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Native People of Southern New England, 1650-1775. By Kathleen J. Bragdon.

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### Author

Woods, James Cedric

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aggrieved groups. Furthermore, such studies have worked to deemphasize national protests and focused on the less flashy work of organizing, educating, and managing bureaucracy at the grassroots level and within the structures of government. Cobb deftly shows that Native people were also engaged in these broader trends yet took particular avenues based on their unique needs and historical experiences. Scholars in American Indian studies will especially appreciate Cobb's exploration of the ways that Native people used the language and priorities of the cold war and War on Poverty to advance their concerns; the well-crafted biographies of Native intellectual and activists; and the examination of the generational tensions that at times took Native activism in multiple directions. Despite Cobb's obvious fondness for his subject and the individuals that drive the narrative, the book avoids overly romanticizing the activism of the period and the gains that it made. Although Cobb does not make the claim, there is much for contemporary activists to ponder as they continue their struggles to advance the causes of Native people.

Stronger linkages might have further advanced a broader rewriting of the history of Native activism. The book's conclusion, "A Struggle Just Beginning," argues that the events of the period under study combined with the actions of Native people allowed American Indians entry into the political arena. Native activists continued their struggles through the end of the 1960s and beyond, as the young people featured in this book became leaders within tribal communities and as they and others continued to work with the federal government to develop programs to advance self-determination. Standing somewhat outside this narrative, however, is the Red Power movement. Cobb argues that the events associated with the rising militancy of the late 1960s and early 1970s "were not direct extensions of what happened during the 1960s . . . but they were not complete departures either" (203). Without further explanation, some readers will go away wondering how the Red Power movement was more specifically linked to the activism of the 1950s and 1960s or seeking to understand better how Cobb envisions the Red Power movement "resituate[d] . . . within a larger context of Native political action" (2). Such connections, however, might very well be the starting point for an entirely new project that traces Native activism through the 1970s and into subsequent decades. Any scholar taking on such a study will be required to begin with Cobb's crucial work, for its narrative of Native activism in the period before the Red Power movement and its reconceptualization of what it means to advocate for Native people.

*Nicolas G. Rosenthal*

Loyola Marymount University

**Native People of Southern New England, 1650–1775.** By Kathleen J. Bragdon. Norman: University of Oklahoma Press, 2009. 312 pages. \$32.95 cloth.

Kathleen J. Bragdon's *Native People of Southern New England, 1650–1775* is a worthy companion to her earlier volume documenting the Native people of the same region, *Native People of Southern New England, 1500–1650* (1996). As a

scholar who lives and researches in this geographic and cultural area, her new work is a welcome addition to the literature. This newest work has the advantage of building off her earlier research and successfully adopts a new approach to examining the topic and era by placing “an emphasis on the linguistic and cultural premises that underlay Native life in the region, as enacted within community settings” (xi). This approach is clear in its goal to provide a Native voice to this era and locale through an analysis of the use of language, whether it was Native dialects or English, spoken or written. As such, it seeks to avoid the pitfalls of scholars who either directly or implicitly adopt an acculturation model that marches Native peoples steadily down the road of culture loss and marginalization, overlooking the sophisticated negotiation of the new political, economic, and cultural landscapes that confronted them.

The numerous charts and tables make it easier to follow linguistic comparisons and geographic connections between Native communities. This visual representation is useful in keeping track of the complex interrelationships between communities and dialects, and underscore just how interwoven Native societies of the region still were at the time period being studied, in spite of the subsequent land and population loss and dislocations of Native peoples following catastrophic events such as the Pequot War and King Philip’s War. The careful analysis and identification of Native communities of this era also reminds contemporary scholars how much more diverse the Native community was in terms of language and Native political units.

The role of women receives careful analysis among these Native peoples during this time period. Although other scholars have all too frequently focused on the male sachems and viewed the female sachems as anomalies, Bragdon’s review of numerous deeds and other land transactions clearly identify a female role in the holding and transfer of land, while political titles usually were handed down to males of the same lineage. Along with the role of women and land, the discussion of land, its utilization by lineages, and its distribution of the foundation of Native economy does much to explain how land loss contributed to the portrayal of the wandering Indians of the late colonial era. Her description of how Natives took up a mobile way of life communally runs counter to the depictions of lone itinerant Indians wandering across the landscape as laborers, Indian doctors, or sailors. This mobility was a response to their inability to settle due to land loss and an unwillingness to abandon their relatives and homeland. This mobility also reflected something of their traditional seasonal shifts in subsistence.

