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The Brothertown Nation of Indians: Land Ownership and Nationalism in Early America, 1740–1840. By Brad D. E. Jarvis.

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threats to their well-being if sites and objects are not dealt with properly. Moreover, intertribal politics of the recent past still shape decisions about the treatment of heritage resources, explaining why many Maori are uncomfortable dealing with similar resources outside of their personal tribal territory. Hence, while Maori engagement and participation in archaeology remains low, this should not be interpreted as disinterest in their heritage.

In chapter 12, George P. Nicholas proposes that we seek to end indigenous archaeology; that is, archaeologists and others must make indigenous archaeology part of the mainstream to avoid its marginalization. To make this happen, archaeologists must accept that indigenous-inspired methods, theories, and interpretations will not only differ, but are unlikely to agree with earlier, narrower, and more strictly scientific views. However, the resulting fully collaborative archaeology will be more representative, relevant, and responsible, thus creating a more open and even playing field for important ideas about which dialogues should continue.

Every chapter challenged my approach to my own work. Throughout my reading, I saw connections and occasionally gained insight into ways I might alter and enhance my work as an archaeologist collaborating with the Western Shoshone in northeastern Nevada in our efforts to recognize, investigate, and preserve important aspects of our shared and distinct cultural heritage.

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The Brothertown Nation of Indians: Land Ownership and Nationalism in Early America, 1740–1840. By Brad D. E. Jarvis. Lincoln: University of Nebraska Press, 2010. 358 pages. $45.00 cloth.

The name *Brothertown Nation of Indians* is not as familiar to most readers as other names of New England's Algonquian Indian nations. In fact, the Brothertowns were an amalgamation of members of the Pequots, Mohegans, Narragansetts, Tunxis, and Niantics of Connecticut and the Montauketts of neighboring Long Island, New York. Author Brad D. E. Jarvis writes that, beginning in the late 1600s and throughout the 1700s, white settlers who encroached on the villages and farmland of the Brothertowns pressured these Indian nations of southeastern New England. As hunting grounds also were gone, the Native Americans found it hard to survive. After many years of difficulties, families of these ancient, neighboring groups decided to join forces, sell their lands, and move West as one united nation to a remote location. The author has set himself the formidable task of unearthing and explaining the

events that drove each group to such a desperate measure. As a result, the text includes valuable short histories of the southern New England Native nations whose members became the Brothertowns.

The book's organization is satisfactorily chronological. The author follows their trials until the 1840s, as the members of this Brothertown Nation tried to adapt to removals without losing their united tribal identity. Although the reader will not find a bibliography at the end, copiously annotated footnotes not only list but also explain the multiple books, documents, and other sources used by Jarvis. His finds include such valuable resources as the notebooks of the Brothertown Nation's teacher and friend, Thomas Dean, and many government records and obscure letters. However, an alphabetical list of sources would have been useful for quick reference.

In his historical summary of each tribe's experiences prior to consolidation, Jarvis succeeds quite well. By enumerating multiple answers to the often-posed question of why Indians sometimes sold their land, he has exposed the weakness of defensive claims that the Native Americans of New England were happy to sell land, or that they were amply paid to move.

As the individual tribal histories unfold, we see that early eighteenth-century colonial officials' promises of protection of land were almost never honored. By asking for assistance from colonial lawmakers who were supposed to help them, Indians placed themselves in a dependent position. An evolving colonial guardianship system gave powerful rights to overseers appointed by colony officials. These men usually were not sympathetic to Native American rights. Guardians reflected the position of New England colonies, which held that although Native Americans had a right to use the land, the colony held title to that land. Moreover, Native Americans' willingness to share their land without losing it contrasted with English expectations of outright ownership. These opposing attitudes surfaced in most Indian and colonial communities of the Northeast by the early 1700s and were not to be resolved by the Brothertowns then, nor in the future.

During the 1730s, Protestant ministers established schools for the Natives of New England, intending in particular to teach Natives to read the Bible and to adopt Christianity. After finding some success in this outreach, especially in educating a Mohegan named Samson Occom, in 1753 Reverend Eleazer Wheelock formally began Moor's Indian Charity School, where he planned to educate Indian children who could reach out to their fellows in the future. A few English children also attended. (The school became Dartmouth College.) As the author explains, Wheelock's Indian school produced a few Native Indian ministers, but they had little effect. During the early to mid-1700s, many of New England's Natives resisted Christianity.

