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more precise and reliable summaries of postwar policy in Francis Paul Prucha's *The Great Father*. In his discussion of self-sufficiency, for example, Meredith misses an opportunity to discuss gaming. It seems inconceivable that an account of economic and political autonomy could ignore this topic.

On the whole, this work purports to achieve something that it does not. Scholars and students of the Southern Plains tribes hoping for a synthesis of the complicated worlds that have clashed in this region will have to wait. As it is, this is very old wine poured into not very clean bottles.

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**Enduring Traditions: The Native Peoples of New England.** Edited by Laurie Weinstein. Westport, Connecticut: Bergin and Garvey, 1994. 199 pages. \$18.95 paper; \$65.00 cloth.

*Enduring Traditions* is to be the first in a series proposed by Bergin and Garvey publishers on Native Americans. As such, it sets a pattern for future studies. Laurie Weinstein will continue as general editor.

This study of the enduring traditions of New England Indians is not a comprehensive work but rather is intended to demonstrate to readers that native peoples of this region are not extinct, nor have their traditions vanished. Because of the relative invisibility of Native Americans in the context of a dense non-Indian population, many nonnatives hold the view that native peoples are extinct. Even scholars have been led to think that extinction of some groups was the inevitable consequence of the European invasion, which led to 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 the gambling business in the late 1980s, however, soon dispelled that idea. Nevertheless, because New England's indigenous cultures have been drastically altered and some 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, thus lending authenticity to amended views. Also, several disciplines or subdisciplines are represented, although most papers are by anthropologists and historians. Consequently, the study is simultaneously interdisciplinary and multicultural. 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. Native peoples 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. 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 relations. 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 section titled "Additional Readings" would have been welcome, especially for those unfamiliar with the area.

Part 1, "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 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.

Part 2, "Survival through the Ages," primarily emphasizes the period following King Philip's War in 1675 until the late nineteenth century. Because, for Native Americans these were extremely difficult times, the information contained in the four papers was often depressing. Kenneth Feder combines archaeological and historical materials on 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 3, "Current Issues," covers events during the twentieth century. The mood here changes to one of guarded optimism. The period begins with the pan-Indian movement, involving powwows and pageants, which are expressions of "Indianness." Such activities revitalized native peoples, leading 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.

The book also contains 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 worthwhile reading for those interested in Native Americans in general and the natives of New England in particular.

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**First Artist of the West: George Catlin Paintings and Watercolors from the Collection of Gilcrease Museum.** By Joan Carpenter Troccoli. Foreword by Serena Rattazzi. Tulsa: University of Oklahoma Press, 1994. 176 pages. \$29.95 paper.

A number of nineteenth-century European and American artists who made Native Americans their subject produced work in a style intended to convey ethnographic accuracy. George Catlin was among such artists who attempted to depict everyday Indian life in a truthful manner devoid of artifice. Catlin is best known for his *Indian Gallery*, a collection of six hundred portraits, genre scenes of daily life, and landscapes executed between 1826 and 1848. Resulting from the artist's travels throughout the western U.S. and characterized by a high degree of ethnographic detail, though not always great artistic quality, the works in this collection toured major cities in the U.S. from 1837 to 1839 and Europe in 1840.

*First Artist of the West* documents an exhibit of works by Catlin that are owned by the Gilcrease Museum in Tulsa. The exhibition was held at the Gilcrease in 1993 and 1994 and then toured nationally under the auspices of the American Federation of Arts. Most of Catlin's paintings in the Gilcrease's collection are copies or versions of the original paintings in the *Indian Gallery* (which is now in the possession of the National Museum of American Art, Smithsonian Institution), and the majority of the Gilcrease collection consists of small watercolors and a few oil paintings. All of the watercolors are portraits, and most of the oils are either land-