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Civilizing the Wilderness: Culture and Nature in Pre-Confederation Canada and Rupert's Land. By A. A. den Otter.

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performed the role of storyteller, and there are some very fine and reputable women storytellers in the Cherokee Nation. Particularly given the matrilineal and matriarchal nature of early Cherokee society, including their stories and storytelling methods would be very interesting. From a traditional standpoint, their inclusion would not only enhance this collection but might be quite useful as a much-needed tool for analyzing and delineating the perspectives of Cherokee women. The stories they tell and the ways in which they tell them in comparison to the men would make the collection additionally fascinating.

As in the case of all Native oral stories, the stories do not contain knowledge; rather, they are themselves the knowledge. Teuton believes that in constantly tying their contemporary stories to oral lessons of the past, the members of the Liars' Club are actively reinforcing and preserving the power of stories as a critical source of tradition and knowledge, an observation that is well-supported by the stories he includes in this volume (8). This engaging book is both a wonderful introduction and a useful analysis of that age-old tradition. It is a delightful read that will be an invaluable addition to any scholar's library on Cherokee culture and history.

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Civilizing the Wilderness: Culture and Nature in Pre-Confederation Canada and Rupert's Land. By A. A. den Otter. Edmonton: University of Alberta Press, 2011. 520 pages. \$49.95 paper.

A. A. den Otter offers a comprehensive history of the mid-nineteenth century project to civilize the Canadian wilderness circumscribed in pre-Confederation Canada and Rupert's Land. He argues that British North Americans aggressively, even forcefully, imposed a civilizing mission that would transform the wilderness they feared into a veritable Garden of Eden and lift the indigenous inhabitants of that wilderness out of their fierce and savage state into what the newcomers perceived as the loftier form of humanity: farmers and agriculturalists. Promising to provide a fuller analysis of the definitions of wilderness and civilization than were fashionable in the mid-1850s, or even in the current secondary literature, he also examines how the drive to civilize British North America with agricultural settlement and a westward expanding transcontinental railway constituted a different mandate than the American program of conservation. Den Otter unravels how liberal ideology and Britain's new nineteenth-century imperialism went hand in hand to transform the northwest prairies and their adjoining forests into an organized and patterned landscape

of villages, towns, and cities, but also disrupted the nations of the Aboriginal peoples who had inhabited these lands for centuries.

Civilizing the Wilderness: Culture and Nature in Pre-Confederation Canada and Rupert's Land demonstrates the expanse and clarity of a scholar's vision as it considers major and minor movers in the relentless push to urbanize an untamed land. Discussing an array of persons who participated in the changes occurring between the 1840s and 1870s in Canada and Rupert's Land, the author also attends closely to certain individuals who demonstrated either ambivalent or ambitious efforts to further the civilizing mission, such as Henry Budd, a Cree who became an Anglican missionary, and Henry Bird Steinhauer and Peter Jones, the Ojibwa converts who proselytized for the Methodists. Sir George Simpson, a character in Canadian fur trade history who is, justifiably, both respected and repulsed, has a chapter of his own because his role in civilizing Rupert's Land and its inhabitants has "not been well understood" (xxiii). Though Sir George Simpson and the Hudson's Bay Company had long been aloof to missionaries, by the 1840s Simpson and his employer faced increased censure from the Aborigines Protection Society and other public interests. Recognizing that by now missionaries were unstoppable, that there were economic advantages to collaborating with them, and the fur trade would inevitably fall victim to agriculture, the Hudson's Bay Company and its governor of the Northern Department made way for what den Otter calls "colonial Protestantism" (5). Other influential British North Americans in his study include the Anglican Bishop Right Reverend David Anderson and the Wesleyan Methodists William Mason and Robert Rundle.

With a discussion on the 1849 Sayer trial, den Otter shows how the Métis of French European paternal origins themselves were "influenced by the then dominant dogmas of liberalism" and came to accept Western civilization's view that the wilderness was a place where they could exercise their God-given rights to exploit and develop its resources (137). The 1857 British Parliamentary Select Committee, mainly in response to criticisms leveled by the Aborigines Protection Society at the Hudson's Bay Company, was forced to deliberate over two vital issues: whether the Hudson's Bay Company should be allowed to maintain its monopoly and whether Rupert's Land should be opened for settlement. Other newcomers contributed to the debate. Settler writings such as those of Catharine Parr Traill and her sister Susanna Moodie are contrasted to the American conservationist Henry David Thoreau's idealistic perceptions of the wilderness "as a sanctuary from the civilized city" (21). Though Moodie, more sentimental than Traill, shared Romantic predilections with the transcendentalist Thoreau, both Moodie and her sister hoped that their work and that of their husbands would figure prominently in civilizing the wilderness. In an interesting comparison, den Otter explains that even

though American federal and state governments established small wilderness parks as escapes for city dwellers, “ecological imperialism continued unabated” in a style that was not entirely unlike the creeping urbanization in British North America (27).

Den Otter follows through on his promise to explicate the wilderness/civilization dichotomy in the context of mid-nineteenth century liberalism. As he untangles the various threads of this enterprise, he weaves a tidy but thorough narrative to demonstrate that even though many of the actors did not expressly articulate “civilize the wilderness” as the substance of their labors, this belief was characteristic of their thinking and their era as these players collectively intruded on and dramatically altered British North America and its peoples. Though his study does not necessarily ask a different question of Canadian history, it does direct our attention to the critical and timeless concern of how interlopers interact with a new land and its enduring inhabitants. By focusing on the end of the Hudson’s Bay Company’s dominance in Rupert’s Land and the beginning of the Dominion of Canada’s newly established power, den Otter reinterprets the upheaval that continues to shape our nation.