Conflicts over ownership occurred among the Indians as well as with colonial settlers. For example, both when the Brothertown Nation removed to Oneida land during the late 1700s, and when they wanted to become owners in Delaware Indian territory in Indiana during the 1800s, they were not able to gain title to the land from their fellow Indians. The landholding Indian nations were being urged to sell land to settlers or to the US government. One result was that, although Samson Occom devoted the rest of his life to preaching and supporting education, as a middleman between the English and the Indians he was in a difficult position with regard to landownership. In 1771 he lamented that "the grand controversy which has subsisted between the Colony of Connecticut and the Mohegan Indians above seventy years, is finally decided in favor of the Colony. I am afraid the poor Indians will never stand a good chance with the English in their land controversies, because they are very poor. They have no money" (84).

The Brothertowns' exodus to the West began in 1784 after an extended exchange of messages with the Oneida Indians in Iroquois territory in New York. During the Seven Years' War of the 1750s, the Iroquois were anxious to augment their numbers, and New England nations had been invited to relocate to Iroquois territory by Sir William Johnson, superintendent of Indians for the Northern Region of the American colonies. However, the American Revolution intervened before the neighbors who were to become the Brothertowns left their homes. After the Revolution, the Brothertown Nation was formalized and members began to remove to their tract of land among the Oneidas in western New York. With that step, they embarked on a westward journey that took them from one place to another.

Jarvis carefully explains the unspoken motivations underlying events. After the American Revolution, government justifications for moving Native Americans westward were mostly about the US policy of expanding the citizenry into Indian Territory and, in the process, reaping rewards from natural resources such as timber. Some officials had political or personal interests in land tracts. In addition, while converting Natives to Christianity was often sincerely motivated, conversion was also regarded as a method for making Native Americans less "Indian."

Difficulties relating to the Brothertowns' land claims arose at each location. Their stay in Oneida territory ended when white settlers who wanted to buy Oneida land besieged their farms. The Brothertown Nation believed the land was theirs, but the Oneidas claimed that they had never meant to sell land to their Brothertown visitors. The removal of the Brothertown Nation from New England had paralleled the journey of the Mohicans. When their Stockbridge, Massachusetts, mission village was taken over by white residents, the Mohicans also removed to Oneida territory beginning in 1784. This ownership issue

lingers today: the Stockbridge Mohicans, who obtained an Oneida parcel not far from the Brothertown Nation at about the same time, are pursuing a land claim against the Oneidas.

By 1805, Stockbridge Mohican Indian leader Hendrick Aupaumut had identified land in Indiana where harassed eastern nations might relocate. The attempts of the Brothertowns and the Mohicans to move to this land in Indiana failed when the United States purchased a large parcel in 1818. The Delaware Indian owners maintained that they had not deeded land to the incoming Brothertown Nation. Therefore, they said, upon an offer of a large payment from the United States, they were free to sell. As a result, the Brothertowns and the Stockbridge Indians had to look farther west for a place to live.

After losing a later proposed tract on the Fox River in present Wisconsin (then Michigan Territory), and despite objections from Menominee land-owners, during the 1830s the Brothertowns finally came to rest on the eastern shore of Lake Winnebago. Then issues of land ownership and US citizenship arose. Traditionally, community land was rotated to families within the nation by tribal leaders and reclaimed by the tribe as needed. Citizenship, however, permitted individuals to sell their land. When, in order to obtain title to their community territory, the Brothertown members did become US citizens, their tribal leaders could not agree to the sale of community land to outsiders. Tribal leaders worked hard to keep land and tribal identity intact by restricting ownership within Brothertown families. They also succeeded in authorizing some land to be held in trust for the nation.

Despite a history of strong national identity, Jarvis reports that the Brothertown Nation has not succeeded in obtaining federal recognition as an Indian nation. This richly researched book should help substantiate future petitions.

Shirley W. Dunn
Author

From Cochise to Geronimo: The Chiricahua Apaches 1874–1886. By Edwin R. Sweeney. Norman: University of Oklahoma Press, 2010. 640 pages. $39.95 cloth.

Author Edwin Sweeney has produced a unique masterpiece of compilation, a peerless, seven-hundred-page volume that addresses the Apache wars between the years 1874 and 1886. Forty years ago, Sweeney's mentor Dan Thrapp (*The Conquest of Apacheria*, 1967) began a detailed inquiry into the battles that have characterized the Chiricahua Apaches. Acquiring the extraordinary amount