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one will also be influential. In fact, many researchers are taking a longitudinal perspective today and are emphasizing individual Indian drinking careers. Any researcher interested in the topic of Indian drinking should read this book carefully; it may provide stimulus for meaningful research of various types. Furthermore, this book will make an excellent teaching vehicle for classes that examine the social/ cultural influences on drinking and behavior-related mortality. I recommend it highly.

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Enduring Traditions: The Native Peoples of New England. Edited by Laurie Weinstein. Westport, Connecticut: Bergin and Garvey, 1994. 224 pages. \$18.95 paper.

This book is the first in a proposed series by Bergin and Garvey on Native Americans. As such, it sets a pattern for future studies. Laurie Weinstein will continue as general editor.

This study is about the enduring traditions of New England Indians. It is not intended to be a comprehensive work but rather aims to inform readers that the native peoples of this region are not extinct, nor have their traditions vanished—views that many hold because of the relative invisibility of Native Americans in the context of a dense non-Indian population. Even scholars have been led to think that extinction of some groups was the inevitable consequence of the European invasion, which produced rapid depopulation from disease, warfare, and forced removal. For example, until recently some scholarly works reported that the Pequot disappeared within a short time after the ruinous wars of the seventeenth century. Pequot ventures into gambling activities in the late 1980s, however, soon dispelled that idea. Nevertheless, because New England traditional cultures have been drastically altered and because some Indian persons show phenotypic evidence of intermarriage with non-Native Americans, there are those who would deny them their identity and, were it possible, even their legal rights. But although their numbers have been thinned from perhaps as many as 160,000 at contact, they are indeed Native Americans who, as Weinstein notes, “have survived the centuries and they have survived despite land loss, conflict, poverty, discrimination, and all-out war against them” (p. xiii).

A primary purpose of this book is to correct misconceptions about the present by emphasizing continuity with the past. This is achieved in two ways: First, the papers are organized into three parts that represent a continuum from contact to the present. Second, three authors are themselves Native Americans, a fact that lends authenticity to amended views. Also, several disciplines or subdisciplines are represented, although most papers are by anthropologists and historians. Consequently, the study is interdisciplinary and multicultural simultaneously. Indeed, the foreword is written by Russell Peters, president of the Mashpee Tribal Council.

In her introduction, Weinstein gives a sketch of New England societies on the eve of European conquest and outlines the book's contents. At contact, all New England Native Americans spoke Eastern Algonquian dialects related to those spoken in other parts of North America. Those in northern New England were hunters and gatherers, while those in the south also grew crops. Hence there was a population cline from north to south. In many basic ways these peoples were similar to subsistence hunter-gatherers and farmers in other areas of the world with respect to their emphasis on balance and harmony with nature and the supernatural; reciprocity in economic relations; and consensus in political ones. These and related customs, I suggest, were the traits that made them both vulnerable to external threats and sufficiently flexible to survive them.

Weinstein has written brief but useful introductions to each of the three parts of the book. The papers in each part deal with selected topics or issues that illustrate salient themes of the times. This being the case, a list of additional readings would have been welcome, especially for those unfamiliar with the area.

Part I, "Native Botanicals and Contact History," is the briefest, containing two papers. Barrie Kavasch's paper on native foods of New England is lavishly illustrated with her own drawings. It is a truly fascinating and thoroughly documented account of the variety of wild and domesticated plants and animals used as foods and medicines by Native Americans. The second paper, by Kevin McBride, focuses on the Native-Dutch relations in eastern New Netherland during the early seventeenth century and the manner in which the Dutch made use of the wampum trade to gain access to furs. This too is a good paper, but a bit more information on the impact of this trade on native societies would have improved it.

In part II, "Survival Through the Ages," the emphasis is primarily on the period following King Philip's War in 1675 to the late nineteenth century. Because for Native Americans these were extremely difficult times, the information contained in the four papers is often depressing. Kenneth Feder combines archaeological and historical materials about a legendary community known as the Lighthouse village (after the light from the hearths in homes) established by a white woman and her Narragansett husband. The legend is fully supported and fleshed out by many interesting details. Paul Robinson employs archaeological, written, and oral data to demonstrate that the Narragansett lived in the Narragansett Bay area of Rhode Island for at least the last three thousand years. Laurie Weinstein provides an account of Samson Occom, a Mohegan who became a Christian missionary and part of a fundamentalist movement known as the Great Awakening. He is a classic example of the Protestant ethic and the spirit of capitalism. Trudie Lamb Richmond provides a native perspective of the history of her people, the Schaghticoke of eastern Connecticut. She discusses the difficulties that the Schaghticoke experienced in surviving and maintaining their distinct identity.

Part III, "Current Issues," covers events during the twentieth century. The mood here changes to guarded optimism. The period begins with the pan-Indian movement involving powwows and pageants—expressions of "Indianness." Such activities revitalized native peoples and led to intertribal cooperative efforts and native organizations with political and social purposes. These, in turn, provided the basis for legal claims against the government, especially land claims cases, beginning in the 1970s. Success in legal battles has been converted into economic gain. As Weinstein notes, tribes are now involved in many successful activities, most notable perhaps being the gambling activities of the Pequot and the production of native arts. The papers in this section deal with various facets of these events. Ann McMullen argues that because of their relative invisibility, New England Indians adopted visible pan-Indian symbols and later abandoned them for internally defined symbols. She discusses the manner in which regional cultural similarities evident in pan-Indian activities have been employed to promote the survival of identities. Art historian Joan Lester argues that art for sale promotes both economic and cultural survival. The final paper is by Weinstein, Linda Passas, and Anabela Marques on the use of feathers in native New England. The authors attack popular stereotypes by discussing

the variety of uses of feathers and their symbolism through the ages. There is also an appendix of resources listing the addresses of native groups and museums where materials can be found. All in all, this is a worthy start to a new series and should be of value for those interested in Native Americans in general and especially New England natives.

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A Face in the Rock. By Loren R. Graham. Washington, D.C.: Island Press, 1995. 160 pages. \$22.00 cloth.

In *A Face in the Rock*, Loren R. Graham recounts the history of Grand Island, a twenty-two-square-mile area of land off the south shore of Lake Superior, from the late eighteenth century, when it was inhabited by a small but flourishing group of Chippewa. Graham traces the demise of the island tribe and the occupation of the island by Euro-Americans, and touches on the area's eventual renewal as a center of contemporary Chippewa culture.

Graham, a historian of science who holds a joint appointment at Harvard and the Massachusetts Institute of Technology, has summered on Grand Island since 1954, and the inspiration for his research was his affection for the natural beauty of the area and the personal histories he heard from the islanders. His research, which was conducted over a thirty-five-year period, includes accounts from his wife's family, whose ties to the island span several generations. In spite of the protracted nature of his research, Graham makes a distinction between this book and his work as a professional historian, saying he makes "no claim that everything in [*A Face in the Rock*] is authentic history" (p. 9). He admits that on those occasions when his research yielded conflicting accounts of events, neither of whose veracity could be proven, he simply chose the more interesting of the two and invented description and dialogue.

The primary vehicle for this "imaginative history" (p. 10) is a narrative about Powers of the Air, the son of the last chief of the Grand Island Chippewa, who called themselves the *minissing-endanajig*. According to Graham's account, the life of Powers of the Air began with his peaceful tribe on Kitchi-miniss (Grand Island), a life still relatively untouched by the influence of white