Without getting caught up in the more destructive rhetoric of Native/newcomer relations, he makes good use of a solid mix of primary and secondary sources. The extensive notes section includes archival materials from church and academic museums and libraries, as well as more contemporary interpretations published in the first decade of the twenty-first century. These sources illustrate the reach of den Otter’s thinking on how western liberalism and British imperialism chiseled out a new reality in transforming British North America. The historiography provided in the penultimate chapter is a welcome survey of the vast writings available on the Red River Métis. Den Otter maintains that until the 1970s historians saw the buffalo hunt as a “primitive, nomadic activity” that hindered the ability of the Métis to adopt agriculture as an elevated vocation, and that these historians also believed that the Métis had not been active participants in what twentieth-century historians saw as the noble task of civilizing the wilderness (272).

The daunting expenses of academic publications notwithstanding, two additions might complement an already remarkable achievement. First, given the sensitive and sometimes inflammatory discourse between Aboriginal and non-Aboriginal people, a short section on terminology could explain some complicated words. For example, den Otter occasionally uses the words *Native American* to describe the nineteenth-century indigenous peoples living in British North America. Even though this term sometimes is used to speak of indigenous peoples in both the United States and Canada, *Native American* seems more popularly recognized as designating indigenous peoples living in the United States. Also, the term *First Nations* is a relatively new addition to

the political lexicon, now used to collectively refer to Status and non-Status Indians in Canada in the late twentieth- and early twenty-first centuries. Despite the historical problems with the word *Indian*, it can be used cautiously and contemporaneously with a brief explanation to refer to the indigenous inhabitants of British North America in the nineteenth century. A third potentially confusing word is *Canadien* with the final vowel “e” instead of the usual *Canadian*. A brief account for the uninitiated would explain how French colonists in the early eighteenth century used the self-designation *Canadien* to distinguish themselves from the French in France. A further welcome addition would be three maps to give readers a visual image of the territory and time that encompass this study: one of twenty-first century Canada, one of mid-nineteenth-century Canada, and one of Rupert’s Land.

On occasion an assertion can appear somewhat ambiguous, such as “elsewhere other missionaries ensured the survival of indigenous languages by translating manuscripts into local tongues” (127). The author is correct in recognizing some missionaries’ contributions to our knowledge of some indigenous languages, but clarification is needed that these textual translations, albeit indispensable to our understanding of the unique and complex nature of indigenous languages, are not nearly as effective in “ensuring” their survival as the spoken word and the transmission of these languages in the home.

But these are minor issues compared to the insights A. A. den Otter offers readers in this study. In particular, his chapters on Peter Jones and Henry Budd and Henry Bird Steinhauer are judicious analyses of how these men negotiated the boundaries between their indigenous beginnings and their decisions to promote agriculture and proselytize as a way of helping their people adapt to the upheavals that increased settlement would bring. Perhaps because indigenous peoples clearly are as spiritual as any other people, den Otter stands firm on this point:

The colonists could not grasp that their hosts did not consider the land a commodity to be bought and sold for profit. . . . That fundamental transformation incited a cultural revolution among the Indigenous inhabitants. It broke the foundational unity of experience among humans, animals, plants, and the physical environment. Losing control over their land damaged the Aboriginal culture more deeply than the adoption of a different faith. However, it also inspired them, with the help of missionaries like Jones, to respond with an agenda of their own and couch it in the new idiom (262).

Accessible to historians, Native studies researchers, graduate and undergraduate students, den Otter’s exploration presents a major addition to the library of anyone concerned about understanding the fractured history of the relationship between Aboriginals and settlers in British North America and interested

in the history of Aboriginal Canadians, missionaries, fur traders, and British North Americans. The sweep of his research and the scope of his interpretation articulate an important contribution to the discourse on a matter of vital interest to thoughtful Canadians and others attentive to the gathering energy of indigenous peoples worldwide.

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Colonial Entanglement: Constituting a Twenty-First-Century Osage Nation. By Jean Dennison. Chapel Hill: University of North Carolina Press, 2012. 288 pages. \$65.00 cloth; \$24.95 paper.

In this book Jean Dennison gives a detailed account and insightful analysis on how the Osage Nation dealt with key issues when it drafted and subsequently adopted a new tribal constitution in 2006. The drafting process began on December 3, 2004 with the enactment of PL 108-431, a congressional act that reaffirmed the inherent sovereignty of the Osage Nation to determine its membership and form of government. This act came ninety-eight years after those rights were arguably taken away in 1906, when the United States allotted the Osage reservation and statutorily imposed a form of government on the tribe.

As the title of the book indicates, Indian tribes generally, and the Osage more than most, have been severely impacted by the colonial process. The Osages at one point controlled a territory of more than 150 million acres, located mostly in Missouri, Kansas, and Arkansas. Through a series of treaties and agreements with the United States spanning the nineteenth century, the Osages ceded all this land and by the late 1800s ended up on a much smaller reservation in northeast Oklahoma. Soon afterwards, however, that reservation was rumored to be the site of what was considered at the time the largest oil field in the United States. The rumor turned out to be true and the Osages as a group became very wealthy. With wealth, however, came federal laws and regulations. Together with becoming the wealthiest Indians around, the Osages became the most federally regulated Indians in the United States (see Alex Tallchief Skibine, "The Cautionary Tale of the Osage Nation's Attempt to Survive Its Wealth," *Kansas Journal of Law & Public Policy* 9 (2000): 815–845). Dennison's book highlights the more serious issues the Osage Nation had to confront in the process of disentangling itself from the burdens of such federal regulation and colonization. The author smartly divides the book into five chapters titled "Reform," "Blood," "Culture," "Minerals," and "Sovereignty," with