McCoy's legal personhood apart from that of her husband. McCoy was granted a third of Brown's property as a means of support. While lawmakers sought to prevent women from becoming a burden on the state, they could not enforce conformity to American moral standards.

Both Margaret McCoy and Pelagie Faribault were wives, but in Dakota and Ojibwe cultures part of being a woman entailed performing productive and reproductive labor in relationship with others, including, but not limited to, their husbands. Yet in Denial's characterizations, these are women *being* wives rather than *doing* the things adult women were expected to do in their cultures. Wisconsin legislators may have believed that McCoy was dependent on her ex-husband for her livelihood. If she was, she was an anomaly among Indian women of her time. Denial does not say. Attention to anthropological studies on gender and subsistence, including those about indigenous

women on the Canadian side of the border who engaged in similar economies and trade relationships during this time period, would have enabled Denial to flesh out her characterizations of both McCoy and Pelagie Faribault. Lacking that, Denial's characterizations of these women read, at times, as one-dimensional and flattened.

Denial concludes that marriage was contested, varied, and central to the expansion of American control in the region. Indigenous forms of marriage and kinship systems also proved resilient during this time period. Although thoroughly researched in the collections of the Minnesota History Center, the author's close attention to detail in the primary sources is not complemented by engagement with recent scholarship that has explored these same themes. Denial's failure to discuss her ideas in context with those of others who have written good books about indigenous marriage and assimilation, such as Katherine M. B. Osburn and Loretta Fowler, or about white women's involvement in colonization and maternalism, such as Margaret D. Jacobs, Jane E. Simonsen, and Peggy Pascoe, will leave scholarly readers to draw their own conclusions about the contributions of her work. Four engaging case studies, a range of perspectives, and clear prose make this an assignable book, however, and *Making Marriage* could make its greatest impact in the classroom.

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Manhattan to Minisink: American Indian Place Names in Greater New York and Vicinity. By Robert S. Grumet. Norman: University of Oklahoma Press, 2013. 296 pages. \$34.95 cloth; \$34.95 electronic.

In his preface to *Manhattan to Minisink*, anthropologist and ethnohistorian Robert S. Grumet reveals that he has been thinking about the place-names of Greater New York since his Bronx childhood. From his high school honors thesis, to his 1978 paper on Upper Delawaran land, to his doctoral thesis in anthropology, Grumet has dug deeply into the Native histories of the mid-Atlantic coast, and place-names have remained at the heart. Over the next three and a half decades Grumet steadily continued to research and write the ethnohistories of this area. He began digitizing this material in retirement to make it searchable and in order to extract its thousands of indigenous place-names. Names, he tells us, "embody multiple meanings" because they may or may not clearly belong to any one language or people and are interpreted and misinterpreted differently over time, from different perspectives ranging from the misinformed, to the romantic, to the coercive (xi).

Grumet seeks to make these ambiguities clear and accessible within archival and ethnohistorical traditions. His project is to map and catalogue the place-names in Munsee ancestral territory (that is, the communities of people who spoke the Munsee dialect of Delawaran, later known as Munsee) as they appear in colonial land records, testimonies, and maps, and the book is structured accordingly. Part 1, "Colonial-Era Indian Place Names," lists the region's indigenous names for streets, towns, and other