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Author

Pasquaretta, Paul

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Indian Slavery, Labor, Evangelization, and Captivity in the Americas: An Annotated Bibliography. By Russell M. Magnaghi. Lanham, MD: The Scarecrow Press, Inc., 1998. 768 pages. \$110.00 cloth.

In the twenty-second edition of the Native American Bibliography Series, Russell M. Magnaghi's ambitious new work brings together thirty years of compilations focused on Indian labor in the Americas. Covering a spectrum of labor practices, the bibliography proves an invaluable resource for material relating to Indian labor as it applies to and overlaps with the social interaction of all American peoples. While most entries focus on the various ways in which Natives Americans were dominated since European contact after 1492, Magnaghi includes entries on texts that address slavery and captivity amongst Indian societies during the pre- and early-contact periods. The reader will also find entries on those much neglected sources that provide information regarding Indian ownership of African Americans.

In his efforts to be as comprehensive as possible, Magnaghi surveys a wide range of European colonial powers, including the Dutch, English, French, Portuguese, Russian, Spanish, and Swedes, and their interactions with indigenous peoples. It is also important to note that there are separate entries on most countries in South, Central, and North America. A chapter on the European origins of New World slavery will help interested scholars locate materials linking pre-contact European slavery practices to those in the Americas; this is supported by a theoretical chapter on the legal aspects of indigenous-colonial relations. In the comprehensive chapters on Latin America, readers can examine various institutions associated with Spanish colonies and Native slavery, including the *encomienda*, *repartimiento*, and *requerimiento*. The bibliography closes with entries on European colonialism in the South Pacific.

Including texts on missionization and captivity, practices that, Magnaghi argues, led to the exploitation of Indian labor, this bibliography will serve a wide audience. The author's notes, ranging from short paragraphs to one-liners, will prove an asset to readers as they choose among the more than 3,600 entries.

While Magnaghi is most thorough in providing sources on Indian slavery and captivity, particularly in Spanish-controlled regions, many important aspects of Indian labor are given scant attention. Of the voluminous body of work on Indians in the fur trade, only three entries are included. In addition, I found no references to Indians in the fishing and whaling industries—recent studies by John A. Strong and Daniel Vickers on debt peonage among Indian whalers on Long Island and Nantucket are omitted. While Hawthorne is listed in the bibliography for his retelling of Hannah Duston's captivity narrative, Melville, who wrote extensively on the role of Indian men in the fisheries, is absent. Also notably absent are Native American autobiographers, including Samson Occom, Hendrick Aupaumet, William Apess, Paul Cuffe, Jr., Sarah Winnemucca, Luther Standing Bear, and Christine Quintasket, who described their roles as missionaries, fund-raisers, fur suppliers, soldiers, whalers, tradesmen, lecturers, entertainers, and migrant farm hands. The section that

covers Indian labor in the nineteenth and twentieth centuries omits recent studies on Laguna railroad workers and Mohawk steel workers. Perhaps the scope of this bibliography is too large to encompass everything within its somewhat catch-all title, or perhaps a bibliography focusing exclusively on Indian labor would make an excellent future contribution to the series.

Despite its flaws, the bibliography, with its multicultural emphasis, will help stimulate cross-cultural work because of its exploration of the similarities and differences among European attitudes and policies toward Indians, as well as differing Indian responses to these different colonial impositions. *Indian Slavery, Labor, Evangelization, and Captivity in the Americas* will be helpful to all Americans, whether they live in Canada, Latin America, or the United States, as well as international readers interested in American contexts and problems. Non-traditional, far ranging, and comparative in its approach, it will generate discourse across national lines and support scholarship and collaborations that break out of ethnocentric molds. It is sure to contribute to many important studies.

Paul Pasquaretta

Empire State College

Indian Summers. By Eric Gansworth. East Lansing: Michigan State University Press, 1998. 200 pages. \$21.95 paper.

Indian Summers is presented as a novel, but like so many other examples of the best new fiction it holds together more as a story cycle than as a traditionally developed full length work. While its constituent elements are labeled chapters, the volume's copyright page acknowledges that four of them appeared independently in various anthologies and a journal—where, as any good editor would argue, they certainly made sense as entities rather than excerpts. It is to the author's credit that he allows the volume's larger experience to be presented as interrelated fragments, for genius these days is not in details, but in the construction of relationships.

Eric Gansworth, the book's author, is Onondaga and was raised on the Tuscarora Reservation in upstate New York. Tuscarora is the setting for much of *Indian Summers*; what does not happen there takes place in nearby white communities or at the State University of New York in Buffalo, seen most appealingly in the book's closing chapter, set at the old downtown campus, which was once a private school. But everything points back to "the res," as Gansworth's narrator and other characters call it. The reservation, its tribe, and its clans are the focus of the novel's action, which, thanks to the story cycle format, is more wide-ranging than conventional forms allow. Yet all is centered in a manner accessible to any reader interested in how an East Coast Indian survives the threatening effacement of modern history.

What anchors the narrative is surprising but immensely successful: a dike, as the narrator and his friends call it, constructed a full generation ago to dam up what the novel's whites refer to as "the reservoir." Its construction tells much about the region's demographics and social dynamics, for while every-