Perhaps one of Bragdon’s most interesting descriptions is how southern New England Native communities adapted some of the very forces of acculturation in order to increase community cohesion. Christianity, long viewed as a primary factor in the loss of Native culture and land, as well as the justification of European colonization, had a much more nuanced role in the region. Although Native conversion did remake alliances between Native peoples and led to the creation of new Native polities in the form of praying towns, Native people from sachems’ lineages led these same towns. Additionally, Christianity in this region had two other important contributions to Native cultural persistence and political autonomy. First, literacy was viewed as a key

part of the Puritan understanding of a good Christian. Therefore, to be good Christians, the Algonquians of this region had to be able to read. Interestingly, this missionary endeavor led not only to Native literacy but also literacy in Native languages. John Elliot and other missionaries translated the Bible and authored numerous tracts in a variety of the regional dialects. Natives owned copies of these documents, handed them down for multiple generations, and used them as part of community life. This newfound literacy also set the stage for Native-language wills, land deeds, and even some business records. These Native-language documents provided glimpses into the Native perspective of themselves and their surrounding world that were instrumental to the author's latest work.

As a side effect of Christian conversion, the minister replaced the *powwow* as the public center of religious life in the community. In another region-specific adaptation, these ministers spoke the Native dialects as well as trained Native ministers who often taught Native students (adults and children), and connected Christian Indian communities. Like the *powwaws* before them, they were community leaders of what became an enduring social institution among many Native communities: churches. Churches were places to gather to discuss politics, community events, and speak the Native language in a sanctioned setting. Old ways combined with the new as Native men smoked pipes, combining indigenous tobacco offerings with Christianity, following the services. What could be seen as an institution representing the European colonizers had been co-opted to become a safe place for Natives to gather, over which they exercised control. *Powwaws* or festivals that represented the earlier traditions of first-fruit gatherings found their home on the church grounds. As leaders, these Native ministers also advocated for their communities' rights and equitable treatment. Initially a source of change, the Indian church became an institution of conservatism, particularly in the area of language.

Although much of the volume and argument is for ongoing Native resistance and mitigation of the forces of colonization, Bragdon does not downplay the deleterious effect on Native people of becoming the marginalized other. The very diagrams that show relationships between colonial Native communities also underscore, for those scholars of contemporary Native peoples of the region, just how many are no longer extant as distinct peoples. Adaptations to a decreasing land base led to the restructuring of Native societies in an effort to cope with long-term absences of members of family groups, whether it was men on whaling ships or various military campaigns. Loss of resources, and increasing incursions by non-Natives, led to a growing record of criminal complaints against individual Natives. Ultimately, these communities, although still connected through kinship and culture, became more like islands in the English colonial sea. An increasing localization of language reflected this shift and could have contributed to the decreasing use of Native languages by Natives and English colonists.

As a scholarly work looking at colonial Native peoples, *Native People of Southern New England, 1650–1775* creates a context in which colonial-era writings by Natives of the region can be better understood. In particular, the works by New England Native ministers Joseph Johnson, Samson Occum, and

even the later William Apess would be greatly enhanced by first reading this book. Bragdon clearly sets the stage on which these Native actors emerge, as Christian Indian leaders, writers, and political advocates. It is an important work bridging the time between King Philip's War and the emergence of the early American nation state and ably documents Native people of the region who, "on their journey to becoming modern Americans, . . . continued to take a different path" (234). It is accessible for the general reader of American Indian history and is an important tool for scholars seeking to understand this period and region better.

*James Cedric Woods* (Lumbee)  
University of Massachusetts–Boston

**A New Deal for Native Art: Indian Arts and Federal Policy, 1933–1943.** By Jennifer McLerran. Tucson: University of Arizona Press, 2009. 320 pages. \$59.95 cloth.

Federal Indian policy and its effects on Native Americans has long been one of the most significant areas of Native American/First Nation studies. Law and policy scholarship was a key area highlighted at the 1961 Chicago conference that called for the new discipline, and its absence was one of the central critiques of anthropological investigation. Law and policy publications constituted some of the first scholarship using a Native American studies paradigm, and this hallmark continues to the present. By its nature, research in the law and policy arena is interdisciplinary, multicultural, and comparative, and the resulting studies on land, education, religion, identity and membership, economics, government and politics, and a wealth of other topics has added new dimensions to the study of Native cultures and societies as well as necessary historical contextualizations. These studies have also taught us a great deal about American society; the country's changing philosophies, feelings, conundrums; and its governmental responses, because in many ways this subspecialty of Native American studies is as much about general American society and government as it is about Native American groups.

*A New Deal for Native Art* falls squarely into this corpus of law and policy studies. It focuses on the desire of the federal government to create sustainable markets for Indian artists during a period of national economic crisis. However, the work deals with the intersection of policy areas rarely considered by legal and public policy experts (for example, arts, economic development, identity, and consumer protection). A handful of excellent books and articles that deal with laws affecting the production and sale of art by those who can claim to be American Indian artists exist. (Native American artists are the only group in the United States that have to prove membership in a marked social group—federally recognized tribes—before they can label themselves *Native artists*.) Most authors have focused on the 1935 Indian Arts and Crafts Act, which established the Indian Arts and Crafts Board (IACB), or the 1990 revised Indian Arts and Crafts Act (P.L. 101-644), a truth-in-advertising law that